

CHAPTER III

PEOPLE

The social and cultural life of the people of Bangalore Rural district is almost uniform and similar throughout the district. Proximity of the city of Bangalore, of course, has its own impact with considerable daily floating population. The rural people are mostly agriculturists and their other occupations are subsidiary to agriculture. The district's eastern fringe, due to its proximity to Tamilnadu and Andhra Pradesh, is influenced by the language and culture of those states.

According to 1981 census the population of the present Bangalore Rural district in the eight taluks (excluding the hoblis of Jala, Dasanapura, Bidarahalli and Tavarekere) was 14,52,044 consisting of 7,42,581 males and 7,09,463 females; 11,99,846 persons living in rural and 2,52,198 persons in the urban areas of the district. It ranks 16th in area and 14th in population among the 20 districts of the state. It contains 3.92 per cent of the total population and 3.05 per cent area out of the total area of the State. The table on the next page shows the population of the district taluk-wise with rural and urban break-up for the year 1961, 1971 and 1981.

GROWTH OF POPULATION

The Khaneshumari account of the population in 1853-54 in the seven taluks of the present Bangalore Rural district was 3,27,193 and the taluk-wise break-up was Channapatna 66,535, Devanahalli 45,117, Dodballapur 46,732, Hoskote 38,194, Kanakapura 47,136, Magadi 51,011 and Nelamangala 32,468. The population of the present Bangalore Rural district in 1871 was 4,94,662 consisting of 4,43,602 rural and 51,060 urban people. There was a decrease of 27.77 per cent in the next ten years and the population in 1881 was 3,57,283. The decrease was due to the epidemic and famine in the decade 1871-1881. The population in

Population of Bangalore Rural District during 1961, 1971 and 1981

Sl. Taluk No.	1961			1971			1981		
	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	Total
1. Channapatna	1,21,115	26,467	1,47,582	1,40,402	32,588	1,72,990	1,67,338	50,725	2,18,063
2. Devanahalli	63,356	17,748	81,104	78,669	23,528	1,02,197	1,02,782	32,404	1,35,186
3. Dodballapura	1,03,027	27,361	1,30,388	1,19,036	35,600	1,54,636	1,44,120	47,168	1,91,288
4. Hoskote	94,190	9,132	1,03,322	1,11,203	12,163	1,23,366	1,39,054	17,538	1,56,592
5. Kanakapura	1,83,968	14,598	1,98,566	1,99,524	20,297	2,19,821	2,42,276	30,161	2,72,437
6. Magadi	1,30,029	11,154	1,41,183	1,40,834	13,349	1,54,183	1,63,003	17,623	1,80,626
7. Nelamangala	80,189	11,821	92,010	89,533	15,275	1,04,808	1,12,895	12,574	1,25,469
8. Ramnagaram	93,140	17,492	1,10,632	1,04,779	31,442	1,36,221	1,28,378	44,005	1,72,383
Total	8,69,014	1,35,773	10,04,787	9,83,980	1,84,242	11,68,222	11,99,846	2,52,198	14,52,044

Note: The rural population of the four hoblis of Jala, Bidarahalli, Dasanapura and Tavarekere and the urban population Hunasamaranahalli and Suggetta have been excluded.

1891 was 4,24,857 an increase of 18.01 per cent over the previous decade. The following table shows the males, females, total and the decadal variation in population of the present Bangalore Rural district from 1901 to 1981.

Year	Males	Females	Total	Decadal variation	Percentage of decadal variation
1901	2,47,868	2,46,794	4,94,662	-	-
1911	2,67,641	2,64,605	5,32,246	37,584	7.60
1921	2,82,358	2,74,324	5,56,682	24,436	4.59
1931	3,21,709	3,11,942	6,33,651	76,969	13.83
1941	3,65,168	3,52,112	7,17,280	83,629	13.20
1951	4,43,352	4,30,167	8,73,519	1,56,239	21.78
1961	5,12,678	4,92,109	10,04,787	1,31,268	15.03
1971	5,97,680	5,67,542	11,68,222	1,63,435	16.27
1981	7,42,581	7,09,463	14,52,044	2,86,922	24.30

The percentage growth rate of population during the decade 1971-81 by taluks was as follows. Channapatna 26.06, Devanahalli 32.28, Dodballapura 23.70, Hoskote 26.93 Kanakapura 23.94, Magadi 17.15, Nelamangala 23.24, and Ramanagaram 24.30. (Note: The population figures are calculated from census figures of the respective years deducting the population of four hoblis of Jala, Bidarahally, Dasanpura and Tavarekere.)

DENSITY

Bangalore rural district has a density of population of 250 (248.6) persons per sq km and it ranks fourth in the State in this respect as per 1981 census. The density of population is higher than that of the State's density of 194 persons per sq km. The towns of the district have an average density of 4,496.31. Among the taluks of the district during 1981, Channapatna taluk had the highest density of 400 per sq km and the lowest being Kanakapura with 171 per sq km. Among the towns, Ramanagaram had the highest density of 8,872 per sq km. The following table gives the taluk-wise densities of rural, urban and total population in the district as per 1981 census and figures in brackets give the respective densities for the year 1971.

Taluks	Density of population per sq km		
	Rural	Urban	Total
Channapatna	312 (264)	6,024 (3,146)	400 (319)
Devanahalli	246 (182)	1,878 (2,887)	300 (218)
Dodballapura	185 (153)	3,612 (2,937)	242 (196)
Hoskote	276 (213)	5,621 (9,356)	286 (231)
Kanakapura	153 (126)	8,130 (1,567)	171 (138)
Magadi	201 (175)	6,527 (10,268)	226 (189)
Nelamangala	230 (184)	4,412 (4,196)	246 (207)
Ramanagaram	205 (169)	8,872 (2,437)	273 (216)
District Average	204 (169)	4,496 (2,934)	250 (196)

HOUSES AND HOUSEHOLDS

An occupied residential house is a census house used wholly or partly as residence by one or more households. A 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 households without houses like those living on the pavements and households of unrelated persons as in the case of hotels, prisons, etc. During 1981, in the present Bangalore Rural district there were 2,54,429 residential houses (rural 2,11,929, urban 42,500) and 2,55,432 households (rural 2,12,558, urban 42,874). The taluk-wise rural, urban and total residential houses and households are given in the table on the pages 117 and 118. The numbers in the brackets indicate the 1971 figures.

INSTITUTIONAL POPULATION

Persons living in institutions like the hostels, boarding homes, jails, orphanages, rescue homes, hospitals, etc., form institutional

population and such institutions are called households of unrelated persons. The table on pages 119 and 120 shows the institutional households and population as in 1981. The numbers in brackets indicate 1971 figures. The number of households and population include the four hoblis of Jala, Bidarahally, Tavarekere and Dasanapura.

HOUSELESS POPULATION

Houseless population consists of those persons who do not have residential houses such as those living on the roadside pavements, public buildings like temples and *chatras*, bus-stand, railway stations etc. Most of them are nomadic tribes, beggars, vagrants, etc. The table on page 121 shows the taluk-wise break-up of households of houseless population in the district during 1981 with 1971 figures in brackets. The figures are inclusive of the four hoblis of Jala, Bidarahalli, Dasanapura and Tavarekere which have been transferred from the district.

DRIFT IN POPULATION

From the 1971 census figures for the undivided Bangalore district excluding the Bangalore Urban Agglomeration but including the present Bangalore Rural district and the taluks of Anekal, Bangalore North and South regarding migration could be calculated. The figures were as follows: The migration within the district was 3,57,770 constituting 76.28 percent of the total migration consisting of 1,18,460 males and 2,39,310 females, which includes 1,10,210 workers. The migration from the other districts of the State was 74,745 persons forming 15.94% of the total migrants (25,185 males and 49,560 females) consisting 23,575 workers. Persons from other States were 36,340 forming 7.75% of the total migrants and the migrants from other countries were only 0.03 per cent (155 persons). During 1971, migration into the urban areas of the present Bangalore Rural district was 64,570 persons (27,870 males and 36,700 females), which formed only 10.34 percent of migration into the Bangalore Urban Agglomeration. Among them 38,920 persons (16,490 males and 22,430 females) were from within the district, 18,785 from the other districts of the State, 6850 were from the other States and Union territories and fifteen from countries outside India. Among those who have come from other States, the major contributing State was Tamilnadu (3,025) followed by Andhra Pradesh (2,735).

The table showing houses and households in Bangalore Rural District as per 1981 Census

Sl. No. Taluk	Number of occupied residential houses			Number of households		
	Rural	Urban	Total	Rural	Urban	Total
1. Channapatna	30,264 (25,219)	8,195 (3,962)	38,459 (29,181)	30,350 (25,506)	8,257 (5,848)	38,607 (31,354)
2. Devanahalli	16,899 (12,744)	5,588 (3,798)	22,487 (16,542)	16,919 (12,831)	5,658 (4,253)	22,577 (17,084)
3. Dodballapura	26,151 (20,981)	8,107 (6,367)	34,258 (27,348)	26,233 (22,492)	8,164 (7,373)	34,397 (29,865)
4. Hoskote	22,275 (17,719)	3,021 (1,938)	25,296 (19,657)	22,387 (19,354)	3,058 (1,968)	25,445 (21,322)
5. Kanakapura	44,147 (34,894)	5,086 (2,913)	29,233 (37,807)	44,291 (35,581)	5,107 (3,523)	49,398 (39,104)
6. Magadi	29,804 (23,026)	3,064 (2,356)	32,868 (25,382)	29,851 (24,725)	3,130 (2,500)	32,981 (27,225)
7. Nelamangala	19,510 (15,315)	2,239 (2,305)	21,749 (17,620)	49,545 (15,940)	2,250 (2,950)	21,795 (18,890)

BANGALORE RURAL DISTRICT

	1	2	3	4	5	6	7
8. Ramanagaram	22,879 (17,390)	7,200 (3,993)	30,079 (21,383)	22,982 (18,578)	7,250 (5,207)	30,232 (23,785)	
9. District total	2,11,929 (1,67,288)	42,500 (27,632)	2,54,429 (1,94,920)	2,12,558 (1,75,007)	42,874 (33,622)	2,55,432 (2,08,629)	

Note:- Figures in brackets are the 1971 census figures

Institutional population-taluk-wise in 1981 (numbers in brackets indicate 1971 figures)

	Rural			Urban			Total			Total population
	House-holds	Males	Fe-males	House-holds	Males	Fe-males	House-holds	Males	Fe-males	
1) Channapatna	5 (8)	659 (21)	3 (19)	34 (21)	662 (188)	86 (36)	39 (29)	1,321 (209)	89 (55)	1,410 (264)
2) Devanahally	12 (34)	396 (109)	11 (27)	27 (24)	256 (158)	2 (8)	39 (58)	652 (267)	13 (35)	665 (302)
3) Doddballapura	11 (59)	140 (114)	2 (29)	13 (101)	256 (350)	28 (235)	24 (160)	396 (464)	30 (264)	426 (728)
4) Hoskote	23 (164)	581 (407)	175 (176)	22 (14)	238 (130)	84 (8)	45 (178)	819 (537)	259 (184)	1,078 (721)
5) Kanakapura	14 (36)	1,609 (323)	75 (76)	21 (32)	331 (94)	91 (24)	35 (68)	1,940 (717)	166 (100)	2,106 (817)
6) Magadi	15 (8)	709 (51)	79 (20)	26 (28)	370 (226)	65 (50)	41 (36)	1,079 (277)	144 (70)	1,223 (347)

1	2	3	4	5	6	7	8	9	10	11
7) Nelamangala	23 (214)	285 (266)	149 (204)	16 (49)	31 (262)	42 (73)	39 (263)	434 (528)	73 (277)	507 (805)
8) Ramanagaram	26 (16)	345 (217)	48 (44)	16 (24)	366 (136)	37 (121)	42 (40)	711 (353)	85 (165)	796 (518)

Houseless population taluk-wise in the district in 1981 (figures in brackets are for 1971)

Taluk	Rural			Urban			Total			Total Popu- lation
	House- holds	Males	Fe- males	House- holds	Males	Fe- males	House- holds	Males	Fe- males	
1) Channapatna	80 (71)	160 (157)	104 (70)	62 (33)	117 (38)	60 (27)	142 (104)	277 (195)	164 (97)	441 (292)
2) Devanahally	52 (96)	110 (163)	57 (139)	52 (32)	87 (44)	71 (22)	104 (128)	197 (207)	128 (161)	325 (368)
3) Doddballapura	80 (61)	161 (139)	97 (124)	56 (92)	100 (83)	51 (34)	136 (153)	261 (222)	148 (158)	409 (380)
4) Hoskote	119 (105)	257 (172)	233 (114)	16 (24)	24 (21)	11 (27)	135 (130)	281 (193)	244 (141)	523 (334)
5) Kanakapura	144 (145)	377 (251)	294 (197)	21 (34)	38 (70)	18 (51)	165 (179)	415 (321)	312 (248)	727 (569)
6) Magadi	37 (113)	76 (173)	55 (145)	39 (31)	80 (63)	26 (41)	78 (144)	168 (236)	135 (186)	303 (422)
7) Nelamangala	84 (129)	148 (200)	123 (206)	4 (3)	23 (2)	5 (1)	88 (132)	171 (202)	128 (207)	299 (409)
8) Ramanagaram	84 (35)	172 (75)	96 (56)	24 (19)	71 (30)	30 (24)	108 (54)	243 (105)	126 (80)	369 (185)

SEX RATIO

The number of females to one thousand males is the sex ratio of any given population, which to some extent indicates the preferences of male to female children, migration and other social factors. The decade-wise sex ratio of the district from 1901 to 1981 was as follows. The numbers indicate the rural, urban and the total for the district respectively. The sex ratio is calculated for the present district (excluding the population of the Jala, Bidarahally, Dasanapura and Tavarekere hoblis). 1901-994, 1,007, 996; 1911 - 988, 994, 989; 1921 - 957, 963, 958; 1931 - 971, 952, 970; 1941 - 966, 947, 964; 1951 - 972, 956, 970; 1961 - 967, 917, 960; 1971 - 960, 922, 954; 1981 - 960, 932, 955. The general trend of sex ratio over decades is gradual decrease and in 1901 the sex ratio exceeded 1,000 in the urban population indicating more number of females than males. The 1981 sex ratios of 960 and 932 in the rural and urban population can be compared with those of 977 and 926 respectively for the State. The taluk-wise sex ratio of the district is given in the table on page 123 for years 1971 and 1981 (excluding the four transferred hoblis).

AGE DISTRIBUTION

Age distribution is an important sociological factor which shows the nature of the population such as the percentage of working and dependent population. The table below shows the distribution of the people of the undivided Bangalore district as per 1981 census together with the State's percentage.

Age group	Population of the district	Percentage to the total population of the district	Percentage of the State
0 - 9	12,47,179	25.2	26.41
10 - 14	5,90,210	11.9	13.12
15 - 19	5,01,771	10.2	9.94
20 - 24	4,91,891	9.9	8.83
25 - 29	4,45,096	8.9	7.83

Sex Ratio

Taluk	1971			1981		
	Rural	Urban	Total	Rural	Urban	Total
Channapatna	949.64	929.08	945.74	960.8	944.1	956.9
Devanahalli	967.11	973.16	968.51	969.4	959.2	967.0
Dodballapura	978.72	903.64	960.91	983.3	917.8	955.3
Hoskote	952.33	935.55	950.66	957.5	938.1	955.3
Kanakapura	944.86	868.28	937.53	928.6	907.4	975.0
Magadi	981.84	931.83	977.41	980.6	924.5	975.0
Nelamangala	986.00	933.29	979.00	988.5	935.4	983.0
Ramanagaram	941.57	917.19	935.89	940.88	930.4	938.2
Dt. Average	960.00	921.55	954.00	960.29	931.97	955.32

1	2	3	4
30 - 34	3,42,035	6.9	6.21
35 - 39	3,00,899	6.1	5.73
40 - 44	2,42,048	4.9	4.98
45 - 49	2,02,234	4.2	4.21
50 - 54	1,70,196	3.5	3.80
55 - 59	1,02,031	2.1	2.22
60 - 64	1, 2,038	2.5	2.74
65 - 69	63,948	1.3	1.40
70 & above	1,18,837	2.4	2.48

It is seen from the above table that 43.3 per cent of the population belongs to the age group of 0 - 14 and above 60 years of age and are considered as dependents and the working population forms only 56.7 per cent.

Age at marriage: The age at marriage is a sociological factor of some importance as it echoes the population growth. The general trend in the State also holds good for the district. As per the study conducted by the Department of Economics and statistics, in 1976, of the males in the age group 15 to 24, a total of 63% had been married, and of those above 30, a total 93% had been married. Among females, 78 per cent were married before they attained the age of 20 and 95 per cent before 25 years of age. The pattern remained the same both in rural and urban sectors only with a difference of higher age limit in the group in the urban areas. With the changed social outlook, female education and other factors there may be a little shift towards higher ages at present. The marriage rate, as per crude calculation in 1976, was 14 in rural areas and nine in urban areas per 1,000 population (Report of marriage and age at marriage in selected SRS in Karnataka, Department of Economics and Statistics, 1976). The tables on p. 125 to 127 give the marital status for males and females as per 1981 census with rural, and urban break-up separately for the undivided Bangalore district.

Marital status for males and females for different age groups during
1981 - Rural

Age group years	Never married		Married		Widowed	Divorced/separated		Males	Fe- males
	Males	Fe- males	Males	Fe- males	Males	Fe- males	Males		
0 - 9	2,36,061	2,40,086	-	-	-	-	-	-	-
10 - 14	1,10,037	1,10,664	634	1,920	119	65	-	3	
15 - 19	88,754	46,863	1,350	29,179	76	179	10	254	
20 - 24	60,925	7,962	11,304	59,112	70	667	46	723	
25 - 29	22,857	1,914	40,872	63,976	227	1,277	105	777	
30 - 34	4,130	738	49,090	50,364	372	2,123	122	783	
35 - 39	1,200	336	50,678	43,614	549	3,040	131	581	
40 - 44	693	288	46,108	35,741	904	5,214	186	453	
45 - 49	397	121	40,829	26,140	1,173	5,381	133	322	
50 - 54	349	86	35,015	22,247	1,892	8,908	110	264	
55 - 59	137	66	19,617	10,416	1,305	5,347	80	96	
60 - 64	196	56	24,380	11,554	2,811	13,537	142	111	
65 - 69	104	15	12,200	4,772	1,698	7,256	64	70	
70 & above	211	70	22,580	5,576	6,138	21,290	68	96	

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	2,639
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	30,992	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.

Marital status for males and females for different age groups during 1981 - Total population

Age group (years)	Total population		Never married		Married		Widowed		Divorced or 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

RURAL POPULATION

As per 1981 census, there were 11,99,846 persons in Bangalore Rural district in eight taluks (excluding the four hoblis of Jala, Bidarahalli, Dasanapura and Tavarekere), and of these 6,12,042 were males and 5,87,804 females living in 1,707 villages. The total number of inhabited villages in the undivided district from 1901 to 1971 were as follows: 1901 - 2,458, 1911 - 2,479, 1921 - 2,450, 1931 - 2,478, 1941 - 2,478, 1951 - 2,477, 1961 - 2,296 and 1971 - 2,470. During 1981, there were 1,707 inhabited villages in the present Bangalore Rural district and 177 uninhabited villages. The following table shows the number of villages classified by population size and percentages of villages and population in each group for the total villages and population of the district as per 1981 census. The figures are calculated for the present rural district.

Population size	No. of villages	% of villages to total No. of villages in the district	Population	% of population to the total rural population of the district
Less than 200	298	17.46	32,253	2.71
Between 200 & 499	539	31.58	1,85,290	15.47
500 to 999	505	29.58	3,64,026	30.36
1,000 to 1,999	291	17.05	3,93,062	32.77
2,000 to 4,999	68	3.98	1,85,479	15.48
5,000 to 9,999	6	0.35	38,267	3.21
10,000 and above	Nil	Nil	Nil	Nil
Total	1,707	100.00	11,99,846	100.00

The taluk-wise distribution of villages according to population size as in 1981 was as shown in Table on page 129. The figures are calculated for the present Bangalore Rural district.

Taluk	Number of villages having a population size of							Total
	Less than 200	200 to 499	500 to 999	1,000 to 1,999	2,000 to 4,999	5,000 to 9,999	10,000 and above	
Channapatna	8	19	41	43	21	2	-	134
Devanahalli	42	73	55	21	2	-	-	193
Dodballapura	58	105	78	26	4	-	-	271
Hoskote	46	100	73	29	2	1	-	251
Kanakapura	27	44	70	75	19	1	-	236
Magadi	50	82	93	36	5	1	-	267
Nelamangala	52	93	66	15	1	1	-	228
Ramanagaram	15	23	29	46	14	-	-	127
District total	298	539	505	291	68	6	-	1,707

The table below shows the decade-wise and population-wise percentage of villages and population in each class of villages in the district for some decades from 1901 to 1971. The figures are for the undivided Bangalore district.

