

CHAPTER III

PEOPLE

Though this is an interior district, there has been considerable blending of ethnic groups here during the past many centuries. There are renowned monasteries at Sringeri and Balehonnur and a well-known Hindu-Muslim shrine on the Baba-Budan mountain. Further, more than a hundred years back, the inhabitants of the tract came into contact with Europeans and their way of life when many entrepreneurs from abroad took up raising of coffee plantations on a large scale.

The Kudremukh Iron Ore Project, a Government of India enterprise, undertaken to mine, beneficiate and export iron ore, has organised the country's largest iron-mining complex along the Kudremukh-Aroli-Gangamula range of the western ghats in this district. This huge project has attracted people from various parts of India and has added a new dimension here. The work was commenced in April 1976. Since then, Malleshwara, which was a small remote hamlet of 69 families of Samse main village in Mudigere taluk, has been humming with brisk industrial activities. It has now become a new township of a cosmopolitan population of about 10,000. The Malleshwara area has been now widely connected by modern communications. A fresh socio-economic vista has opened up before the people of the tract. There are now better economic opportunities for them. An unprecedented epoch has dawned in the area. The social horizon of the people there is naturally widening and their social outlook is changing under the impact of this extraordinary project which has brought about a new inter-mingling of people.

Population

The population of the district according to the 1971 census was 7,36,647, out of whom 6,21,569 persons lived in the rural areas, and 1,15,078 in the urban centres. Between 1961 and 1971, the total decennial rate of increase of population was 23.33 per cent, the percentage of growth for the rural and urban areas being 22.40 and 28.62 respectively. Out of the total population of 7,36,647 in 1971, 3,80,297 were males and 3,56,350 females. The district contained 2.51 per cent of the total population of the State in an area which constituted 3.76 per cent of the State's area. It ranked

18th in respect of population and it holds the 15th place in point of area, among the 19 districts of the State.

Area

The provisional geographical area of the district, as computed by the Survey of India, is 7,199.0 square km (2,778.8 square miles). The taluk-wise reporting area of the district for land use, as worked out by the State Department of Survey, Settlement and Land Records, and the local bodies, is given below.

<i>Sl. No.</i>	<i>Taluk</i>	<i>Sq. Km</i>
1	Chikmagalur	1,609.2
2	Kadur	1,414.6
3	Koppa	572.4
4	Mudigere	1,163.6
5	Narasimharajapura	804.8
6	Sringeri	433.7
7	Tarikere	1,224.8
Total		7,223.1*

Source : Chikmagalur District Census Hand-Book-1971.

*The slight difference between these two figures is due to the different methods employed by them in measuring the area.

Growth of population

The first census in old Mysore State was taken in the year 1871. Thereafter, there were census operations once in every decade, which synchronised with the censuses taken in what was British India. In free India, census became a Central subject. The first census held in 1871 disclosed a total population of 3,07,137 for the district. The table given hereunder shows the variations in the population from 1871 to 1971.

<i>Year</i>	<i>Population</i>	<i>Decade variation</i>	<i>Percentage decade variation</i>
1871	3,07,137
1881	2,91,377	- 15,760	- 5.13
1891	3,28,918	+ 37,541	+ 12.9
1901	3,59,270	+ 30,352	+ 9.2
1911	3,38,457	- 20,813	- 5.79
1921	3,33,538	- 4,919	- 1.45
1931	3,47,715	+ 14,177	+ 4.25
1941	3,58,290	+ 10,575	+ 4.28
1951	4,17,538	+ 59,248	+ 16.54
1961	5,97,305	+1,79,767	+ 43.05
1971	7,36,647	+1,39,342	+ 23.33

(See also General Appendices for statement showing talukwise decade variations in population from 1901 to 1971 in Chikmagalur district).

Source : (1) Census of India, 1911, Vol. XXI, Mysore, Tables — Part II, p.4.
(2) Census of India, 1971, General Population Tables—Part II—A, p. 121.

From the above, it is seen that in a period of 100 years from 1871 to 1971, the population of the district rose by 4,29,510 more persons, which meant an overall increase of 139.84 per cent, despite setbacks in three of the decades. The percentage variations of the population have disclosed some interesting facts. In 1881, when the second census was taken, the population had fallen to 2,91,377 owing to a severe famine which affected also several other districts of the State. During the decades 1881-1891 and 1891-1901 there were continuous increases of 12.9 and 9.2 respectively. During the decades 1901-1911 and 1911-1921 there were continuous decreases by 5.79 and 1.45 respectively. Prevalence of malaria, plague and influenza, deterioration of economy including coffee industry and agriculture, and inadequacy of medical facilities were the reasons for the decrease of population during that period, especially in the *malnad* parts. From 1921 and onwards, there has been a steady increase of population. During a period of 30 years, from 1921 to 1951, there was an increase of 20.12 per cent and during the later decade, from 1951 to 1961, there was a phenomenal rise of 43.05 per cent, followed by an increase of 23.33 per cent during the latest ten-year period from 1961 to 1971. Eradication of malaria, and control of several other diseases, better health and medical facilities, improved nutrition and standard of living, expansion of plantation industry and development of agriculture, trade and commerce are the reasons for the large increases of population in the district during the recent decades.

Population projection

According to population projections* for the State (1972-86), as estimated by the State Bureau of Economics and Statistics, in the period of 15 years from 1971, the population of this district would be about 10,33,300 by 1986, an addition of about 2,96,700 persons which would mean an increase of 40.28 per cent.

Drift in population

Employment and business opportunities and educational facilities available in towns and other industrial and commercial centres constitute major factors for the drift in population. The towns have grown in importance in respect of communications, trade and commerce, industrialisation, educational facilities, modern amenities and the like. Many of the non-cultivating owners of lands and their dependents also live in towns engaging themselves in various kinds of urban business. The notion that town life is dependable and easy-going as compared with the uncertainties and hardships of agricultural life is also responsible, to a certain extent,

* A population projection is a simple extrapolation into the future, which is meant to be a mere statement of what population would be at given future dates if the fertility mortality and migration were to follow certain specified trends.

Population of the district, as in 1971 is 7,36,647 and is rounded off to 7,36,600 for purposes of projections.

for the drift in population. Sometimes, factions and party strifes in villages also drive families to towns.

There is both seasonal and permanent immigration of people into this district from adjoining districts of the State and also from neighbouring States to work especially in coffee, tea plantations and arecanut gardens and development works. Further, in recent years, the Kudremukh Iron Ore Project has opened up several avenues of employment under the project as also in subsidiary occupations. Many households from Kerala have also moved into the district for petty and other shop-keeping and the like. The numbers of immigrant persons found in the district at the time of census enumeration in 1961 were as follows.

I—Born in other district of the State :

Rural	83,081
Urban	19,937
Unclassifiable	178

II - Born in the other States of India

Madras (now Tamil Nadu)	33,246	Rajasthan	384
Kerala	10,228	Himachal Pradesh	29
Andhra Pradesh	2,275	Goa, Daman and Diu	20
Maharashtra	159	Punjab	12
Gujarat	48	West Bengal	10
Madhya Pradesh	4	Orissa	8
Jammu and Kashmir	1	Uttara Pradesh	1
Bihar	1	Delhi	1

III—Born in other countries of Asia

Nepal	67	Pakistan	18
Ceylon (now Sri Lanka)	49	Singapore, Malaya and Borneo	12
Burma	12	Eisewhere	2

IV—Born in countries of Europe

U.K. (including N. Ireland)	19
Ireland	1

V. — Born in countries of Africa

Union of South Africa	2
VI — Unclassifiable	1,198

Source : Census of India, 1961, Vol. XI—Mysore—Part II. C (ii)—Migration Tables, pp. 26-28

(Corresponding figures for 1971 are not yet available)

Density of population

The density of population of a district depends, to a large extent, on fertility of its soil, rainfall, irrigation facilities, topography, climate, railway

and other communications, extent of development in agriculture, horticulture, plantations, industries, commerce, etc. It may be said that all these factors have been at work in making the district one of the moderately populated areas. The density of population may serve as an index of the pressure of population on the land. The density of population in Chikmagalur district as in 1971 was 102 per sq. km (rural 87 and urban 2,861), and this was far below the State average which was 153 per sq. km (rural 118 and urban 2,272). The district occupied the 15th place among the districts of the State in respect of density in 1971. The variation in density within the district is significant. It was as much as 132 per sq. km in the *maidan* taluk of Kadur, whereas it is 54 per sq. km in the *malnad* taluk of Narasimharajapura, as in 1971. Out of the seven taluks, four, namely, Kadur (132), Tarikere (122), Koppa (118) and Chikmagalur (109) exceed the district average (102) in this respect. The rural density of the district, which is 87, is below the State average of 118, whereas its urban density, which is 2,861, is above the State average of 2,272. Chikmagalur is one of the three districts of the State in which there were no taluks with densities exceeding the State average, the other two such districts being Kodagu and Raichur.

Sex ratio

The proportion of females to males in the State as a whole has been decreased from 983 per thousand in 1901 to 957 in 1971. In Chikmagalur district, the ratio, however, fluctuated as shown by the subjoined table. The main reason for fluctuations is seasonal immigration.

Year	No. of females per One thousand males		
	Total	Rural	Urban
1901	907	912	872
1911	911	914	881
1921	910	913	888
1931	886	888	871
1941	892	891	902
1951	896	897	891
1961	903	906	892
1971	937	940	919

Source : Census of India, 1971, General Population Tables, P. 115.

Both in the urban and rural areas of the district, the males outnumbered the females in 1971. It was recorded that in 1901, Ajjampura and Narasimharajapura and in 1921, Birur towns had more females than males.

The sex-wise population of several taluks of the district as in 1971 is given below.

<i>Sl. No.</i>	<i>Taluk</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>
1	Chikmagalur	90,080	85,185	1,75,265
2	Kadur	95,628	91,652	1,87,280
3	Koppa	35,463	32,103	67,566
4	Mudigere	45,662	40,905	86,567
5	Narasimharajapura	22,617	20,460	43,077
6	Sringeri	14,448	13,184	27,632
7	Tarikere	76,399	72,861	1,49,260
	Total	3,80,297	3,56,350	7,36,647

Urban population

Out of the total population of 7,36,647, 6,21,569 persons lived in villages and 1,15,078 persons resided in nine towns. The population of the towns in the district was as under in 1971.

<i>Sl. No.</i>	<i>Town</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>
1	Ajjampura	3,423	3,293	6,716
2	Birur	7,263	6,895	14,158
3	Chikmagalur	21,611	20,028	41,639
4	Kadur	7,159	6,516	13,675
5	Koppa	2,279	1,959	4,238
6	Mudigere	2,730	2,250	4,980
7	Narasimharajapura	3,084	2,827	5,911
8	Sringeri	2,028	1,711	3,739
9	Tarikere	10,404	9,618	20,022
	Total	59,981	55,097	1,15,078

The subjoined statement gives the figures of rural and urban population with a sexwise break-up for the district as in 1961 and 1971.

<i>Sex</i>	1961			1971		
	<i>Rural</i>	<i>Urban</i>	<i>Total</i>	<i>Rural</i>	<i>Urban</i>	<i>Total</i>
Male	2,66,498	47,297	3,13,795	3,20,316	59,981	3,80,297
Female	2,41,335	42,175	2,83,510	3,01,253	55,097	3,56,350
Total	5,07,833	89,472	5,97,305	6,21,569	1,15,078	7,36,647

The district had a fall in urban population between 1901 and 1911. During that decade, the population of most of the towns fell due to diseases, and in addition, two class VI towns, namely, Ajjampura and Sakrepatna, had to be deleted from that category and had to be put under villages. In some of the towns, the depletion of the population was high, for example, in Tarikere town the population fell by nearly 35 per cent, and in Chikmagalur town the decrease was about 11 per cent. Thereafter, the urban growth-rates were slow till 1941. From 1941 to 1951, the urban growth-rate had gone up to 39.77 per cent. This increase was entirely due to the growth of existing towns, and there were no new towns during that decade. The increase was relatively more so in respect of Chikmagalur (15,383 to 21,744) and Tarikere (8,858 to 12,343). The decade-wise urban growth-rates for 1951-61 and 1961-71 were 34.37 per cent and 28.62 per cent respectively. While there was an overall decrease of 1.93 per cent in the urban population of the district during the period from 1901 to 1931, there was a growth of as much as 188.34 per cent in the period from 1931 to 1971.

Growing urbanisation

The total urban area, as in 1971, was 40.4 sq. km or roughly 0.56 per cent of the total geographical area of the district. As already stated, the urban population of the district in 1971 was 1,15,078, i.e., 15.62 per cent of the total population of the district, and the number of towns was nine. Out of the total urban population, 61,661 persons were living in class III towns, 27,833 in class IV towns, 12,627 in class V towns, and 12,957 in class VI towns. Four hundred and forty eight villages had a population of more than 500 each, and three towns had a population of less than 5,000. The class-wise distribution of the towns and their percentages to the total urban population as in 1971 are given below.

<i>Sl. No.</i>	<i>Town</i>	<i>Class</i>	<i>Percentage to total urban population</i>
1	Ajjampura	V	5.84
2	Birur	IV	12.62
3	Chikmagalur	III	36.18
4	Kadur	IV	11.88
5	Koppa	VI	3.68
6	Mudigere	VI	4.33
7	Narasimharajapura	V	5.14
8	Sringeri	VI	3.25
9	Tarikere	III	17.40

The table given hereunder shows the growth-rates of population in respect of various towns of the district during the decades 1951-61 and 1961-71 :

Sl. No.	Town	Growth rate in 1951-61	Population in 1961	Population in 1971	Growth rate in 1961-71
1	Ajjampura	17.81	5,675	6,716	18.34
2	Birur	21.32	11,541	14,158	22.68
3	Chikmagalur	39.13	30,253	41,639	37.64
4	Kadur	40.32	10,781	13,675	26.84
5	Koppa	70.21	3,406	4,238	24.43
6	Mudigere	41.77	3,723	4,980	33.76
7	Narasimharajapura	67.26	5,130	5,911	15.22
8	Sringeri	19.65	3,343	3,739	11.85
9	Tarikere	26.55	15,620	20,022	28.18

From these figures it is seen, there were marked variations in respect of growth of the several towns. The phenomenal increase of population of the towns over a period of 70 years, which varied from 53.87 per cent to 337.61 per cent, is indicated in the subjoined table.

