

## CHAPTER III

### PEOPLE

**H**ASSAN is one of the smaller districts of the State. With an area of 6,826.15 kilometres,<sup>1</sup> it occupies the 16th place among the districts of the State in point of size, while, with 8,95,847 persons inhabiting it as in 1961, it held the 15th place in respect of population. It accounts for about 3.6 per cent of the total area and 3.8 per cent of the total population of the State.

Final figures of the 1971 census are not yet available. However, the provisional figures available are given in the General Appendices. According to the provisional population tables of the census of 1971, the population of Hassan district in 1971 was 10,98,884, out of whom 9,49,464 persons lived in rural areas and 1,49,420 persons in urban areas. While the percentage of urban population to the total population in 1961 was 12.00, it was about 13.60 per cent in 1971. As in 1971, the total decennial growth rate was + 22.66, the figure for the rural area being + 20.44 and for the urban area +38.9

The first census in the old Mysore State was held on the 14th November 1871. Thereafter, censuses were taken in 1881, 1891, 1901, 1911, 1921, 1931, 1941, 1951, 1961 and 1971. In earlier period when enumeration took place in 1881, 1891, 1901 and 1911 the State's venture synchronised with the censuses taken in British India. The first census held in 1871 disclosed a total population of 5,18,987 for the district. In 1881, when the second census was taken, the population had fallen to 4,28,349 owing to a severe famine, which affected also several other districts of the State. In 1891, it was 5,11,978. The following table indicates the variation in the population from 1871 to 1961 :—

Growth of  
population

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1. This figure is given by the Central Statistical Organisation of the Government of India. But the reporting area of the district for land utilisation purposes, as worked out by the State Survey Department, is 6,940.4 sq. kilometres.

<i>Year</i>	<i>Population</i>	<i>Decade variation</i>	<i>Percentage decade variation</i>
1	2	3	4
1871	5,18,937		
1881	4,28,349	— 90,638	— 1.75
1891	5,11,978	+ 83,629	+ 1.95
1901	5,68,919	+ 56,941	+ 1.11
1911	5,78,097	+ 9,178	+ 1.61
1921	5,81,750	+ 3,653	+ 0.63
1931	5,96,937	+ 15,187	+ 2.61
1941	6,27,718	+ 30,781	+ 5.16
1951	7,15,135	+ 87,417	+ 13.93
1961	8,95,847	+ 1,80,712	+ 25.27

(Source : Census of India, District Census Handbook, Hassan District, 1961 p. 36.)

From the above table it is seen that in a period of 90 years, the population of the district had risen by 3,76,860 more persons. The percentage variation of population has some interesting facts to reveal. Between 1901 and 1961, there was an increase of 57.46 per cent in the population of the district. The increase in urban population was greater than in rural population. The rise in rural population was 50.72 per cent, whereas, there was a very considerable increase in urban population which was 134.28 per cent. The growth of population between 1901 and 1931 was only about 4.92 per cent, but later, between 1931 and 1961, the growth was rapid being 50.07 per cent. In the rural areas, the growth was 44.81 per cent between 1931 and 1961. During the same period, the percentage increase in urban population was 104.57.

#### Drift in population

Employment opportunities and educational facilities available in the towns constitute a major factor for the drift of population to the towns. The towns have grown in importance, as regards communications, trade and commerce, industrialisation and the like. Many of the non-cultivating owners of land and their dependents live in towns, engaging themselves in various kinds of urban business. The notion that town life is dependable and easy-going in contrast with the uncertainties and hardships of agricultural life is also responsible, to a certain extent, for the drift in population. Sometimes, the factions and party strifes in villages also drive families to towns.

Immigration figures in the censuses are arrived at on the basis of the places of birth and the places of enumeration of the persons concerned. In this district, employment opportunities, especially in the coffee plantations and in recent years in the Hassan—Mangalore railway and irrigation projects, are attracting a considerable number of people from outside the State. The number of people born in other States of India and in other countries, who were found in this district at the time of the census enumeration in 1961 were as follows :—

*I Born in*

Madras (Tamil Nadu)	13,232
Kerala	3,559
Andhra Pradesh	1,178
Rajasthan	360
Maharashtra	132
Gujarat	84
Madhya Pradesh	45
Uttar Pradesh	19
Punjab	13
Delhi	7
Goa, Daman and Diu	7
Bihar	5
Orissa	3
Assam	2
Andaman and Nicobar Islands	1