Population size	Percentage of villages in				
	1901	1921	1951	1961	1971
Less than 500	86.87	84.18	67.44	63.94	56.32
500 to 999	9.78	12.08	22.39	25.26	28.42
1,000 to 1,999	2.22	2.93	7.67	9.02	11.86
2,000 to 4,999	0.61	0.45	1.85	1.74	3.24
5,000 to 9,999	0.28	0.24	0.40	0.04	0.16
10,000 and above	0.24	0.12	0.32	Nil	Nil

The growth of rural population over decades from 1871 to 1981 and the percentage growth were as follows: The figures indicate the total

rural population and the percentage of growth respectively for the present Bangalore Rural district. 1871 - 4,43,602; 1881 - 3,08,480, - 30.46; 1891 - 3,70,293, + 20.04; 1901 - 4,39,883, + 18.79; 1911 - 4,86,021, + 10.49; 1921 - 5,00,411, + 2.96; 1931 - 5,68,256, + 13.56; 1941 - 6,40,538, + 12.72; 1951 - 7,58,754, + 18.46; 1961 - 8,69,014, + 14.53; 1971 - 9,83,980, + 13.23; 1981 - 11,99,846, + 21.93.

The growth of rural population in the decade 1961 - 1971 was the highest in Devanahalli taluk with 24.17% and lowest in Magadi taluk being 8.31%. In 1971 - 81 again Devanahalli taluk had registered the highest growth rate of rural population with 30.65 per cent and lowest being again in Magadi taluk with 15.74%. The growth of rural population during the decade 1971 - 81 in the taluks was as follows, with 1961 - 71 figures in the brackets. Channapatna 19.18 (15.92), Devanahalli 30.65 (24.17), Dodballapura 21.07 (15.54), Hoskote 25.05 (18.06), Kanakapura 21.43 (8.46), Magadi 15.74 (8.31), Nelamangala 26.20 (11.65), and Ramanagaram 22.52 (12.50). The steep fall in the decade between 1871 and 1881 (minus 30.46 per cent) was due to the severe famine between 1876 - 78, taking a very heavy toll of lives.

URBAN POPULATION

In 1871, there were 10 towns in the Bangalore Rural district with a total population of 51,060 and the towns were Channapatna (8,234), Devanahalli (5,771), Dodballapura (7,449), Hoskote (4,508), Kanakapura (4,671), Magadi (2,603), Nelamangala (4,016), Ramanagaram (5,708), Tyamagondlu (3,804) and Vijayapura (4,296). The numbers in the brackets are the population of the towns. The growth of urban population of the district from 1871 to 1981 was as follows. 1871 - 51,060, 1881 - 48,803, 1891 - 54,564, 1901 - 54,779, 1911 - 46,225, 1921 - 56,271, 1931 - 65,395, 1941 - 76,742, 1951 - 1,14,765, 1961 - 1,35,773, 1971 - 1,84,242 and 1981 - 2,52,198. The percentages of urban population to the total population of the district and the urban growth rates for the decades from 1871 to 1981 were as follows: 1871 - 10.32; 1881 - 13.66, - 4.42; 1891-12.84, + 11.80; 1901-11.07, + 0.39; 1911 - 8.68, 15.61; 1921 - 10.11, + 21.73; 1931 - 10.32, + 16.21; 1941 - 10.70, + 17.35; 1951 - 13.14, + 49.55; 1961 - 13.51, + 18.31; 1971 - 15.77, + 35.70; 1981 - 17.37, + 36.88. There was a decrease in population in 1881 and again in 1911 probably due to the famines of 1877-78 and the epidemics in the early years of the decade 1901-1911. Assuming the indices as 100 in 1901, the growth rate of urban population in the district in 1981 was 360. The district ranked XV in urban population among the 20 districts of the State and contained only 2.35 per cent of the total urban population of

the State. In 1981, the general growth rate of population in the district was only 24.30 whereas the urban growth rate was 36.88 (the rural growth rate 21.95) which indicates the migration into the urban centres of the district from the rural areas.

During the decade 1961-1971, Ramanagaram taluk registered the highest growth rate among the taluks of the district in urban population with 79.75 per cent, the lowest growth rate being in Magadi taluk (19.68%), while in the next decade 1971-1981, Channapatna taluk registered highest growth rate of 55.66 per cent in urban population and Nelamangala taluk registered the lowest growth rate of 17.68 per cent. The growth rates of urban population for the other taluks during the decade 1971-81 were as follows: Figures in bracket give the growth rates for the decade 1961-71. Channapatna 55.66 (23.13), Devanahalli 37.73 (32.57), Dodballapura 32.49 (30.11), Hoskote 44.19 (32.74), Kanakapura 48.60 (39.04), Magadi 32.01 (19.68), Nelamangala 17.68 (29.22), and Ramanagaram 39.96 (79.75). In 1981, the district contained one class II town having 20.11 per cent of the urban population of the district, three class III towns with 48.11 per cent and five class IV towns with 31.78 per cent of the total urban population of the district (for details see also Chapter IX under urbanization).

DISABLED POPULATION

The census of disabled population was taken up till 1931 census and again revived in 1981. In the year 1891 there were 537 deaf-mutes and 911 blind persons in the district. During 1911, the figures were 591 deaf and mute and 895 blind. During 1921, there were 537 deaf and mute and 852 blind persons which rose to 771 deaf and mute and 1092 blind persons in 1931. These figures were for the undivided Bangalore district. During 1981 census the enumeration was for the totally blind, totally dumb and totally crippled. The taluk-wise distribution of the blind, dumb and crippled for the year 1981 was as follows; Channapatna 110, 151 and 133; Devanahalli 61, 85 and 39; Dodballapur 97, 173 and 91; Hoskote 79, 125 and 102; Kanakapura 126, 140 and 140; Magadi 100, 134 and 89; Nelamangala 110, 240 and 108 and Ramanagaram 51, 59 and 91. These figures include those found in Jala, Bidarahalli, Tavarekere and Dasanapura hoblis also (See also Chapter XVII for further information and welfare measures).

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 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 Scheduled Tribes. The following are the names of Scheduled Castes found in the district as per 1971 census with their number in the brackets (for the undivided district of Bangalore). Adi Andra (12,037), Adi Dravida (1,36,215), Adi Karnataka (2,50,567), Banjara or Lambani (10,887), Bhovi (51,942), Dakkaliga (160), Ghantichore (82), Handi Jogi (1,999), Kepmari (6), Koracha (1,816), Korama (7,020), Machala (39), Mochi (1,913), Sille Kyatha (212), Sudagadu Siddha (68), Unspecified (30,681). The following table shows the taluk-wise break up of Scheduled Castes population in the present Bangalore Rural district with male and female break-up as per 1971 and 1981 censuses.

Scheduled Castes

Taluk	1971			1981		
	Males	Females	Total	Males	Females	Total
Channapatna	13,414	12,626	26,040	17,845	17,053	34,898
Devanahally	14,748	14,353	29,101	15,373	15,064	30,437
Dodballapura	14,627	14,000	28,627	18,798	18,211	37,009
Hoskote	16,663	16,138	32,801	17,065	16,681	33,746
Kanakapura	18,982	17,769	36,751	24,227	22,617	46,844
Magadi	14,446	13,976	28,422	15,874	15,293	31,167
Nelamangala	14,081	13,535	27,616	13,703	13,583	27,286
Ramanagaram	11,679	10,820	22,499	15,723	14,803	30,526

The following are the names of the Scheduled Tribes found in the district in 1971 with their numbers in the brackets (for the whole of undivided district of Bangalore). Gowdalu (628), Hakkipikki (486), Hasalaru (26), Iruliga (2,667), Jenu Kuruba (1,129), Kadukuruba (1,292), Maleru (377), Soligaru (1,376), Unspecified (2,306). In the following table is given the taluk-wise population of the Scheduled Tribes with male and female break-up for the present Bangalore Rural district as per 1971 and 1981 censuses.

Scheduled Tribes

Taluk	1971			1981		
	Males	Females	Total	Males	Females	Total
Channapatna	86	72	158	337	320	657
Devanahalli	139	136	275	5,722	5,636	11,358
Dodballapura	254	83	337	4,036	3,839	7,875
Hoskote	38	156	194	3,090	2,893	5,983
Kanakapura	1,209	1,011	2,220	1,892	1,632	3,524
Magadi	321	298	619	2,086	1,964	4,050
Nelamangala	279	291	570	2,131	2,142	4,273
Ramanagaram	432	372	804	1,037	943	1,980

LANGUAGES

Kannada is the language predominantly spoken in the district. Among the taluks of the district, Nelamangala has the highest percentage of Kannada speakers with 88.74 per cent followed by Magadi taluk with 86.94 per cent, Kanakapura (86.02%), Channapatna (83.68%) and Ramanagaram (75.91%). Hoskote taluk has the least percentage of Kannada speakers in the district with 49.03%. The percentage of Kannada speakers in the other taluks are Dodballapur 67.73 per cent and Devanahalli 56.41 per cent.

Taluku	Number of speakers as mother tongue of				
	Kannada	Urdu	Telugu	Marathi	Tulu
Channapatna	1,82,470	22,956	3,442	1,023	91
Dodballapura	1,29,565	12,303	29,730	1,619	69
Devanahalli	99,271	10,617	35,030	585	83
Hoskote	99,822	22,172	41,946	991	43
Kanakapura	2,34,360	13,707	9,332	2,293	53
Magadi	1,77,291	13,044	5,723	1,148	6
Nelamangala	1,46,514	8,892	4,720	843	35
Ramanagaram	1,30,861	24,553	7,449	1,543	87
District total	12,00,154	1,28,244	1,37,372	10,045	467

The following table shows the distribution of the five main mother tongues of the district as per 1981 census with taluk-wise break-up.

More than 50 per cent of the Urdu speakers are found in the three taluks of Ramanagaram, Channapatna and Hoskote. More than 77 per cent of the Telugu speakers are found in the taluks of Hoskote, Devanahalli and Doddaballapur and the least in the Channapatna taluk (2.5%). About 45 per cent of the Tamil speakers are found in Hoskote taluk alone and their number is the least in Nelamangala (551). The table on p.135 shows the taluk-wise distribution of languages (inclusive of mother tongues) mentioned in the VIII schedule of the Constitution of India according to 1981 census (including the four hoblis, now transferred).

In the eastern taluks of the district bordering Kolar district those who speak Kannada as first language are bilingual, speaking Telugu. The speakers of Telugu gradually decrease from east to west of the district. The spoken Kannada in Doddaballapur and Hoskote taluks is almost the same as is found in Chintamani and Chikballapur taluks of the Kolar district. The district can be divided into three zones, on the basis of speaking Kannada. The Hoskote, Doddaballapura and Devanahalli taluks forming a zone where Telugu is spoken along with Kannada. The eastern parts of Kanakapura taluk with lesser influence of Telugu and the remaining taluks of Magadi, Channapatna, Nelamangala, Ramanagaram and the parts of Kanakapura taluk forming the third zone. These are only arbitrary divisions.

RELIGIONS

Hinduism, Islam and Christianity are the religions in the district with notable population; Hindus constituting 91.3 per cent followed by Muslims with 8.15 per cent and the Christians with 0.46 per cent of the total population in 1981. The number of persons belonging to the various faiths in the district in 1981 was as follows. Hindus 14,63,301 (rural 12,80,245, urban 1,83,056), Muslims 1,30,621 (rural 61,716, urban 68,905), Christians 7,359 (rural 5,045, urban 2,314), Jains 1,100 (rural 477, urban 623), Sikhs 211 (rural 179, urban 32), Buddhists 9 (rural 1 urban 8), other religions 159 (rural 104, urban 55). These include the four hoblis of Jala, Bidarahally, Dasanapura and Tavarekere. Hindus were predominantly living in rural areas (87.49 per cent), while 47.25 per cent of the Muslims and 68.56 per cent of the Christians were living in the rural areas of the district. The percentages of people belonging to other religions living in rural areas were Jains 43.36%, Sikhs 84.83%, and religions not stated 65.41%. The table on p.136 shows the taluk-wise distribution of persons belonging to various religions in the district as per 1981 census.

Taluk-wise distribution of languages (inclusive of mother tongues)

Taluks

Languages	Channa-	Devana-	Dodballa-	Hoskote	Kanakapura	Magadi	Nelamangala		
Languages	Channa-	Devana-	Dodballa-	Hoskote	Kanaka-	Magadi	Nela-	Rama-	District
	patna	halli	pura		pura		mangala	nagaram	Total
Assamese	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil
Bengali	-	-	-	42	-	-	17	-	59
Gujarathi	159	37	72	22	68	1,290	9	278	1,935
Hindi	648	755	1,110	1,678	7,025	792	1,121	1,267	14,396
Kannada	1,82,470	99,271	1,29,565	99,822	2,34,360	1,77,291	1,46,514	1,30,861	12,00,154
Kashmir	-	-	-	-	-	-	-	-	-
Malayalam	209	637	98	902	92	54	105	234	2,341
Marathi	1,117	685	1,799	1,075	2,461	1,617	1,405	1,973	12,132
Oriya	-	12	-	44	-	-	-	-	56
Panjabi	-	249	6	8	5	-	19	-	287
Sanskrit	-	-	-	-	-	-	06	-	06
Sindhi	1	4	-	9	-	7	10	-	31
Tamil	3,941	11,808	3,077	22,339	3,080	1,295	1,554	3,948	50,442
Telugu	4,949	50,960	41,302	54,291	9,380	7,227	4,853	8,938	1,82,300
Urdu	22,956	10,617	12,303	22,172	13,707	13,044	8,892	24,553	1,28,244

There are also 12 persons speaking Arabic, 37 speaking Coorgi, 77 speaking English, 66 speaking Nepali, 406 speaking Konkani, 467 speaking Tulu and 1032 speaking other languages in the district.

Taluk-wise distribution of persons belonging to various religions as per 1981 census.

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Sl. no.	Taluks	Christians	Hindus	Jains	Muslims	Sikhs	Other religions
1.	Channapatna	868	1,93,310	82	23,802	1	nil
2.	Devanahalli	858	1,64,178	28	10,731	158	13
3.	Dodballapura	379	1,78,624	376	11,899	10	nil
4.	Hoskote	1,877	1,79,948	60	21,689	1	18
5.	Kanakapura	1,789	2,56,596	44	13,976	5	27
6.	Magadi	461	1,88,105	300	15,010	1	38
7.	Nelamangala	305	1,55,746	145	8,854	24	32
8. R	Ramanagaram	828	1,46,794	65	24,660	11	31
9. D	District total	7,359	4,63,301	1,100	1,30,621	211	159

One Buddhist in Hoskote taluk.

Source: Census of India 1981 paper 1 of 1985, Household population by religion of the head of the Household

K.12

The percentage of people belonging to various religions over some decades were as follows. The figures are for the whole undivided district for the period from 1911 to 1971 and for the Bangalore Rural district including of the four hoblis of Jala Dasanapura, Tavarekere and Bidarahally for the year 1981.

Religion	Years					
	1911	1931	1951	1961	1971	1981
Hindus	86.44	86.63	84.62	85.77	84.36	91.3
Muslims	8.62	8.95	10.76	9.65	10.78	8.15
Christians	3.21	3.69	4.19	4.12	4.31	0.36
Jains	0.35	0.45	0.25	0.37	0.46	0.08
Buddhists	0.01	0.03	0.01	0.01	0.02	N
Sikhs	0.03	N	0.14	0.07	0.08	0.01

N - Negligible.

HINDUISM

The Hindus of the district are divided into many castes, sects and cults. The sacred books of the Hindus are the Vedas, the Upanishads, the *puranas* and the epics. The popular philosophies are the Adwaitha of Shankaracharya, Vishistadwaitha of Ramanujacharya, Shakti Vishistadwaitha of the Veerashaivas and Dwaitha of Madhwacharya. There are minor cults and totemic groups falling outside these main schools. Hindus worship mainly Vishnu and Eswara their consorts and incarnations together with other *pariwara devathas*. There are also various animistic cults. Village deities like Maramma and other such goddesses are also worshipped. Certain village deities are found in all villages and towns such as, Patalamma, Gangamma, Mutyalamma, Maheswaramma, etc. Ganesha and Hanuman are the deities worshipped by all. Hindu worship consists of 16 services and often a very elaborate one with Sanskrit hymns and prayers. As a tradition every project or work of importance is started only after invoking and worshipping the family deities and Ganesha. The idea of dedication to the God is found even in small acts such as wearing new clothes, only after they are being offered to the family Gods. Animism and Totemism are found inter-mixed and fused in the religious practices.

Of the many Gods and Goddesses of worship Rama and Anjaneya are of special significance in the district and the district is said to be

in the Ramakshetra. Ramadevaru of Kudlur (Channapatna taluk), Kodanda Ramaswamy of Bhatramaranahalli (Hoskote taluk), Chaturbhuj Rama-chandra of Hosadurga and Atmarama of Narsipura, Ramadevaru of Hallimala and the Rama Temple at Heggunda are some centres of Rama worship in the district. Sri Rama Temple on the hillock Ramagiri near Ramangaram is very famous. The Anjaneyaswamy Temples are many and each village has one or more Anjaneya temples, generally situated at the entrance of the village. Some of the famous Anjaneya temples in the district are Kengal Anjaneyaswamy of Vandaraguppe in Channapatna taluk, Bylanjaneya of Byrasettiahalli (Nelamangala taluk), Anjaneyaswamy of Chikkanahalli, Tapasimuni Anjaneya of Gavi Palya, Uttara Snanagattada Anjaneya of Nelamangala, Sugreevanjaneya Swamy of Channapatna, Veeranjanya near Bidadi, Kacheri Anjaneya of Devanahalli, Anjaneyaswamy temples at Aralumallige, Melekote, Satyavara (Hoskote tq), Solur (Magadi taluk), Thaggikuppa, Achalu, Hoskote, Sulibele, Kanakapura, Harohalli, Ramanagaram, etc. Subramanya Swamy of Ghati in Dodballapur taluk is a major pilgrimage centre attracting thousands of devotees. Of late, the worship of Shanidevaru is becoming more and more popular and the Shaneshwara temple at Kanasavadi in Dodballapur taluk is very popular. The Maratha settlements during the 17th and 18th centuries helped the popularisation of the Vithala cult and the Vithoba temple at Hoskote, Satanur (Magadi taluk) and Dodballapur are quite famous. Of late, a huge Vithala image has been installed at Arasinakunte near Nelamangala.

Shakti worship: The worship of mother Goddess is very old and seems to be one of the earliest forms of worship. The mother Goddess is worshipped in her various forms and called by various names such as Maramma, Kabbalamma, Bisilamma, etc. Mostly they are village deities as noted above. Every village has one or two village deities represented by an image or a stone or some other symbol and in many places a temple is built for her. The villagers hold a festival (jatra) in her honour every year generally in summer, a *buruju* resembling a *ratha* is erected and it is driven in all streets of the village, believing that all evil spirits are warded off by taking the *buruju* in the streets. Mother Goddess is worshipped on other occasions also whenever epidemics break out. Some of the important temples in the district are Kabbalamma in Kabbal (Kanakapura taluk), Degula Mari, Volakotamma, Bananthi Maramma, Kenkeramma, Kollapuradamma in Kanakapura town, Chowdeshwari at Bevoor (Channapatna taluk), Vagata, Mankunda and Hosahalli, Bisalamma of Hunasanahalli, Maramma of Bhuhalli (Channapatna taluk), Budhihal (Nelamangala taluk), Rameshwari at Bevoor (Channapatna taluk), Chamundeshwari of Malur, Malur Patna (Channapatna taluk) Harohalli (Kanakapura taluk), Honnadevi of Shiva-ganga and Byalakere, Lakshmi-devi of Kenchanahalli (Magadi taluk), Baginagere, Madduramma of Uppara

halli (Hoskote taluk), Tulusama of Muthugadhahalli, Karagadamma of Karagadahalli, Maramma of Koramangala (Devanahalli taluk), Channapatna etc., Gaddamma of Kannurahalli (Hoskote taluk), Bandikalamma of Ramana-garam, Gangathayi and Yellama of Vijayapura, Muthyalamma of Dodballapura, Patalamma of Dodderi (Magadi taluk) and Thyamadamma at Heligehalli in Kanakapura taluk. Honnadevi of Shivagange is said to be an incarnation of Kali. According to a legend, on one occasion Shiva refused to give water (Ganga on his head) to Parvati and the latter assumed the form of Honnadevi out of anger, an incarnation of Kali and struck the rock with her sword, whereupon water gushed out of the rock. Haleuramma of Haleuru near Huliyardurga is worshipped by the villagers of the Magadi taluk. Most of the castes have their own tutelary deities like Banashankari and Chowdeshwari for the Devangas, Kalikadevi for the Panchals, Kannikaparameshwari for the Vyshyys or Draupadi for the Thigalas. There are temples of Septa-matrikas (Seven Mothers) in the district at Ramana-garam, Kammasandra near Vijayapura and other places. Karaga in honour of Pandavas and Draupadi, is an important festival for the Thigala Caste and it is held in many towns and villages of the district. Karaga is a form of Shakti worship. Kannikalamma, the Goddess of virgins (near Avati in Devanahalli taluk) is worshipped during drought and at other times only by the virgins. Goddess Shakti is worshipped invariably by those who believe in black magic. There are also Kali temples at Devana-halli, Channapatna and other places. There are many temples of Kolla-puredamma in the district.