Sl. No.	Town	Persons		Percentage increase
		1901	1971	
1	Ajjampura	2,164	6,716	210.35
2	Birur	5,701	14,158	148.34
3	Chikmagalur	9,515	41,639	337.61
4	Kadur	3,881	13,675	252.36
5	Koppa	1,018	4,238	316.31
6	Mudigere	1,675	4,980	197.31
7	Narasimharajapura	2,266	5,911	160.86
8	Sringeri	2,430	3,739	53.87
9	Tarikere	10,164	20,022	96.99

Towns

Chikmagalur, the district headquarters, which had a population of 30,253 in 1961, had been classified as a Class III town. It was then the 24th among the towns and cities of Karnataka, and the first among the towns of the district. By 1971, its population increased to 41,639. Its claim remained the same as before. It now ranks 22nd among the towns of the State, and continues to be the first among the towns of the district. The rate of growth of population of this main town during the decade 1961-71 was 37.64 per cent as against 39.13 per cent during the earlier decade of 1951-61. Its main economic activities are trade, service and industry. Tarikere ranked second among the towns of the district, with a population of 15,620 in 1961 and 20,022 in 1971. It is also the headquarters of the Tarikere taluk and Tarikere revenue sub-division. It has gained much importance in recent years due to the Bhadra project. Birur, headquarters of a hobli of the same name in Kadur taluk, is third among the towns of the district with a population of 11,541 in 1961 and 14,158 in 1971. It is a junction on Bangalore-Miraj metre-gauge railway line and a commercial place. The main trade is in arecanut and coconut.

At a short distance of 6 km from this place is situated Kadur, another important town which is the fourth among the towns of the district. Ajjampura, a hobli headquarters in Tarikere taluk, situated on the Bangalore-Poona railway line, is the fifth town of the district. Narasimharajapura (formerly called Yedehalli), Mudigere, Koppa and Sringeri, which are taluk headquarters, are the other smaller towns.

Rural population

The rural area is about 99.44 per cent of the total geographical area of the district. In 1971, the rural population (6,21,569) accounted for 84.38 per cent of the the total population of 7,36,647. The district is seventh in the State in point of number of inhabited villages for every 100 square km of the area, the number for the district being 14. In 1971, a little more than one-fourth of the rural population was found living in villages having a population of less than 500 each, which accounted for 54.27 per cent of the total number of villages in the district. Another 29.98 per cent of the people lived in villages having a population range between 500 and 999 persons, accounting for 26.52 per cent of the total number of inhabited villages. On an average, there were 632 persons per inhabited village, which was far below the State average of 827 persons. The number of villages having a population of less than 500 each is decreasing over the past 70 years, and now there is a greater trend towards bigger villages as shown by the following table.

Population size	Percentage of Villages in				
	1901	1921	1951	1961	1971
Less than 500	83.61	81.0	74.27	62.28	54.27
Between 500 and 999	12.40	15.53	18.64	28.93	26.52
1,000 and 1,999	3.08	2.66	5.61	11.74	15.45
2,000 and 4,999	0.67	0.61	1.06	1.98	3.46
5,000 and 9,999	0.16	0.10	0.21	0.10	0.10
10,000 and above	0.08	0.10	0.21	—	—

The taluk-wise distribution of inhabited villages and rural population in each taluk as also the number of villages and population under the population group 500-999 are given below.

Sl.No.	Taluk	Total No. of inhabited villages (as in 1971)	Total rural population.	Population range between 500 & 999	
				No. of villages	Population
1	Chikmagalur	216	1,33,626	47	32,558
2	Kadur	241	1,59,447	56	41,463
3	Koppa	80	63,328	29	21,217
4	Mudigere	139	81,587	36	25,319
5	Narasimharajapura	58	37,166	19	13,731
6	Sringeri	47	23,893	23	16,323
7	Tarikere	203	1,22,522	51	35,734
Total		984	6,21,569	261	1,86,353

Houses and households

As in 1971, the total houses and households* in Chikmagalur district were 29,020 and 33,923 respectively. This gave an average of 19 houses and 111 households per sq. km. The average number of inmates came to 6 per household. The two tables given hereunder show taluk-wise distribution of houses and households as in 1961 and 1971.

1961

Sl. No.	Taluk	No. of houses	No. of house holds
1	Chikmagalur	27,122	28,199
2	Kadur	26,660	26,767
3	Koppa	10,803	11,859
4	Mudigere	15,504	15,524
5	Narasimharajapura	6,088	6,236
6	Sringeri	2,332	2,439
7	Tarikere	20,836	21,775
Total		1,09,345	1,12,799

1971

1	Chikmagalur	29,020	33,923
2	Kadur	29,545	31,773
3	Koppa	1,508	12,672
4	Mudigere	13,648	15,826
5	Narasimharajapura	7,256	8,492
6	Sringeri	4,171	4,474
7	Tarikere	24,906	26,525
Total		1,20,054	1,33,685

Houseless population

There are many persons who have no houses to live in and their number finds a place in 1971 enumeration. The following table indicates taluk-wise number of such houseless persons.

Sl. No.	Taluk	Male	Female	Total
1	Chikmagalur	323	248	571
2	Kadur	188	128	316
3	Koppa	128	76	204
4	Mudigere	269	140	409
5	Narasimharajapura	137	94	231
6	Sringeri	64	31	95
7	Tarikere	339	282	621
Total		1448	999	2447

According to the 1971 census, a census house is a building or part of a building having a separate main entrance from road or common courtyard or staircase, etc., used or recognised as a separate Unit. It may be inhabited or vacant, and may be used for residential or non-residential purpose or both. Houses used as residence-cum-shops, residence-cum-workshops, etc., are also treated as occupied residential houses.

A household is a group of persons who commonly live together and would take their meals from a common kitchen unless exigencies of work prevented any of them from doing so. Boarding houses, hostels, residential hostels, orphanages, rescue homes, ashrams etc. are called institutional houses.

Institutional population

The institutional population covers the people residing in institutions, providing board and lodging and similar facilities, such as hotels, hostels, jails, lock-ups, hospitals, boarding homes, *mathas*, etc. The following table gives the number of persons who resided in such institutions at the time of taking the 1971 census.

<i>Sl. No.</i>	<i>Taluk</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>
1	Chikmagalur	1,021	273	1,294
2	Kadur	635	161	796
3	Koppa	508	163	671
4	Mudigere	287	124	411
5	Narasimharajapura	1,532	1,269	2,801
6	Sringeri	62	36	98
7	Tarikere	275	10	285
	Total	4320	2036	6356

LANGUAGES

Kannada is the principal and common language of the district. In 1971, 71.32 per cent of the people of the district returned it as their mother-tongue. In 1881 and 1921, the corresponding percentages were much higher, being 85.57 and 78.41 respectively. By 1961, it had further come down to 67.24 owing largely to influx of employment-seekers from other regions. Most of the people having other languages and dialects as their mother-tongues and who are settled down in the district are well conversant with Kannada and use it for their day-to-day work. This being an interior district, the spoken Kannada language here is not mixed with words of other regional languages, and has some dialectical peculiarity common to the *malnad* districts and is also influenced by the slightly different type spoken in the middle *maidan* part of the State. Kannada has its own well-developed script. The district has a long and rich tradition of cultivation of Kannada. The following statements give the distribution of population according to the mother-tongues in 1921, 1961 and 1971.

The following statement shows the number of persons speaking different languages in the district as in 1971 :

Specified by Schedule VIII to the Constitution of India.			Other than those Specified by Schedule VIII to the Constitution of India.		
Language	Persons	Percentage	Language	Persons	Percentage
Kannada	5,25,417	71.30	Tulu	48,499	6.58
Urdu	45,885	6.22	Konkani	15,865	2.15
Tamil	35,520	4.82	Arabic	1,293	0.17
Telugu	20,970	2.84	Coorgi	601	0.08
Malayalam	18,500	2.51	English	404	0.05
Hindi	15,107	2.05	Gorkhali (Nepali)	43	—
Marathi	7,906	1.07	Others	15	—
Gujarati	488	0.06	Santhali	3	—
Oriya	81	—			
Bengali	33	—			
Punjabi	13	—			
Sindhi	—	—			
Sanskrita	3	—			
Assamese	1	—			

Source : Census of India, 1971, Part II—C(ii) Social and Cultural Tables and Fertility Tables.

Kannada as official language

The Government of Karnataka have introduced the use of Kannada as the official language. Orders were issued directing the use of Kannada in respect of communications from all Government offices in the taluks with effect from April 1968 and further extended from 1st November 1970, subject to certain reservations, to all Government offices located in revenue and other subdivisions, whose jurisdiction extended beyond the taluk, but was limited to a part of revenue district. Later, orders were issued introducing Kannada as the language of administration from 15th August 1972, in all offices having jurisdiction beyond the subdivisional level, but limited to a revenue district. It was also ordered on 17th August 1972 with immediate effect that as a preparatory step in the direction of extending the use of Kannada at higher levels in due course, a beginning should be made in all Government offices at levels higher than the district-level in noting and drafting in Kannada in the files to the extent possible.

The Director of Kannada and Culture functions as the chief co-ordinating authority for implementation of the orders of Government for introduction of Kannada as the official language at various levels, through the Divisional Commissioners, Deputy Commissioners, Special Deputy Commissioners and Heads of Departments. There are three committees for review of the work of implementation of Kannada as the official language— (a) a high level committee with the Minister for Education as its Chairman, (b) a State Official Language Committee with the Chief Secretary to Government as Chairman, (c) a district-level committee with the Deputy

Commissioner as the Chairman. As per Government Order dated the 14th February 1974, the work of adoption of Kannada as the Official Language in the district has been included among the functions of the Deputy Commissioner.

With effect from 1st November 1974, Kannada was introduced as the language of the courts of the Judicial Magistrates. From February 1974, a lumpsum incentive award was sanctioned to stenographers and typists who acquired additional qualifications in Kannada shorthand and typing. A post of Assistant Director of Class I was sanctioned in 1976 for the Mysore revenue division to review the progress achieved in the use of Kannada in the day-to-day administration. He has to render necessary assistance to the local officers for the use of Kannada in administration. During April 1976, the Directorate of Kannada and Culture and the Administrative Training Institute, Mysore, jointly organised a training course for officers and officials of various departments in the use of Kannada for official correspondence and for recording proceedings in each district.

Orders were issued for doing noting in the offices and correspondence between district-level offices and lower offices and with the general public through the medium of Kannada, with effect from 1st January 1977. They were also asked to use Kannada for correspondence with higher offices in all simple matters from that date. The Government directed that with effect from 1st November 1979, Kannada be used in respect of all official communications from all State Government Offices in the State. If the population of a linguistic minority in any taluk is not less than 15 per cent, petitions, hand-outs, publicity materials and Government notices are to be continued to be published in such minority languages. The year from 1st November 1979 to 1st November 1980 is being observed as Kannada Official language year. Two districts from each Revenue Division, and Social Welfare, Education and Youth Services and Municipal Administration Departments of the Secretariat have been selected for intensive use of Kannada as Official language. The various sanctioning authorities, including Departments of the Secretariat have been asked to send invariably copies of English versions of relevant orders or communications to the Accountant General, Controller of State Accounts and Treasuries, and also in respect of pay bills, contingent bills, T.A. bills, etc., in case they are prepared in Kannada.

RELIGIONS

The following figures show the distribution of population according to religions in the district as in 1921, 1961 and 1971.

1921

Religion	Male	Female	Total	Percentage to total population
Hindus	1,56,182	1,44,328	3,00,510	90.08
Animists*	4,332	4,117	8,449	2.58
Muslims	10,109	7,858	17,967	5.38
Jains	780	606	1,386	0.40
Christians	3,210	2,011	5,221	1.56
Others	2	3	5	..
Total	1,74,615	1,58,923	3,33,538	

Source : *(Some sections of the Hindus were categorised as animists in this census) Census of India, 1921, Volume XXIII—Part II, 1922, pp. 24-25, 280.

1961

Religion	Male	Female	Total	Percentage to total population
Hindus	2,80,861	2,57,055	5,37,916	90.06
Muslims	22,016	7,764	39,780	6.66
Jains	1,187	970	2,157	0.36
Christians	9,705	7,716	17,421	2.02
Sikhs	26	5	31	0.01
Total	3,13,795	2,83,510	5,97,305	

Source : Chikmagalur District Census Hand-Book—1961.

1971

Religion	Male	Female	Total	Percentage to total population
Hindus	3,38,427	3,19,619	6,58,056	89.33
Muslims	29,249	25,411	54,670	7.42
Jains	1,465	1,365	2,830	0.38
Christians	11,130	9,928	21,058	2.86
Sikhs	13	6	19	..
Buddhists	3	1	4	..
Religion not stated	2	10	12	..

Source : Census of India, 1971—General Report—I.A. Vol. II, p.715

Hinduism comprises several sects and faiths. There are the followers of various *sampradayas* in the district like Smarta, Veerashiava, Madhva-Vaishnava, Shri vaishnva, Shakta, etc. A form of popular faith, which is prevalent to a certain extent in the district, is worship of the 'grama-devata' (meaning 'deity of the place') who is often a goddess.

Shri Jagadguru Shankaracharya Dakshinamnaya Mahasamsthanam Shri Sharada Peetham at Sringeri, which is well-known throughout the country, is considered a highly important religious centre. In accordance

with a tradition, it is believed that this is one of the four main monasteries founded by Adi-Shankaracharya, the other three being at Badari in the Himalayas, Dwaraka in the west and Puri (Jagannatha Puri) in the east. A legend says that he placed his eminent disciples Sureshvaracharya, Totakacharya, Padmapadacharya and Hastamalakacharya as the chiefs at those four seats respectively to propagate Adwaitic teachings. It is said that Adi Shankaracharya installed an image of Sharadamba, brought by him from Kashmir, at Sringeri over a mystic *Shrichakra* (a symbol of the universe and its divine cause) engraved on a rock on the left bank of the Tunga river. Hence the name Sharada Peetha. The monastery was liberally endowed by the Rayas of Vijayanagara and the Nayakas of Keladi who deeply revered the pontiffs of the monastery. It came to wide prominence during the Vijayanagara times. The successive heads of the monastery have been persons of profound religious learning and piety and have a large number of lay followers in various parts, especially in the southern States of the country (see also Ch. XIX).

Shrimad-Rambhapuri Jagadguru Veerasimhasana, Mahasamasthana Peetha situated at Balehonnur is a celebrated monastery of the Veerashaivas, with a wide-spread following. It is stated that it has several branches in other parts. This is one of the *Panchacharya Peethas* and is held in great esteem by the Veerashaivas and others also. It guides its adherents in religious and spiritual matters and expands the Veerashaiva philosophy. Several of its pontiffs have been known for their outstanding spiritual attainments. According to tradition, this religious institution was founded long ago by Jagadguru Renukacharya, the other four Dharma Peethas of the category being at Kedar in the Himalayas, Varanasi (Kashi), Shrishaila in Andhra Pradesh and Ujjini (Ujjayini) in Bellary district of Karnataka, established by Ekoramaradhya, Vishwaradhya, Panditaradhya and Darukacharya (who was also called Marulasiddha or Marularadhya) respectively.