*II In other countries*

Nepal	26
U. K. (including North Ireland)	19
Ceylon	8
Burma	2
Pakistan	1
Union of South Africa	1

The population of the district according to the Census of 1961 **Density** was 8,95,847 of whom 4,55,055 were males and 4,40,792 were females. The density of a tract depends, to a large extent, on fertility of its soil, rainfall or irrigation facilities, climate, railway and other communications and industrial development. It may be said that all these factors have been at work in making the district one of the most moderately populated areas in the State. The density of population may serve as an index of the pressure of population on the soil. The density of population in Hassan district as per 1961 Census was 131 per square kilometre or 334 per square mile (rural 297 and urban 4,758) and this was above the State average which was 123 per square kilometre or 319 per square mile. The district occupied the 8th place among the districts of the State in this respect.

**Sex Ratio**

The sex ratio in the State, as a whole, has been observed to be decreasing from one decade to another. From 983 females per thousand males in 1901, it had fallen to 959 in 1961. In Hassan district, the sex ratio has recorded a continuous downward trend from decade to decade in the present century. The subjoined table, giving the number of females per thousand males, shows the changes in the proportion of the sexes from 1901 to 1961 :—

<i>Year</i>	<i>Total</i>	<i>Rural</i>	<i>Urban</i>
1901	1,010	1,013	979
1911	1,019	1,021	984
1921	998	1,006	893
1931	985	992	910
1941	977	981	938
1951	970	979	809
1961	969	977	907

The population figures of both the sexes from 1901 to 1961 are given below :—

<i>Year</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>
1901	283,043	285,876	568,919
1911	286,369	291,728	578,097
1921	291,161	290,589	581,750
1931	300,746	296,191	596,937
1941	317,513	310,205	627,718
1951	363,049	352,086	715,135
1961	455,055	440,792	895,847

(Source :—Census of India, 1961, Volume IX, Part II-A, General Population Tables.)

The taluk-wise urban and rural break-up numbers of males and females as in 1961 are given in the General Appendices.

Taking the population of the whole district, males outnumbered females in 1961, both in rural and urban areas, the figures being 969 females per thousand males. But in 1901 and 1911, the females exceeded males the figures being 1010 and 1,019 respectively. Though there were more females than males in the district as a whole during the 1901 and 1911 Censuses, the Belur and Manjarabad taluks showed a deficiency of females. In 1961, the Channarayapatna taluk had more females than males and among the 11 towns, Holenarasipur had more number of the fair sex than males.

Out of a total population of 8,95,847 in 1961, 788,311 persons lived in 2,291 villages and 107,536 persons lived in 12 towns where municipal councils existed. The population of the several taluks of the district was as follows :—

<i>Taluk</i>	<i>Total Population</i>	<i>Male</i>	<i>Female</i>
Alur ..	49,182	25,150	24,032
Arkalgud ..	106,786	53,617	53,169
Arsikere ..	167,806	85,837	81,969
Belur ..	102,769	53,456	49,313
Channarayapatna ..	140,679	68,869	71,810
Hassan ..	161,763	81,993	79,770
Holenarsipur ..	89,340	44,676	44,664
Manjarabad .. (Sakleshpur)	77,522	41,457	36,065

(Source :—Census of India, 1961, District Census Handbook, Hassan District, pp. 42-46.)

Hassan, the district headquarters town, is the largest one, followed by Arsikere and Holenarsipur which are important commercial centres. The population of the 12 towns in the district was as follows in 1961 :—

<i>Towns</i>	<i>Population</i>	<i>Male</i>	<i>Female</i>
1	2	3	4
Alur ..	3,122	1,613	1,509
Arkalgud ..	7,057	3,611	3,446
Konanur ..	4,994	2,599	2,395
Arsikere ..	15,961	8,608	7,353
Lakshmipur ..	1,060	538	522
Banavar ..	3,594	1,820	1,774
Belur ..	7,907	4,138	3,769
Channarayapatna ..	6,913	3,651	3,262
Shravanabelgola ..	3,231	1,617	1,614
Hassan ..	32,172	17,060	15,112
Holenarsipur ..	13,590	6,760	6,830
Sakleshpur ..	7,935	4,372	3,563
Total ..	1,07,536	56,387	51,149