Vishnu Worship: Vishnu is worshipped in his various forms and incarna-tions like Rama, Narasimha, Venkataramana, Krishna, Janardana etc. The following are some of the important Vishnu temples in the district. Aprameyaswamy of Doddamalur in Channapatna taluk; Narasimha or Lakshmi-narasimha of Sugganahalli, Savanadurga, Hale Nijagal (Nelamangala tq), Bommanayakanahalli (Channapatna tq), Yeragunte (Hoskote tq); Venkata-ramanaswamy of Mangadahalli, Bevoor (both in Channapatna tq), Devanahalli, Bettakote (Devanahalli tq), Tubugere (Dodballapur tq), Lakkundahalli, Kammasandra, Kallahalli, Mahimapura, Biskur, Kodihalli, Valgere, Dodballapur; Varadersaja of Channapatna, Akkur, Mangadahalli, Honnayakanahalli, Gangaluru (Hoskote tq), Mankunda, Vagata Bychekuppe near Magadi. The Ranganatha temple at Tirumala near Magadi is very famous. Other Ranganatha temples are at Doddamudigere, Narasandra, Kanakapura and Srigiripura. Gavi Rangaswamy temple at Singarajapura is on a hillock nearby. Gopalakrishna temples are found in Bommanayakana-halli, Makali, Singarajapura, Harohalli and Venugopaldaswamy temples at Devanahalli and Dodballapur. The Laksha Deepotsava at Venugopaldaswamy temple in Devanahalli is very famous. Janardana temples of Byrapatna, Dodballapur, Narayanaswamy temples of Malur, Arasalu, Kammasandra and

Channapatna, Channakeshava of Kadanur and Nelamangala, Thirumaladevaru of Chakkere, Adinarayana of Tankere, Channigaraya of Udikunte, Thimmaraya of Manniganahalli and T.Begur, Cheluvarayya of Thymagondlu are also some of the Vishnu temples in the district. The Vishnu temple at Gangavara in Devanahalli taluk was once a famous temple of the tenth century. Saturdays, especially the Shravana Saturdays, are considered sacred for the worship of Vaishnava deities and Anjaneya. The influence of the Srivaishnava faith of Ramanujacharya is clearly seen in the taluks of Channapatna and Kanakapura of the district.

Shiva Worship: Shiva is worshipped in various forms of which the Linga form is very common. There are many Shiva temples in the district and some of the notable temples are the following. The Someshwara at Akkur (Channapatna taluk), Sulibele, Harohalli, Kammasandra, Mugavala, Hasigala (all in Hoskote tq), Magadi, Sogala and Gangavara; the veerabhadra temples at Kottanahalli (Channapatna taluk), Devanahalli, Mugavala (Hoskote taluk), Shivanahalli (Kanakapura tq), Benavadi, Savanadurga and Virupapura (Magadi tq), Devara Hosalli (Nelamangala tq), Kasi Vishweshwara at Thippasandra (Magadi tq), Magadi, Nelamangala, Hoskote, Sulibele and Tubugere in Dodballapur Taluk; Mahadeshwara of Malagalu (Channapatna taluk), Kapileshwara of Manne; Swayambhu Maheshwara of Dodballapura; Kaleshwara of Sankighatta and Kalya (Magadi tq); Muktinatheshwara of Binnamangala; Arkeshwara of Ramanagaram and Mankunda; Avimukteshwara of Hoskote; Arunachaleshwara of Harohalli (Kanakapura taluk); Chandramouleshwara of Nelamangala; Gangadhreshwara of Shivaganga; Bheemeshwara of Avverahalli; Sangameshwara of Sangama (Kanakapura tq), Thippagondanahalli and Hulikal (Magadi tq); Gavigangadhreshwara and Rameshwara of Magadi; Chandramouleshwara of Vagata, Nagareshwara, Rudradevaru, Nanjundeshwara, Onkareshwara, Someshwara, and Channabasaveshwara of Vijayapura; Tabbulingeshwara of Chandappanahalli (Devanahalli tq); Shankareshwara of Agalkot (Magadi tq), Kyleseshwara of Malur, Yedeshwar of Mannur (Channapatna tq). There are also many Basaveshwara or Basavanna temples at Sulleri (Channapatna tq), Siddapura (Hoskote tq), Attihalli, Baradanahalli, Gorahalli, Duddalahalli, Bannikuppe, Gollahalli, Mallige Metlu (all in Kanakapura tq), Donakuppe, Doddamudigere, both in Magadi taluk, Thimmasandra in Nelamangala taluk, Hunasanahalli, Ramanagaram, Tubugere, (Dodballapura tq), etc. All Mondays and specially Mondays of Kartika are held sacred for Shiva worship. Avverahally in Ramanagaram taluk is associated with the saint Revanasidda and is a pilgrim centre for the Veerashaivas. Shivagange of Nelamangala taluk is a famous Shaiva centre in the district. Considerable number of Shaivas are Veerashaivas and there are many Mathas of theirs in the district.

Jainism: Though statistically Jains are smaller in number being only 1,100 according to 1981 census, Jainism seems to be one of the earliest religions of the district. There are places like Kalya, Biskur, Hujigal, Thippasandra etc. in Magadi taluk where the relics of the religion are found. The remains of a Jaina temple is found on a small hillock near Nunnur in Channapatna taluk and Sanappana Betta nearby was a Jaina centre. Bevur in the same tq was also a similar centre. Manne also had a Jinalaya of the Ganga times. Sankighatta has a Vardhamana Basti. Sadaru found in the area now say that they were Jains. Dasa Banajigas found in Channapatna and Kanakapura taluks are said to be Jains-who embraced Vaishnavism along with Hoysala Bitti-deva. It is said that the river belt of the Kanva from Kalya to Ramanagaram was once inhabited by many Jaina monks.

There are two major sects among Jains - the Digambaras and the Swethambaras, the local Jains being Digambaras. Digambaras are further divided into two main divisions the priestly class called Indras or Jain brahmins and the Shravaks. Among Shravaks, there are Bogars, who trade in vessels, the Panchams who are also traders and Chaturthas who are cultivators. It is said that Jains have 360 gotras of which only 20 are in vogue like Sagara, Nirvana, Mahasadhu, Sanmati, etc. The native Jains speak Kannada at home and they believe in concept of Karma and rebirth. Jainism like Buddhism denies the authority of the Vedas and the cardinal doctrine of the faith is Ahimsa. The Swethambara Jains are immigrants from Gujarath and Rajastan and are found only in towns and are mostly bankers. The three divisions among them are the Moorthi Pujakas, Stanakavasi and the Terapanthi.

Buddhism: There were Buddhist centres at Kalya and Hullenahalli in ancient times. But Buddhism completely vanished from the region. The 1981 Census identifies one Buddhist in the district.

MATHAS

The *mathas*, mostly headed by celebrate teachers, are the custodians of the rituals of the people and are also centres of religious, social, cultural and educational activities. They also serve as the centres for the propagation of the religious values. There are many *mathas* in the district belonging to different religious denominations or sects, but most of them are of the Lingayat faith.

Abbur Matha: The Matha at Abbur, called the Kundapur Vyasarayya Matha was founded by Rajendra Tirtha, a desciple of Akshobhya Tirtha and came to be called as Vyasarayya Matha after the pontiff Vyasarayya, who was a contemporary of Krishnadevaraya of Vijayanagara. The Vyasarayya

Matha at Abbur was later called Kundapur Vyasaraaya Matha to distinguish it from Sosale Vyasaraaya Matha. During the period of the pontiff Sri Rama Tirtha of the Matha, the Matha was branched into two, the Sosale Vyasaraaya Matha of Lakshmi Kantha Tirtha and Vyasaraaya Matha at Abbur of Sridhara Tirtha. The headquarters of the Matha was shifted from Abbur to Bangalore and is located in the present site since 1957. The Matha is running a *Veda Patashala* at Bangalore. The present senior Swamiji is Sri Lakshminsha Tirtha, 33rd in the line of pontiffs from Madhwacharya and the junior swamy is Sri Lakshmindra Tirtha.

Gayathri Matha: The Gayathri Matha at Vijayapura belonging to Panchals is said to be 500 years old. The present swamy of the Matha is Sri Vishwakarma Swamy, who is at present living at its branch Matha in Kaveripatnam in Tamil Nadu. The devotees of the Matha are the Panchals speaking Telugu, Kannada and Tamil.

Sringeri Shivaganga Matha: The Sringeri Shivaganga Sharada peetha, Jagadguru Shivaganga Samstana was established in 1675 by Sri Shankara Bharathi Swamy and is independent of the Sringeri Matha. There were about 18 pontiffs in the lineage of the Matha and among them Onkareshwara Swamy (18th century) was very popular at his time. It had its religious administrative jurisdiction over Bangalore Tumkur districts and some parts of Andhra Pradesh. It was running a Sanskrit pathashala, which has now been closed for want of students. It conducts all festivals, fairs and other celebrations that are conducted by Sringeri Matha. The present pontiff of the Matha is Sri Satchidananda Bharathi Swamigalu. The Sharada statue of the Matha was installed in 1910 by the Pontiff Abhinava Sachidananda Subrahmanya Bharathi Swamy of Sringeri.

Gurappa Swamy Matha: The Gurappa Swamy Matha in Vijayapura is said to be about 200 years old. Gurappaswamy, a disciple of Nilagiri Swamy lived here. There is the *samadhi* of Nilagir Swamy in the *matha*. The *matha* belongs to the Vokkaliges and is administered by a committee called Onkareshwara Bhakta Mandali. The pontiff of the Matha is the Swamiji of the Pattanaikanahalli Matha in Sira taluk, who visits this *matha* often. The Onkareshwara temple is located in the premises of the *matha*. The Bhakta Mandali maintains a Kalyana Mantap attached to the *matha*.

Lingayat Mathas

There are many *mathas* belonging to Veerashaiva faith. They are grouped into two types; the Pattada Matha and the Virakta Mathas.

According to another classification, the Mathas are divided into three groups; the Putravargada Matha where the pontiff or the swami is from their own family; the Puravargada Matha where the *swami* is from the same town or village where the *matha* is situated; and Shishyavargada Matha where the *Swami* will be from among the disciple or followers. The Lingayat Mathas were started with the objective of spreading the faith and for the cause of education among the villagers.

There are many Mathas in the district which are engaged in the task of providing education for the masses. The *Bevoor Matha*, Bevoor, Channapatna taluk, is said to have been started by Mallikarjuna Devaru and was said to be in existence in the 15th century. The present Swami is Sri Mallikarjuna Swami who is said to be the 16th in the line. The Swamiji is the president of Sri Siddarameshwara Educational Society and the Society is running a high school and a Junior College. The *Degula Matha* on the banks of Arkavati, in Kanakapura town was said to have been started by Adya Nirvana Swamy, one of the 101 Viraktas, contemporary to Sri Tontada Siddalinga Yathi. The *matha* enjoyed the patronage of the Mysore royal family during the reign of Dodda Deva-
 raja Wodeyar. To-day the *matha* is running a Sanskrit school and a high school in its new premises and also maintaining a free hostel. The *Kanchikal Bande Matha*, near Banavadi village in Magadi taluk is another Virakta *matha* of the Gosala Siddeshwara tradition said to have been started by Kanchikal Swamy. The present pontiff of the *matha* is Sri Shivarudra Swamy. The *matha* had received royal patronage by the Mysore royal family. It is said that the *matha* had 63 *shaka mathas* (branches) of which many are situated in Bangalore Rural district. The *matha* is maintaining a middle school, a high school, a Sanskrit *Pathashala*, a free hostel and an orphanage. *Pavadada Basavanna Devara Matha*, Nelamangala is said to be founded by Basavanna Devaru a follower of Siddalinga Yathi. It maintains a girls high school, a Sanskrit Pathashala, a C. P. E. D. College, a first grade college and a hostel for boys at Nelamangala. The present Swami of the *matha* is Sri Sadananda Swami. The *Marale Gavi Matha*, belonging to the Virakta tradition was started by the Saint Kalagni Rudramuni at Marale village in Kanakapura taluk. Kalagni Rudramuni was a contemporary of Tontada Siddalinga Yathi. It is said that Siddalinga Yathi meditated for many days at a cave near Marale village. The *Matha* maintains a Sanskrit Pathashala, a free hostel and a high school. The present pontiff of the *matha* is Sri Immadi Charamurthi Kalagni Rudramuni Swami. The *Melana Gavi matha* of Shivaganga belongs to the Rambhapuri Veerāsimsana Mahasamstana order of Revanasidda and his disciple Rudramunisha was the first pontiff of the *Matha*. The *Matha* has been described by Gubbi Mallanarya in his *Veerashaivamrutha*. The *Matha* had received patronage from Keladi, Kodagu and Mysore rulers. In the earlier days

the *matha* was a *nyayapeetha*, solving the disputes of the local people. The present senior pontiff of the Matha is Sri Vishwaradhya Deshikendra Shivacharya and the junior pontiff is Sri Siddalinga Deshikendra Shivacharya. There is one Matha at Revanasiddeshwara in Ramanagaram taluk, said to have been started in 1902 by Sri Muddu Basavalinga Raja Swami, who was also said to have been Charaswamy of Rajapuri Matha near Anekal. He was succeeded by Sri Channabasavaraja Swami and the present Pontiff of the Matha is Sri Basavalingaraja Swami. The Matha belongs to the order of Jagadguru Renukacharya Rambhapuri Veerasimhasana peetha.

The other Mathas of the Lingayat faith in the various taluks of the district are the following:

Channapatna taluk: Kannamangala Matha and Kudineeru Katte Matha, Channapatna, and Magalli Matha. *Devanahalli*: Siddeshwara Matha and Mahanta Matha, both at Devanahalli. *Dodballapura*: Khadi Matha at Doddabelavangala and Nanjundappanavara Matha at Dodaballapura. *Hoskote* Veeramana Matha, Mahanta Matha and Virakta Matha, all in Hoskote town; Siddheshwara Matha and Mariswamy Matha at Sulibele. *Kanakapura*: Totadahalli Virakta Matha at Totadahalli, Attihalli Pattada Matha, Bilva Patra Gavi Matha near Kabbal, Maralavadi Matha at Maralavadi, Kallabelu Pattada Matha near Doddamudavadi, Mullahalli Matha in Kodihalli hobli, Pattada Matha at Kodihalli, Madivala Matha at Mullahalli and Bruhanmatha, Guruvinapura, Oralagal Matha Oralagal. *Magadi*: Kodi Matha, Magadi, Jade Devara Matha, Tatavalu village, Kanchikallu Bande Matha, Banavadi, Makkaladevara Matha, Kannur, Chikka Masakal Matha, Masakal, Topina Matha at Hulikal and Banavadi, Chilume Matha and Kadale Matha, Solur, Rudramuneshwara Matha, Magadi and Mahanthesha Gaddige Matha. Siddagiri Bruhanmatha Chakrabhavi; Mudala Matha, Thippasandra. *Nelamangala*: Hosa Matha, Chowkimatha, and Mahanthana Matha all in Nelamangala town; Kambal Samastana Matha at Kambal, Megalagavi Matha and Honnamma Gavi Matha at Shivaganga; Kaluve Matha at Thyamagondlu; Doddabele Matha, Mylanahalli Matha, Mallara Banavadi Matha, etc. *Ramanagaram*: Auverahalli Pattada Matha and the Revana Siddheshwara Peetha. Chowke matha Bidadi; Virakta matha, Byramangala.

Of the other philosophical and theological institutions mention may be made of the *Vishnu Ashrama*, Heggadahalli, Dodballapur taluk, started in 1942 by T.S. Ananthamurthy a retired judge and a disciple of Tapaswiji Maharaj from Punjab, who is said to have lived for 185 years (1770 A.D. to 1955 A.D.). This is a branch of the main *ashram*, Vishnu Dham at Koshikala in Uttara Pradesh situated between Delhi and Mathura. *Vishwa Shanti Ashrama* in Nelamangala taluk at Arasinakunte was started in 1980 by Keshava Das famous Keertanakar of Bangalore, and is located in an area of 20 acres of land and has to its credit

the installation of 36 feet high Vijaya Vittala Statue on 24th July 1988. The statue was sculptured in Coimbatore and was installed by Sri Sudhindra Thirtha Swamiji of Kashi Matha. It attracts devotees from its surroundings and also from Bangalore City. The Ashram has branches at Oakland (USA), London (U.K) and Trinidad (West Indies). Sahajananda Matha and Ganganananda Matha and the *samadhi* of Phakira Swamy in Dodballapur town attract the devotees of the town, where *bhajans* are held every week and the poor are fed by the generous contribution from the citizens of the town. Sahajananda was a saint and Ganganananda took live *samadhi* here. The Siddharoodha Matha in Dodaballapur town is another institution engaged in organising *bhajans* and other religious activities. The Vishwa Kundali Yoga Ashrama in Dodballapur taluk is an institution promoting yoga. There are Ragnavendra Mathas or *vrandavanas* in almost all the towns of the district.

The Theosophical movement was popular in the district. There are lodges of the Theosophical Society at Dodballapur (1905), Thyamagondlu (1917), Begur (1945), Ramanagaram (1965), Magadi (1967) and Channapatna (1967). The years in brackets indicate the year of starting. The Brahma Kumaris' Eshwareeya Vidyalaya Movement is also seen in some towns of the district like Dodballapur, Ramanagaram, Channapatna etc. The Ayyapa Swamy Bhajana Mandalis are found in all towns and people go on pilgrimage to Shabari Malai every year. There are also Ayyappa temples in Kanakapura and other towns. The Mahadeshwara Guddas are also seen in the district. Among the Vokkaligas there are two religious orders, namely, the Jogis and the Dasas. The Jogis take *diksha* at Adichunchanagiri and the Dasas take *diksha* from Srivaishnava *gurus*. When people go on a pilgrimage, construct a new house, at the time of marriage or on other occasions, they invite Dasayyas and offer *bali* or *paraku*. In Devanahalli, Hoskote and Dodaballapur taluks considerable number of people are influenced by the teachings of Veera Brahmendra Swamy a holy saint of Andhra Pradesh and his devotee Kambali Swami whose *gadduge* is found in Vijayapura. Kaiwarada Narayana Tata (born in 1771) is another saint who has influenced the people of this area by his teachings and Telugu Banajigas rever him and pay their respect to the Matha at Kaiwara in Chintamani taluk of Kolar district. Centres of followers of this saint are found in places of Hoskote and Devanahalli taluks and *samadhis* of some of his close devotees are found in many places. The Panchalas have *gadduges* of Sujnanamurthy, a saint, being worshipped in many places like Sulibele, Khaji Hosalli etc., and his devotees say that such centres are to be seen in 770 places.

ISLAM

Islam is the second notable religion of the district. Muslims are found in considerable number in all the urban centres of the district and more in Channapatna, Ramanagaram and Hoskote taluks. As per 1981 Census, there were 1,30,621 Muslims in the rural district. Some of the sub-sects of Muslims found in the district in addition to the main divisions the Sunnis and the Shiahhs are, the Wahabis, Dairawalas or Mahdavis, Memons and the Labbes. There are more number of the Sunnis in the district, and the Shiahhs are found in Dodaballpur in considerable number. The Dairawalas or Mahdavi sect found in Channapatna are said to have come from Gujarat *via* Bijapur. They believe that promised Mehdi has already appeared in the person of Hazrat Saiyid Muhammad Jaunpuri, son of Saiyid Abdulla (1443-1505) born at Jaunpur, an old historical city in Uttara Pradesh. The Madhavis do not join with other Muslims in offering prayer, when it is conducted by a non-Mahdavi. They are said to have migrated into Deccan in search of military posts and rendered services under the Mysore Wodeyars, Hyder Ali and Tippu Sultan. Generally the Mahdavi Muslims are grouped into two classes, one belonging to the priests and the other group consisting of people *Kasibs* who take to some profession. They bury the dead bodies in their own place, also called *dairas*. *Daira* is an Arabic word meaning a circle. They used to live in those days together in one locality surrounded by a boundary. There are two *dairas* in Channapatna. Mahdavis are also found in other parts of the State *i.e.* Mysore, Mandya, Bidar, Shimoga, Belgaum, Raichur and Gulbarga districts. The priests of Mahdavi sect conclude their prayer in the night with the words "There is no God except the God" the other reply "Mohammed is a Prophet of Allah". Priest says "Allah is our God" others reply "Mohammed is our Prophet". Priest says "the Kuran and Almedhi is our Imamy" (Leader). Others reply "we believe and we admit". They marry amongst themselves barring some exceptional cases. In Channapatna they are specialised in the manufacture of wooden toys.

There are also the Memons or believers from Gujarat area, and the Labbes speaking Tamil in the district. Muslims of the district speak Urdu at home. There are many *dargahs* or tombs of Muslim saints in the district and some of them are the following: Akkal Sha Khadri *dargah* and the tomb shrine of Syed Ibrahim at Channapatna; Syed Hussain Sha Khadri Rahmathulla Ali, Sayid Sha Vali and Syed Alauddin Chisti *dargahs* at Dodballapur; Peeran-Shah Vali and Bismilla Sha Vali *dargahs* at Ramanagaram; Haji Syed Sha Sadruddin Hussaini *dargah* at Nelamangala; and at Nijagal fort or Siddara Betta the tombs of Shaik Karim and Sayyad Badshah in Nelamangala taluk; Vijayapura has Jungli peer Baba *dargah*. Sayid Ahmed Ali Sha Khadri

(Madbal) and Sayid Hussain Sha Khadri *dargahs* (Savanadurga) are in Magadi taluk. Shias from all parts of the country and even from abroad assemble in Dodballapur during the month of Moharrum.