There is an old tradition of Dattatreya *upasana* in the district. Several places such as Somapura, Inam Dattatreya Peetha village, Inam Bisagni Matha village which has Guru Dattatreya Adigaddige Inam Bisagni Matha, and Muthinapura village which has Guru Dattatreya Phalahara Matha, are associated with Dattatreya. All the latter three villages are situated on the Baba-Budan mountain, the well known ancient name of which is Chandradrona-parvata. The shrine in Inam Dattatreya Peetha village has a speciality in that it attracts both Hindu and Muslim devotees and is called Shri Guru Dattatreya Swamy Peetha or Shri Guru Dattatreya Baba Budan Swamy's *Darga*. This spot (cave) is believed to have been sanctified by the presence and meditation of Dattatreyaswami, *Sati* Anusuya, Hazrat Dada Hayath Mir Khalander, Mama Jigni and several other saints. There is also some overlapping of names of saints according to traditions. Also more than one saintly person associated with the cave seems to have been popularly called "Baba Budan". Various stories are told about the pious

lives of the saints who resided here and the blessings they bestowed upon their devotees. Many religious aspirants are also said to have visited the cave to seek guidance from the departed saints. It is customary here to offer coconuts, plantains, sweetmeats, sugar, flowers, incense, etc., and pray. Women devotees offer bangles to *Sati Anusuya*. There are "Dattatreya Padukas" kept in the cave which are venerated. Successive ruling dynasties gave liberal grants to this institution. It is stated that during the time of king Adil Shah of Bijapur, Hazrat Syed Shah Jamaluddin Almagharibi became its administrator and that descendants of his family have continued to be so (Sajjada Nishins) (see also ch. XIX). An *urus* held here annually according to the Hindu calendar is attended by a large number of Hindus and Muslims.

The district has also many followers of Raghavendra Swami of Mantralaya, Shirdi Sai Baba, Swami Shivananda of Rishikesh, Aurobindo, Shri Satya Sai Baba of Puttaparthi, and several other saints. There are many *bhajan mandalis* where devotees gather once in a week or so for participating in congregational prayers. The Shivananda Ashrama (Geeta Seva Samiti) at Ajjampura of Tarikere taluk is a spiritual centre established by the late Swami Shankarananda (1887-1969) who was widely reputed for his discourses on Bhagawad-Geeta for propagating philosophical teachings and Bhagawad-Geeta *Parayana*. It has its branches at Hogarekangiri (Tarikere taluk), Hampi and Hospet of Bellary district of this State and a few other places of Andhra Pradesh. This Ashrama is running two monthly magazines, one in Kannada and the other in Telugu. The late Swami Sachchidananda Saraswati, (1880-1975) who hailed from Yellambalase village of this district, was an eminent figure in the field of religion and philosophy on which he was a prolific writer (see also ch. XV). The Prajapita Brahma Kumaris Ishwariya Vishwavidyalaya of Mount Abu is maintaining at Chikmagalur a branch named the Adhyatmika Gnana and Rajayoga Shikshana Centre.

Assistance to neo-Hindu renaissance

It is noteworthy that Alasinga Perumal (1865-1909), who hailed from Chikmagalur, rendered a good deal of assistance to Swami Vivekananda. His parents were devotees of the Dattatreya Peetha of Baba-Budangiri. He joined service as a Science Teacher at Kumbhakonam and then worked as head master of a high school at Madras. He became a pioneer and dedicated follower of the Swami and enthusiastically organised public support for his foreign travels to carry the message of the Vedanta to the west. Also his many social acts in relieving distress won public acclaim. Alasinga Perumal was looked upon as an ideal *karmayogi*. In 1895, he started at Madras a monthly magazine entitled the "Brahmavadin" in English devoted to propagating the teachings of Swami Vivekananda, and it played a significant role in neo-Hindu renaissance.

Shakti cult

The district has many places of worship of Shakti. The Sharada temple of Shri Jagadguru Shankaracharya Dakshinamnaya Mahasamsthanam Shri Sharada Peethm at Sringeri is widely known. Goddess Sharada is believed to be the supreme matrix of the universe, presenting an integrated concept of the *Trimurtis* and their *Shaktis* including Uma, Lakshmi and Vani Vama, Jyeshtha and Raudri, Ichcha, Jnana, Kriyashakti, etc., and transcending them all.

At Horanadu near Kalasa of Mudigere taluk, a new temple of Adi-Shaktyatmaka Annapurneshwari has been constructed on *Shrichakra* with the guidance of Dharmadarshi Pandit Venkatasubba Jois. This temple is well-known for hospitality; all visiting devotees, irrespective of caste and creed, are fed in the temple, in order to justify, in a way, the name of the goddess which means fulfiller of the needs of food. Jwalamalini Devi of Simhanagadde Basti *matha* at Narasimharajapura and Adi-Shakti—Vasantha Parameshwari of Angadi village in Mudigere taluk are Jaina deities venerated by the Jains and Hindus alike.

The Chikmagalur town has a noted temple of Mahalakshmi also called Kollapuradamma, stated to have been erected in the eighteenth century. There is a tradition here of performing *kendarchane* (fire-walking) and ritual dance during the *ja'tra*. A temple of Katti-Maramma at Basavanahalli, which is now a part of Chikmagalur town, has Harijan priests. It is said to be about a century-old shrine and its devotees are from various other castes also. It contains several *lingas* to which names like Katti-Maramma, Kariyamma, Chikkamma, Durgamma, Mugamma, and Mariyamma have been given. Special *poojas* are performed on Tuesdays and Fridays. A temple of Bhootappa (also known as Kencharaya and Kshetra Pala) is situated by its side. The temple of Durgamba also called Antaraghattamma of Antarahatta of Tarikere taluk attracts a large number of devotees.

At the foot of a hill near Bindiga village which is at a distance of about 22 km. from Chikmagalur, there is Deveeramma temple. Special *poojas* are offered to Deveeramma for three days during *Deepavali*. On this occasion, the devotees belonging to several castes including Harijans break their fast only after seeing from the Chikmagalur town a fire lit on the said hill. There are shrines of Guttamma at Narasimharajapura, and Danavasadamma at Madaboor, (Narasimharajapura taluk), Deveeramma at Kelagur, Chowdeshwaramma at Mattavara, Malluramma at Mallandur, and Katteholeyamma at Patnagere (Chikmagalur taluk), Lokaparameshwari at Halamatturu and Chowdeshwari at Hariharapura (both at Koppa taluk) Maramma at Lakkavalli, Karalamma at Ajjampura and Rajeshwari Amma at Rajanahalli (all the three in Tarikere taluk). Goddess Parvati under various names of deities of harvest festivals and Salumaradamma, Gullamma, Kukkadamma and Kattina Chowdeshwari are some of the Shakti deities worshipped in the rural parts of the district. Worship of Chowdamma is prevalent in coffee-plantations and cultivated fields.

Panjaravali Pooja

In some villages of *malnad* parts of the district, there is a custom of *Panjaravali Pooja*. It may be said to be a form of spirit worship. When the head of a family dies, a man-shaped stone called *Panjaravali* is erected in the burial ground area, outside the village. It is occasionally worshipped with prayer for prevention of loss of crops and of ill-health of members of the family. Bhootha worship is also prevalent among the people in some parts of the district.

Some folk religious rites

Kendotsava (fire-walking) is performed by devotees of Kollapuradamma, Karalamma, Antaraghattamma, Kattina-Chowdeshwari and several other goddesses. The devotees are from different castes. A pit of about ten-feet long, eight-feet broad and one-and-a-half feet deep is dug. About a cartful of firewood is put into it, and ignited. After religious rituals and prayers, the devotees walk on the live embers with bare feet. This is done on certain occasions as per the vow taken by them. A similar rite called *Agni-Archane* (fire walking) is performed by the devotees of Veerabhadra Devaru. Another religious rite resorted to by some devotees of Veerabhadra Devaru is *Guggula*. This involves 'locking' of the mouth of the devotee with a silver or copper wire after piercing it through left and right sides of the mouth.

A vigorous and exciting ritual-dance called *Veeragase-kumita* is performed by the votaries of Veerabhadra Devaru, in the district. They wear *kavi* (ochre) coloured long-robe, white *dhoti* in *katche* style, *rudrakshi* around the neck, *vibhuti* on the forehead, a belt in the waist, *peta* (turban) on their head, *gejjes* (tinkling bells) on the legs and sword in their hand. (see also illustrations) The musical instruments used in the *Kumita* are pipe, *chamala*, *karade*, *tala*, etc. This is performed during the religious processions of the deity and on the occasion of *Agni Archane*. (See also ch. XV).

Integration Council

Now a days, there is hardly any sectarian ill-will or rancour among the followers of various sects and faiths, and traditional tolerance and harmony are much in evidence. A district-level integration council was constituted by the State Government in 1974 with a view to strengthening communal harmony, to check group tensions and to prevent occurrence of incidents which might flare up into law and order problems. The Council, of which the Deputy Commissioner is the Chairman, has representatives from various walks of life and religions. Inter-community celebrations of festivals are held by voluntary associations like the Rotary and Lions Clubs and Junior Chambers, under the guidance of this Council.

Scheduled Castes and Tribes

"Scheduled Castes" mean such castes, races or tribes or parts of groups within such castes, races or tribes as are deemed under Article 341 of the

Constitution of India to be Scheduled Castes for the purposes of the Constitution of India. The following are the Scheduled Castes in Chikmagalur district (figures in brackets show their numbers as in 1971). Adi-Andhra (218), Adi-Dravida (11,159), Adi-Karnataka (67,604), Banjara or Lambani (18,178), Bhovi (12,420), Dakkaliga (6), Ghanti Chore (16), Handijogi (246), Koracha (819), Korama (2,455), Machala (42), Mochi (666), Sillekyatha (272), Sudugadu Siddha (691) and unspecified (4,941). "Scheduled Tribes" mean such tribes or tribal communities or part of or groups within such tribes or tribal communities as are deemed so under Article 342 of the Constitution of India. The Scheduled Tribes and the number of each such tribe as enumerated in the district in 1971 were as follows : Gowdalu (3,239), Hakkipikki (41), Hasalaru (5,283), Iruliga (10), Jenukuruba (23), Kadu-kuruba (5.), Malaikudi (204), Maleru (648), Soligaru (17) and unspecified (572). In 1976, the Government of India, by an amendment of the Scheduled Castes and the Scheduled Tribes Order, have published a list of Scheduled Castes and Scheduled Tribes for the whole State of Karnataka. The total number of persons belonging to the Scheduled Castes and the Scheduled Tribes in the district in 1961 and 1971 were as follows.

1961

<i>Particulars</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>	<i>Percentage to total population</i>
<i>Scheduled Castes</i>				
Rural	47,928	43,636	91,564	
Urban	3,925	3,479	7,404	
Total	51,853	47,115	98,968	16.50
<i>Scheduled Tribes</i>				
Rural	3,749	3,337	7,086	
Urban	45	45	9	
Total	3,794	3,382	7,176	1.2

1971

<i>Scheduled Castes</i>				
Rural	56,528	53,122	1,09,680	
Urban	5,292	4,761	10,053	
Total	61,850	57,883	1,19,733	16.25
<i>Scheduled Tribes</i>				
Rural	4,871	4,887	9,758	
Urban	172	162	334	
Total	5,043	5,049	10,092	1.37

Sources : (1) Chikmagalur District Census Hand-Book—1961
 (2) Census of India—General Population Tables—1971. (see also Ch. XVII and General Appendices).

From 1951 onwards, no enumeration in regard to castes other than Scheduled Castes and Scheduled Tribes is made in the censuses. The scope of this section does not envisage a detailed description of each caste, community or sect in the district, and here only a brief reference is made to general features and to traditional social structure, customs and religious beliefs of some of them.

Adi-Karnataka.—A large number of them live in the rural areas. There are two main divisions among them, one is of those who are mainly agricultural and other labourers. A few of them are cultivators, pipers and artisans. The other division is of those whose hereditary occupation has been leather-work and drumming. Many of these also do agricultural and other labour. Owing to large-scale manufacture of foot-wears in big factories, their traditional occupation of leather-work has declined in recent decades. The people of this section pay reverence to Haralaya, a celebrated associate of Basaveshwara, and have their own shrines and priests at some of the places. There are several endogamous and exogamous subdivisions among each of the two divisions. Some of them revere Mailaralingaswamy of Birur in Kadur taluk. Divorce and marriage of widows are allowed. The dead are generally buried. These castes suffered much due to the evil social custom of untouchability. Various welfare measures, being carried out since the past few decades, have brought some improvement in their living conditions (see Ch. XVII).

Agasa (Madivala).—Their hereditary occupation is washing of clothes. Besides this, some of them took to agriculture also. They formed a part of the village hierarchy (*barabalu* system) and were also employed as torch-bearers at marriage and other functions. Mylleshwara has been their chief deity. They worship *Bhoomi Devanu* during the Gouri feast after which they perform "Ubbe Poole". There are both Shivas and Vaishnavas among the Agasas. Madivala Machideva, a noted disciple of Basaveshwara, is venerated by them. Traditionally, widow marriage is not permitted. Divorce also is not customarily allowed for reasons other than adultery or "loss of caste". Brahmin or Jangama priests are invited to officiate at their religious functions. They generally bury their dead.

Bagaru (Bhargavaru).—It is said, they originally hailed from a village called Bagalli (Bagavalli) near Ajjampur. They are found in Narasimharajapura and Tarikere taluks. According to a legend, these people came to 'Halu-Rameshwara Kshetra' (i.e., above-said Bagavalli) as the followers of a Rishi who called them as 'Bhargavaru'. They live in their own *tandas*. They call themselves as "Shivareddy" and as "Hemareddy Mallamma Okkalu". Their main traditional occupation is agriculture. Some of them are agricultural labourers. They worship Manjunatha, Bhayre Devaru and Shri Rama. They invite *Jangama* priests

for religious ceremonies. Divorce and widow marriage are prevalent among them. They usually cremate their dead.

Banjara (Lambani).—Banjaras are in Tarikere and Kadur taluks. They may be classed among the gypsies of India. They are of good stature and fair complexioned, and are a brachycephalous race, with oval face, black or brown eyes and straight nose. They speak an Indo-Aryan dialect called Banjara. Some of them still live in detached clusters of huts called *Tandas* which are mainly pitched away from the villages and usually on high grounds. Their traditional occupation had been formerly transport of grains and other produce by means of herds of pack-bullocks. Now they sell fuel (firewood), and do miscellaneous labour. Some of them are agriculturists. They have their 'Gosayis' or 'Gosavis' as priests. They are Vaishnavas, their principal deity being Krishna, and they revere also Durgamba of Antaraghatta of Tarikere taluk. Divorce and widow marriage have been prevalent among them. They generally cremate their dead.