The percentages of rural and urban population to the total population of the district in 1961 were 88 and 12 respectively. The proportion of the urban population in the district is low, there being a few towns and not much industrialisation. The subjoined

statement gives the figures of rural and urban population with a sex-wise break-up for the district in 1951 and 1961 :—

1951				
<i>Sex</i>		<i>Rural</i>	<i>Urban</i>	<i>Total</i>
Males	..	317,258	45,791	363,045
Females	..	310,481	41,605	352,086
Total	..	627,739	87,396	715,135
1961				
Males	..	398,668	56,387	455,055
Females	..	389,643	51,149	440,792
Total	..	788,311	107,536	895,847

(Source :—Census of India, 1951 and 1961—District Census Handbook, Hassan District.)

The urban life has become more complex now-a-days. A large number of people in the urban areas are employees. The people in towns depend upon the rural people for foodgrains and raw materials. The life of the people who live in the rural areas is simpler and self-sufficient to a certain extent. They live close to natural surroundings, and their life is less sophisticated. Comparatively change is less speedy and more gradual in the villages. The ecological factors being different, the village life is somewhat different from the urban life. But the quick means of transport have brought the rural and urban people into more frequent and closer contacts. Many of the villagers are now in a better position to take advantage of the educational, recreational facilities in the towns. Supply of electricity and development of agriculture and allied occupations and opening of more schools are brightening up the village life. The peasants are realising that agriculture is not a simple operation as before but that if more and better production is to be obtained, it is a complex task involving definite skills. Adult franchise and establishment of panchayats and the various development activities has brought about a new awakening among them.

The definition of 'house' adopted in the 1961 census was the same as the one followed in 1901. A house is defined to be the dwelling place of one or more families with their resident servants having a separate entrance from the common way. It may be remembered that the common way is not necessarily a public way.

According to the census of 1961, the total number of houses and households in Hassan district was 1,62,766 and 1,63,904 respectively. This gave an average of 61.7 houses and 61.2 households per square mile. The average number of inmates came to 5.5 per household.

There is less population in the *malnad* parts; the hilly nature of the tract, forests and economic backwardness and rampancy of malaria in the past appear to be among the reasons for this. The villages in the *malnad* area are also scattered with isolated homesteads; in recent times, with the establishment of coffee estates and provision of better amenities, there has been improvement in their living conditions and thereby some increase in the number of houses and households. In the eastern parts, which are a *maidan* area, the appearance of villages is different. There are bigger clusters of houses and larger villages. The table given below shows talukwise distribution of houses and households and population :—

<i>Name of taluk</i>	<i>No. of houses</i>	<i>No. of households</i>	<i>Population</i>
<b>1951</b>			
Alur ..	6,976	7,362	33,380
Arkalgud ..	16,138	17,222	85,739
Arsikere ..	24,956	25,912	140,687
Belur ..	14,270	14,753	70,487
Channarayapatna	22,825	23,512	119,675
Hassan ..	23,532	24,485	132,447
Holenarsipur ..	14,162	14,868	79,322
Manjarabad (Sakleshpur) ..	11,338	11,891	53,398
<b>1961</b>			
Alur ..	9,016	9,114	49,182
Arkalgud ..	19,005	19,228	106,786
Arsikere ..	30,225	30,450	167,806
Belur ..	18,751	18,836	102,976
Channarayapatna	26,398	26,526	140,679
Hassan ..	27,937	28,184	161,763
Holenarsipur ..	16,145	16,191	89,340
Manjarabad (Sakleshpur) ..	15,289	15,355	77,522

**Houseless population**

There are many persons who have no houses to live in and their number finds a place in the 1961 enumeration. The following table indicates taluk-wise number of people who do not live in houses :—

<i>Tabuk</i>	<i>Houseless persons</i>	<i>Male</i>	<i>Female</i>
Alur ..	437	341	96
Arkalgud ..	11	6	5
Arsikere ..	266	160	106
Belur ..	756	650	106
Channarayapatna	147	79	68
Hassan ..	132	93	39
Holenarsipur ..	90	50	40
Manjarabad (Sakleshpur) ..	95	79	16

(Source :—Census of India, District Census Handbook, Hassan District, 1961, p. 35.)