The important religious duties of a Muslim are Kalimah or the repetition of the creed, prayer (*namaz*) alms giving, fasting during the month of Ramzan and the pilgrimage to Mecca. Their worship mainly consists of vows and prostrations accompanied with prayer. They believe in one God, in His Angels, in the holy book, the Koran, in the Prophets of Allah, in His Judgments, paradise and hell and in the divine decrees.

CHRISTIANITY

The earliest Catholic mission in the district seems to be the Telugu mission established in 1702 by two French Jesuits named Boacher and Manduit who came from Thakkolam about 12 Km from Arkhonam. They built chapels at Devanahalli and Hoskote. The district belonged to the Vicariate Apostolic of Pondichery till 1845 and then came under the Vicariate Apostolic of Mysore which was upgraded into a diocese in 1886 with the headquarters at Bangalore and then in 1940, on bifurcation came under the Bangalore diocese. In September 1953 the Bangalore diocese became an arch-diocese to which the rural district belongs. The Christian Missionaries established Agricultural farms at Silvepura in Nelamangala taluk and Mariyapura in Kanakapura taluk. Some of the Catholic churches in the district are the Holy Rosary Church, Harobele, Kanakapura Taluk(1859), Sacred Heart Church Silvepura (1874), O.L. of Lourdes Church, Ramanagaram (1933) St. Joseph's Church Channapatna (1955), St. Rita's Church, Kanakapura (1964), St. Jude's Church, Karahalli, Dvanahalli taluk (1971). The Protestant Mission in the district belongs to the Central Diocese. Several Protestant Missions joined together to form the Church of South India in 1947. Some of the Protestant churches in the district are C.S.I. Bethany Church, Channapatna, Church of South India, Dodballapur and Hunasanahalli. There is new Bethany Ashram at Channapatna for the aged.

Though Christians are found more in Bangalore City, they are fewer in number in the rural district. As per 1981 Census there were only 7,359 Christians in the district. Hoskote and Kanakapura are the only two taluks of the district where Christians are numbered more than a thousand in each taluk. There were only 305 Christians in Nelamangala taluk. Among the Protestant Missions, the earlier mission seems to be the London Mission.

Tribes and Castes

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

Agasa: The Agassas also called Madivals are washermen whose traditional occupation is washing clothes. Their number in the undivided district in 1984 was 46,116 and they are found scattered all over the district. They also act as torch bearers on festive occasions and during the procession of village deities and render special services during marriages and are included among the 12 Balutis or Ayagars. Most of them in the district speak Kannada at home and have many exogamous clans or *kulas* like Bellikula, Nagarakula, Halekula, etc. They worship the local gods and goddesses in addition to Hiriyanna and Hunasamma. *Tera* or bride price was prevalent among them. 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 were having their caste headmen to settle all disputes within the caste.

Arasu: The Arasus numbering 2,891 in 1972 are mostly found in the Kanakapura taluk of the district who are said to belong to Rajapinde branch of the Kshatriya caste. They speak Kannada at home and have *gotras* like Brahmins and claim to be Brahma Kshatriyas. There are Shaivas, Vaishnavas and Jains among them. They follow Vedic rites and rituals in marriages and other religious ceremonies. In *upanayana* they have the custom of tying a *mourvi* (a silken chord) to the ends of a bow instead of girdling, and the bridegroom invariably carries a sword or dagger throughout the marriage ceremony. They observe all festivals, but Dasara is an important festival for them. They rever Rachappaji and Siddappaji and the Boppagowdana Purada Matha in Malavalli taluk which is managed by the Arasu family. They cremate the dead and observe pollution for 10 days.

Baliya: The Baliya is the name of a trading community who are also called Banajigas, their traditional occupation being selling of bangles and other *mangala dravyas* used in marriages and other occasions. Now they have taken to agriculture and many work as casual labourers. They are found distributed all over the district and in some concentration in the taluks of Devanahalli, Channapatna and Kanakapura. There are both Kannada and Telugu speaking people among them and those living in Devanahalli, Dodballapur and Hoskote taluks

mostly speak Telugu at home and are called Telugu Banajigas. There are a number of sub-castes among them like the Ele, Dasa, Setti or Gopala, Dudi, Punavalu, Uppu, Gandudui and Naidu. The Dasa Banajigas are mostly found in Channapatna and Kanakapura taluks and were said to have been Jaina Kshatriyas, and in the days of Hoysala Vishnuvardhana, were influenced by Srivaishnavism of Ramanujacharya. They are also called Jaina Kshatriya Ramanuja Dasa Vaniyas. They have *gotras* like Atri, Angirasa, Kashyapa, Janaka, etc. Dasa Banajigas are vegetarian by food habits. They are Vaishnavites and revere the Melkote Peetha. There are two groups among them, one wearing the sacred thread. Telugu Banajigas have a number of exogamous clans, many of them being totemistic. The only *guru peetha* of the Telugu Banajigas is the Kaivara Naranappa Matha at Kaivara in Kolar district. They worship Muneshwara, Maramma, Patalamma, Muthyalamma, etc. Setti Banajigas are dealers in bangales. Dandi Dasari is a sect among them who are wanderers. All Banajigas observe pollution at birth and death, do not allow widow marriage and divorce except the wandering tribe of Dandi Dasari. Kondamangalam is a group who claim to be Banajigas. They are found in Vijayapura town and Devanahally taluk in sizeable number. The Banajigas of Channapatna cremate the dead but in Devanahalli, Hoskote and Dodballapur taluks, the dead are buried.

Banjara: The Banjaras, also called Lambanis, Lamanis or Vanjaras, were formerly carriers and drivers of pack bullocks, who claim to be Kshatriyas, migrating from Rajasthan and Gujarat. Their number in the undivided district was estimated to be 13,466 in 1972. They were wandering traders, supplying goods to armies in earlier times and now found in settlements known as the *tandas*, generally located near villages. They are found more in the taluks of Kanakapura, Magadi, Ramanagaram and Dodballapur, though scattered all over the district. They are said to have three main divisions of Mathurias, Labhans and Charans and the exogamous groups are Rathod, Pamhar, Chouhan and Vadalya. They have two exogamous groups of 13 *phanas* and 7 *phanas* in Kanakapura taluk. They worship all Hindu Gods and Goddesses but Balaji is the family diety of the many. Their patron saints are Sevaya Bhaya, Mittu Bhukya and Bhajan Nayak. The womenfolk worship Nagarasi, Asaveri, Khogarasi and Pibbalavari. They have their own caste priests to conduct marriages. In marriage they do not tie *kankana*. As a symbol of marriage women wear bangles of ivory instead of *tali* and the other ornaments they wear at the time of marriage are *buguri* and *kanya* for the ear and *bharya* for the nose. *Tera* (bride price) of Rs 101 to 501 is present even to-day. To-day agriculture is their main occupation but womenfolk sell fuel on head loads. They allow marriage of widows and divorced woman. Holy is the most important festival for them. The dress and ornaments of the women form a characteristic

feature of the Banjaras. A skirt or *langa* made of coarse print cloth embroidered in heavy pattern and a veil also made of coarse cloth form their dress. Each *tanda* has a headman whose office is hereditary.

Beda: The Bedas in the past were a hunting tribe, whose number in the undivided district was 61,663 in 1972. They are found distributed all over the district and speak Kannada or Telugu at home. They are called by various names such as Nayak, Valmiki, etc. They were a warrior class of people and because of the hard out-door life, they were largely employed in the armies of Vijayanagara empire and later by Hyder Ali. They were also working as village watchmen, labourers, hunters and cartmen. Now they have taken to agriculture. They have many endogamous groups like Bile, Jas, Nas, Nayak, Valmiki, Uru-Bedas, Guddlu Bedas, Maremma, Hala, etc., and exogamous clans or *kulas*. Among the Telugu speaking the *kulas* are Pagade Pathlollu, Mandalollu, Sankeyavaru etc. Among them Uru Nayak is the largest one. They worship Gangamma, Maramma, Durgamma etc., and Muneshwara is the saint of the caste whom they worship. In the past marriage of girls was adult and *tera* was in practice. The brahmins officiate in marriages at the time of *dhare*. They take non-vegetarian food. Dedication of girls as *Basavis* was present among them and also the custom of *manevalatana* (adoption of son-in-law) in the past. They bury the dead bodies.

Brahmin: The Brahmins of the district belong to the Pancha Dravida of the South, speaking the Kannada, Telugu and Tamil, the first one predominating over the others. There are also some Marathi, Konkani and Tulu speakers but their number in the Rural district is very insignificant. The total number of Brahmins estimated in the undivided district was 3,16,886 in 1984 but majority of them are found in the Bangalore City. All Brahmins belong to either Smartha, Maadhwa or the Srivaishnava sects, followers of Shankaracharya, Madhwacharya and Ramanujacharya respectively. In each of these sects there are Vaidikas who are priests and Laukikas who are professionals and landholders. There are sub-sects among these broad sections such as Hoysala Karnataka, Seerunadu, Badaganadu, Mulukunadu, Babbarkamma, Sankethi, Karadhi, Prathama Shake, etc., among Smarthas; Aravelu, Deshastha, Aravathuvokkalu, Badaganadu etc., among the Maadhwas and Tengalai, Vadagalai, Hebbar, Mandyattar, Hemmigeyar, Keelnatar, etc., among Sri vaishnavas. All Brahmins are divided into groups or clans, known as *gotra* and *pravara* which are exogamous. The caste, sub-caste and the linguistic endogamy which was practised in the earlier days is loosing ground in recent times. All Brahmins are expected to undergo the sixteen *samskaras* of which *upanayana* is the most important one for the boys which is expected to initiate them to the Vedic studies.

Traditionally divorce and widow marriage are not permitted. There are many taboos associated with food habits, use of vegetables etc. The Brahma type of marriage is in practice which is an elaborate one with many rites and rituals extending over many days but in recent times, they have restricted to a day sometimes to two days. They observe pollution for 10 days both at birth and death. The dead bodies are cremated as a rule and the *shraddhas* are performed monthly during first year and then every year. Of late Brahmins are entering into many callings to which they were not allowed in the past. The Dikshits are found in all taluks of the district in one or two families in each place who are the priests of Shaiva temples. They are more of Bodhaya section and are immigrants from Tamilnadu long ago but most of them speak Kannada at home. They have *mathas*, belonging to Sri-kanta Shivacharya Peetha. They take Shivadikshe during *upanayana* and invite Smartha brahmin priests for their religious ceremonies.

Christians: See Christianity

Darji: The Darji is the occupational name of tailors and refer to Bhavasar Kshatriyas, Shimpi, Rangares, Chippigas and Namadev Shimpis whose traditional occupation is tailoring and dying of cloth, and have now taken up other callings and trades. They are scattered all over the district. Their number was estimated at 5,496 in 1984 but a sizeable section of them was found in Bangalore City alone. There are also others whose occupation is tailoring but they do not belong to the caste of Darji. The Bhavasar Kshatriyas and Namdev Shimpis speak Marathi at home. The Gods and Goddesses they worship are Vithoba, Jothiba, Khandoba of Jejuri, Amba Bhavani and Yellamma. They have *gotras* like Varne, Tikare, Puthane, Pise, Telkar etc., and it is said that there are 360 *gotras* among them. They wear the sacred thread at the time of marriage. Among them there was the practice of *tera* or bride price in the past and marriages are according to Vedic rituals to some extent (*laja homa, sheshal homa* etc., are performed) and Smartha Brahmins are invited to officiate as priests during marriage. They arrange Gondhali dance at the time of marriage. They used to bury the dead at Dodballapur in the past but now they cremate. They are non-vegetarian by food habits. They observe defilement both at birth and death for 10 days. Their *matha* is at Tuljapur in Maharashtra. They go on pilgrimage to Pandharapur during Ashadha and Kartika *ekadashis*. There are two families at Dodballapur now who are *Ashadha* Warkaris (who take banner) to Pandharapur.

Devanga: The Devanga is a caste of weavers found in all urban centres of the district but in concentration in Dodballapur town and their number in the undivided district in 1984 was 66,255. There are

two linguistic groups among them speaking Kannada and Telugu and both of them are found in the district. There are both vegetarians and non-vegetarians among them. The Kannada speaking people are divided into groups of Siriyadavaru (of Sira) and Hadinentumaneyavaru and into exogamous clans or *kulas* of Ambali, Arivina, Banna, Bale, Belli, Kadaga, Mande, Machche, Dabbe, etc. The Telugu speaking people have *bedagus* or *kulas* like Bandi, Bantha, Onti, Uddu, Goduna, etc. The Devangas perform *upanayana* and wear the sacred thread. The Singadevaru is a group of dependents on the Devangas who are said to be the bards of the Devanga families. The Devangas worship all Hindu Gods and Goddesses but Ramalinga, Chowdeshwari and Banashankari in preference. They bury the dead bodies. They have *kattemanes* prescribed over by the Yajamans or Settis to solve the caste disputes and problems.

Ediga: The Edigas numbering 26,824 were found in the undivided district during 1984. Edigas are traditionally toddy tappers who have now taken up other callings and trades. There are sub-sects like Maddi Idigas, Bellada Idigas, Eni Idigas, etc, which were endogamous in the past. The Maddi or Sacha Idigas have four *gotras*, the Karunya, Vatsalya, Kaundinya and Kamandala. They have also the exogamous sects of the Samseyavaru and Boddeyavaru. *Tera* of Rs 18 was in vogue. The exclusive gods and goddesses of worship are Katameshwara, Yellamma, Surabhandeshwari and Matangi. Katameshwar is worshipped on Mondays and Goddess Yellamma on Tuesdays and Fridays. The Enuntivallu is a class of mendicants who visit them periodically and are bards of the caste, but Edigas do not have marital relations with them. The Edigas take non-vegetarian food. They bury the dead and observe pollution for ten days. They speak Kannada at home but there are some who speak Telugu also.

Gangakula. The Bestas are called by various names such as Gangakula, Toraya, Ambiga, Parivara etc, whose occupation in the past was fishing, lime burning, palanquin carrying, cultivation etc. Some were Ayagars in villages that were entrusted with the work of supervising the flow of water in canals for irrigation and control of water in the tanks and were called *Nirugantis*. They belonged to the 18 *phana* group. They have exogamous *kulas* like Chinna, Belli, Surya, Chandra, Devi, Suta, Mugilu, Bhasinga, Muttu, Ratna, Kasturi, Havala, Mallige etc. *Tera* was present and marriages in the past were both infant and adult. The institution of Basavi was present among them. There are two religious mendicant orders among them, the Shaivite Jogis worshipping Bairedevaru of Chunchanagiri and the Vaishnavite Dasaris worshipping Ranganatha. They also worship Tulasamma, Maramma, Koleramma, Yellamma and Patalamma. Their estimated population in the undivided district in 1984 was 39,307. They bury the dead.

Ganiga: The Ganiga is a caste of oil pressers and the word is derived from the Kannada word *gana* meaning an oil mill. They are found scattered all over the district and their number in the undivided district in 1984 was 25,217. There are sub-sects among them such as the Sajjans, Jyothipana, Jyothinagara etc. There are also the two divisions the Hegganigas who yoke two bullocks to the Gana and Kiruganigas yoking only one bullock. Generally Setti is the title suffixed to their names. They worship both Shiva and Vishnu, invite Dasayyas on all important occasions. They bury the dead. They take non-vegetarian food except the Sajjans who are Lingayats. They speak Kannada at home.

Helava: The Helavas or Heluvavaru are a caste of mendicants narrating the family histories traditionally, and their number in the undivided district was 4764 in 1984. There are two groups among them those using metal bells and those using wooden bells. There are both Telugu and Kannada speaking among them. They have a number of exogamous clans or *kulas* named after various objects like Aralikula, Bandi, Belli, Havu, Nerale, Onike, etc. They profess to know the family history of their patrons and repeat the names of all *kulas* of Vokkaligas. They used to arrive at the villages mounted on a bullock, and go from house to house giving out the family history, carrying with them a bell and a begging poach. *Tera* is present and their marriages are conducted by Jangamas. They are Shaivas by faith and worship Yellamma, Durgamma, Kollapuradamma and Basavanna. They bury the dead bodies but in some places cremate the bodies of Devara-guddas and Goravas, the two orders of persons dedicated to the service of God. They have Kattemanas presided over by Yajamana whose office is hereditary.

Holeya: The Holeyas are found scattered all over the district and belong to *Balagai* section or 18 phanas of the castes. They prefer calling themselves as Adikarnatakas. They were generally living adjacent to the villages forming their own *hattis*. They speak Kannada at home but there are some who speak Telugu also. They have sub-sects like Gangadikara, Marasu, Dasa, Magga, Hagga etc. and also exogamous groups, clans or *kulas* like Attikula, Anekula, etc. *tera* or bride price is present among them and they have their own elderly castemen who act as priests in marriages and other ceremonies. The dead are buried among them. They have their own caste councils of elders presided over by a chief called 'Gothugara' which settle the internal conflicts and problems of the caste. They were mostly agricultural labourers who are now taking up new avocations like government jobs. Their number in the undivided district in 1972 was 2,99,896.

Iruligas: The Iruligas numbering 2,976 in 1972 are found in the district mostly in the hill tracts of Kanakapura, Ramanagaram and Magadi

taluks, whose main occupation in the past were collecting honey and other minor forest produce like herbs and roots, catching and hunting rabbits, mungoose, *uda*, etc., and undertaking bamboo work. They were also popularly known as Kadu Pujaris. *Ragi* is their staple food. They speak a dialect mixed with Kannada, Telugu and Tamil words. They are grouped under Scheduled Tribes. According to a legend, they are the descendants of Billayya, an ardent devotee of Mahadeshwara and the brother of Karayya, the progenitor of the Soligas. According to another legend they are the descendents of Male Rishi, the sage of hills. Some of the Iruligas are said to be immigrants from the Nilgiri Hills and some others from Annamalai forests. They were jungle dwellers, now settled in colonies and their dwellings generally form a part of larger villages and also live in *doddis* amidst Vokkaligas. The huts of the Iruligas are generally small, the walls of which are mostly of bamboo. The inclined roof of the hut is of a bamboo frame-work, covered with coconut leaf matting, over which a thick layer of grass is spread. They favour simple families. They observe Yugadi and Gouri festivals, and propitiate the dead ancestors during Mahalaya. They worship Mahadevamma, Thimmappa, Maramma and other gods and goddesses. The family deities of different lineages are generally different and this is taken as analogous to clan. Thus inter-marriage between persons from household having common family deity is a taboo. Some of the family deities are Halagamma, Dharmaraya, Bettahalli Hanumantha, Bhairava of Chunchanagiri, etc. The agnatic kins group is called *manethana* and members of the same *manethana* are brothers and sisters and marriages are contracted with families standing in *beegara salu*. It is stated by some Iruligas in Kanakapura taluk that they also have *kulas* like Belli Kula, Alur Kula etc. *Tera* is present and marriages take place in the groom's residence. *Kudavali* (remarriage) and divorce are permitted by custom. Marriage by elopement was in vogue in the past, not now. They observe pollution both at the birth of a child and at death. They bury the dead bodies. In the past, death of a person was deemed as sufficient cause for Iruligas to vacate their erstwhile settlements and build a new one, about a 100 yards away. They consider that their customs and practices are almost identical with those of the Vokkaligas. They have a headman at the village level called Buddivantha and for several villages a *Kattemane gowda* and a higher authority called *Nadagowda*.

Jains: See Jainism.

Koracha and *Korama:* The Korachas and Koramas are found all over the district and in some concentration in the taluks of Dodballapur,

Magadi, Hoskote and Devanahalli, and especially at Devanahalli, Vijayapura, Kannamangala, Marenahally, Solur (Devanahalli taluk), Ramachandrapura, Kasavinahalli, Pandithapura, Varadanahally, Chikka Tumkur, Dodballapur town, etc. The number of Korachas was 1423 and that of Koaramas was 9475 in 1972 in the undivided district. It is the opinion among themselves that both Koracha and Korama denote the people belonging to the same group. The Koramas are divided into sub-sects like Ethina, Peragayi, Haggada, Valagada, Kalla, Kukke or Koravanji, and Konchi Koramas and into exogamous *kulas* of Satpadi, Kavadi, Menpadi and Menderagutta. Bride price or *rooke* is present among them. The headman of the caste conducts the marriage and a brahmin is called into service at the time of *dhare*. They worship both Shiva and Vishnu. There are both Kannada and Telugu speaking among them. They bury the dead bodies; observe pollution both at birth and death for 10 days. Their womenfolk move from village to village telling fortunes and are called Koravanjis. Korachas were also a wandering tribe in the past like Koramas but now are settled and cultivating lands. They have endogamous divisions like Uru or Dabbe, Uppu or Ettina, Sonai and Kunchiga. Uru Korachas are settled people cultivating lands and making baskets out of bamboo. Their women practice tattooing and fortune telling. Sanai Korachas play on wind instrument and are generally snake charmers. Korachas like Koramas have exogamous divisions of Satpadi, Menpadi, Kavadi and Medergutta. It is said that the Satpadi division regard *kakke* plant and Kavadi division that of margosa tree as sacred. The *satpadi* are so called because they adorn their God with flowers and jewels, and this process in Tamil is styled *Satpadi*; Kavadi means a carrying pole and the people of this division carried their offering to their God on Kavadi; the *Menpadi* division sing before their god. The Uppu Korachas have exogamous clans like Bandi, Pulu, Ragala, Suka, Uyyale etc. The traces of the custom of *couvade* which was once found among them is now totally absent. They worship Venkataramana, Durgamma, Halagamma, Mathangamma, Gangamma, Yellamma etc. and 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. Some of the Korachas of Devanahalli are well educated. Some among them add Setty to their names.