Beda.—The name Beda is said to have been derived from the word 'Vyadha', meaning a hunter and indicating their original occupation. Military service has been their traditional employment. They are also called Nayakas, Valmikis, Nayakamakkalu and Palegars. Many of the Bedas were soldiers in the armies of Vijayanagara kings, various other chieftains, Haidar Ali and Tipu Sultan. Some of them took to agriculture, village service, ordinary labour, etc. As sage Valmiki is described as having been a Vyadha, it is claimed that they belong to *Valmiki-mata*. The caste is divided into several endogamous groups. They worship all Hindu deities and there are both Shaivas and Vaishnavas among them. At Tarikere, there is a temple of Bedara Kannappa, a legendary devotee of Shiva, who is revered by them. They also worship Goddesses Koppadavva and Kukkadavva. Widow marriage is not prevalent among them. The *Uru* Bedas bury their dead, whereas cremation prevails amongst the Myasa Bedas.

Besta.—The hereditary occupations of the Bestas are fishing and boating. They are also called Gangemakkalu or Gangaputras, or Ganga-Kuladavaru. Many of the Bestas have taken to agriculture, lime-burning and selling and other vocations. There are several exogamous groups among them such as *Haggadavaru*, *Settalliyavaru*, *Sannakkiyavaru* and *Baleyaleyavaru*. There are both Shaivas and Vaishnavas among them; at some places, they have their own priests, but Brahmin priests are also invited. Divorce and widow marriage are prevalent among them. The dead are usually buried.

Bhavasara Kshatriya.—The Bhavasara Kshatriyas are immigrants from the areas of the former Bombay presidency. They are traditional stitchers, tailors and dyers. A few of them have taken to agriculture also. Their chief

deity is Panduranga Vitthala of Pandhwarapur. There are temples of Panduranga at Chikmagalur and Kadur towns. They revere the gurus of the Sringeri Matha. Widow marriage and divorce are permitted among them. Some cremate their dead, while others bury.

Brahmin.—The sects amongst the Brahmins are (1) Smarta, (2) Madhva-Vaishnava and (3) Shrivaisnava. Each of them is composed of *vaidikas* (priestly section) and *laukikas* (i.e., those who follow secular occupations). Some Havyaka Brahmin families have been cultivating arecanut gardens for generations. The Smartas are more in the district. In general, they are followers of the Shankaracharya *mathas* at Sringeri of this district and Kudli of Shimoga district. While the Shivallis have a *matha* at Hariharapura of Koppa taluk of this district, the Kotas have theirs at Bhandigadi in the same taluk. The Madhvas of Chikmagalur district are followers of the Arya Akshobhya Tirtha *matha* of Kudli of Shimoga district and Bheema Setu *matha* (also called Bheemana-katte) and Balagara *matha* of Balagar in Tirthahalli taluk of Shimoga district and devotees of Raghavendraswamy of Mantralaya. The Shrivashnavas have two main sub divisions known as Tengalai and Vadagalai. Brahmins are expected to perform daily the *sandhya-vandanas*. Widow marriage and divorce have not been in vogue among them. All the Brahmins perform the annual Shradha ceremony in honour of each dead individual. The dead are generally cremated.

Devanga.—The Devangas are weavers. Some of them have now taken up business and agriculture. A few of them are agricultural and other labourers. Their main deity is Devi Chowdeshwari. Widow marriage is not prevalent. Divorce is rare. Some among them bury their dead, while others resort to cremation.

Golla (Yadava).—The Gollas have been cowherds and dairymen. Many of them are agriculturists. There are two main exogamic divisions, namely, Uru-Gollas and Kadu-Gollas. They are mostly in Tarikere, Chikmagalur and Kadur taluks. The Uru-Gollas are divided into several endogamous units. The Gollas are generally Vaishnavas. A few of them used to become 'dasas' to lead a mendicant life. Kadu-Gollas say that they are immigrants from north India. They are divided into several endogamous sects. They are devotees of Junjappa. Divorce is allowed, though a divorced woman cannot remarry. Widow marriage is not prevalent. The dead are usually cremated.

Hasalaru.—The Hasalaru live rural parts mostly in coffee-estates. It is said that they hailed from the Dakshina Kannada district. They sometimes refer to themselves as 'Bil-kshatriya' (*bil* meaning the bow). The Tulu-speaking section among them venerates bows and arrows. The Kannada-speaking Hasalaru prefer to call themselves as "Agni Honnappana

Matadavaru” as they revere Honnayya who was a reputed *Sharana* contemporary of Basaveshwara. Some do agricultural work and others are engaged as labourers in coffee plantations. Widow marriage and divorce are prevalent among them. Some of them bury their dead, while others cremate.

Holeya.—see Adi-Karnataka.

Idiga (Halepaikaru).—Toddy tapping has been the occupation of Idigas. The term ‘*Halepaikaru*’ denotes that they were “old infantry or foot-soldiers”, as some of them were enlisting in the armies. Many of them have taken to agriculture and trade. They are mostly Vaishnavas. They worship all Hindu Gods and Antaraghattamma and other village deities. Divorce and widow marriage are prevalent among them. They bury their dead.

Kodige-Gowdalu.—In some hilly rural parts of the district, are groups of houses called “*Kodige*”. People who dwell in them are called *Kodige Gowdalu*. They are cultivators or agricultural labourers. They were doing hunting also in the past. There are several sub-sections among the *Kodige-Gowdalu*. They worship deities called Chowdamma, *Bana* and *Gana*. Divorce and widow marriage are permitted. The dead are generally cremated.

Kumbara.—The Kumbaras have been pot and tile-makers. The cheap aluminium vessels, and lack of demand for the country tiles have hit their trade considerably. Some of them have taken to agriculture, gardening, sundry labour, etc. They worship Kumbheshwara. They have several exogamous clans. Some of them follow the Veerashaiva faith. They officiate as priests for worshipping Shiva and Parvati during *suggi-habba* (harvest festival) in the district. Widow marriage is not prevalent and divorce is rare. The Kumbaras generally bury their dead.

Koramas and Korachas.—The names of Koramas and Korachas, enumerated separately, are local variations for one and the same caste. They are found in Tarikere, Chikmagalur and Mudigere taluks. They are basket, mat and rope-makers. They are also pipers in which capacity they are called *Bhajantris*. Some of their women-folk are Koravanjis (traditional, female fortune-tellers). The Koramas and Korachas speak a peculiar Kannada gipsy dialect of their own. Their principal deity of veneration is Venkataramana of Tirupati. Their women are fond of tattooing. Divorce and widow marriage are permitted among them. The dead are buried.

Kuruba.—The Kurubas, known also as *Halumatadavaru*, are shepherds and blanket-weavers. Many of them have taken to agriculture and other occupations. There are two subdivisions among them, *viz.*, *Hatti-Kankana* and *Unne-Kankana*. They worship mainly Beeredevuru, Siddharameshwara and Mylaradevaru. They are followers of Guru Halu-

swamy of Sakrepatna, who died in 1918. He was popular in the area as a religious teacher and Ayurvedic physician. At some places, they have their own priests called *Odeyars* who wear a Shiva-linga. Even women from *Odeyar* family work as priestesses and, a speciality of the community is that a widowed woman can enjoy all privileges of a *sumangali* including officiating as priestess. Divorce is rare and widow marriage is not prevalent.

Lingayat or Veerashaiva.—The term 'Lingayat' or 'Veerashaiva' denotes a faith and not a caste. They follow diverse occupations. The caste system was rejected by Basaveshwara and other Sharanas who propagated egalitarian views and accepted into the faith, people following many vocations as equals. Kayaka (worship through work) is considered sacred and compulsory for every Veerashaiva. The adherents of the Veerashaiva faith wear on their bodies a *linga* (called *Ishtalinga*) which is worshipped. It may be said that the Veerashaivism is a full-blown off-shoot of early Shaivism. Its origin is sometimes traced to the Shaiva Agamas. However, it was built upon the sayings of Basaveshwara and other Sharanas such as Allama Prabhu, Akka-Mahadevi, Channabasavanna and Siddharama.

It is a protestant faith in the sense that it did not accept the four-fold caste system, etc., of Brahmanism. It provided a common man's religion on a democratic basis. *Ashtavaranas* (eight-fold aids to faith), *Panchacharas* (five-fold discipline) and *Shatsthalas* (six-fold stages towards union with God) form the fundamental structure of the Veerashaiva faith. The first may be said to be its body, the second its breath and the third its soul. The *Ashtavaranas*, constituted of *Guru*, *Linga*, *Jangama*, *Vibhuti*, *Rudrakshi*, *Mantra*, *Padodaka* and *Prasada* form its practical aspect. The *Panchacharas* constituted of *Lingachara*, *Sadachara*, *Shivachara*, *Ganachara* and *Bhrityachara*, form its ethical aspect. The *Shatsthalas*, constituted of *Bhakti*, *Mahesha*, *Prasadi*, *Pranalingi*, *Sharana* and *Aikya*, form its metaphysical aspect. *Linganga-Samarasya* (union of the individual with the cosmic and transcendental) is the ultimate goal. The material life is accepted as a divine *leela*. It is believed that Shiva with form (*sakala*) is *Ishtalinga* attainable by the soul in the waking state in the gross form, the *Tyaganga*. It is identified with pure consciousness. Shiva with and without form (*sakala* and *nishkala*) is *Pranalinga* attainable by the soul in the dream-state in the subtle form, *Bhoganga*. It is a mystical *linga*. It is identified with supreme *nada*. Shiva without form is *Bhavalinga* attainable by the soul in the state of deep sleep in the causal form *Yoganga*; it is the original cause, and is pure bliss without parallel. Veerashaivism has certain points in common with Tamil Shaiva Siddhanta and Kashmir Shaivism.

The Lingayats have their own *gurus* known as *Jangamas* who belong either to *Virakta* or *Guruvarga* category. The *Virakta Swamis*, who are celibate monks and live in *mathas* (monasteries), guide their followers in religious and spiritual matters. There are several Veerashaiva *virakta*

mathas in the district among which Shrimad Rambhapuri Jagadguru Veerasimhasana Mahasamsthana Peetha situated at Balehonnur is widely known as one of the *Panchacharya Peethas* and has a large following. Some of the *mathas* have also a tradition of promoting educational and cultural activities. There are several highly venerated seats or *samadhis* called *Gaddiges* of Veerashaiva saints like Gurusiddha Nirvanaswami Gaddige at Kaimara near Chikmagalur, and Ajjayyaswami Gaddige at Kallumaradi near Sakrepatna. According to a tradition, Sharana Nuliya Chandayya, a popular contemporary of Basaveshwara, came during the twelfth century and spent his last days in this area. There is a *gaddige* of this saint at Nandi of Tarikere taluk, where annual *Jatra* takes place in his honour. Divorce and widow marriage are customarily permitted by some sections. As a general rule, the dead are buried among the Lingayats.

Maleru.—Malerus, at times called Male-Malerus, are found in rural parts of the district. They are forest-dwellers. They are different from the progeny of persons of another clan attached to the temples and known by a similar name. A large majority of them are totemists. Some of them say that their progenitor “hailed from an old banyan-tree”. Some treat the tiger as a sacred animal. They venerate particular spots, hills and rocks. They do agricultural work, and hunting is their subsidiary occupation. They say that Uttara Kannada district was their earlier home. They have their own priests. Divorce and widow marriage have been prevalent among them. They bury their dead.

Maratha.—The Marathas also known as *Areru*, are found in Tarikere, Kadur and Chikmagalur taluks. Their forefathers migrated to the area centuries back. Several occupations such as agriculture, business, etc., are followed by them. They are of Smartha tradition and worship specially Amba-Bhavani. Divorce and widow marriage are traditionally permitted among them. They cremate their dead.

Panchala.—The occupation of the *Panchalaru (Vishwakarmaru)* are (i) gold and silversmithy, (ii) copper and brass-smithy, (iii) carpentry, (iv) blacksmithy and (v) sculpture. Theirs is a collective name for these five artisan groups. Some of them follow agriculture and allied occupations also. Owing to the Gold Control Orders in recent years, the goldsmiths had to face some hardships, and they were helped to rehabilitate themselves. They have five *gotras* and many *upa-gotras*. Certain sections of them have their own priests. Some of them are the followers of the Swamiji of Yadagiri *matha* of Anegondi. The Vishwakarmas worship Kalikamba of Chikmagalur. Widow marriage and divorce are not permitted among them. The dead are cremated.

There is another artisan group called *Uttaradi Akkasales*, doing gold and silversmithy, who seem to have come from Goa originally. They are followers of the Sringeri *matha*, and Brahmin priests officiate at their ceremonies. Widow marriage is permitted among them. But divorce is

not allowed. They cremate their dead. There is also another small section called *Konkani Acharis* who are Konkani-speaking people. It appears that they too came from Goa originally. They are the followers of the *Sode matha* of Udipi. Divorce is prevalent, but widow marriage is not permitted among them. The dead are cremated.

Raju.—The Rajus are also called by other similar names like *Arasus*, *Arasumakkalu*, *Rajuvar*, *Rachevar*, *Kshatriyas*, *Kshatriya Raju*. They claim to have belonged to royal clan. They were employed in military services. Their traditional occupation is agriculture. Some of them have now taken up trade. They are found in parts of Mudigere, Sakrepatna, Kadur and Narasimharajapura areas of the district. There are two sections among them, viz., *Kannada Rajus* and *Telugu Rajus*. They inter-marry. They worship Venkataramana of Tirupati and Chamundeshwari. Traditionally, they permit widow marriage and not divorce. The dead are generally cremated.

Uppara.—The term 'Uppara' also called Uppaliga denotes their original occupation which was the manufacture of salt. As the manufacture of earth salt is not in vogue now, they took to masonry, agriculture, gardening, etc. There are two subdivisions among them in the district, namely (1) *Melusakkare Uppara* and (2) *Kallu Uppara*. They have also exogamous septs of totemic origin. They are mostly Vaishnavas. They worship Channakeshava, Mylareshwara, and several village deities. They are the followers of Chinmuladri Shilapuri *matha*, Brahma-Vidyanagara in Hosadurga taluk of Chitradurga district. The *matha* runs a few educational institutions in the district. Widow marriage and divorce are permitted among the Upparas. Some sections bury and others cremate their dead.

Vaishyas.—Vaishyas (Komatis) are found in towns and other trading centres. Trade and commerce have been their hereditary occupations. Many of them are merchants, jewellers, bankers, industrialists and coffee planters. Some of them are in learned professions and Government and private services. In the past, some of the *Vaishyas* migrated to these parts from the Andhra areas. The chief deities of their reverence are Nagareshwara and Kannika-Parameshwari (also called *Vasavi*). Divorce and widow marriage are not prevalent among them. They cremate their dead.