It is seen that Alur and Belur taluks have a large number of houseless persons. In the course of census enumeration, it was felt that the task would not be complete if only persons living in the houses were counted. There were houseless people, also, such as beggars, vagrants and the like without a permanent place of abode. Persons were found sleeping out in the open air or at the bus stand, railway station and such other places. The above table relates to those who had no particular abode to live in.

**Institutional population**

The institutional population covers the people residing in institutions, providing boarding and lodging and similar facilities such as hotels, sarais, hostels, jails and lock-ups, mutts, hospitals, boarding homes in which persons live either permanently or temporarily. The following table gives the number of persons who resided in institutions at the time of taking the 1961 census :—

<i>Tabuk</i>	<i>No. of persons</i>	<i>Male</i>	<i>Female</i>
Alur ..	123	101	22
Arkalgud ..	190	159	31
Arsikere ..	591	530	61
Belur ..	166	166	..
Channarayapatna	145	107	38
Hassan ..	1,120	802	318
Holenarsipur ..	123	113	10
Manjarabad .. (Sakleshpur)	251	199	52

(Source :—Census of India, District Census Handbook, Hassan District, 1961, p. 35.)



Kannada is the principal language spoken by about 85 per cent of the district's population. This being an interior district, the spoken Kannada language is not mixed with words of other regional languages, but has some peculiarity common to the *malnad* districts and is also influenced by the slightly different type spoken is the coast line. 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. A good number of those who have Kannada as their mother-tongue also know an additional language. The following statement gives the distribution of population according to the mother tongues in the district as in 1961 census :

Language	Population	Percentage
Kannada	7,61,665	(85%)
Urdu	39,429	(4.40%)
Tamil	26,994	(3.2%)
Telugu	23,466	(1.64%)
Tulu	17,673	(1.01%)
Malayalam	7,132	
Banjari	6,867	
Marathi	6,049	
Konkani	3,035	
Hindi	1,297	
Gujarathi	828	
Arabic/Arabi	532	
Coorgi/Kodagu	409	
Hindusthani	134	
Rajasthani	133	
English	75	
Arva	22	
Oriya	18	
Punjabi	17	
Bahusara Kshatriya	15	
Marwari	10	
Nepali	10	
French	7	
Italian	7	
Jagannathi	7	
Parsi	7	
Balabandhu	6	
Sindhi	3	
Kachchhi	2	
Sanskrit	2	
Sikkim-Bhutia	1	
Assamese	1	

## Religion

The following figures give the distribution of population of Hassan district according to religion as in 1961 :—

<i>Religion</i>	<i>Males</i>	<i>Females</i>	<i>Total</i>
Hindus .. ..	426,621	413,995	840,616
Muslims .. ..	22,231	20,947	43,178
Christians .. ..	4,706	4,396	9,102
Jains .. ..	1,446	1,427	2,873
Sikhs .. ..	51	27	78

(Source :—Census of India, 1961, Census Handbook, Hassan District.)

## Hinduism

Hinduism comprises many traditional faiths and is difficult to define. Various sects like Shaiva, Veerashaiva, Vaishnava, Sri-vaishnava, Shakta have their followers in the district. Broadly, the two preponderant faiths coming under Hinduism in the Mysore State may be said to be what is termed Brahmanism belonging to the *vaidika* school and Veerashaivism. Among the Brahmins Smarthas, Madhvas and Shrivaisnavas are in a considerable number in the district. The term Smartha is derived from the *smritis*, the code of traditional laws. The Smarthas profess the monotheistic *vedanta* doctrine of *Advaita* or non-dualism. This is interpreted as belief in one supreme soul. This supreme soul called *Brahman* is only the existing being, the whole universe including both matter and spirit being an appearance created by the *Brahman* out of itself with the help of *Maya*. The most prominent propounder of this school of thought was Adi Shankaracharya. The principal *Matha* of the Smarthas is situated at Sringeri in the neighbouring district of Chikmagalur.