Kumbara: The Kumbaras formed an important section of the village community and are included among the *bara balutis* or Ayagars. Their number in the undivided district was 20,036 in 1984. There are two sections among them, one belonging to the family of Gunda Brahma called Gunda Bhaktaru and the other the descendants of Shalivahana. The Gunda Bhaktaru are generally Lingayats who are also called Chakra-saleyavaru and are found in Magadi taluk and speak Kannada at home.

There are Telugu speaking Kumbaras also in the district found in Ramana-garam town and in the taluks of Dodballapur and Devanahalli who claim to belong to the family of descendants of Shalivahana. The Kannada speaking section have exagamous *kulas* such as Kasturi, Nagara, Sampige etc., and the Telugu speaking have *gotras* like Malalu. There are also Tigala Kumbaras in the district. The Kumbaras of Kudike Begur in Channapatna taluk are proficient in making small pots called *kudike* and the village derives its name from this as Kudike Begur. The Kumbaras of this village were also preparing toys sets which had won the appreciation and honour from the Mysore royal family. The tutelary deity of the caste is Kumbheshwara whom they worship in the form of a *kalasha*. The Gunda Bhaktaru are vegetarian and follow the Lingayat rites and rituals. The Kumbaras bury the dead bodies. They have their caste leader to decide their caste issues.

Kuruba: The Kurubas are found scattered all over the district and their number was 1,39,582 in 1984 in the undivided district, and are found in some concentration in the taluk of Hoskote. Their traditional occupation was tending sheep and weaving coarse blankets called *kambliis*. They also cultivate land. There are sub-divisions among them like the Mattikankanadavaru (those who tie cotton *kankana* during marriages), Unne Kankanadavaru (those who tie wollen *kankana* in marriages), Ande Kurubas, Jade Kurubas, Halumathadavaru etc. They have also the sub-divisions according to the day of the week they offer *puja* to the God like Adityavaradavaru, Bruhaspativaradavaru, Shanivara-davaru and Somavaradavaru. They have a large number of exagamous clans or *kulas*. *Tera* or bride price was present among them and their religious ceremonies or marriages are conducted by their own priests called Wodeyars. But in this district Brahmin priests are invited during *dhare* time to conduct the marriages and even in other religious ceremonies. There are Telugu speaking Kurubas in Devanahalli, Hoskote and Dodballapur taluks. They worship Beeradevaru, Mailara-linga, Yellamma and other gods and goddesses and organise fairs for the Gods where Gorava Kunita forms an important feature. The Goravas are the religious mandicants among the Kurubas who don themselves in their traditional dress of black *kambliis* profusely decked with cowris with a head dress of bear skin. They carry a small drum and dance and sing in a weird manner which is called *gorava kunita*. These are devotees of Mailara linga. In the remote past they had the practice of erecting temples or small shrines in honour of Eragararu (those who die unmarried). The Kurubas bury the dead and the burial of the dead bodies of Wodeyars or priests who are vegetarians takes place according to Lingayat religious rites. In the past the dead bodies were rolled in *kambliis* and carried to the burial ground but nowadays biers

are used. If unmarried, the dead is tied to a pole and carried by two persons. They have their headmen of the caste to decide the internal problems and disputes. *Dollina kunita* is their folk art in honour of Beeredevaru.

Lingayat: The Lingayats denote the followers of a faith rather than a caste, consisting of groups like Aradhyas, Jangams, Nonabas, Gowda Lingayats, Sadaru, Banajigaru etc., which were once endogamous. Their number in the undivided district in 1984 was estimated at 1,92,068. They are found in the taluks of Kanakapura, Magadi, Ramanagaram, Channapatna and sparingly in the other taluks of the district. They speak Kannada at home and are vegetarian. They are mostly agriculturists and traders. Ashtavarana, Panchachara and Shatsthala form the fundamental structure of their faith. The origin of the faith is some times traced back to Shaiva Agamas and Basaveshwara is described as the reviver of an old form of worship. It is believed that the Panchacharyas (the Ranukacharya, Panditaradhya, Marularadhya, Ekorema and Vshwaradhya) are the originators of the Lingayat faith and Veerashaivism is considered as the full-blown offshoot of Shaivism. 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, as other Hindus, observe defilement both 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*. Lingayats take *diksha* and tie a Ishta linga to their neck in a silver box called *karadiqe* and worship it. Among the Lingayats of the district, the important rituals of marriage are the *nischtartha*, worship of the family Gods and feast, erection of *pendal*., *punyaha*, *nandi*, *ankurarpana*, *mantapa devatha*, *prathiste*, *kalashasthapanana*, *kankana-dharana*, *basingadharana*, *kashiyatra*, *madhuparka*, *kanyadana*, *tali* tying, worship of Shiva and Parvathi, *panigrahana*, *saptapadi* (not around *homakunda*) and *Nagavalli*. Some perform Rudrahoma instead of Shiva Parvathi *puje*. Those whose family deity is Veerabhadra perform *guggula seve* in marriages. Lingayats always bury the dead. The dead body is washed and seated against a wall, the *padodaka* of the *guru* is poured into the mouth. The *guru* blesses the corpse. *Vibhutivilya* is given to the *guru* and a feast is offered to the Jangamas and the *guru*. The dead body is carried in sitting position on a green *vimana* which is in the form of a chair with *vachana bhajane*, and is buried in sitting posture. There are two types of *samdhis*, one Gomukhasamadhi for married persons and Shikharasamadhi for the celebrities. A feast is served to the relatives on the eleventh day called Shivagana Aradhane. Some of the castes that have been influenced by the Veerashaiva faith are the Kurubas, Telugu Banajigas, Nayinda, Devanga, Kumbaras, Helavas, Handi Jogis and the Nagarathas.

Madiga: The Madigas belong to the 9 *phana* group or the Edagai section of the castes who are scattered all over the district. Madigas are also called Padmajati and Begars. There are both Kannada and Telugu speaking among them in the district. They were working on leather in the past. They were also employed as village watchman and now have taken to agriculture and other occupations and services. The three endogamous groups among them are Tanige Buvvadavaru or Tale Buvvadavaru, Hedige Buvvadavaru or Gampa Buvvadavaru and Mara Buvvadavaru, which are named after the manner in which the bride and the groom eat *buvva* (common marital meal). They have also a number of exogamous divisions and *kulas* like Ankelu, Belli, Billu, Chinnada, Emme, Hatti, Honnu, Huvva, Huli, Kambli, etc. Dakkaloru, a group among them are considered inferior to others and Jambava is another sub-division among them, sometime used for the whole caste. They are said to be the children of Mathangi, a 'Shakti deity'. *Tera* is present and the marriages are conducted by the headmen of the families. The tutelary goddess of the caste is Maramma. They have *kattemanas* presided over by *yajamans* to solve their internal problems of the caste. They had the practice of dedication of girls as Basavis which is now disappearing rapidly. Both Holeyas and Madigas are included under Scheduled Castes.

Maratha: The Marathas who are also called Areru numbering 60,735 in 1984 in the undivided district are found in all parts of the district, but mostly in places like Malalavadi, Anjawadi, (Kanakapura tq) in the towns of Dodballapur, Nelamangala, Magadi, Channapatna and Hoskote. They hail from Maharashtra, having come in the army of Shahji. Later, Marathas were employed by Haider and Tipu etc. They are said to belong to four *vamshas*, i.e., the Suryavamsha, Somavamsha, Yadu-vamsha and Sheshavamsha and have 96 *kulas* called *devaks*. There were two groups, the Hazara Mandali and Devamandali in the past which were endogamous and also groups like Vishaballi and Siballi. They speak Marathi at home. They worship Shiva by preference in the form of Khandoba and Bairoba and Goddesses Ambabayi and Tulja Bhavani. They are also the devotees of Vithoba and Subrahmanya of Ghati. Each family hoists a banner of a particular colour during Yugadi, the new year's day. They perform *upanayana* for their boys and wear the sacred thread during marriages. They cremate the dead bodies and propitiate the dead ancestors during Mahalaya Paksha on a fixed day for each family, eg: *Pinda* is offered on Navami in Mahalaya Paksha among the Ghorpade family. They are land owners, soldiers, traders and many have entered into services in factories and government departments.

Meda: The Medas are a caste called by other names as Gavariga, Gaurimakkalu, etc. Their traditional occupation is making bamboo articles and are found generally in urban centres. There were 5539 Medars in

1984 in the undivided district. They have endogamous clans like Bellikula, Nagarakula, etc., and a *tera* of Rs 15 was prevalent among them. The marriages are conducted by the elder persons of the caste and a brahmin is invited for services at the time of *dhare*. In addition to other Gods and Goddesses they worship Hiriyyamma, a female deity and Goddess Lakshmi with special reverence and also Gidada Mutharaya (tree spirit) periodically with the intention of preventing tigers and other wild animals from molesting them. They speak Kannada at home. They have Kattemane presided over by a headman to solve their caste disputes. They make baskets, mats, winnows and other kinds of bricker works. They split the bamboo from the top or the thin end. They bury the dead bodies.

Modaliyar: The Modaliyars are an agricultural caste, migrants into the district from Tamil Nadu long ago. Their number in the undivided district in 1984 was estimated to be 1,10,362. They speak Tamil at home. There are groups like the Vaishnavites and the Shaivites which were endogamous in the past who put on *nama* or *vibhuti* on their foreheads respectively. They wear the sacred thread at the time of marriage and remove it afterwards. During marriages, they invite Brahmins for service and conduct *homas*. They have both the custom of burying and cremation of the dead bodies and observe *shraddhas* for the spirit of the departed. They take non-vegetarian food also. They have caste councils to decide the caste disputes and problems. Most of them are found in the Bangalore City and only a few in the taluk headquarters of the district. Many are rich contractors, traders and brokers and some have taken to medical, legal and other practices.

Muslims: See Islam.

Nagartha: The Nagarathas are mostly found in the taluks of Devanahalli, Dodballapura and Hoskote and Bangalore City. Their number in the undivided district in 1984 was estimated at 7092. There are two broad endogamous divisions among them, the Vaishnavas or the Namdhari Nagarthas and the Shaiva or Lingadhari Nagarthas who are also called Ayodhyapurada Shivachars. They are again divided into five divisions, (1) the Bheri or Behri Komatis (2) Betappa or Basette followers (3) Honnappa's follower (4) Yemmalanadu and (5) Devandahalli. The Yemmalanadu and Devandahalli are the Shaivas. They are said to be divided into one thousand *gotras* named after Rishis like Devendra, Kovendra, Kannendra, Mahotsaha, Nagendra etc. The Shaivites worship Veerabhadra, Negareshwara, Parvatheshwara etc. The Aradhyas are the priests and *gurus* for the Shaivites but they invite both Samartha Brahmins and Aradhyas for conducting marriages, and only Aradhyas or

Jangamas for death ceremonies. The marriages are negotiated first by the bride-groom's party and the custom of *tera* was present in the past. The marriage used to take place in the groom's residence. During marriages, the Shaivites have Karagada Shastra on the first day. In marriages even the Shaivites perform Homas like the 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 Shaivites, the body being taken 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 Namdhari Nagarthas are only a few in the district and are found in Devanahalli, Channarayapatna (Devanahalli taluk) and Hoskote. The Namdharis mark *nama* on their foreheads worship Venkataramana, invite *Smartha* Brahmins for services in marriages and other ceremonies, have *Upanayana* at the time of marriage and wear the sacred thread. They cremate the dead bodies. They owe allegiance to the Sringeri Matha.

Nayinda: The Nayinda is a caste of barbers whose number in the undivided district was estimated to be 29,001 in 1984. They are scattered all over the district. There are both Kannada and Telugu speaking and the latter are numerous in Bangalore City. They are called by various names such as Napita, Kelasi, Kshaurika, Bhajantri, Nayanaja Kshatriya, etc. The Kannada speaking sub-group comprises of Morasu, Uppina and Shilavantha division while the Telugu speaking people have Nadigaru, Reddi-Bhumi, Gundala-Jagatha and Kudipatia divisions. The Kannada speaking people have *gotras* named after 25 *rishis*, arranged in groups of five which are exogamous while the Telugu speaking have *kulas* like Chitlu, Gurram, Jamba, Kanagila, etc. named after plants, animals, flowers and other objects. Bride price was in vogue among them. They bury the dead in lying posture and observe defilement for 10 days by the agnates. Their traditional occupation is hair dressing but they are also professional musicians and attend to services during religious ceremonies. They are paid both in cash and kind in the villages for their services. They take non-vegetarian food. They have *kattermanes* presided over by a headman.

Sale: The Sale is a general term applied to a group of castes engaged in weaving profession. It includes castes like Padmasale, Pattasale, Sakunasale (Swakulasale) etc. Their number in the undivided district was 37,155 in 1984 and they are found in towns and Bangalore City. The holy saint of the caste is Bhavana Rishi, and the people of the caste

is 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 said that the Sales migrated from Vijayanagar territory. The Padmasale section speak Telugu and Pattasale section Kannada. They wear the sacred thread. The caste is divided into 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, Gurremu, Panaganti, Tadipatri, etc. They worship both Shiva and Vishnu and their tutelary goddess is Chowdeshwari. The dead are buried among them. They invite brahmins for services in marriages and other religious ceremonies.

Satani: The Satanis, a class of temple servants, (2991 persons in 1984 in the undivided district) are scattered all over the district. They are the followers of Ramanujacharya whom they call Bhashyakar. They also revere the sacred hymns of Alvars. They speak Kannada at home. Their chief occupation is temple service and they are the priests in most of the Vaishnava temples and Anjaneya temples in the district. Some are agriculturists and strolling minstrels. Some of the castes like the Uppara, Kadugolla, Vokkaliga, Holey and the Banajiga have accepted them as their *gurus*. The saint of the caste is Shatagopar. They generally cremate the dead bodies, observe difilement for 10 days and perform annual *shraddhas*.

Thigala. The caste Thigala is originally an occupational community of gardeners and the word Thigala is a Kannada term of the Tamil speaking Vanneru or Vannikuladavaru, the devotees of Dharmaraya and Draupadi, born of Varhi or Agni whom they worship as their patron deities. Their number in 1984 in the undivided district was 1,11,828. They are found in concentration in Bangalore City and in the taluks of Hoskote, Devanahalli and Dodballapur of the rural district but are found in all the taluks of the district. Most of them speak Tamil at home but there are Kannada speaking people also. There are sects or groups like Thigala, Hulli Thigala, Shambhukula Thigala etc., which were endogamous in the past. The parents of the boy go in search of a bride and *tera* is present. Divorce is prevalent among them and is executed by caste Panchayat. A divorced lady traditionally is not allowed to remarry. Their family gods are Pancha Pandavas. They worship all Hindu gods and goddesses and Shakti worship is a speciality. Karaga in honour of Draupadi is an important great festival for them. Gajagouri Vrata is another important festival for the Thigalas which falls in November-December. There are saintly persons among them who take *diksha* and are revered by the people of the community. The dead are buried with face upwards and head to South and observe pollution for 10 days. They are non-vegetarian by food habits.

Togata: The Togatas are a caste of weavers of coarse cloth found in the Devanahalli, Hoskote, Dodballapur taluks and in Bangalore City who speak Telugu at home. It is said that there were no endogamous groups among them in the earlier days but now Renati Permabadi, Morasu, Pedda Gumpu and Chinna Gumpu are recognised and they are said to have as many as 360 exogamous clans or *kulas* named after Togata Veeras like Abbavallu, Ankiti, Bandi, Budate, Gurramu, Deva Tulasi, Konda, Puli, etc. They worship both Shiva and Vishnu and also Muneshwara, Maramma and Gangamma. However, the tutelary Goddess is Chowdeshwari. Periodically they celebrate Jyothi Banum, a worship on a large scale. They dispose of the dead by burial. Brahmins officiate in marriage and other religious ceremonies. They have Bhatarajus who are the custodians of the family histories.

Uppara: The Upparas are called by various names such as Melusakkareyavaru, Sagara Vamshadavaru, Bharatha Vamshadavaru and Karebandiyaru. There were 4,398 persons in the undivided district in 1984. Their traditional occupation was manufacturing and selling of salt, but now they have given up these callings and have taken to other occupations like agriculture, brick-making, lime kiln burning, masonry etc. There are groups or sub-castes like Gare Uppars, Sada Uppars, Sunna Uppars, Kallu Kutiga Uppars, etc., which were endogamous in the past. The Uppars have many exogamous clans or *kulas* like Agila, Ane, Ale, Arasa, Kenda etc. Bride price is present among them and Brahmins officiate in marriages at the time of Dhare. Hurukatheshwari, Ankamma, Venkataramana are some of the Gods and Goddesses they worship in addition to other deities. They have caste councils called *kattemanes* presided over by the *vajamans*. They bury the dead bodies.

Vaishya: The Vaishya is a community of traders who are found in concentration in the urban areas like Vijayapura, Magadi etc., and their number in the undivided district was 74,085 in 1984. They are also called as Komatis or Settis. They speak Telugu at home. There are three endogamous groups among them the Gavara, Tuppada and Traivarnika. They had originally 102 gotras named after trees, plants, grains, etc. Some have their own priests and other employ Brahmins. They closely follow Vedic rites and rituals. The tutelary goddess of the caste is Kanyakaparameshwari and they revere Venkataramana. They cremate the dead bodies. They have caste councils. They are vegetarian by food habits. There are Shaivites and Vaishnavites among them. Their rituals are mostly similar to those of brahmins.

Vishwakarma: People belonging to the Vishwakarma caste are numerous in the district and they were estimated at 64,859 in 1984 in the undivided district. They are also called Panchalas and the term is applied

to the five groups of craftsmen, the goldsmiths, brass and copper smiths, carpenters, ironsmiths and sculptors. It is said that Manu, Maya, Thwasta, Shilpi and Viswajna or Daivajna born from the five faces of Viswabrahma or Viswakarma had sons namely, Sanaka, Sanadana, Ahabhavana, Prathnasa and Suparna, who were the *gotrakars* from whom the Panchalas claim descent. The five *gotras* were further subdivided into 125 *gotras*. The people of the caste speak Kannada but some living in the taluks of Devanahalli, Hoskote and Dodballapur speak Telugu. The tutelary God and Goddess of the caste are Kamateswara and Kalikadevi. They perform *upanayana* for their boys and wear the sacred thread. Among the Kannada speaking people, some wear Linga. A religious guru from Hosur in Tamilnadu visits the taluks periodically and give *diksha* to the Panchalas who wear Linga. The Maligeswara Matha at Sulibele in Hoskote Taluk is the Gurupeetha for the Panchals who wear Linga and these people inter-marry with other Panchals who do not wear Linga. The religious ceremonies like marriages are conducted according to Vedic practices by their own caste priests. They observe defilement both at birth and death for 10 days, are vegetarian by food habits and worship their instruments on the new moon days. There is one matha at Vijayapura, the Gayatri Matha belonging to the Panchals. Some bury and a few cremate the dead bodies and the death ceremonies are conducted according to vedic practices by their own caste priests. The Panchalas of the Devanahalli, Hoskote and Dodballapur taluks are devotees of Veera Brahmendra, a holy saint of Andhra Pradesh.

Vodda: The Voddas, also called Bovis, are numerous in the district and their number was estimated at 63,572 in 1972 in the undivided district. The Voddas are tank diggers, well sinkers, road makers and masons and are divided into Kallu or Uru Voddas, Mannu or Bailu or Desada Voddas, Uppu Voddas, Putgosi Voddas, etc. Their mother tongue is Telugu and they appear to be migrants from Andhra. There are many exogamous clans or *kulas* among them. Bride price or *tera* is present among them and they do not tie *basinga* to the bride and bridegroom in marriages. They have caste Panchayats to settle disputes. They worship Siddadevaru and Kariamma of Sira. They take non-vegetarian food and bury the dead.

Vokkaliga: The Vokkaligas (Okkaligas) also called Gowdas, the predominant community in the district, are in greater concentration in both rural and urban areas. Their number was estimated at 10,27,291 in 1984 in the undivided district. There are many endogamous groups (in the past) like the Gangadikar, Morasu, Namadhari, Sada, Reddy, Nonaba, etc., but the Gangadikars are numerous in the district in the taluks of Nelamangala, Magadi, Ramanagaram, Channapatna and Kanakapura. Gangadikara means Gangavadikara, a man of the country ruled by

the Ganga Kings. There are two endogamous groups (in the past) among Gangadikars the Pettigeyavaru or Vilyadameduveyavaru and the Bujjanigeyavaru (*dhare* marriage section). The Pettigeyavaru carry the marriage articles in a bamboo box while the Bujjanigeyavaru in a covered basket. They have a large number of exogamous clans named after material objects like Alage, Ane, Avi, Belli, Chandra, Chinnada, Emme, etc. *Tera* is present and Brahmins officiate in marriages and other religious ceremonies. The dead are buried. They are mostly agriculturists and many have taken to other occupations and professions.