Vokkaliga.—Agriculture has been the traditional occupation of the Vokkaligas. The term Vokkaliga means a cultivator and is probably derived from 'okkalu'. In recent decades, they have taken up several other occupations also. The title used by many male members of the community is Gowda, meaning headman. While the *Gangadikara* section among them worships both Shiva and Vishnu, the *Namadharis* are *Vaishnavas*. The *Gangadikaras* have two main endogamous subdivisions, namely, '*Pettigeyavaru*' and '*Bujjanigeyavaru*' being based on certain customs. The *Bujjanige* subdivision is otherwise known as '*Dhare-maduveyavaru*', whereas the *Pettige* subdivision is otherwise called '*Veelyada-*

maduveyavaru. The Namadharis are divided into different *balis*, the members of which do not intermarry. Another section is called *Chelur Gangadikaras* who are vegetarians. There is another small section called *Hallikara Vokkaliga* whose traditional occupation has been agriculture and cattle-breeding. Divorce and widow marriage are rare among the Vokkaligas. They are followers of the Adi-Chunchanagiri *matha* of Mandya district. Brahmins are invited to officiate as priests. The dead are generally cremated.

Vodda (Bhovi).—Voddas, consisted of Kallu (stone) Voddas, Mannu (earth) Voddas and Uppu (salt) Voddas, are further divided into various exogamous groups. The name 'Vodda' is said to have been derived from 'Odhra' which is identified with Orissa from where they are said to have migrated to these parts long back, but it is not known for certain whether it is a fact. The hereditary occupations of the *Voddas* are well-sinking, tank-digging, stone-quarrying and road-making. Many of the *Voddas* are also engaged in masonry work, agriculture and other allied occupations. They have now ample opportunities in the various development works. Marriage of widows is prevalent and divorce is rare among them. They worship Shakti, Vishnu and Venkataramana of Tirupati. The dead are generally buried.

Among the various other occupational or functional groups are Chippigas (tailors), Ganigas (oil-seed pressers), Helavas, Kunchitigas and Telugu Goudas (agriculturists), Tigalas (agriculturists and gardeners), Banajigas and Mudalis (tradesmen), Medars (bamboo-workers), Nayindas (Barbers), Satanis (temple assistants), Rajputs (tradesmen and agriculturists) and Jogis (mendicant devotees). Jattis, who were formerly professional athletes, have now taken to agriculture.

Jains.—Jains are engaged in trade and commerce. Many are merchants of brass articles and bangles. The Shvetambaras are more in number than the Digambaras in the district. They have their own priests. There is no *upanayana* ceremony among the Shvetambaras. Simhanagadde Basti (*basadi*) *matha* at Narasimharajapura is an important monastery of the Digambaras in the district. There are some ruins of interesting Jaina temples at Sosevur or Angadi in Mudigere taluk, which was the place of origin of the Hoysalas. Kalasa in this district was an important seat of Jaina chiefs of a principality. There are Jaina *basadis* (temples) at Tarikere, Kadur, Birur, Chikmagalur, Mattavara, Horanadu, Kalasa, Sringeri, Megunda and Balige in the district. Divorce and widow marriage are not traditionally permitted among them. They cremate their dead.

Muslims.—The Muslims are following different occupations such as trade, commerce, transport, agriculture and miscellaneous services. In the towns and rural parts, there are a number of masjids (mosques). Some places have also *dargas* (tombs of saintly persons) where *uruses* are held. According to Islam, the daily prayer called *namaz* has to be performed five

times a day. In addition to usual *namaz* of every day, special *namaz* is held in mosques every Friday, and generally the Muslims make it a point to attend this prayer. Divorce and widow marriage are permitted among the Muslims. They bury their dead.

Christians.—There are Catholics and Prostants, who are following various occupations. The missionaries are running a few educational, medical and social service institutions. Traces of early Christian community go back to 1800. In 1881, there were 1,069 native Christians out of 1,207 Christians. By 1971, the number had increased to 21,058. St. Joseph's Cathedral at Chickmagalur built in 1868, is the earliest one. In 1976, it was replaced by a fine new specious Church constructed without any pillars. There are about 18 Catholic Churches located in various parts of the district. In 1964, 'Jyothi Nilaya' at Chikmagalur became the seat of the Bishop who, as the religious head of all Catholics of three districts of Chikmagalur, Hassan, and Shimoga, guides the religious, educational, medical and social activities of all the Catholic Churches and institutions of the area. Since 1970, the Diocese of Chikmagalur publishes a monthly magazine called 'Nava Jyothi' for the spread of Catholic Christianity. The Protestant Church of South India founded St. Andrews Church at Chickmagalur in 1980. There are about 8 Protestant Churches located in various parts of the district. A free board and lodging home for students at Tarikere and one home for girl students at Chikmagalur are functioning under the auspices of the Protestant churches. Divorce is not prevalent among the Catholics, while widow marriage is permitted among both the sections. The dead are buried.

A unique Church

It is noteworthy that the Kudremukh Christian Council, consisting of persons belonging to the Roman Catholic Church, Church of South India, Marthoma Syrian Church and Orthodox Syrian Church has constructed a simple and unique non-denominational Church called the "Kudremukh Church" for use by people of all denominations of Christians at Malleshwara in 1980. This is stated to be one of the very few of its kind.

SOCIAL LIFE

Property and inheritance

The various Hindu castes and communities, Christians and the Jains, etc., are governed by the Hindu Law. Muslims are governed by the Mohammedan Law. Though now daughters are also entitled to share the paternal property, they still do not often claim it. The hereditary descent is universally in the male line. The existence of mother-right is traceable among several castes (vide Mysore Gazetteer, 1927, Vol. D).

Joint family

The joint-family system is losing its importance in the present-day society. The reasons for its decline are obviously several. If the

individualistic and selfish tendency of the male members of the joint-family and the inability of its female members to live under the same roof are the old and common reasons for the break-up of many joint-families, the conditions of modern living and the pattern of present-day economy are also, to a large extent, responsible for its decline. This does not mean that joint family system is a thing of the past. There are a number of joint-families still existing in the district. But it may be said that they have lost spontaneity, and in some cases are more or less forced to be joint-families by circumstances. Transfer of property through wills is sometimes taken as a sign of weakening of joint-family ties. But it does not seem to be true in all cases, for wills are sometimes made on account of the desire of the head of the family to pass some of his property to others of his liking or due to the absence of legal heirs. The number of wills being registered in the district is also small. The following statement gives the total number of wills registered during a period of ten years from 1970-71 to 1979-80 in the various taluks of Chikmagalur district.

<i>Taluk</i>	<i>No. of wills Registered</i>
Chikmagalur	205
Kadur	437
Koppa	75
Mudigere	84
Narasimharajapura	58
Sringeri	68
Tarikere	265

Marriage and morals

Marriages among the Hindus are usually arranged by parents/guardians and what are called love marriages after courtship are rare. There are many customary restrictions on marriages among the generality of castes and tribes. Generally, a man does not marry outside the limits of his caste, and if he belongs to a sub-caste, he does not marry outside the particular sub-caste. In the case of several castes, religious, territorial, occupational and linguistic differences still generally prove effective bars to inter-marriages. In many cases, horoscopes of the proposed girl and of the boy are also consulted, and if they do not agree, the marriage proposal is dropped. *Sagotra* marriages are not traditionally permitted among the Brahmins. In recent years, *sagotra* marriages have been validated by law under the Hindu Marriages Act, 1955. Many of the exogamous groups among the Brahmins are generally eponymous, each group of *gotra* being supposed to consist of the descendents of one or other of the ancient *rishis*. But *gotras* with similar names are found among several castes.

There is also a custom among several castes, which allows marriage between certain relations. It has been a usage among many castes for a man to ask for the hand of his sister's daughter either for himself or for

his son. It is not uncommon among many castes for a man to marry his father's sister's daughter or mother's brother's daughter. Among certain castes, it is the right and duty of maternal uncle to cut the post of *kalli* (*Euphorbia tirukalli*) required for erecting the marriage pandal. Among a section of the Adi-Karnataka, traditionally the *tali* is tied to the bride by the maternal uncle. Among some castes, the bride is brought to the marriage booth by her maternal uncle. Formerly, a number of castes preferred child-marriage or pre-puberty marriage to adult or post-puberty marriage. In recent decades, due to social reform and legislation, this custom has gone out of practice. Now the usual marriageable age is round about 18-20 for girls and 21-25 years for boys.

Dowry

The general practice is to give away the bride as a 'gift' (*kanya-dana*) to a suitable bridegroom. Formerly, there was practically no reference to any dowry. In recent years, with the increase in the cost of education and competition for well-educated and well-placed sons-in-law, the practice of paying large dowries to them came into vogue, especially among the educated sections. This put many poor parents and brides to great hardships. But at the same time, instances of enlightened bridegrooms, who did not demand dowry, were also not wanting. Payment of dowry has been now prohibited by legislation. However, the evil practice still persists to a certain extent.

Tera

Among certain other castes and tribes, it was the other way about i. e., the bridegroom's party had to pay and this payment was called *tera*. The amount to be paid varied from Rs 15 to Rs 500. Many castes were content with the amount fixed by custom and did not arbitrarily raise it. Nowadays, in many castes, only the poor take the *tera*, and among them also the custom is dying out.

Civil Marriage

Registration of marriages under the Special Marriages Act, 1954 is still rare in the district. It is gathered that 231 marriages were so registered under this Act during a period of ten years from 1970-71 to 1979-80 in the district. In some cases, besides registration, religious ceremony is also gone through.

Marriage ceremonies

In the majority of cases, the marriage takes place at the bride's place or in a *kalyana-mantapa* (choultry) and sometimes in a temple. The marriage ceremonies include, among many of the cases, various items, the chief of which are the *nishchitartha* which fixes the contract between the parties; the *devadruta* which invokes the blessings of God and the ancestors on the couple, the *chappara* (or the *elevasa*) which is the erecting of the marriage pandal; the *tali*-tying which turns the contract into a sacrament.

the *dhare*, the pouring of milk into the joined hands of the couple by relatives and friends; the *sase*, the pouring of handfuls of rice by couples on the bride and the bride-groom; *bhuma*, the eating together by newly married couple; the *nagavali*, the searching of two vessels containing red-coloured water; the *kankana-visarjana*, the untying of the wrist-bands from the hands of the couple, and finally the *gaddige* (or *simhasana*) *pooje*, the worship of the throne. Among the Lambanis, going round the milk post is operative part of the ceremony. Among Brahmins and those who closely follow their customs, such as Vaishyas, after the arrival of the bridegroom at the bride's place, the important steps of the ceremony are *varapooje*, i.e., the honouring of bridegroom by the bride's parents, *naandi* which invokes the ancestors of the bridal couple, *kankana-dharana* (tying of wrist-bands) which symbolises the couple's entry into the marriage state; *akshata*, the strewing of a few grains of reddened rice by the couple on each other's head and also by the gathering over the couple, and the tying of *mangalasukra* followed by *lajahoma* (worship of sacred fire) and *saptapadi* (going round the sacred fire seven times) which marks the completion of the marriage. Among the Lingayats (Veerashaivas), instead of fire the *panchakalashas* are set up; other steps including the *varapooje* take place after the *kalasha-sthapana*. Among them, marriage is performed in the house of either of the parties or rarely in the *mathas*. Jangama priests officiate at their marriages. Among many of the castes, the most important of the marriage ceremony is the tying of the *mangalasukra* or *tali* by the bridegroom around the neck of the bride, and *dhare*. The priest invokes divine blessings and all the people present strew grains of reddened rice on the couple as a sign of their best wishes.

Among the generality of castes, the marriage ceremonies used to be elaborate, and in their various details, lasted usually for five days. Now in most cases, the marriage rituals are simplified and are completed in a couple of days. It is now usual even among the well-to-do people to finish all the rituals connected with marriage in two or three days. But this should not be taken to mean that the expenses of marriage on the whole have come down in any way. On the contrary, it may be said that the marriage ceremonies in a 'grand-style', by even going in for large loans of money are not wanting. However, in recent years efforts have been made by some families of middle and poor classes to cut down the expenditure by celebrating the marriage in a simpler way.

Mass marriage

In 1960, *Navajeevana Darshana Mantapa Samiti* (formerly called *Rytara Kooduvali*) of Giriypura in Kadur taluk pioneered simple celebration of a number of marriages on a single occasion in order to eschew ostentation and reduce the costs to the minimum by performing marriage rituals with utmost simplicity in one day. Such reform-oriented marriages have caught the imagination of the poor people. The numbers of such

marriages performed by that Samiti were 13 in 1960, 11 in 1962, 20 in 1967, 17 in 1969, 51 in 1974, 5 in 1975 and 28 in 1978. The St. Joseph's Cathedral of Chikmagalur did 43 simple marriages of Christians at Hirebailu and Kalasa between 1970 and 1976. Similarly, marriages of 26 pairs of several castes took place in 1976 at Koppa under the auspices of the Lions Club. A few other associations of the district have also taken up this as a social service to help the poor section of society. Marriages of 11 Harijan pairs were done at Sringeri in 1976 by a political party also.

Inter-marriage

While various other inhibitions relating to caste relations, such as in regard to commensality, have become mostly things of the past, the rigidities of endogamic customs have not yet much lessened. Even the highly educated families seek bridegrooms and brides mostly within the caste or sub-caste, as a matter of course. While, however, the number of inter-sub-caste marriages is slowly increasing, inter-caste and inter-sect marriages are still rare. There is now greater acceptance of them than in the past.

The State Government have recently announced offer of a grant of financial assistance of Rs. 2,000 to persons contracting inter-caste marriages, in which either of the parties is of a Scheduled Caste, and who, on that account, are placed under hard circumstances. The financial assistance in this respect is available to those persons whose annual income from all sources does not exceed Rs. 3,000. Three such inter-caste marriage were held upto 1979-80 in the district. In 1980, the Government has enhanced the financial assistance of Rs. 5,000 (Rupees 3,000 in the form of National Savings Certificates and Rs. 2,000 by way of cash) instead of Rs. 2,000.

Muslim marriage

Muslim marriages are celebrated according to Islamic rites and with observance of some local customs. Formal proposals for the marriage come from the bridegroom's father. Like the other communities in the district, Muslims also erect pandals in front of the marriage house. On the day of the marriage, the bridegroom arrives in a procession and is received by the bride's people. The Qazi obtains the signatures of the bridegroom, the bride's father and two witnesses on each side. The proceedings are recorded. Then the Qazi reads out the *Nikah* and invokes the blessings of the holy prophets.

Christian marriage

The Christians celebrate their marriages in the church according to Christian rites, and also observe some local customs. It is the duty of the parish priest or any other religious authority superior to him to conduct the marriage. After the marriage service is read, the bridegroom and the bride are formally asked as to whether both of them are agreeable to the union. The marriage is then solemnised.

Divorce

Marriage being a religious sacrament among the Hindus, divorce as such is not much in practice. Among many castes, customarily, it can be brought about at the instance of either party for infidelity on the part of the wife, neglect by the husband or some other serious reasons. Such marital questions were being decided by caste *panchayats*. A fine was usually paid to the caste by either party adjudged to be at fault by the caste panchayat. In either case, the wife had to give back to the husband the *tali* tied to her on the occasion of marriage, as also the jewels, if any, presented to her, and also the *tera* amount, and sometimes, the marriage expenses incurred by the husband in case she remarried. Where the caste *panchayats* still exist, such matters are sometimes referred to it. The marriage of divorced persons is called *kudike* in contrast with regular marriage which is called *maduve*. The Hindu Marriages Act, 1955, has provided for legal divorce. Among the Muslims and Protestant Christians also divorce is permitted.