The Madhva Brahmins derive their name from Sri Madhva-charya, the founder of the sect, who was born in the neighbouring district of South Kanara. The Madhvas worship particularly Vishnu. They follow the doctrine of *Dvaita* or dualism. By this is meant the distinction between the independent supreme being (Paramathma) and the dependent principle of life (Jeevatma). The Shrivaisnava Brahmins, also called Iyengars, are worshippers of Vishnu as identified with his consort, Lakshmi or Shri, and hence their name. The most eminent propagator of this sect was Ramanujacharya, who lived in the Chola and Hoysala territories about the eleventh century A.D., and after him the Shrivaisnavas are also sometimes called Ramanujas. The creed is called the *Vishishtadvaita*, which reconciled devotion to a personal god with the philosophy of *vedanta* by affirming that the soul, though of the same substance as God, can obtain bliss, not in absorption, but in existence with him. In Mysore

State, one of their *gurus* is at Melkote in the Mandya district. There are two principal divisions amongst them, Tengalai (Southern) and Vadagalai (Northern). The distinction between these two groups arose from a dispute about the doctrinal points formulated about four centuries back by Manavala Nathamuni on the Tengalai side and Vedanta Deshikar on the Vadagalai side. Nuggihalli in Channarayapatna taluk of this district is one the five original settlements of the Shrivaisnava Brahmins in the Mysore State. A number of temples dedicated to Vaishnavite deities were constructed and Shrivaisnava Brahmins appointed to perform rituals in them, during the Hoysala times, in this district.

It may be said that Veerashaivism is a full-blown off-shoot of early Shaivism. Its origin is sometimes traced to the Shaiva Agamas. However, it was largely built up on the sayings of Basaveshvara and other Sharanas such as Allama Prabhu, Channabasava, Siddharama, Akka-Mahadevi, etc. 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. Thus, people following different occupations—farmers, merchants, weavers, pot and basket-makers, tanners, cobblers, etc. were accepted into this faith as equals.

#### Veerashaivism

*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. *Ashtavaranas*, constituted of *Guru, Linga, Jangama, Vibhuti, Rudraksha, Mantra, Padodaka* and *Prasada*, form its practical aspects. *Panchacharas*, constituted of *Lingachara, Sadachara, Shivachara, Ganachara* and *Bhritiyachara*, form its ethical aspects. *Shatsthalas*, constituted of *Bhakti, Mahesha, Prasadi, Pranalingi, Sharana* and *Aikya*, form its metaphysical aspects. *Linganga Samarasya* (union of the individual with the cosmic and transcendental) is the ultimate goal. The material life is accepted as a divine *leela*. The followers of the Veerashaiva faith wear a *linga* on their bodies. This is called *Ishtalinga* corresponding to the material body. The one corresponding to the subtle body is *Pranalinga* and that which corresponds to causal body is *Bhavalinga*. These three suggest the degree of divine manifestation. Veerashaivism has certain points in common with Tamil Shaiva Siddhanta and Kashmir Shaivism. *Kayaka* (bodily labour) is considered as sacred and compulsory for every Veerashaiva. There are several Veerashaiva *virakta nathas* in the district.

A form of popular faith which is prevalent to a certain extent in the district is worship of the *gramadevata* (meaning

#### Worship of Gramadevatas

'deity of the place'), who is often a goddess such as Mariyamma, Durgamma, Yellamma, Gangamma, Matangamma and Kalamma. Many of the villages in the district have their own *gramadevatas*. The goddess is sometimes prayed to for protection against dreaded diseases and calamities. There is no priestly class as such attached to this faith. Ordinarily the heads of some families officiate as priests. Animal sacrifice was once considered as an accepted practice of the cult. With the passage of time and with the enactment of legislation, offering of such sacrifices is not much in vogue now.

### Jainism

Jainism, which had a large following in early times, especially in this district, has influenced the life of the people considerably and there are several outstanding monuments relating to this faith. There is a Jaina Matha at Shravana-belagola which is one of the most important centres of religious importance for the Jains. According to the 1961 census, there were 2,873 Jains in the district. There are followers of two sects among the Jains, namely, the *Digambaras* and *Shwetambaras* (clad in white). The Jains in the district belong mainly to the former division. The moral code of the Jains holds existence as divisible into two heads, namely *jeeva* (life) or the living and sentient principle, and *ajeeva* (inanimate) or the various modifications of inanimate matter. These are imperishable though their forms and conditions may change. Their philosophical tenet is designated *Syadvada* as one can neither affirm nor deny anything absolutely. The *Teerthankaras* are the chief objects of Jaina reverence. *Dharma* is virtue and *Ahimsa* the highest virtue (Ahimsa Paramo Dharmah) and *Adharma* is vice. The moral code of Jains is expressed in five *Mahavratas* or great duties; these are refraining from injury to life, truth, honesty, chastity and freedom from wordly desires. The Jains have their own priests. *Upanayana* and other *samskaras* are also performed by them. They cremate their dead. (See also Chapter II under Archaeology).