The Morasu Vokkaligas are found in the taluks of Hoskote, Devanahalli and Dodballapur. They are also called Hosadevaru Vokkalu and there are both Kannada and Telugu speaking people among them. Kempegowda belonged to this sub-section of the Vokkaligas. The two main endogamous groups among them are those who used to cut fingers and those who do not and the other endogamous groups are Musuku, Reddy, Palyada Sime and Morasu proper and the Morasu is divided into three *salus* of Kan Salu, Nerleghattada Salu and Kutera Salu. Among the Musuku division, the bride covers herself all over her body with a veil during marriage. Several Palegars belonged to this group. The Reddis and Palyadasime people speak Telugu at home. There are a number of exogamous groups or *kulas* named after animals, Plants and objects such as Alada, Ane, Bachi, Bale, Dalimba, Nerale, Kadaba, Punagu, Shankha, etc. They worship Patalamma, Muneshwara and other Gods and Goddesses. Bandi Habba and Hosadevara Oota are the important festivals for the Morasu Vokkaligas. Shrines at Vanarasi near Kolar, Gudemarahalli in Chintamani taluk and Siti Betta in Kolar district are places of pilgrimage for the Morasu Vokkaligas. They have organisations like Kattemane and Nadu headed by Yajaman and Desayi or Bhumi Gowda respectively. There are two Desayis, one for the kannada speaking and the other for the Telugu speaking. The Gurappa swamy Matha in Vijayapura belongs to this caste and is said to be 250 years old. Kunchitiges are found in the taluks of Magadi, Dodballapur, Kanakapura and Nelamangala of the district and are said to have 48 *kulas* or *gotras* like Janakalloru, Arasanavaru, Udenavaru, etc. Voddagere in Koratagere taluk of Tumkur district is a holy place for them where the temple of the tutelary deity of the caste Veeranagamma is situated. The Reddis are Telugu speaking agriculturists who are included among Vokkaligas and are found in a sizeable number in the district. Some of the endogamous groups are Vetenate Reddis, Pakanati Reddis, Motati Reddis, Kamma Reddis, pedagauti Reddis, Kodate Reddis, Desur Reddis, Pasalaunati Reddis, Yellamma Kapu etc. There are also Lingayats among them. There are a number of exogamous clans or *gotras* named after plants, animals and objects such as, Anamakula Arakula, Naganati Gotra, etc. Each *gotra* has a number of different families called after places of residence or ancestors of the family. They

worship both Shiva and Vishnu and propitiate Garru Devaru during the sowing season and to ensure good crop, they hold a feast in honour of Jokumara or Karebanta seven days previous to the full moon-day of Badrapada (July-August). They cremate as well as bury dead bodies. There are Hallikar Vokkaligas who were the chief herdsmen in the Amrit-mahal department who are allied more with Gollas and Kurubas having two sections, the Hale and Hosa. In the past they were employed as menial servants and postal runners who have now taken to agricultural and cattle breeding. The Adichunchanagiri Peetha (Mandya district) is the gurupeetha to a vast section of the Vokkaliga community.

Yadava. The Yadavas are also called Gollas, Yadava kula, Krishna Kula, etc., and their number in the undivided district was estimated by the survey to be 67,757 in 1984. The traditional occupation of the caste was that of tending cow and the sale of dairy products. They have many divisions like Yera, Punagu, Paitala, Karne, Puni, Bigamudre or Bokkasa, Kanchu, Radha, Musti, etc. who were endogamous in the past. There are also two divisions, the Onti Chapparadavaru and the Rendu Chapparadavaru. They worship Krishna, Yellamma, Gangamma etc. They also worship Iragararu. The dedication of men as Dasayyas for the service of God is found among them. They bury the dead. They have *kattemanes* headed by *yajamans*. They have now taken to other callings and vocations like agriculture, brick laying, carpentry, Government services etc. The Bigamudra or Bokkasa worked as seal bearers in State Treasuries in pre-Independence times.

SMALL CASTE GROUPS

There are a few people of the following castes in the district. The *Dombars* who are supposed to be the descendants of Doms from Northern India are tumblers, acrobats and snake charmers. They are Telugu speaking and were nomadic in the past. Many of them are now settled in colonies and have taken to agriculture. The *Gonigas* are weavers and makers of gunny bags having two endogamous groups of Janapas and Sadhuvamashasta, who have now taken to agriculture and grain trading, mostly in Bangalore City. The *Handi Jogis* are Telugu speaking people following the traditional occupation of buffalo breeding but now have taken to pig breeding; have two endogamous groups of Turukanya and Karnataki. They worship Yellamma and Gurumurthy and propitiate Donkamma who is believed to cause disease to their pigs. The *Mochis* are leather workers and painters found in towns and taluks headquarters of the district, who are said to have been migrated into this part of the country with Mughul Commander Kasim Khan; they speak Marathi at home, have many exogamous *kulas*, invoke their patron saint Rohidasa in marriages and are mostly Shaivas by faith. The *jettys* the Telugu speaking pro-

professional wrestlers found in Channapatna and other places and are said to be immigrants from North India. They celebrate *upanavana* for their boys and wear the sacred thread; they have *gotras* like brahmins and worship Nimbajadevi (tutelary goddess). They cremate the dead bodies. The *Sanyasis* are itinerant mendicants of the Shaiva order who wear orange coloured clothes and live by begging, speak Telugu as well as Kannada, have endogamous groups and exogamous *kulas* like Masivandlu, Thirupathi, Vibhuti etc., The *Hakkipikkis* were a wandering people now settled in colonies whose number in the undivided district was 217 in 1972. They speak Gujarathi at home and are said to be migrants from Gujarath. They have exogamous groups of Gujaratia, Mewara and Panwar, etc., they worship goddess Chamundi, Kali, Yellamma, etc. They were proficient in catching birds. The *Jenukurubas* numbering 916 in 1972 are found in the hilly tracks of Kanakapura taluk. They are a primitive tribe speaking a dialect of Kannada and are numerous in Mysore district. The *Kadukurubas* numbering 513 in 1972, are found in Kanakapura taluk. The *Soligas* are also found in the hilly track of Kanakapura taluk whose number in 1972 was 934, but they are numerous in Mysore district in the hilly tracts of B.R. Hills and Kollegal taluk.

SOCIAL LIFE

The life of the people in rural areas differs to a great extent from that of the urban people. The rural life is agro-oriented and all the rural crafts are tuned to the needs of the main occupation. In recent decades, there has been a great change in the dress, food and drink habits of the rural people due to the influence of the urban life specially that of the Bangalore Urban Agglomeration. The villages are connected with the urban centres by good roads, and improved facilities for education, medical aid, drinking water and power supply, have changed the rural scene. Bicycles, motor cycles, radio, television, electric pump, tractor, carts with tyres have entered almost all villages. Silk industry has been a boon to the villagers of the district. Perishable products like milk, eggs, fruits and vegetables have secured a ready market. The demand for milk and milk products by the urban centres and particularly by the Bangalore Urban Agglomeration has made dairying a fast developing and popular activity of the villagers. Growing vegetables and flowers has also been increased considerably. Cash transactions have come to stay and barter has almost vanished.

Farmers who are busy in the sowing and harvesting seasons amuse themselves during the lean period of work by celebrating festivals, participating in *jatras* and cultural activities like, Yakshagana Bayalata, Somana Kunita, etc. Sports activities are also finding their

way into the villages, being sponsored by the Government through youth clubs. There are tea clubs in almost all villages which are also the places of village gossip. Newspapers, radio, television and other mass media agencies have played a significant role in educating the rural mass. Almost all small towns have cinema theatres. To-day the villagers talk of the political issues and screen personalities rather than exchanging their views only about rain and crop.

A villager generally gets up early in the morning, attends to cattle, cleans the cattle shed after finishing his daily routine and starts his farm work. Generally the morning breakfast and the afternoon meals are served to him at his work spot by the family members. He returns home in the evening and goes to bed early. He will be very busy during the sowing and harvesting seasons. Some of the occupations like pottery and oil-pressing are on the decline and many other occupations have become subsidiary to others losing all their importance. The folk singing in the early hours of the morning by the women while grinding ragi has disappeared due to the milling done by mechanised grinders. The hard task of fetching drinking water from a distance has been mostly eased out by the bore wells sunk in the villages. The weekly shandis are still retaining their importance in the rural parts. Singing by the womenfolk while harvesting can be witnessed here and there. Industrialisation and urbanization, especially the Bangalore Urban Agglomeration have made the people of the villages to migrate into the towns and the Bangalore City in search of employment. Many visit the city daily to attend to their work in offices or factories.

The joint family system is on the decline and found in rare cases in villages. Younger generation generally prefers simple families even in villages. Adoption by childless parents are also found. During 1987-88, there were 15 adoptions and 666 wills registered in the district as against 95 and 608 in 1986-87 and 115 and 635 in 1985-86 respectively.

A new awakening and a changed outlook have emerged with the dawn of Independence, narrowing down the distances among castes. The age-old practice of untouchability is disappearing in public places and there has emerged a new hope among the down-trodden with the enactment of social legislation and through the educational and economic upliftment programmes by the State and the Central Governments. The social stigms attached to certain castes is slowly being removed and the evil customs which were detrimental to progress are disappearing. Voluntary resistance groups like Dalita Sangarsha Samiti at district, taluk and

village levels are fighting against the injustice meted out to the oppressed.

Pregnant woman is supposed to be specially prone to attacks of the evil spirits and hence there are many taboos associated with pregnancy. She is not permitted to go out alone in the evening; not allowed to come out during the eclipse; not allowed to touch the milk-pot of the marriage pendal. The husband traditionally does not shave when his wife has entered the sixth month of her pregnancy nor he is allowed to carry a corpse, climb a mountain or cross a river. The first and the second deliveries of a pregnant woman will be at her parents house, traditionally. A pregnant woman is provided with the dishes of her choice or wish. *Pumsavana* and *Simantha* were the two principal rites used to be performed during pregnancy. The child, soon after its birth, is placed in a winnow. The door and windows of the confinement room are closed and a lamp will be burning in the room throughout the day. Old shoes, brooms, etc. are tied at the door to prevent the coming in of the evil spirits. The period of defilement varies from caste to caste from four days to three months. The mother and the child are bathed on the eleventh day. Tender leaves of some plants like *gajjiga*, *ankola* and lime trees are put into the hot water and used for bathing. The naming ceremony takes place on the 11th day. Now-a-days many villagers seek the help of trained midwives during the time of delivery or seek admission in hospitals and nursing homes. Among brahmins *jathakarma*, a purificatory ritual is performed on 11th day along with *namakarna*, the naming ceremony. The period of defilement is generally 10 days which is being observed by the agnates or family members and during that period they will not visit the temples and undertake religious ceremonies and functions. The mother is fed with boiled rice, pepper water and herbal tonics during the first 10 days and afterwards during the period of convalescence, which is generally three months, tonics, Ayurvedic herbal tonics like Bananthi Lehya are given in addition to nutritious food. Other *samskaras*, *annaprashana* and *aksharabhyasa*, are performed at the age of six months and five years respectively. The first tonsure ceremony is generally performed in the temple of the family deity. The writing of the horoscope which was found only among some castes is becoming more and more popular.

Among the Hindus a wife is younger to her husband generally and the wife did not utter the name of her husband. Adoption is in practice whenever the couples do not have children. Barrenness is believed as a curse and the barren couple go on pilgrimages, worship *Ashwatha* (pipal) tree or instal a Naga and also consult doctors and seek medical advice.

Among 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 done on that day or on seventh or ninth day. The *Aquika* ceremony on the seventh, 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 *namakchasi* 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 12 or 14 but it is regular to do it seven days after birth. Now-a-days circumcision is generally done in hospitals.

Puberty customs: 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 womanhood and the period varies from three to 30 days varying from caste to caste, the period being generally longer among the tribal people. On attaining puberty, the girl is bathed first and is confined to seclusion in a hut outside the house raised by the maternal uncle. Now-a-days a hut type imitation is raised inside the house in a room or in a corner of the hall by tying some green leaves. *Arati* or lamp is waved by married woman or *muthaides* during the evenings and the girl is presented coconuts, plantains, fruits, betel leaves and nuts which are placed on her lap or *udi* in a plate. She is served nutritious food. On the last day the hut is pulled down by the maternal uncle and is burnt. The girl takes a purificatory bath and new clothes are presented to her generally by her maternal uncle.

Marriages: Among the Hindus, the marriage ceremonies are elaborate, consisting of many rites and rituals which extended over a period of five days with preparatory period of more than a month in the past. But to-day, they have been reduced to a greater extent and marriages are over within a day or two keeping only the essential rites and rituals of marriage as a sacrament. It was customary in the earlier days to marry a girl before attaining puberty, the practice which is totally absent now. In some castes the bride's party goes in search of a bridegroom and in most of the castes, the bridegroom's party goes in search of the bride. Dowry has become common among all castes though prohibited by law. Horoscopes of both bride and the groom are tallied first (a custom which is disappearing rapidly), and later astrologers are consulted for fixing up the date and hour of marriage. Marriages are generally held from Magha to Jyesta in lunar calendar i.e. from

Feb to June. The marriages are held in the bride's residence or that of the bridegroom's according to the custom prevailing in the concerned caste. But now-a-days people prefer to conduct marriages in Kalyana Mantapa and temples. Marriages are not celebrated during the month of Ashada and Pushya and they are called *shunya masas*. In the selection of the brides and the grooms it was customary in the past to adhere to the endogamy of castes and sub-castes and the exogamy of the clans, *kulas*, *bedagus* and *gotras*. but now-a-days the caste and sub-caste endogamy is becoming more and more flexible, while *kula*, *bedagu* or *gotra* exogamy has retained its original status. Among the tribals, persons belonging to the same totem do not marry. In the past the erection of the marriage pendal with 12 pillars was a custom. The milk pot or *halugamba* in most of the castes is a branch of the cactus plant, which is decorated with turmeric powder and ver-million and *panchadhanyas* (five grains) are tied to it in small bundles. The marriage ceremony starts from *vilyada shastra* and among the many rites and rituals the following are some of the important ones in a traditional marriage: *nischitartha* or engagement; *devadhrita*, invoking the blessing of Gods and the dead ancestors; the *chappara* or erection of marriage pendal and the booth; *ariveni*, installing the five pots filled with water over a place thinly spread with manure and grain seeds and worshipping it; the tying of the *tali* which formalises the sacrament; *dhare*, pouring of milk over the hands of the couple which is caught in a vessel and thrown over an ant-hill later; *sese*, the sprinkling of rice over the foreheads of the couple; *bhuma*, the newly married couple eating together; *nagavalli*; *kankana visarjana* or untying the wrist bands and *gadduge puje* at the time of the entry of the couple to bride-groom's house. The binding portion of the marriage is 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. Among brahmins the important rituals are *nandi*, invoking the ancestors *deva samaradhane*, *Kashiyatre*, *dhare*, tying of the *tali*, *vivaha homa*, *panigrahana*, *aupasana*, *lajahoma*, *saptapadi*, *shehsahoma*, bride receiving etc. Many of the castes like Vyshyas, Arasus etc. follow brahminic marriages to some extent. The role of maternal uncle in puberty customs and marriage rituals is very significant. He ties and unties the *basinga*, plays the chief role in the ritual *serebidi-suvudu*, 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 bridegroom in some castes. These, when studied in its minute detail, may throw light on the earlier family organisation and social structure of the society in general and castes in particular. 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 simple pandal or in a hall. The organisers also contribute towards the purchase of sarees, dhoties, tali etc. The Government was also encouraging such marriages under Taliya Bhagya Scheme. The Government is encouraging inter-caste marriages by giving a cash award of Rs. 5,000 to a couple if either of the party belonged to Scheduled Castes with an income limit of Rs. 8,000 Per annum.

Widow marriages are allowed traditionally among some castes which go by the name *kudavali*, *kudike*, *udike* or *sirudike*. A widow is generally not allowed to marry her deceased husband's brother and in some castes her dead husband's clan. A widow can marry a widower and such marriages are conducted in temples during nights in the presence of the castemen. But a remarried lady did not enjoy the same status as that of a lady married only once and she was not allowed to take leading part such as carrying *kalasha* and other auspicious items during marriages and other religious ceremonies. Though traditionally widow marriage is not permitted in many of the higher castes, it is allowed under law and they are taking place here and there in urban places of the district. In this connection mention may be made of Na. Nanjundiah of Dodballapur who bravely faced the society in arranging two widow marriages, one of Lingayat and the other of Brahmin caste around 1956. Registration of marriages is yet to become popular in the district.

Marriage is a contract among the Muslims and they allow marriages among agnates. The offer for marriage is initiated from the bridegroom's side 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 in his wedding dress arrives on a horse (now-a-days in a car), his face 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 the presence of witnesses and then the *kazi* reads out the *nikah*. The *mehar* or settlement consists of two parts *muwajjal* 'prompt' and *muwajjal* 'deferred' and the latter is not usually paid at marriage. After the *nikah*, the *kazi* offers prayer on behalf of the bride and bridegroom and takes the contents of the tray (sugar candy, dried dates, almond and betel) kept before him during the performance of the *nikah* and hands over the sugar candy and a necklace of black beads (*laccha*) to the bridegroom's mother telling her to take to the bride and inform her that she is married to so and so and eat sugar-

candy and wear the necklace of the black beads as a sign of wedlock and it is tied to her neck by some females. The other customs of 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 bracelets of some pearls, grains of raw rice, flowers and a coin), *dahora* (rite on the third day), *chauthi* (rite on the fourth day), *hath bartana* (resumption of the use of hands) etc, follow the *nikah*. According to the Koran and traditions Muslim marriage depends upon three things; the assent of the parties, the evidence of the witnesses and the marriage settlement. The bridegroom dines in the house of the bride on 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 followed by a lunch or dinner. The date of marriage fixed during the ceremony will be announced with full details on three consecutive Sundays afterwards which are called banns, to avoid future impediments and complications which may arise. The priest solemnises the marriage in the Parish church of the bridegroom. The practice of tying the *mangala sutra* is becoming popular in addition to the exchange of finger 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.

Registration of marriages has become compulsory, and during 1987-88, 216 marriages were registered in the Sub-Registrars offices in the district, as against 220 in 1986-87 and 209 in 1985-86.

Divorce: Divorce is not traditionally in vogue among the Hindus as marriage is a sacrament but wherever in use, it was simple, easy and could be brought about at the instance of either of the party. Generally the headman of the caste or the *kattemane* decided the case after levying a fine on the party adjudged to be at fault. The divorced lady had to return the bride price, wherever it was present, to the party of the divorced husband. She was allowed to remarry in many castes but in such cases the man who marries a divorced lady had to pay bride price and the marriage expenses. Now divorce is permitted among all castes, but only after due legal process.

FUNERAL RITES

The dead are disposed off either by burning or by burying among the Hindus. There is also another method of disposing the dead by piling up of stones over the dead body called *kallu seve*. Among brahmins, Vyshyas and some other castes the dead are cremated. The dead bodies of very old people and respected persons among some other castes are also cremated. The dead bodies of people who suffered from chronic diseases like leprosy are disposed of by *kallu seve*. In most of the cases the dead are disposed of by burying. Lingayats bury the dead in sitting posture and other in lying posture. Generally either in burying or in cremation, the head of the body will be directed towards the South, the direction of Yama. After burial the custom of erecting a tomb, a *brindavana* or setting up of *gadduge* is becoming popular among the well-to-do.

Among brahmins and such other castes like the Vyshyas the dying person is placed on *darbha* grass and the Gange water is poured into the mouth and the name of the God is uttered in the ears of the deceased. After the death, fire is kindled in front of the house. The dead body is wrapped in white cloth and is taken on a bamboo bier to the cremation ground, carried by four persons, the chief mourner walking in front, carrying a pot, smouldering with ambers taken from the fire kindled in front of the house. At the cremation ground the body is placed on the pyre after washing and covering it with white cloth. The chief mourner lits the pyre after the rituals and goes round the burning pyre in the anti-clock direction with a pot full of water, three times and at the end of the third round, he shatters the pot on the ground. The chief mourner along with his brothers and other close relatives and agnates get themselves shaven, take bath and return, taking a stone representing the soul of the deceased and see the burning lamp placed at the spot of death. The ashes and bones are collected on the third day and immersed in the holy rivers. The rituals start on the fifth, seventh or the ninth day of death and ends on the fourteenth day.

The dead bodies of the unmarried are carried by two persons and children by hand. The dead bodies of children even among the brahmins are buried and so also of the *sanyasis*.

Among the others who bury the dead, a fire is lit in front of the house which is used for boiling the water for the bath of the dead body and for cooking rice. The corpse is bathed and dressed and among some the surviving wife or husband exchanges *pan-supari* with deceased. The chief mourner carries an earthen pot in front of the bier filled

with cooked rice in one hand and fire in the other. In the middle of the way the corpse is laid on the ground and the bearers exchange places. The chief mourner goes round the dead body thrice and smashes the pot with boiled rice at the head of the corpse and this is called *talekoolu*. On reaching the graveyard, the corpse is placed in the grave with head to the South, and the mourners and relatives get their head shaved, and then the chief mourner takes a lump of earth in his cupped hands and throws it on the body which is repeated by other relatives. The grave diggers fill the grave with mud over which are planted *thumbe* or *tulsi*. The chief mourner goes round the grave three times with a pot filled with water and after the third round smashes it on the ground. All take bath, return home and see the burning lamp at the spot of death. Food is not cooked in the house on that day. 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. In all castes, the dead ancestors are propitiated during the Mahalaya Paksha in September-October every year.