Monogamy and Polygamy

Before the passing of the Hindu Marriages Act, 1955, polygamy was prevalent among the Hindus, though to a little extent, and it was confined mostly to the wealthy. Among several castes, polygamy was usually discouraged by the levy of a fine by caste *panchayats* on the person who was guilty of it. While monogamy was the general practice, the special reasons that sanctioned a second wife were the failure of the first to bear a son or her affliction by an incurable disease or infirmity. Among the Banjaras, it was a custom to expect a man to marry his elder brother's widow, which resulted in some cases of polygamy. Polygamy is now legally forbidden for the Hindus under the Act referred to above. The Christians also follow monogamy, while, however, polygamy is prevalent among the Muslims.

Widow marriage

Among the Brahmins, Vaishyas, etc., traditionally widow marriage was forbidden. A few decades back, a reform movement for marriage of widows was launched among the Havyaka section of Brahmins, which has had some success. In several castes, the old custom has been that if a widow chooses re-marriage or lives with a widower, her children form a *salu* or line of their own. Widow marriage is traditionally permitted among many castes, and there is no restriction as to the number of times she may remarry. However, among most castes, she cannot marry any of the agnatic relations of her late husband. This restriction is further extended among a few other castes like the Kurubas and Bedas and sections of the Adi-Karnatakas to all persons who belong to the exogamous clan of her deceased husband. For widow marriage generally there is only a brief ceremony. The bride bathes, puts on the new dress given to her by the new husband who ties the *tali* around her neck, and the customary dinner follows. With effect

from 18th October, 1979, the State Government has ordered granting of financial assistance of Rs. 3,000 to couples where the bride is a destitute widow within the age-group of 18 and 35 years, and whose income is less than Rs. 200 per month, and family income of the widow is less than Rs. 400 per month.

Funeral rites

The dead are either buried or cremated. Cremation is universal among the Brahmins, Vaishyas, Jains, Banjaras, etc. The ashes are immersed in a river. Among those castes, which usually bury their dead, bodies of those, who die from very contagious diseases, are also usually cremated. On the other hand, amongst those castes, which generally cremate their dead, dead bodies of children and pregnant women are buried. The generality of castes, who bury their dead, do so with the head turned to the south. The Lingayats, some sections of Adi-Karnataka, etc., bury their dead in the sitting posture. Amongst the Muslims, the dead are buried in the sleeping posture on the back, with the face towards the west. The Christians also bury their dead in the sleeping posture.

Many of the castes observe *sootaka* (pollution) for ten days and perform the eleventh day ceremony, but no anniversary *shraddhas* for individual dead persons. On the *Mahalaya Amavasya* (also called *Sarva-Pitru Amavasya*) day, a *kalasha* is set up in the name of all the ancestors, and water libations are offered. Among the Brahmins, the ceremonies are elaborate and they perform also annual *shraddhas* for each dead individual. The Lingayats do not observe *pancha-sootakas* (five pollutions).

Social evils

Social evils like prostitution, gambling, immoral traffic in women, are expressly prohibited by law, but they do exist to some extent, more in towns than in the rural parts. So far as addiction to intoxicants is concerned, even while prohibition was in force in the district, illicit distillation and drinking in a clandestine way were being resorted to. After the lifting of prohibition, a large number of liquor shops have been doing business. In the social sphere, the high-and-low-sense about the castes has almost disappeared. But caste-separateness and caste-consciousness persist to a certain extent.

There has been a growing awareness about the need to eradicate social disability of the Harijans. The Government have been taking steps to ensure adequate protection to the Scheduled Castes against any kind of discrimination. The State Department of Social Welfare has appointed a worker since 1973 to tour in the district to do propaganda for the removal of vestiges of untouchability. A special cell has been also created in the Police Department to give protection to the Harijans (see Ch. XII). The Government have been implementing various measures for the removal

of the social, educational and economic disabilities of the Scheduled Castes (see Ch. XVII). Untouchability has been abolished and its practice in any form has been forbidden by Article 17 of the Constitution of India. Enforcement of any disability arising from it has been made an offence under the Untouchability Offences Act, 1955, which is a Central legislation. It is in force in the whole of the State. It has prescribed punishments for the practice of untouchability and for matters connected therewith. The Act has laid down that a person belonging to the Scheduled Castes is to be treated identically and in the same way in every place of public worship and place of public resort as any other Hindu. Every offence under the Act is made a cognisable offence, and a police officer can take cognisance of the same without reference from a Magistrate and arrest the offender without warrant. The Protection of Civil Rights Act, 1976, which came into force from November, 1976, tightens up the provisions relating to removal of untouchability and has provided for stringent punishments for offences relating to untouchability (see also Ch. XVII). The Deputy Commissioners of the districts have been directed by the State Government to bring to the notice of all concerned the provisions of the Act and ensure that prompt action is taken against those who contravene any of the said provisions, to see that in all places of public wells, public tanks, hotels, and other public premises, boards to the effect that they are open to all including Harijans are put up and displayed prominently, to see that the bye-laws of the local authorities concerned are suitably amended to require every licensee of a hotel to put up such boards, and to give wide publicity in the villages to the provisions of the Act and the consequences of contravening any of the provisions thereof.

HOME LIFE

Dwellings

The houses in villages are built along narrow and irregular lanes and streets. They are usually constructed of mud or in some cases with bricks. These dwellings are generally one-storeyed and low, with very few openings outwards besides the main door. The houses belonging to the poor consist of a couple of rooms with a small backyard. The houses of cultivators have long narrow rooms, a portion of which is sometimes shared with the cattle in *maidan* parts. Larger houses have courtyards within and are surrounded by verandahs. Houses belonging to the well-to-do are constructed with materials of a superior quality and better designs and have more apartments, better ventilation, flooring and roofing. Laterite is also used for building walls in some places of the district. Some of the old houses belonging to the rich have wooden pillars and doorways elegantly carved.

In the *malnad* areas, the houses have invariably sloping roofs because of heavy rainfall, and they are either tiled or thatched. Largely, country tiles are still used, and in some cases, what are called "Mangalore tiles" can be seen. In the country-side, reinforced cement concrete roofs are still a

few. The poor thatch their huts with various kinds of grass and bamboos. Kitchen-gardening being a hobby of many of the people in the *malnad* parts, they keep sufficient open space for the purpose. In the *maidan* area, the houses are either tiled or flat-roofed, covered with either stone slabs or mud (*sudde*). Generally, the village houses are surrounded by a hedge of either *kalli* (*Euphorbia tirukalli*) or *hutali* (*Agave vivipara*). Electric lighting and piped water facilities are being increasingly provided in the rural areas also. Many of the villages have temples dedicated to Anjaneya and Veerabhadra, and also a shrine of *gramadevata*.

In towns, dwelling houses are tidier and are constructed better. There is more use of "Mangalore tiles" and reinforced cement concrete. Almost all the municipal towns have now planned extensions in addition to the old irregularly shaped township. Considerable improvement has been effected in regard to streets and their sanitation in some towns during the last two or three decades. Here too, the roads in older parts are often narrow and irregular. The houses in the towns range from small insanitary dwellings of the poor classes of labourers to the well-designed and elegantly constructed bungalows of the rich. The houses of the poor are almost similar to those in the villages. The upper and middle classes have sufficiently big houses provided with proper ventilation and often with an upper storey.

Furniture

In most of the rural houses, furniture, in the modern sense of the term, may be said to be practically non-existent. They use mats, carpets and wooden planks spread on the floor with, in some cases, pillows to rest their backs. In many cases, they sit on the bare floor. In the middle class families, chairs, tables, cupboards or wooden almirahs are commonly used. Benches and stools can also be seen. Traditional pieces of furniture are the dining boards (*manes*) and swing-boards. The upper-class dwelling houses are better furnished with sofas, couches, teapoys, steel cots, bedsteads, steel almirahs and the like. In the urban areas, the demand for furniture has been continuously on the increase. In the shops and other establishments, nowadays, steel furniture is becoming more and more common.

Dress

The *panche* or *dhoti* is an apparel used by the generality of men. Some elderly people wear the *dhoti* in the *katche* style, i.e., one end of it is gathered into folds in front and the other passed between the legs and tucked in at the waist behind. Many simply wrap a shorter *dhoti* (*lungi*) round their waist. A *banian* and a shirt, half or full, or a *jubba* cover the upper part, and a piece of cloth known as *angavastra* is sometimes thrown over the shoulders. Some of the elderly persons wear a white turban called *peta* or a cap which is generally either black or brown, and a cotton, silk or woollen coat, either close-collared or open-collared. The *peta*, which is a long piece of cloth, tied in a triangular way, is the characteristic headgear of the older generation in the Chikmagalur and

other districts of the former Mysore State, and it is often lace-bordered. The *rumal*, which is a large square cloth, is wound round the head less systematically and in slightly differing modes. It is less worn now than in the past. The orthodox Hindus of the older generation usually have their heads shaved except for a tuft at the crown of head.

The modern type of dress consisting of a pair of trousers and a bush shirt or shirt and a coat has become common among the younger generation of all the communities. Use of coloured *lungis* is increasingly coming into vogue as a homely wear among the younger generation. Boys wear a shirt and half or full trousers or *pyjamas*. Some of them wear a cap, white or coloured, when attending schools and colleges, while others prefer to be bare-headed. Bell-bottom pants with bush shirts are becoming a fashion among the upper and middle class boys and girls. The dress of cultivators consists of a short *dhoti*, a shirt and *rumal*, while some of them wear also an *angavastra*, and sometimes shorts, all made of cotton. *Kambli* (blanket) is used during the rainy and winter seasons. The farmers, while working in the open fields or going about during the rains, use *kambli* in a different way also; it is put into 2-3 folds; the free end is kept downwards and the upper part which is in an envelope-type fold, is taken over the head. This *Kambli-koppe* thus passing over the shoulders and the back also, protects several parts of the body from rains. Sometimes, a long robe-like waistcoat and a round-shaped cap called *kambli-dagale* are also worn. Some children in rural areas of the *malnad* also wear *kambli-koppes* when they go to schools in the rainy season. A headgear of a simple type (called *haale-topi*) skilfully prepared from a sheet of arecanut plant is used by labourers in the *malnad* areas to protect their heads from rains and summer heat. The dress of some Muslim men of the older generation differs in cut and colour and by the wearing of long loose drawers; it is mostly the same as that traditionally worn by the Deccani Muslims. A skull cap is worn before the turban is tied round the head. Some orthodox Muslims shave their heads completely and grow a beard.

Women's dress

A tight-fitting short bodice of different colour called *kuppasa* is universally worn by women. It has sometimes borders and gussets. The *seere* or saree, which is of various colours and designs, is wrapped round the lower part of the body coming down to the ankles. The latter end of the saree, among the generality of the castes, is taken over the head except among the Brahmins and some other castes. Among the orthodox sections of some Brahmin sects, particularly among the Madhva-Vaishnavas and Shri vaishnavas, the saree is worn in two different *katche* styles. In the villages the working-class women sometimes wear sarees of shorter width, which cover upto the knees only, as they have to work frequently

in the field and also inside the cattlesheds. The usual dress of the girls consists of a *langa* or a skirt and a jacket or a frock. The Muslim women wear either a *saree* in the general style or sometimes long loose drawers with long full-sleeved shirts, a coloured petty-coat and a bodice. Especially in the urban areas, Muslim women observe *gosha* (pardah). The Banjaras (also called Lambanis), who originally came from north India centuries back, are noted for their peculiar dress. Their women's dress consists of a *langa* or a gown of stout coarse print, a tartan petty-coat and a mantle, often elaborately embroidered, which also covers the head and the upper part of the body. The arms and ankles are profusely covered with trinkets and bangles made of bones, brass and other materials. The dress of the older generation of men among the Banjaras consists of white breeches reaching a little below the knees, with a string of red-silk tassels hanging by the right side from the waist band. But now the dress of the new generation of Banjara men has changed and has approximated to that of others, while the women have largely retained their old dress.

Ornaments

The passion for ornaments is universal. It is as strong today as in the past, and if there is any change, it is only in the style. Now lightness and fineness of ornaments are preferred. Fashions are now changing quicker than before. All towns and bigger villages have goldsmiths who prepare different kinds of ornaments, and some of the towns have attracted goldsmiths from Dakshina Kannada district also. Gold ornaments of today usually consist of ear-rings, nose-studs, necklaces, bangles, finger-rings, *daabu* (waist-belt), bracelets, toe-rings, etc. Plaits and studs for the back of the head are also sometimes used. In the interior *malnad* parts, women wear old-styled ornaments like *bavali*, *bendole*, *bugudi*, *kanthi-sara*, *vanta-muri*, silver belts, silver bangles and the like. The well-to-do ladies use ear-wears made of gold studded with diamond stones. Silver ornaments are more common among the poorer sections. These consist of chains and heavy rings for the ankles and loops for the waist. In recent years, cheap and glittering "artificial" ornaments have come into use in both urban and rural parts. Some men use silver waist threads and finger-rings and many men of the older generation wear also ear-rings.

Food habits

Rice is the principal staple food in the *malnad*. Jowar and *ragi*, which are reckoned as more nourishing and sustaining for people doing heavy manual work, are also considerably used in the *maidan*. They are ground into flour which is cooked and shaped into *mudde* and *rotti*. Par-boiled rice called *kusubalakki* is also used by some of the immigrants from Dakshina Kannada and Kerala. Some of the poorer section also have *ganji* meals prepared from par-boiled rice which is sometimes used for preparing *idlis*

also. Some also eat, with butter-milk, *ambali* or *ganji*, (also called *rabbalige*) made of *ragi*. Sometimes upper class and middle class people also take *ganji* meals with costlier food items like curds, coconut *chatni*, pickles, etc. *Chapaties*, which are a wheat preparation, are also sometimes eaten by some middle and upper class people. Flour of wheat or certain grams is used for preparing different preparations on festive occasions. The normal vegetarian meal consists of rice, dhal, one or two vegetables, pickles and curds or buttermilk and sometimes *happalas* (pappads). On special days, these are supplemented by sweet and savoury dishes, some of which are a speciality of the *malnad* parts. These are also common items of hotel-food in the district. Some vegetarians have, in recent years, taken to eating eggs on health grounds. Non-vegetarians generally use mutton, chicken, fish and eggs. Some youths of families which have vegetarian tradition, nowadays, take non-vegetarian food in what are called 'military' hotels. Pickles made of mangoes and certain citrus fruits like lemon, *nellikai* (*Phyllanthus emblica*) and *amatekai* (*hog plum*) and tender bamboo shoots (*bidurukaiale*) are popular in the district. The *m digayi* variety of mango pickle is also used. Jack fruits are cut andixed with rice flour or lentil to prepare *happalas*. *Genasu* (sweet potato) is also used for making *happalas*. *Sandiges* are prepared from rice, black-gram, pumpkins and like. Sweet jam is prepared out of *nellikai* (*Phyllanthus emblica*) mixed with sugar. *Cheenkayi* (*Squash gourd*) (*Concubita maxima*) *Kadubu*, a sweet, which is of the shape of *idli* is prepared with pumpkin, jaggery and rice-flour, especially for the occasion of *Deepavali*. Some poorer sections in the interior *malnad* do drying of fish and mutton and preserve the same for the rainy season. The juice of *dindimakai* is mixed with salt, *jeerige*, chillies and dried; this paste-like *gojju* is preserved for about six months, and is used with rice by all sections of the people. *Jeerikadakai* is used instead of tamarind by the plantation labourers of the district. Cucumber, pumpkin, *genasu* (sweet potato), *kesuvina-ele* (common hemp) and jack-fruit and its seeds, are some of the vegetables commonly used by the people of the district.