### Traditional harmony

Now-a-days, there is hardly any sectarian ill-will or rancour among the followers of the various Hindu sects and the traditional tolerance and harmony are much in evidence. In the history of the district, there were many instances of families the members of which were votaries of different sects but who lived together in harmony. There is a famous lithic record (*see* Appendices – General) dated in the year 1397 A.D., which speaks eloquently of the essential oneness of the various creeds. The district has, of late, also many followers of Shirdi Sai Baba and Sri Sathya Sai Baba of Puttaparthi who have laid emphasis on Bhakti, Satya, Dharma, Shanti and Prema, earnest performance of one's duties and service to humanity. There is a modern temple at Arsikere dedicated to the former saint and there are several

Sathya Sai Bhajan Mandalis in the district. There is a Theosophical Society at Hassan which was established as early as in 1905 (please see Chapter XV).

The essential Muslim beliefs are six in number, namely, **Islam** (1) in one God, Allah, (2) in angels, (3) in the Koran, (4) in the Prophets, (5) in judgment, paradise and hell and (6) in the divine decrees. The five primary duties called the five pillars of Islam are (1) repetition of the creed *kalimah* every day, (2) prayer, (3) alms giving, (4) fasting during the month of Ramazan and (5) pilgrimage to Mecca. Apart from Ramzan, the other principal feasts are the Bakrid and the Shab-e-Barat. According to Islam, the daily prayer called the *namaz* has to be performed five times a day. In addition to the usual *namaz*, of every day, special *namaz* is held in the mosques every Friday, and generally the Muslims make it a point to attend this prayer. There are five main divisions of Muslims, namely, Saiyad, Sheikh, Mughal, Pathan and Pinjari. While the Saiyads claim a descent from the Prophet, the next three claim to be of Arab, Mughal and Pathan origins respectively. The name Pinjari denotes the traditional occupation of the section, *i.e.*, cotton cleaning, and the Pinjaris, like several other Muslim classes, are converts.

There are both Catholics and Protestants in the district. **Christianity** The Catholics believe in Father, Son and the Holy Ghost as comprising one supreme being. As followers of Jesus Christ, they owe their allegiance to the Holy Church founded by Jesus Christ and entrusted to Peter, the first Vicar (the Pope). His Holiness the Pope, who resides in the Vatican city, is the supreme religious head of the Catholics.

Protestant Christians are those who follow the teachings of Jesus Christ as the Lord and Saviour and have faith in his death, resurrection and ascension. They believe in His second coming and judgement. They also profess faith in the Holy Trinity, Nicene creed and Apostles' creed.

The Hindu community is divided into a number of castes. **Scheduled Castes and Tribes** The number of persons belonging to the Scheduled Castes and Scheduled Tribes in the district in 1951 and 1961 was as follows :—

1951

		<i>Males</i>	<i>Females</i>	<i>Total</i>
Scheduled Castes	..	60,020	56,682	1,16,702
Scheduled Tribes	..	267	252	519

1961

		<i>Males</i>	<i>Females</i>	<i>Total</i>
Scheduled Castes	..	74,427	70,475	1,44,902
Scheduled Tribes	..	526	398	924

(Source :—Census of India, District Census Handbook, Hassan District, 1951 and 1961.)

Out of the total number of 1,44,902 persons belonging to the Scheduled Castes in 1961, 1,34,973 persons lived in the rural areas and 9,929 persons lived in the urban areas, and out of those belonging to the Scheduled Tribes all the 924 persons lived in rural areas only.

The following have been recognised as Scheduled Castes in the district: Adi-Andhra, Adi-Dravida, Adi-Karnataka, Banjara or Lambani, Bovi, Dakkaliga, Ganti Chore, Handi Jogi, Kepmari, Koracha, Korama, Machala, Mochi, Sillekyatha and Sudugadu Sidda, while the recognised Scheduled Tribes are as follows: Gowdalu, Hakkipikki, Hasalaru, Iruliga, Jenu-Kuruba, Kadu-Kuruba, Malaikudi, Maleru and Soligaru.