Among the Muslims, as the time of death draws near 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 changing shoulders, the head being placed towards north and the face towards Mecca. Women do not attend the burial, but gather round the corpse for *aza* or lamentation. At the grave, the Imam in front of the corpse recite prayers, and the body then is placed in a recess called *tahad* or *lahad*, dug at the side of the grave. Then the body is laid into the grave with head to the north and feet to the south, face towards Mecca. After the burial, prayers are offered by the people and on the third day after burial, relatives visit the grave and recite the Koran. The prayers are continued and repeated on the tenth, twentieth, thirtieth and fortieth day after death. The period of pollution is 40 days. The 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 depression.

Among Christians, the parish priest administers the Extreme Unction, when the chief senses of the body are anointed with holy oil specially consecrated for this purpose. After death, the body is well washed and neatly dressed and laid out 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 the burial. Those who cannot afford to hire a hearse are content with a van or a horse driven carriage which are meant for the purpose. The Roman Catholics arrange special masses on the day of burial, the 3rd, 7th, 30th and anniversary days. Among Protestants, on the 10th 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

House Types Houses of the rural areas can be classified into the *thotti* house, houses with a 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, but sometimes with 8 or 12 pillars around the open quadrangle and will have four ridges with 8 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 to be used as kitchen, for storing grains and to keep valuable things. These houses contain *jagali* or raised platforms on both the sides of the main entrance. The roof will be generally of country tiles and occasionally of Mangalore tiles. Such houses are found more in Kanakapura and Channapatna side and less in the other areas. These houses are generally built by rich cultivators. The second type consists of single ridge with the slopes on both the sides called *nittu* houses and four ridges with four slopes called *gudaragattu*. Here also, the material of the roof will be country tiles and seldom Mangalore tiles. There are also houses with only one slope, one side of the wall being raised higher than the opposite wall, which are of recent constructions and are a few in number. The terraced houses will have generally mud terrace or *malige*, and also of mortar and stone slabs found in a few houses here and there. The huts are small structures with thatched roofs with mud or bamboo wattled walls the material of the roof generally being coconut leaves and grass. Such roofed huts are seen more in the taluks of Kanakapura, Channapatna and Ramanagaram. The mud roofed houses (*malige-mane*) are found more in the taluks of Magadi, Nelamangala, Dodballapur, Devanagalli and Hoskote taluks. The walls of the houses and huts will be more of mud and seldom of stones of the earlier types and burnt brick walls in the case of recent construc-

tions. Most of the village houses will have mud flooring smeared with cowdung periodically. Some having stone slab pavements, and cement floorings with red-oxide are seen here and there. Villagers used to prefer country tiles for roofing as it is very difficult to the thieves to enter into the houses through roofs. Brahmin houses have front yards or backyards where *tulasi* plants are raised on an elevated square structure called *brindavana*. Village houses have fewer small windows and huts do not have windows at all. The mud roofed houses will have openings in the roofs called *gavakshi* for ventilation and can be closed from inside. Cultivators use the front portion of the houses as cattle sheds (*kottige*) and the rich among them will have a separate cattle sheds attached to the main house. Most of the villages are electrified but the poor villagers use kerosene or non-edible oil lamps. The village streets are narrow and have drainages in a few streets. The small village houses generally will have only two compartments, one for cooking and the other a living place. Houses in urban areas are of burnt brick walls and the roofing will be of tiles in the older ones and reinforced concrete in the case of new ones. Some will be of more than a single storey. The township is laid according to plans and with the increased influx of people into the urban areas, congestion is felt leading to slums.

According to 1981 census, houses of 1,21,915 (34.32 per cent of the total) households had mud walls (rural 35.74% and urban 24.74%); houses of 85,190 (23.98%) households had burnt brick walls (rural 20.03% and urban 50.6%); houses of 17,695 households (4.98%) had walls made of grass, leaves, reeds and bamboo (rural 5.2 and urban (3.42%); houses of 1,14,635 households (32.27%) had unburnt brickwalls (rural 34.76 and urban 18.78%) and the rest were made of wood, galvanised iron sheets, stone, reinforced cement concrete and other materials. Stone walls contributed 3.52% (12510 houses) of the total houses, the rural being 3.93% of the rural total and the urban being 0.76% of the urban total (345). The roofing material were grass, leaves, reeds, wood, mud, unburnt bricks, bamboos, tiles, slate, shingles, asbestos, corrugated iron, zinc and other metal sheets, stone, cement sheets, cement concrete etc. During 1981, there were houses of 2,00,205 households (56.36%) having tiles, slate and shingles (rural 57.0% and urban 51.99%) followed by houses of 1,02,580 households (28.88%) having grass, leaves, reeds, wood, mud and unburnt brick or bamboo roofing (rural 29.75% and urban 22.94%); houses of 12,790 households (3.60%) had concrete roofing (rural 2.28% and urban 12.54%); houses of 13,070 households (3.68%) had stone roofing (rural 3.95% and urban 1.87%); houses of 10,380 households (2.92%) had asbestos, cement sheet roofing (rural 2.75% and urban 4.08%) and the rest had brick and lime,

Iron and other metal sheets and all other materials. The materials used for flooring were mud, cement, brick, stone, wood, mosaic tiles and other materials. Of the houses of 3,55,245 households 66.16% (2,34,970) households had mud flooring (rural 69.78% and urban 41.45%); 25.43% (90,355) had cement flooring (rural 21.36% and urban 53.16%); 5.99 per cent (21,290) households had brick, stone and lime flooring (rural 6.55% and urban 2.22%) and the rest of the houses had floorings of wood, bamboo, mosaic tiles, and other material (rural 0.39% and urban 0.83%). Out of the total of 3,55,245 households in the district 3270 had no separate rooms (rural 2795 and urban 475), 1,74,100 households had one room each (rural 1,53,680 and urban 20,420), 1,05,765 had two rooms each (rural 92,650 and urban 13,115), 35,360 had three rooms each (rural 30,115 and urban 5245), 15,115 households had four rooms each (rural 12,105 and urban 3,010), 4,705 had five rooms each (rural 3,515 and urban 1,190), 4,585 households (rural 3,250 and urban 1,335) had six rooms and above and 12,345 had unspecified number of rooms. These figures are for the undivided Bangalore district excluding the Bangalore Urban Agglomeration.

In the rural areas of Bangalore Rural district, out of 2,37,990 households 88.51 per cent of households were living in their own houses and the rest in rented houses. Among these households 48.58 per cent of the total households had electricity (owned 86.67% and rented 14.33%). These figures include those of the hobbis of Jala, Desampure, Biderahalli and Taverkere. Of the 43,430 households living in the urban areas of the Bangalore Rural District 56.05% (23,780) were living in their own houses and the rest in the rented houses. Among these 80.57% (25,700) had electricity (owned 55.41% and rented 44.59%) and 54.24% of the households (23,015) had the toilet facilities (owned 52.27% and rented 47.23%).

FOOD AND DRINK

The staple food of the people in the rural areas is *ragi* out of which they prepare *mudde* and *rotti*. Rice is used occasionally on festive days and by a smaller section of the community. Pulses like *avare*, beans, horsegram, etc. are consumed to an appreciable extent. *Ragi/mudde* is consumed along with soup. The common vegetables used are onion, brinjaj, tomato, beans, gourds and greens. Brahmmins, Vyshtyas, Jains, Aresus, Lingeyets and some other castes are vegetarians. Among those who take non-vegetarian food, they eat it occasionally. They abstain from eating non-vegetarian food during the months of Shrawane and Kartike, and also on the days of the week they worship their

family deities like Mondays and Saturdays. There are two principal meals in a day, one in the afternoon and the other at night with a tiffin in the morning. The tiffin in the morning is called *tangalu* which is left over of the previous night or the freshly prepared *ragi rotti* and is consumed by 8 or 9 A.M. generally in the fields, in the morning. During the working season, the day meal will be in the fields by 12 noon or 1 P.M. which consists of *ragi mudde* and vegetable soup. The villagers take the supper early and also go to bed early. Drinking coffee or tea in the early hours of the day has become a habit among many and there are tea or coffee stalls in most of the villages. The special dishes are *payasa* on most of the festival days and fairs, *tambittu*, a sweet prepared out of jaggery and rice flour and gingelly flour for the Gowri festival, *tambittu*, prepared out of jaggery and rice flour only for the Maramma festival. During Mahalaya Paksha and Navaratri festivals *dose, vade* and a sweet called *kajjaya* are prepared. *Obbattu* or *holige* is a special sweet dish for the Yugadi festival. *Panaka*, a sweet drink, *kosambari* and *rasayana* (sweet dish prepared out of plaintains) are some of the dishes prepared for the festivals like Ramnavami and Shivaratri. Among the urban people, rice is extensively used and the varieties are also many. The office-going people take a light tiffin in the morning and come for the afternoon meals during the leisure hours or take food in the morning and carry tiffin for the afternoon. The common dishes prepared in the hotels are *idli*, *vade*, *dose*, *puri*, *bajji*, seldom *chapati*, etc. and the sweets are *Mysore Pak*, *jamoon*, *kesari*, *bhath* etc. In the rural areas jaggery is used to prepare coffee or tea. Drinking arrack and toddy is found among the poorer section of the society.

The habit of smoking beedi is widely prevalent among the males in villages and cigarettes among the well-to-do classes in towns. Chewing of bettel leaves with nuts, tobacco and lime is more common among the rural womenfolk. Only a few people in both rural and urban areas use snuff.

DRESS

The working dress of an adult male in the rural areas is generally a shirt or a banian and a knicker. Aged persons use kambli or chadder called *duppati* as an upper garment and loin cloth. While going out to visit friends and relatives, to the offices in towns and on important occasions such as fairs and festivals, marriages etc., 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 mainly consists of a saree and a blouse. Boys in the villages use shirt and a knicker and girls use frocks. Young children in rural areas will have only an upper

garment. Muslim women in urban areas use *burkha* when they go out. Muslim men wear pyjamas and shirts and sometimes jubbas are also used. The dress of Muslim ladies does not differ from those of the Hindu women except for the use of the veil. The dress in the urban areas of the district is similar to those found in other urban areas of the State consisting of pants and shirts or bush shirts. The dress of a youth is the same in rural and urban areas. *Kachchepanche* is worn by the old people who are traditional in their living and also by the elite in the rural areas.

HOUSEHOLD GOODS

In the villages chairs, tables, benches, stools of wood or steel are absent among the poor. People sit and sleep on the floor using mats, carpets, gunny bags and *kambli*s. Earthen vessels are more commonly used for cooking and storing purposes. Now-a-days cheap plastic goods are replacing the earthen vessels and costly brass and copper containers. The earthen vessels in use are *madake* for cooking, *gadige* and *haravi* for bringing and storing water, *gudana* and *wade* for storing food grains and *koda* of copper or brass is also used for fetching water and to store drinking water. *Tanige* or *gangala* (plate) of brass or bronze is used to take food. Of late, the use of stainless steel vessels is also on the increase replacing costlier silver vessels and cheaper aluminium vessels. The villagers change their cooking pots every year during Shravana and Yugadi. In the urban areas the earlier aluminium and the costlier copper and brass vessels are replaced by plastic and stainless steel vessels. The villagers use big *madake* for heating water for the bath and urban dwellers use *hande* of copper. And of late the use of electrical appliances for heating and cooking is on the increase. The villagers generally use wood as fuel for cooking and heating whereas the urban dwellers use kerosene, electricity and petroleum gas for cooking and heating purposes. Biogas is becoming popular with the rural rich.

ORNAMENTS :

The Ornaments used by the womenfolk are generally made of gold or silver but poor also use the ornaments made of cheaper metals. These ornaments are generally used during *jatras*, festivals, marriages and other such occasions. The ornaments are *nagaru*, *jadebille*, *irojada hoovu* of gold for the head; *kolave patlak*, *vole* or *lolaku* of gold for the ear; *bottu*, *moogu bottu* or *nattu* of gold for nose; *sara*, *kasina-sara*, *avalakki sara addike* or *padaka* of gold for the neck; *bale* and *kappa* of gold, *kadaga* of silver or gold for the hands; finger rings of gold for the fingers, *dabu* of silver and in rare cases of gold for the

waist; *kalungura* (toe ring) for the toes; *kalu sarapali* or *kalmuri* of silver for the ankle. Generally all women wear glass bangles and the married *tali* of gold and *karimanisara*. Rich men seldom wear gold necklace, rings for fingers and *kaimuri* of gold and silver for the wrist. Orthodox men wear *kalavar* or *patlak* for the ear.

The women folk generally plait their hair at the back and some elderly ladies tie it into a knot. Castor oil is generally used by the villagers other than Brahmins, Vyshyas and some others for the head. Toilet soaps, and other cosmetics like snow, powder etc., though a luxury for the rural people, are used by many women who have come in contact with the urban people. School going girls also use them. The rural people barring a few elites, brahmins, Vyshyas and some officials, generally take bath once a week either on Saturdays or Mondays. While going for work in the fields, they use the country made chapals as they are more durable for farm work. Tattooing was very popular in the past and the fascination for it is dying out among the newer generation.

FESTIVALS

The festivals observed by the Hindus are many, some are annual and some incidental and observed as and when they are desired. They are mostly observed in honour of the Gods and Goddesses. There are *vratas* also mostly observed by the Brahmins and other castes who wear the sacred thread like the Vyshyas. Some of them are exclusively meant for women and they are the Mangala Gouri, Swarna Gouri, Gaja Gouri, Bhimeshwara Amavasya, Vara Mahalakshmi, Somavara Amavasya, Rishi Panchami etc. The *vratas* performed by men are Ananthapadmanabha Vrata, Ganesha etc. Some of the festivals which are of great significance to the society are the following: Yugadi, the new year's day in the lunar calendar, is celebrated on the first day of Chaitra, the first month of the lunar calendar, which falls during March-April every year. It is a great festival for all Hindus. On this day the door frames of the houses are decorated with green festoons. People wear new clothes, worship the family diety and eat *bevu-bella* (neam leaves with jaggery) which signifies the joy and sorrow that are to occur during the year. In the evening or at night 'Panchanga Shravana' or the hearing of the new year's Almanac is conducted in the *chavadi* or at the temple in many villages. The next day is a day of hunting for many. In some places *honnaru* (golden plough) is also celebrated. Sri Ramnavami, the birth day of Rama is celebrated on the ninth day of the first half of Chaitra during April. It is celebrated in all villages of the district. Askshaya Tritiya in Vaishakha is celebrated

as Basava Jayanti and is observed by holding processions and lecture programmes. Prathama Ekadashi on the eleventh day of the bright half of Ashada is a day of fast for many and is a special festival for castes like the Banajigas. The metallic or stone serpents and ant hills are worshipped on Nagapanchami by all the Hindus which falls on the fifth day of first half of Shravana in July-August. Krishna Janmastami is celebrated on the eighth day of the dark half of Shravana, the day on which Lord Krishna was born. Gowri and Ganesh festival is observed on the third and fourth day of the first half of the Bhadrapada in August-September and is a great festival in all the villages and towns in the district.

The Mahalaya Amavasya of Bhadrapada is the day to remember the departed elders. Dasara is a special festival in all the villages and towns of the district and is the State festival also which starts on the first day of the month of Ashvija in September-October and lasts for 10 days. Goddess Saraswathi and Durga are worshipped during these days and a Nanda Deepa (a perpetual lamp) is kept burning on all these 10 days in front of a *kalasha* installed in the houses. The goddess Saraswathi is worshipped on the seventh day, Goddess Durgi on the eighth day and the instruments, implements, machinery and vehicles on the ninth day called Mahanavami. The tenth day is called the Vijaya-dashmi, the last day of the festival which is very significant and is associated with the victory of the Chamundi against the Demon Mahishasura. On this day the village deities are taken out in procession in the evening or at night to the shami tree where both the tree and the deities are worshipped and the *shami* leaves are exchanged. Deepavali is another great festival for all Hindus like the Yugadi, Dasara, and Ganesh and Gowri festivals. It is celebrated for 3 days on the last two days of Ashvija and the first day of Karthika in November. Goddess Lakshmi is worshipped on the last day (New moon day) of Ashvija by the trading class and Bali Chakravarti, a legendary Emperor on the next day. Deepavali is not a great festival for the villagers as that of Gouri, Ganesh or Mahanavami in this district. Makara Sankranti is celebrated on the 14th of January sometimes on 15th of every year exchanging *ellu bella* (gingilly and jaggery), the day on which the Hindus believe that the God Sun takes a new chariot. On this day the cows and oxen are washed, decorated and taken in procession and made to cross a fire place and the rite is called *kenda hayuvudu*. The 14th day of the second half of Magha is the Shivaratri day, a holy day of fasting for many and sacred day for the shaivas. Throughout the night on this day Shiva is worshipped by undergoing *jagarane* (keeping oneself awake throughout the night). The Holi festival is observed on the full moon day of phalguna when Kamadahana is held (burning of kama) with all sorts of veciferous

shouts and abuses. Maramma is worshipped generally during summer and ordeals like fire walking are held.

BANDI DEVARA HABBA

Bandi Habba or Bandi Devara Habba is a special festival of Morasu Vokkaligas. It is celebrated in connection with the ear boring ceremony of the children. The festival in the earlier days extended over a week but now limited to two days and generally held on Sunday (now Thursday also) in Chaitra (March-April). As a preliminary to the festival the participants worship Patalamma and *Pujedevaru* installed in huts or *chappara* out side the village. During the days of the festival the mothers whose children's ears are to be bored fast during day times. The Goddess Patalamma is worshipped first with *tambittu aarathi* carried on their heads, walking on washed clothes (*nademadi*) and over hot cinders (*kenda*) near the temple. Then Maramma and Gangamma are worshipped. A new house God is installed in the form of a *kalasha* over *rangoli* and worshipped. On the day of ear boring the parents take bath, carry two new pots in procession and offer *puja* to the carts which are arranged in order, fully decorated, with animal sacrifices. The carts are driven home exhibiting skill in driving. The children are bathed and the maternal uncle cuts a lock of hair and marks the place on the ear by sandal paste for boring. In the earlier days the mothers were offering their fingers to the deity which was banned by Government in the earlier decade of this century. Now instead of offering fingers, flowers are offered to the deity by cutting the flower-garland wound round the fingers. The members of the family observe *vrata* for three months, without eating cooked food in other houses.

Some of the important Jaina festivals are the following: Pajjushanaparva (Paryushanaparv) is the solemn season which closes the Jaina year. During the season many devout laymen fast and attend special services at the Upasara, a place of meditation. The people live like monks at least for 24 hours and on the closing day of the Pajjushana every Jain fasts throughout the day and men and women make their confessions at the *upasaras*. Deepavali is observed on the day on which Mahavira attained Nirvana. Jains worship books on Jina Panchami which corresponds to Saraswathi worship during Dasara festival. Serpents are worshipped on Naga Panchami to appease the spirits of their ancestors. Jains observe Yugadi as the day of Srimukha Darshana and Mahaveera, Jayanthi on the thirteenth day of the bright half of Chaitra (in April). Other festivals are Upakarma on the full moon day of Shravana, Jeevadayashtami on the eighth day during Dasara. They also

observe Gouri festival on the third day of Bhadrapada when yakshi Gowri is worshipped. Shivaratri is observed as Jinaratri. They offer special *pujas* to Padmavathi Yakshi on Mahanavami day and distribute gifts to the poor on the Vijayadashami day.

The important festivals of the Muslims are Moharrum, Ramzan and Bakrid. On the Bakrid day, which is observed on the tenth day of the month Zillhijja, Muslims put on new clothes, go in procession to Idga to offer prayer and later feast. Ramzan Id is observed on the first day of Shawwal. On this day also Muslims go in procession to Idga to offer prayer. The first day of the month of Moharrum is the festival day of Moharrum-ki-Id. The festival Shab-I-Barat is observed on the evening of the fourteenth day of the eighth month Shaban, the night 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 the Prophet died is the 12th day of Rabi-ul-Awwal. On this day prayers are offered and the dishes which the prophet was found of are cooked. The last Wednesday of Safar month is observed as Aakhri Charshumbah, in the 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 the first of January, the Good Friday, the Easter Sunday, the day of Resurrection of Christ, the birth day of Mary on the eighth September and the Christmas day on the 25th December. The Saint Mary's festival at Shivajinagar, Bangalore in September attracts the Christians from the Rural district also.

YATRAS

Some of the pilgrim centres in the district are Ghati Subramanya in Dodballapur taluk, Tirumale and Savandurga in Magadi taluk, Shivaganga in Nelamangala taluk, Avvershally in Ramangaram taluk, Abbur and Dodda Malur in Channapatna taluk. Kanasavadi in Dodballapur taluk is now attracting a large number of rural people of the district for the worship of *Shanidevaru*. So also Kengal Anjaneyaswamy temple near Channapatna has been developed into a pilgrimage centre in the district. People of the district go on pilgrimage to pilgrim centres like Dharmasthala, Udipi, Kukke Subramanya, Nanjangud, Adichunchanagiri and other places in the State and Thirupathi, Rameshwaram, Kenchi, Pandherpur, Varanasi, Badari, Kedar, Kolhapur, etc. Veekateshwara of Thirupathi attracts the largest number of devotees from the district.