The people in general have two meals a day, one at mid-day and the other at night, which are supplemented by tiffin with coffee or tea in the morning and the afternoon. Traditionally, Brahmin widows do not take meals at night; instead, they take light un-cooked food like parched rice and fruits. The working classes have generally three meals, breakfast in the morning, lunch at mid-day, and a dinner at night. The common and popular fruits in use in the district are bananas (plantains) and oranges. The other available fruits are jackfruit (*Artocarpus integrifolia*) mangoes (*Mangifer Indica*), water-melon (*Citrullus Vulgaris*), citrus fruits, *mosambi* sapota, papai, grapes, nerale (*Eugenia jambolana*) *pannerale*, (*Jambosa Vulgaris*), etc. Apples (*Malus sylvestris*) being costly, are more in use among the well-to-do. Sometimes platters made of leaves are used for taking food. But aluminium plates have come into general use. Plates

made of stainless steel are a recent introduction among many people of the district. The Brahmins, Jains, Lingayats, Vaishyas, etc., are traditionally vegetarians. The majority of the others eat meat, poultry and fish. As elsewhere, beef is not eaten by the Hindus and Jains. Pork is not eaten by the Muslims. The most popular drink in the district is coffee, tea coming next. The use of preserved juices, squashes, aerated water and the like is generally confined to towns.

Festivals

The lives of Hindus are enlivened by a great variety of festivals. While some important festivals are common to all the Hindu communities, others are sectarian in nature, the Brahmins claiming many more than the rest. Now many traditional holy days are not being observed. Most of the Hindu festivals and feasts are socio-religious and seasonal in character. The usual festivals, viz., Yugadi, Ramanavami, Basava-Jayanti, Gokulashtami, Ganesha-Chaturthi, Deepavali, Makara Sankranti, Mahashivaratri, Holi, etc., are celebrated in the district as in other parts of Karnataka.

About 50 festivities including *vratas*, special *poojas*, car festivals, *vardhantis* and *aradhanas* are celebrated with religious rites during every year at the Shri Jagadguru Shankaracharya Dakshinamnaya Mahasamsthanam Shri Sharada Peetham, Sringeri. On these festival days, it is customary to do *navagraha-homa*, *abhisheka*, *poornahuti*, *ashtavadhanaseva*, *mantrapushpa mangalarati*, procession of the deity, *prasad-viniyoga*, etc. The Navaratri festival of Sringeri held on a grand scale for ten days from *Ashvija-Shuddha-Padyami* to *Vijayadashami* is well-known. *Rathotsava* (car procession) of Shree Sharadamba is done daily during the period. The deity is adorned with various *alankaras*, and *Devi Mahatmya Parayana*, *Ganapathi-Homa* and *sahasra-chandi-yaga* are done. On the *Vijayadashami* day, Sharadamba's special *pooja* is performed in the Kalikamba temple. Shri Rama *Vasanta-Navaratri Mahotsava* of Kodanda Rama Devaru is celebrated for ten days from *Chaitra-Shuddha-Padyami* to *Dashami* at the Sringeri Matha. *Ramayana-Parayana* and musical programmes are also arranged on this occasion. Shri Shankara *Jayanthi Utsava* is conducted for five days from *Vaishaka-Shuddha-Padyami*, with "Shankara-Vijay" *parayana* and *vidvat-sabha* (i.e., meeting of those who are well-versed in religious lores). *Dharmopayanam* of poor Brahmin *vatus* is also done on the occasion. In recent years, under the auspices of the Ganapati Vakyartha Sabha of Sringeri Jagadguru Peetha, Sabha Ganapati *Utsava* is held at Sringeri in a grand manner for fifteen days. Scholars from different parts of India are invited to participate in symposia in Samskrita on spiritual subjects. Shri Narasimha *Jayanthi* on *Vaishaka-Shuddha-Chaturthi Mahabhisheka* to Shri Sharadamba on *Mahalaya-Amavasya*, Shri Krishna *rathotsava* on Krishna *Janmashtami*, *rathotsava* of Vidyashankara on *Kartika-Shuddha-Asthmi*, *rathotsava* of Shri Sharadamba on *Magha-Bahula-Tadige* and *rathotsava* of Shri Bettada-Mallikarjunaswami on *Magha-Bahula-Amavasya* are other

important annual festivals that take place under the auspices of Sringeri *Matha*. At Shrimad Rambhapuri Jagadguru Veerasimhsana Mahasamsthana *Matha*, Balehonnur, Narasimharajapura taluk, Shri Renuka Jayanti and Shri Veerabhadraswami *rathotsava* are celebrated with eclat for nine days from *Phalguna-Shuddha-Dwadashi* to *Phalguna-Bahula-Panchami* of every year. Discourses by scholars, and *kirtans* and other cultural programmes are also organised on these days. *Taralabalu Hunnime Mahotsava* held at Chikmagalur on a grand scale during *Maghamasa* of 1972 was a memorable event. A public Ganesha festival is conducted for about a month in many towns and bigger villages of the district. This attracts a large number of people. *Dasara-Mahotsava* of Mailaralingaswami of Birur celebrated by the Harijan devotees is a special feature. Others also participate in large number. Folk-arts like *dollukunita*, *veeragase* and *karadi mela* are performed on the occasion. *Goravayyas* have the tradition of reciting 'yelukoti'—'yelukoti' during this *utsava*. Shri Rama-Vasanthi Navaratri *Mahotsava* of Shri Venugopalswami temple of Shri Shakatapura Samsthana Shri Tengina *Matha* at Bhandigadi Koppa taluk is held for twelve days during Chaitra of every year. Girija *Kalyana Mahotsava* of Kalaseshwaraswami is celebrated at Kalasa for about eight days in the month of *karteeka* of each year. Special *poojas* of Kshetrapalaswami and cultural programmes are also held on the occasion. Shri Kopada Veerabhadra Devara *rathotsava* is celebrated at Koppa for four days during *Chaitra* of every year.

Shri Rishyashringeshwara (Maleya Devara) Rathotsava at Kigga (Rishyashringapura, Sringeri taluk) is held for nine days in *Chaitra* of every year. The Satyanarayan Pooja festivity at the Bolarameshwaraswami temple of Chikmagalur, which is held on the first Sunday of every month, is attended by a large number of devotees. Under the auspices of Ayyappa Pooja Samiti of Chikmagalur, annual Ayyappaswami *Deepotsava* is done for three days about December. In addition, annual festivals of local temples are held in many of the villages and towns (*see* under Fairs at the end of this chapter). *Yatras* (pilgrimages) are undertaken to several holy places outside the district such as Dharmasthala, Udupi, Kollur and Subramanya in Dakshina Kannada district, Gokarna in Uttara Kannada district, Tirupati and Shrishaila in Andhra Pradesh.

Suggi-Habba

Suggi-Habba (harvest festival) is popularly celebrated in the rural parts of Mudigere, Chikmagalur and Koppa taluks for twelve days about April-May, when the main deities worshipped are Parvati, Shiva and Kumaraswami. Muggalamma, Menasamma, Tripuramba, Bhasamma and Balalikamma are different names of Parvati in the various villages. Kumbaras (Potters) officiate as priests during this festival. *Kolata*, *Salu-kunita*, *Sutru-kunita*, *bete-kunita* and *roja-kunita* are some of the *kunitas* (dances) performed during this festivity which attracts a considerable number of people. Fire-walking is also done during this festival.

Bhoomi-Hunnime

During the Deepavali season, "Bhoomi-Hunnime" festival is celebrated by the farmers of Sringeri, Mudigere, Koppa, Narasimharajapura and Chikmagalur taluks. The cultivators go to their fields with members of their families, and there a temporary *mantapa* is set up and decorated with sugarcanes, banana plants and mango leaves, and crops are worshipped. They return home carrying a portion of the yields of the field and hold a feast.

Antige-Pantige

An interesting folk-custom called *Antige-Pantige* is observed during the *Deepavali* in parts of Chikmagalur adjoining the Tirthahalli taluk of Shimoga district. After *pooja* in temples in the evening a flame is taken from the *nandadeepa* of the temples and is carried from house to house by groups of men during the three days of the festival. They joyously sing *Antige--Pantige* folk songs which express pious wishes for all-round prosperity of every family and humour, chivalry, compassion and the like in respect of various aspects of life. The *Antige--Pantige* parties are welcomed by each house-hold visited and a lamp is lighted with the flame brought by the party, and sometimes, they are given a contribution in cash or kind. At the end of the festival, a community dinner is held.

Muslim festivals

The chief festivals which the Muslims in the district observe are *Id-ul-Fitar* which marks the conclusion of *Ramzan*, *Bakrid*, *Shab-e-Barat*, *Bara-Wafat*, *Akhiri - Chaharshumba* and *Milad-un-Nabi* (Prophet Muhammad's birth-day). During the Ramazan, the time for observing the fast is from 4.30 a.m. to 6.30 p.m. Muharram is observed by fasting and is continued for ten days till the day of Karbala in the month called Muharram. *Uruses* are held at some of the *dargahs* in the district (see under Fairs at the end of this Chapter).

Christian festival

The Christians observe the New Year Day, feast of St. Joseph, Easter Sunday (the day of Resurrection), birthday of Mary, and Christmas (the birthday of Christ), Ascension Day, Thanks-giving Harvest Festival and Church Anniversary. Besides, they celebrate also some festivals in honour of their several other saints.

Jain festivals

The jains observe Vardhamana *Jayanthi*. The annual car festivals of Shri Jwalamalini Devi, held under the auspices of Simhanagadde, Basti *Matha* at Narasimharajapura for five days from *Phalguna Bahula Padya* to *Panchami* and on *Vijayadashami* day during *Navaratri* are celebrated on a grand scale attracting large number of all sections of people. Shri Adi-Shakthi Vasantha Parameshwari *Ammanavara suggi utsava* (annual

harvest festival) for about 20 days in April-May at Angadi and neighbouring villages of Mudigere Taluk is also popular in the area.

Sports, games and other recreations

Many traditional games, which need little or no equipment, are played by boys and girls. *Chinni-kolu*, *bugari-aata*, *goli* and *gajjuga*, *sur-chandu*, *lagge-chandu* (*laggore*), *mara-koti* (*gida-manga*), and races such as chariot race, three-legged race, frog-race and *devaru-bantudevaru* are popular among boys mostly in *maidan* parts. They play also *topi-aata*, *langadi* (*kuntata*), *chadugudu* (*hututu*) and varieties of tag games on small play-grounds. *Sur-chandu* is played by 8-10 players in which they try to escape from one of them, who attempts to hit them hard, by means of a ball. *Lagge-chandu* is played by two parties, one of which protects the *lagge* (a heap of flat stones), and the other attempts to dismantle the *lagge* hitting through a ball. *Laggore* is also a similar type of play with a little variation. In *mara-koti* (*gida-manga*), one of the players stands in a circle, throws away a stick and climbs up a tree along with the other players. The catcher restores the stick to the circle and tries to protect it from being taken away by other players also while attempting to catch them at the same time. *Attugulimane*, *dachhi-bhara* (using tamarind seeds or *kavade*), marbles and *haggadata* (skipping with rope), ground-games such as *sadu-godu*, *ratto-ratto giragitle*, hide and seek and *antyakshari* are some favourite games of girls. *Antyakshari* has an educational significance. A member of one group recites a stanza and any member of another group must immediately sing any other stanza, as an answer, whose first letter must be invariably the last letter of the stanza sung by the first party. This game may continue till any group is unable to answer with a verse which is not a repeated one.

The European planters are said to have introduced some western outdoor and indoor games and club activities in the district. Horserace, hunting, etc., were also some of the favourite pastime. In recent decades, athletics and modern games involving costly equipments and requiring extensive play-ground such as cricket, football, hockey, basket-ball, tennis, etc., and small area games like Kho-kho, table-tennis, tenikoit, volley ball, badminton, etc., have come into vogue in most of the towns. People of various age-groups commonly play dice, carom, chess, cards, etc., as a matter of indoor recreation.

Developmental efforts in the sphere of sports and games are being aided and encouraged by the Government and the public. At Chikmagalur, there is a District Superintendent of Physical Education attached to the office of the Deputy Director of Public Instruction, a District Youth Service Officer of the State Directorate of Youth Services, and a Youth-Coordinator of the Nehru Yuvak Kendra set up by the Union Ministry of Education and Social Welfare. While the District Superintendent of

Physical Education pays attention to school-going children, the other two officers help the development by enlisting cooperation from sports-lovers, associations and private clubs.

Athletics

There is, at Chikmagalur, a District Schools Athletic Association formed in 1967. About 15 athletes, who won in the district-level meets organised by this Association, took part in the State-level meets from 1976-78, and two of them participated in the national level autumn-meet in 1977. A national physical efficiency drive is being conducted in the district through the Deputy Director of Public Instruction, Chikmagalur. The participation has increased, as also the number of centres from 9 before 1973 to 22 in 1979. Certain particulars about this drive are given below :—

<i>Particulars</i>	<i>1976</i>	<i>1977</i>	<i>1978</i>	<i>1979</i>
Number participated	5,514	6,079	9,695	9,040
Number winning a star/stars	2,701	3,052	4,927	5,065

In 1978, a pupil of a girls high school at Chikmagalur participated in the national meet held at Jhansi, being selected by the State screening committee from among the athletes in 3-stars "A" battery.

The Government High School at Chikmagalur has a well-equipped and noted gymnasium. It was started in 1947-48 with late Sri M. Pushparaj, then student of the school as its founder-instructor. He was the first physical education teacher to win the Karnataka State Award of 1976 instituted by the State Government for teachers. This gymnasium has produced a good number of gymnasts, body-builders and weight-lifters, some of whom have won laurels in district and state-level competitions and have participated in national-level events. One of the gymnasts, who was trained in this gymnasium, won the coveted national "Bharat Kumar" award in 1974 (See also chapter XV). There is another gymnasium attached to the Government High School, Shivani.