JATRAS

The Jatras are the socio-religious institutions generally centered round a deity or a religious saint which are annual in nature. They also provide recreation and merriment to the participants and fulfil the religious aspirations. They provide a cultural atmosphere and have economic importance when associated with cattle fairs. A list of the important jatras and uruses in the district is tabled below.

Place	Name of the deity or saint.	When held and duration	Number of people assemble	Remarks
1	2	3	4	5
	<u>Channapatna taluk</u>			
Channapatna	Varedarajaswamy	May-June	-	-
Doddamalur	Aprameyaswamy	April-May 10 days	50,000	Cattle fair is held
Hunasanhalli	Bisamma	March-April 3 days	10,000	
Vandaraguppe	Kengal Anjaneya	January 7 days	1,00,000	-do-
Bevur	Venkataramaswamy	October 3 days	10,000	
Devara Hosally	Anjaneya	July 3 days	50,000	
	<u>Devanhalli taluk</u>			
Devanhalli	Venugopala	One day	15,000	
Vijayapura	Soumya Keshava	February	15,000	
"	Yellamma	One day	10,000	
"	Onkareshwara	One day	5,000	
	<u>Dodballapur taluk</u>			
Tubugere	Ghati Subramanya	Dec-Jan 8-10 days	More than one lakh	Cattle-fair is held
"	Venkataramana	-	-	-
Dodballapur	Venkataramana	Jan-Feb one day	5,000	-
"	Chandramouleshwara	Mar-April 1 day	1,500	-

1	2	3	4	5
Dodballapur	Muthyalamma	March 3 days	15,000	
"	Arkavathi- Srirama	April 2 days	9,000	
"	Someshwara	March One day	1,200	
"	Rahmathulla Ali Dargah	Safar 3 days	10,000	Urus
"	Hazrat Sayyid Sha Vali Dargah	Ramzan 3 days	5,000	Urus
"	Hazrat Hussain Vali Dargah		10,000	Urus
"	Hazrat Chikker Sha baba	Safar 2 days	8,000	Urus
Hosahalli	Narayanaswamy	Jan-Feb		
Hulkunte	Ranganatha	November One day	5,000	
Kanasavadi	Shanidevaru	March 10 days	50-60 thousand	
Manchenahalli	Maramma	March 2 days	50,000	
Ujjani	Bandi Mahankalamma	March 2 days	8 to 10 thousand	
Melekote	Anjaneya	March One day	5,000	
Chikkamuddena- halli	Savalamma	March two days	2,000	
	<u>Hoskote Taluk</u>			
Hoskote	Avimukteshwara	April-May 15 days	10,000	
"	Ibrahim Diwansha Darga	Bakrid 1 day	3,000	Urus
"	Rasul Sha Khadri Dargah	1 day	2,000	Urus
Upparahalli	Madduramma	Dec. 7 days	25,000	Cattle fair is held

1	2	3	4	5
	<u>Kanshapura Taluk</u>			
Harohalli	Chamundeshwari (Chennadevi)	March 7 days	10,000	Cattle fair is held
Hosadurga	Sri Rama	March-April Ramanavami	10,000	
Kabbalu	Kabbalamma	March 7 days	10,000	Cattle fair is held
Kallahalli	Venkateswara	Feb. 7 days	10,000	
Shivanshalli	Veerabhadra	Feb. 7 days	10,000	Cattle fair is held
Kodihalli	Venkateshwara	Feb-March one day	-	-
Mallahalli	Maramma	March-April one day	-	-
Malagala	Mahadeshwara	Feb-March one day		
Bettahalli	Anjaneya	-do-		
Bannikuppe	Basaveshwara	-do-		
Hunasahalli	Maramma	-do-		
	<u>Magadi Taluk</u>			
Magadi	Ranganatha	April-May 10 days	35,000	Cattle fair is held
"	Someshwara	February 7 days	5,000	
Dodda Mudigere	Ranganatha	April 3 days	5,000	
Kenchanehalli	Lakshimidevi	March 5 days	6,000	
Savanadurga	Lakshminarasimha Swamy	May 5 days	6,000	
"	Veerabhadra	Feb. 5 days	5,000	
"	Syed Hussain Sha Khadri Dargah	April 2 days	2,000	
Sugganehalli	Lakshminarasimha	March 15 days	25,000	Cattle fair is held
Madbel	Mahadevamma	March 15 days	5,000	
"	Syed Ahmad Ali Shah Khadri	May 2 days	2,000	Urus

1	2	3	4	5
Bylakere	Honnadevi	March 3 days	5,000	
Sripathihalli	Lakshminarasimha	March 3 days	5,000	
Narasandra	Karadi Guchamma	April 1 day	5,000	
Hulikal	Lakshmidevi	April 3 days	3,000	
Kuduru	Lakshmidevi	March 2 days	10,000	
Tattekere	Ranganatha	Feb. 3 days	5,000	
Motaganahalli	Gangamma	May 3 days	5,000	
Karlahalli	Basavanna	April 1 day	5,000	
Kalludevans- halli	Mahadeshwara	Feb. 1 day	5,000	
<u>Nelamangala Taluk</u>				
Byrasettihalli	Byalanjaneya	April 5 days	10,000	
Devarshosalli	Veerabhadra	April-May 5 days	5,000	
Mahimepura	Vekataramana	Feb. 10 days	10-15 1,000	Cattle fair is held
Narasipura	Atmerameswamy	April 5 days	5,000	
Shivaganga	Gangadhreshwara	January 10 days	10,000	Cattle fair is held
"	Honnadevi	April 5 days	5,000	-do-
<u>Rameswaram Taluk</u>				
Avverahalli	Revanasiddeshwara	March-April 7 days	8,000	
Hanumanthanagara	Veeranjaneya	June 3 days	6,000	Cattle fair is held
Rameswaram	Ramedevaru	March-April 2 days	10,000	
"	Arkeshwara	Jan-Feb 7 days	5,000	

1	2	3	4	5
Ramanagaram	Meeran Sha Vali Darga	2 days	2,000	Urus
	Peeran Sha Vali Darga	Rabi-us San - 4 days	8,000	Urus
Vaderahalli	Bismilla Sha Vali	Rajab 3 days	5,000	Urus

SPORTS, GAMES AND RECREATIONS

From times immemorial, fairs and festivals were the general means of recreation. Music, dance, gambling, hunting and group games etc. were the general means of entertainment. The historic records reveal the fact that skills of the fighting class like *kattivarase* (duelling) *mallayuddha* (wrestling), archery and horse riding were held in high esteem and competitions were held in such prestigious skills. Hunting was also a popular sport. Various accounts on these sports are available to us from old records, paintings and sculptures. Royal patronage was extended to them. The traditional sports like wrestling, horse riding, yogic feats, weight lifting and acrobatic feats etc. are still receiving continued support and encouragement by the public. The games like *kabaddi*, *khokho*, *kolata*, *pagade*, dice etc. though traditional are popularly played both in rural and urban areas. *Garadimanes* or *gymnasias* are still found in many villages and towns of the district and are serving as body building centres for youth of the district. In schools basic skills are developed in children through Physical Education, mostly informal in nature, imparted without any rigidity of curriculum, apart from indigenous games. The advent of modern games have in no way affected the traditional games. Even some indigenous games like *kabaddi*, *khokho* etc. have found place in school curriculum also. In the recent years, the sports activities are increasingly receiving encouragement both by government and private agencies. The department of Youth Services and Sports is constantly trying to organise the rural youth of the district through its various schemes and programmes for the benefit of the youth through their involvement in constructive activities. In addition to the government effort, a good number of private agencies like Rotary Club, Lions Club, sports clubs and cultural associations, are also providing constant encouragement and assurance to the sports loving youth.

Indigenous Games: The traditional games, mostly folk-oriented and inexpensive have survived mostly in rural areas and are played along with

modern exotic games. These are group games involving the basic activities like running, leaping, balancing, aiming, etc and can be grouped into indoor and out-door games. *Chowkabara*, chess, cards, marble, *har-alumaneguni*, *pagade*, snake and ladder etc. are some indoor games. Among the out-door games are *gillidandu*, *lbuguri*, *lkuntubille*, *kannumuchchale*, *kabaddi*, *khokho*, *goli*, kite-flying, *lagori* and *marakoti*.

Suryanamaskar and *yogasanas* are also practised in some schools and private associations along with other games. The advent of modern games like cricket, volley ball, badminton etc. have not waned the interest of the players in traditional games. However some less expensive games like volley ball, football, tenikoit, throw-ball, etc have caught the interest of both village and urban boys and girls of the district, without lessening the fascination towards indigenous games. School goers play games of literary and intellectual types such as word building, story telling, quiz, cross-word puzzles, debating etc. Wrestling, dice (*dyuta*), *donnevarase*, kite flying etc are mostly played with competitive spirit. Competitions in these events are held during fairs and festivals.

Wrestling: Wrestling (*mallayuddha* or *kusti*), a spectacular favourite Indian sport had been in vogue even from the ancient times. Being a prestigious sport, it has received royal patronage. The local rulers had nurtured this sport. Even to-day public as well as government agencies are extending all possible assistance and encouragement to *pahelwans* and providing better facilities to this activity. During Dasara and other festivities and fairs wrestling competitions are held every year in Dodballapur Akhada and in Channapatna. The winners are honoured by bestowing various titles like Dasara Kumar, Karnataka Kesari etc. at the state level and other prestigious competitions. There are some families belonging to Jetty Caste in the taluks of Channapatna and Kanakapura whose traditional occupation in the past was wrestling. Pahelwan Subramanya, Siddappa, Narayan Singh, Manju, Narayanai, Kareem Khan, Nasirullah Khan, Somasundar Murthy, Lakshmana Murthy, Thammaiah, Prasanna Kumar and Krishnoji Rao of Magadi Taluk and Pahelwan Kempaiah, Thammaiah and Chinnegowda of Kanakapura taluk are some eminent wrestlers reported.

Rural Sports Centre: Rural Sports Centres, jointly sponsored by Government of India and State Government are started in rural parts of the district to spot talented young sportsmen and women in educational institutions and non-student rural youth. These centres are attached to the local high schools, situated in different rural parts, having the facility of playground. The rural boys and girls living within 5 k.m. of the centre are also enrolled by the centre

along with the interested school students and training is imparted in popular sports and games in which they are interested. Every centre is manned by one Physical Education Teacher of the respective educational institution. Sports equipments and honorarium to the teacher for additional work are provided by the department of Youth Services and Sports. One such centre at Harohally (Kanakapura tq) is functioning. Training in games such as *kabaddi*, *kho-kho*, volley ball and athletics is provided. Sometimes the services of the Assistant Youth Services and Sports Officers for these centres are also made available to conduct coaching camps by district centre. The District Youth Services and Sports Officer extends his help to these centres by way of supplying sports equipments and providing specialised coaching.

RURAL PASTIME

Besides indigenous games, folk oriented sport and cultural programmes on various occasions relieve the monotony of the rural masses. The colourful recreative folk art events are arranged regularly by local leaders, associations and clubs in the villages as well as towns. People give much importance for these arts as they are developed with religious or social background connected to a particular sect or community. The rural folk spend their leisure time witnessing these rare entertaining events mostly arranged on the occasions of fairs and festivals. Patadakunita, Jawalikunita, Marikunita, Nandidhwajakunita, Nagarikunita, Tamatekunita, Kurubarakunita, Lambanikunita, Veerabhadranakunita, Kargadakunita, Somanakunita, Poojakunita, Kamsale, Goravarakunita, Dokambarinritya, Dollukunita, Kolata, etc. are some exhilarating group dances exhibiting the rich heritage of the district in folk arts. Hulivesha, Babayyana Meravanige, Qawwali etc. are some eye catching exhibits of Muslim communities during the Moharrum month. Bhagavanthike Mela, Pandari Bhajane, Manteswami, Shobane hadugalu, Bayalata, Harikhate, Mythological plays etc. are some arranged programmes on festivals and special occasions. Cock fight, pigeon race, kite flying, cart race, cattle race, running race, Guddagadu Ota, physical feats, etc are some sports events Budubudike, Mondaru (Modihakuvavaru), Veeragararu, Sutra-gombe, film shows etc. are other means of entertainment.

In urban centres people spend their leisure attending clubs, hobby groups, library, cinema theatres, drama houses, public meetings, religious discourses etc. Youth of the town are engaged in indoor games in the clubs like, cards, carrom, chess etc., Old and orthodox people spend their evenings visiting temples, attending Harikathas, Puranas, religious talks, classical music and dance and

drama programmes. Of late television, radio and record players have become common entertainers.

DISTRICT YOUTH SERVICES AND SPORTS OFFICE

The District Youth Services and Sports Office for the Rural District was established on August 1986. Prior to this, it was under composite Bangalore district. The office is headed by the District Youth Services and Sports Officer who is also the Secretary-cum-Treasurer of the District Youth Services and Sports Board, formed in 1975 replacing the District Sports Council. The Deputy Commissioner is the Chairman of the Board. He receives the grants from the government for the promotion of sports, games and allied activities of the District through district officer. After the formation of Zilla Parishad, the grants are being released by the Parishad. The Board provides financial assistance for various schemes like youth services programmes, C.D. Programmes, Youth clubs and Students welfare etc.

The District Youth Services and Sports Officer is assisted by Assistant Youth Services and Sports Officers in the promotion of sport activities of the district. The AYSOs stationed at taluk headquarters are to look after sports and cultural activities of their respective taluks. The post is attached to the Block Development Office. The AYSOs are required to organise village youth of their respective taluk and to extend all necessary assistance to youth clubs and sport clubs, besides conducting youth rallies, tournaments competitions, coaching camps and community services at taluk level and also assist the DYSO for the conduct of district level rallies and competitions. He has to also act as a liaison officer between various developmental departments and youth clubs.

The main functions of the district officer are to register youth clubs, yuvathi clubs, hobby group, sports clubs and gymnasia, to organise district and State Level Youth Rallies and tournaments, conduct Rural Sports, Women's Sports, Dasara Sports, Government servants' sports coaching camps, seminars annually both at taluk and district levels, and implementation of various schemes such as Shramadana, Social Service camps, etc. Under Plan scheme, the office has provided financial assistance for the construction of rural gymnasia, improvement of playgrounds, construction of indoor stadium, open air theaters, teenage clubs, hobby groups, youth clubs, etc. Under non-plan assistance is provided for construction of youth club buildings, purchase of equipments for the Board to start Rural Youth Centre. One Regional Youth Centre is in progress in Hoskote taluk, under the provision of constructing a stadium at every district place. A district

level stadium is being constructed at Hoskote town for which grants are released both from State and Central Government and the work is nearing completion. Also there were proposals for construction of taluk level stadia and Regional Sport centres. At Harohalli Kanakapura taluk, a Rural Sport Centre is functioning under the control of this office. The office has spent Rupees 3.5 lakhs for sport activities for its various schemes during 1988-89. It has received grants of Rs. 17,000 and 96,000 under Plan and Non-Plan schemes respectively for 1988-89 and Rs. 37,000 and Rs. 86,000 for 1987-88.

The total number of youth and yuvathi clubs registered upto the end of March 1988 are 1,558 of which only 477 are active and rest are defunct. The taluk-wise break-up of the registered clubs are as follows:

Taluk	Youth clubs	Yuvathi clubs	Sports clubs	Hobby groups	Gymnasia
1. Channarayana	49	26	4	4	1
2. Devanahalli	40	7	1	1	-
3. Doddaballapur	37	2	2	-	1
4. Hoskote	76	7	2	1	1
5. Kanakapura	48	20	3	11	-
6. Megadi	52	2	2	-	-
7. Nelamangala	35	4	2	-	-
8. Ramnagara	23	15	2	5	-
Total	360	83	18	22	3

SPORTS AND RECREATION CLUBS

Many Sports and Recreation Clubs are active in the district. They are rendering valuable service for the promotion of sports and for enriching our cultural heritage by providing opportunities to the talented artists and sportsmen through cultural festivals, organising tournaments and coaching camps for the interested youth in popular games. Organisations like the Rotary and Lion's Clubs of international origin functioning in almost all taluk headquarters are also encouraging sports and cultural activities. There are some sports associations for cricket, volleyball, badminton and kabaddi striving to popularise the respective games.

STAR SPORTS CLUB, NELAMANGALA

Star Sports Club, Nelamangala was established on 1-12-1982 with the objective of providing training to the local enthusiasts in cricket and prepare them for participating in State level tournaments besides promoting cultural activities of the area. It conducts annual State level tournaments in cricket and has also the honour of conducting Foot ball tournament during 1985-86. Recently (1988) it has conducted a State level cricket tournament in which 32 teams participated and the host club got II place. It celebrates Independence Day every year by organising variety of colourful cultural programmes and honouring the talented artists.

THE VYAYAMASHALAS

Ancient sculptures and historical records indicate the fact that gymnastics had a prominent place in educational systems. Gymnastics in those days included a wide range of physical activities. It included wrestling, boxing, body building etc. Garadimanes or Vyayamashalas are seen in many places. Vyayamashalas are generally equipped with rings, dumbbells, parallel bars, iron shoes, medicine balls etc. Through the Department of Youth Services and Sports, financial assistance is extended to some registered gymnasia of the district for purchasing equipments and even for the construction of the building. In the beginning of this century, in some schools pupils were trained in gymnastic activity as a part of their curriculum and such schools had gymnasia attached to them. There were books on gymnastic activity prepared on scientific lines in Kannada, dealing with the traditional and modern gymnastic feats with illustrative pictures. A very small number of *Vyayamashalas* are active in the district. In order to rejuvenate the gymnastic activities by providing suitable opportunities the government and private agencies are striving. The Best physique competitions are held and titles 'Sri Olympic', 'Sri Karnataka' and 'Yuva Karnataka' are conferred on the winning youth. A small percentage of the youth force of the district are responding to this activity. Following is the list of registered Vyayamashalas (*garadimanes*) as reported: Shri Maruthi Vyayamashala and Mahamaruthi Vyayamashala both at Dodballapur town; Jogappa Garadi, Hanuman Vyayamashala and Hombalannapete Garadimane all in Magadi town; Hanuman Yuvask Garadimane, Kote, Kanakapura town and Hanuman Garadimane Aralimaredoddi, Kodihalli Hobli of Kanakapura taluk and Jaihanuman Garadimane, Ramanagara.

OTHER RECREATIONS

During festivals like Dassara, Ugadi, Sankranti, Ashada Ekadesi, Holi, Vinayak Chaturthi, Moharum, etc. and local jatra days in every town and village, crowded programmes comprising of folk dances, dramas, group songs, music by orchestras, display of dolls, concerts, Harikathas and religious discourses are organised. Bayalatas, Qawwalis, Processions, Utsavas, *bhajans*, *okali*, *uyyale*, together with sports competitions like kite flying, folk oriented sport events, tourneys, film shows etc. and various colourful entertaining programmes are arranged during various jatras and uruses. These not only provide mass entertainment but also a platform for the talented youth of both rural and urban areas. It helps nurturing of cultural traditions also.

EMINENT SPORTSMEN

By the integrated efforts of the Government through its agencies, coupled with public support in recent decades, the number of athletes and player in various track and field events is increasing. But only a few have made impression in the national arena. However some names of the enthusiasts who have participated and made impressions at State and national level events in the recent years are listed as under but the list is not exhaustive by itself.

In national level Athletic meets, Shamanna (Discuss and Shotput) stood II (1965) at the national level athletic meet held in Punjab; Narayanaswami S and Krishnappa (Discuss and hammer-throw) had II place (1969) in Inter-University Competitions held in Hyderabad; Venkatesh H.K. (hammer-throw) I place, Calcutta (1970); Tulashiram Singh (hammer-throw) III place, Punjab (1967); Guruswami (hammer throw) I place, Pune (1976); Rajanna H.B. (long run) I place, Inter-University competition held in Delhi (1968); Rajanna H.M. (running) I place Inter-University participant, (1969); Maitri Raj (100 mt running) national level rural sports (1966); Chinaswami (cross country) I place, Punjab (1972); Ananda Kumar (cross country) I place, Pune (1976); Muninanjappa (relay) II place Kottayam (9171); Kantharaj (Foot-ball) Winner, Delhi (1977); Achari (1976); Jayaram (Kabaddi) Winner, Delhi (9177); Achari and Chandre (Volley ball) participated in all-India Rural Sports, Faridabad (1986); Siddalingaih (Volley-ball), State team captain and selected for Indian P & T team; Jayaraj, Subramanyam, Subramanyaswami R, Revanna H.M., Ramegowda G., Somashankar C.G. (all kabaddi), State level players, (participating in national level sports); Javarappa, Gangaiah N., Ganganna (Volley ball) State level

players; Govindaraju, Thimmareju, Gaviyappa G.H. (Marathon runner) in State level as well as national level meets; Madhusudan H.S. (yoga) secured I place at the sub-junior national level competition at Calcutta (1981).

The women of the district have not lagged behind in sports activity. Their achievements are as follows: Mythridevi (running) I place Punjab (1965); Mary E.A. (running) II place Delhi (1969); Yellamma Y. (cross country) III place Pune, (1986), Hyderabad (1986), Bangalore (1987); Parimala, Chandrika, Leelavathi, Padmini, Bhargavi, Manjula, Muninanjamma R., Mohasina Sultana, Susheela and Gayatridevi (all kho-kho) winners/participants in various national level competitions held during 1972, 1975 and 1977; Sakkubai and Manjuladevi (Kabbadi) II place, Kottayam (1977).