The District Youth Service Office is conducting rural sports, Dasara sports, women's sports and sports for the Government employees at the district-level and a state-level tournament in any game. The State Government and the Central Government allot funds for sports meets. The amount allotted during 1979-80 for the purpose by both the Governments was Rs. 15,300. The District Youth Service Office extends financial assistance on the basis of matching grants, to gymnasiums, educational institutions, associations, clubs, etc., for purchasing equipments, improvement of play-grounds, construction of gymnasium building and the like as also for conducting tournaments.

A District Youth Service Board was constituted in 1975, replacing the District Sports Council. This Board gets an annual grant of Rs. 5,000 from the State Government to promote sports and games in the district. The Nehru Yuvak Kendra, established at Chikmagalur in December 1972, helps development of sports, games and recreation activities. The Central Government gives an annual grant of about Rs. 42,000 to the Kendra, for its activities apart from its establishment charges and other special grants.

Coaching camps

For the first time, coaching camps were conducted during February-March 1969 in wrestling, gymnastics and cricket, by the erstwhile District Sports Council, inviting the N.I.S. trained coaches deputed by the State Sports Council. The District Superintendent of Physical Education conducts refresher courses for physical education teachers and short-term training courses for primary school teachers. Similarly, the District Youth Service Office, the Nehru Yuvak Kendra and sports clubs also conduct coaching camps in various games, by inviting trained personnel from other places. There are, as in July 1980, 109 physical education teachers in the district.

Play-fields

There are 24 play-grounds in the district attached to schools and colleges, each accommodating 200 mts track and their total area is about 868.88 hectares. In addition, there is also a district field at Chikmagalur, a portion of which can accommodate a 400 meter track and the remaining portion is used for playing other games simultaneously. A district stadium is under construction near the I.D.S.G. College at Chikmagalur, with an estimated cost of over Rs. 10 lakhs. A stadium-type play-ground has come up at Hariharapura of Koppa taluk.

The district has many associations and clubs which take keen interest in the promotion of sports and games. Tournaments, races, relays, etc., are being conducted in the district by the various associations and clubs. A road-relay race from Birur to Chikmagalur was conducted in 1979. A State-level cycle-race is conducted on the Republic Day every year by a special committee constituted for the purpose. A cycle-race for women is being held every year since 1974.

Cricket

Cricket has a long and interesting back-ground in this district. The European planters who were residing in the area were playing cricket frequently. Around 1940, some local planters and other youngsters formed a team called "Chikmagalur Gymkhana Club". However, after a few years, this club became inactive. In 1947, the present Rana Sports Club was founded and affiliated to the Mysore State Cricket Association.

Later on, several cricket clubs came into existence at Chikmagalur and they are making combined efforts to improve cricket in the district. A Ranji-Trophy match between Kerala and Karnataka was successfully conducted in 1977 at Chikmagalur. A separate tournament for the *malnad* districts called "Malnad Zone Cricket Tournament" is being held since 1977.

Other Tournaments

Several sports associations are conducting tournaments at taluk-level, district-level, State-level and interState levels every year. An All-India Gold Medal Tournament in ball-badminton was held from 1966 to 1969. The 15th National ball-badminton tournament organised by Karnataka State Ball-Badminton Association was conducted at Mudigere in 1969, in which men's teams from 14 States, Women's teams from 6 States and boys' teams from 8 States participated. The District Youth Service and the Nehru Yuvak Kendra with the co-operation of local clubs and associations conducted a State-level women's sports festival at Chikmagalur in November 1976. The District Youth Service Board, Chikmagalur, conducted the fifth State-level kho-kho tournament and National level juniors kho-kho championship tourney in 1980 under flood-lit arrangement. Similarly tournaments in various sports and games also are conducted by other associations and clubs in various parts of the district.

Wrestling

Traditional wrestling (*kusti*) has been very popular in Chikmagalur, Tarikere, Kadur, Birur and Ajjampura areas. Long ago kings and chieftains were liberally patronising wrestling competitions and wrestlers, as the valorous skill of wrestling was also an asset to their fighting forces, it being a mark of personal prowess for self-defence. This tradition has been kept up to some extent by the encouragement given to it by the appreciative public. There are about 20 such voluntary wrestling *akhadas* (*garadimane*) where training in traditional modes of wrestling is imparted to the youths in the towns. Wrestling competitions in the open field are held at Birur during the car festival of Veerabhadraswamy and *dasara* festivals at Tarikere every year, when veteran wrestlers participate. Separate challenge bouts to win prestigious gold bracelets (*bangara-bale kusti*) are also held.

Malkhamb

The *malkhamb* was earlier allied to wrestling but now accepted as a part of gymnastics. The *malkhamb* is a wooden pole fixed to the ground and is entirely smeared with castor oil. Its height is about 360 cms. above the ground and the circumference of 55 cms., at the bottom, is reduced gradually to 30 cms. at the shoulder level, and it has a head of 5 cms. thickness. The oil smeared on it acts as an obstacle to the performer, so that he would improve the strength of his holds through his hands and

thighs. It is mostly individual performance but sometimes group is also engaged in the district.

Other recreation

There are many recreation clubs in the district, which provide facilities of indoor and outdoor games. Some of the more noted ones among them are the District Officers Club, Police Officers Club, Kadur Club and Karnataka Planters Association Club at Chickmagalur, Social Club at Kadur, Bhadra Sports Association, Balehonnur, Town Club at Tarikere, Sports and Recreation Club at Birur, Planters Recreation Club at Mudigere and Sports and recreation Council, Kudremukh. There are also clubs formed by officials of L.I.C., K.E.B., Banks, Post and Telegraph offices, etc. The common pattern of the Rotary Clubs, Lions Clubs, Junior Chambers and Innerwheel Clubs is of international origin. They give encouragement to sports and recreation activities in addition to social services. There are many *mahila mandals* in the district which sometimes organise women-folk, for activities of social and recreational value. There are many youth centres and *yuvati mandals* (young women's associations) affiliated to the District Youth Service or the Nehru Yuvak Kendra. Sports and games and recreations form a part of the activities of these and also of several other dramatic and folk-arts associations in the district.

Rural pastimes

Garudi-gombe, *kolata* and *dollu-kunita* are some of the rural folk-pastimes. Pedal race, balancing races, riddles, etc., are common events of competitions among rustic children. Recital of folk-songs, display of folk-arts, staging of folk dramas are arranged on special days of festivities, *jatras* and the like. In recent years, District Youth Service and the Nehru Yuvak Kendra are helping to encourage such rural pastimes during youth rallies, conferences, etc., Display of *veeragase-kunita* in some parts of Tarikere and Kadur taluks, *yakshagana* and *talamaddale* in *malnad* taluks, *Harikatha* and *bhajan* programmes of *Varamahalakshmi vrata* at Kalasapura of Chikmagalur taluk, *Bharatavachana* and lecture programmes of poet *Lakshmeesha jayanti* festival at Devanoor of Kadur taluk, *Jarugambadata* in Sringeri and such other noted events draw the people of round-about villages. During *Dasara*, *Holi* (*Kamaṇa hunnime*) and *Mohurruṇ* festivals *huli-vesha-kunita* (tigerdance) is performed by some persons, whose mostly naked body is completely painted to represent the skin of a tiger. Acrobatic performance of *Dombas*, (*Dombarata*) such as rope-walking, tumbling, balancing on a pole and other gymnastic feats are a common feature especially during the *jatras*, though occasional on other days. The *Dombas* move from place to place, exhibiting their traditional skill, ability and strength. Professional dramatic and *yakshagana* troupes from other parts of the State, camp in large and small towns during special occasions like *jatras* and also on other days and provide entertainment.

The elderly religious minded persons spend some of their evenings listening to *puranas harikathas* or *shivakathas* and other philosophical discourses or participating in *bhajans*, etc. Light musical orchestras, dramas and *Bharatvachanas (gamaka)* attract a large number of people. These are organised now-a-days especially during *Dasara*, *Ganesha* festival, *Ramanavami* and *Shivaratri*. *Shankara jayanti*, *Basava jayanti*, *Vasavi jayanti* and other such occasions are also celebrated with crowded programmes of lectures discourses, *Bhajans*, etc. Local musicians and lovers of music celebrate *Purandharadasa* and *Thyagaraja jayanthi* etc., with music concerts in a few places.

Of late, cine-going is becoming an important mode of recreation to the urban and to a lesser extent to the rural people. Several permanent theatres in large towns and camping touring talkies in small towns and rural areas do brisk business by exhibiting films in Kannada and occasionally in Tamil, Telugu, Hindi, Malayalam and English. On the whole, it can be said that sports, games and recreation activities are receiving excellent encouragement and patronage in the district.

Fairs

Men and women, urban and rural alike, are fond of *jatras* or fairs which are held generally after the harvest seasons. These are mostly annual features, lasting from one day to a few weeks, organised for special veneration of a deity of a local temple or of a saint, and in many cases, the taking out of images in a *ratha* with a procession forms an important part. In some places, cattle fairs are also held on these occasions. A number of *jatras* take place in the district, and the more important ones among them are the following.

(i) *Chikmagalur taluk*. 1) Ranganathaswamy Jatra (annual) at Bilekallu hamlet near Hiremagalur (which is now a part of Chikmagalur town) for five days in about April; 2) Kodanda Ramachandraswamy Jatra (annual) at Hiremagalur for one day in about February, 3) Ashabunna-bi *Urus* for one day in the month of *Rabi-ul-Sani*, 4) Dattatreya Baba-Budan Swamy Darga *jatra* or *Urus* (annual) in Inam Dattatreya Peetha village on Baba-Budangiri hill, for three days after the *Holi* festival in about March, 5) Deveeramma Jatra (annual) at Kelaguru for two days in about April, 6) Markandeyaswamy Jatra (annual) at Khandya hamlet of Devadana village for three days in about February, 7) Chowdeshwaramma Devara Jatra (annual) at Mattavara for two days in about October, 8) Deveeramma Jatra (annual) at Avati for 15 days in about March, 9) Malluramma Jatra (annual) at Mallandur hamlet of Bairavalli village for one day in about March, 10) Deveeramma Jatra (annual) at Bindiga for three days in about November, 11) Nirvanaswamy Jatra (annual) at Nirvanaswamy *matha* at Kaimara hamlet of Aralaguppe village for three days in about April and 12) Billeshwara Jatra (annual) at Anur for one day in about March.

(ii) *Kadur taluk*. 1) Hemagiri Mallikarjunaswamy Jatra (annual) at Keresante for 20 days in about January, 2) Durgamba Jatra (annual) at

Antaraghatta for 10 days in about February, 3) Shakuna Ranganathaswamy Jatra (annual) at Sakrepatna for nine days in about January, 4) Mallikarjunaswamy Jatra (annual) at Pura for five days in about March, 5) Katte-hole-yamma Jatra (annual) at Patnagere for 15 days in about March, and 6) Siddheshwara Jatra (annual) at Hogarehalli for five days in about April.

(iii) *Koppa taluk.* 1) Veerabhadra Devara Jatra (annual) at Koppa town for two days in about April, 2) Gutti Devara Jatra (annual) at Koppa village for one day in about April, 3) Siddheshwarswamy Jatra (annual) at Kelakuli for three days in about March, 4) Lakshminarayanawamy Jatra (annual) at Andagaru hamlet of Maritotlu village for two days in about April, 5) Uthameshwara Jatra (annual) at Belavinakodige for three days in about February, 6) Siddhi-Vinayaka Jatra (annual) at Kammaradi hamlet of Chavalamane village for two days in about April, 7) Lakshmi-venkataramanaswamy Jatra (annual) at Megur for two days in about March, and 8) Lokaparameshwari Jatra (annual) at Halmatturu for two days in about April.

(iv) *Mudigere taluk.* 1) Kalaseshwaraswamy Jatra (annual) at Kalasa for three days about February, 2) Annapurneshwari Jatra (annual) at Horanadu for one day in about March, 3) Vasanta Parameshwari Jatra (annual) at Angadi for one day in about February, 4) Prasanna Rameshwara Jatra (annual) at Devavrunda for two days in about March, 5) Rameshwara Jatra (annual) at Phalguni for one day in about February, 6) Adi-Subramanyaswamy Jatra (annual) at Gonibeedu-Agrahara for one day in about March and 7) Subramanyaswamy Jatra (annual) at Haluvalli hamlet of Kalasa for one day in about December.

(v) *Narasimharajapura taluk.* 1) Hayat Shah Wali Ullah *Urus* (annual) at Narasimharajapura for two days in the month of *Jamadi-ul-Awwal (Ajoor)*, 2) Jwalamalini Devi Jatra (annual) at Simhanagadde *Basti Matha*, Narasimharajapura, for five days in about March, (3) Jagadguru Renuka Jayanti and Veerabhadraswamy Jatra at Shrimad Rambhapuri Jagadguru Veerasimhasana Mahasamsthana *Matha* at Balehonnur (hamlet of B. Kanabur) for three days in about March, and (4) Hazarath Banda Shah Wali *Urus* (annual) at Balehonnur, for two days in the month of *Saffar*.

(vi) *Sringeri taluk.* 1) Sharadamba Jatra (annual) at Sringeri for 10 days in about September-October, (2) Shanta Rishyashringeshwaraswamy Jatra (annual) at Rishyashringapura (Kigga) for two days in about March, and (3) Zahur Shah Wali *Urus* at Sringeri for one day in the month of *Saffar*

(vii) *Tarikere taluk.* 1) Veerabhadra Devara Jatra (annual) at Kallattipura for three days in about May, (2) Maramma Devi Jatra (once in three years) at Lakkavalli for three days in about April-May,

(3) Prasanna-Someshwara Jatra (annual) at Somapura for three days in about January, (4) Gullamma Jatra (annual) at Karkuchi for two days in about March, (5) Siddheshwara Jatra (annual) at Tyagadabagi for two days in about November, (6) Sharana Nuliya Chandayya Jatra (annual) at Nandi for three days in about October, (7) Kiralamma Jatra (annual) at Ajjapura for six days in about April, (8) Ranganathaswamy Jatra (annual) at Koratikere for six days in about April, (9) Junjappa Jatra (annual) at Bhaktanakatte, Thippagondanahalli and Arabala for one, two and two days respectively in about December, (10) Rajeshwari Annamma Jatra (annual) at Rajanahalli for three days in about February, (11) Maheshwara Jatra (annual) at Kudluru for one day in about December-January, (12) Basavanna Devara Jatra (annual) at Hadikere for four days in about March, (13) Ugradevara Jatra (annual) at Bettadahalli for two days in about April, and (14) Subrahmanya Devara Jatra (annual) at Tarikere for three days in about November.