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

**Adi Karnataka** See under 'Holeya' and 'Madiga' castes

**Agasa**

The traditional occupation of the Agasas has been washing of clothes. Besides this, the other chief occupation of the caste is agriculture. This community formed part of the village hierarchy. They were also employed as torch-bearers on marriage and other ceremonial occasions. The Agasas have two main endogamous divisions. Widow remarriage is permitted subject to the condition that the husband is also a widower and formerly, divorce was not allowed for any reason other than adultery or "loss of caste". In most cases, their priests are their own headmen, but a few invite Brahmin priests. There are both Shaivas and Vaishnavas among the Agasas, but they show reverence to all deities. They particularly rever Bhoomadevaru which they worship during the Gouri feast, after which they perform "ubbe-pooja" (*ubbe* means the boiling of clothes as per their practice). They usually bury their dead.

The Banajigas have been tradesmen. This caste is divided **Banajiga** into sects like Lingayat Banajigas, Jaina Banajigas and Telugu Banajigas who are either Shaiva or Vaishnava. The Telugu Banajigas originally came from Andhra Pradesh. A sub-caste is that of Balegaras (bangle-makers or sellers). These groups do not inter-marry. Traditionally widow marriage and divorce have not been in vogue among the Banajigas. They bury their dead.

The name 'Beda' is said to have been derived from the **Beda** Sanskrit word 'Vyadha', meaning a hunter, and indicates their original occupation. Military service also has been their traditional employment. Many of the Bedas were soldiers in the armies of the Vijayanagara kingdom and under the Palayagars and Ha'dar Ali. Many of them have taken to agriculture, village service, ordinary labour, etc. They are also called Nayakas or Nayakamakkalu and sometimes they call themselves as Palayagars. From the fact that Valmiki, the author of the Ramayana, is described as a Beda, it is claimed that they belong to Valmiki-mata. It is also said that Kannappa, one of the 63 great devotees of Shiva, was a Beda. The Beda caste is divided into several endogamous groups. They worship all the Hindu deities and there are both Shaivas and Vaishnavas among them. Widow remarriage is not usually allowed among them. The Uru Bedas bury their dead, whereas cremation prevails amongst the Myasa Bedas.

The main hereditary occupations of the Bestas have been **Besta** fishing and boating. They are also called Gangemakkalu or Gangaputras or Gangakuladavaru. Many of the Bestas have taken to agriculture, lime-burning and other avocations; the change of occupation sometimes proves a bar to inter-marriage among the various groups. Divorce and widow marriage are permitted. They have caste panchayats which are presided over by a *Dodda-Yajamana* assisted by a *Chikka-Yajamana*. There are both Shaivas and Vaishnavas among them and they have their own priests also. The dead are usually buried.

The Brahmins in the district belong to one of the three main **Brahmin** sects, namely, Smartha, Madhva and Shrivaisnava. Their sectarian beliefs have been already mentioned earlier. The Smarthas are more in number than the other two sections. All these three sections are composed of *vaidikas* (priests) and *loukikas* (those who follow secular occupations). The Smarthas have a large number of sub-divisions like Hoysala Karnataka, Babburkamme, Badaganadu, Sanketi, Mulukanadu, Vedamas, Brahacharanam, Hale-Karnataka, Aruvelu, Aravattu Vokkalu, Velnad, Shrinad, Dravida, etc. The Madhvas in Hassan district are the followers of Shri Uttaradi Matha which had its

origin at Holenarsipur situated on the bank of the Hemavathy river. Some of the Madhvas are also followers of Udipi Vyasaraya and Raghavendra Mathas. The district has a fair number of Sanketis who are Smarthas stated to have immigrated from the Madurai region. There are two sub-divisions of this section called Koushika and Bettadpur [being names of places in which they first settled.] They do not inter-marry. Among the Shrivaisnavas, there are considerable divergencies in points of rituals and dogmas. These have led to two main divisions known as Tengalais and Vadagalais as already stated. The Shrivaisnava Brahmins are further sub-divided into Hebbar, Hemmigevar, Vembar, Tirumalayar, Prativadibhayan-karattar, Kilnattar and Mandyattar. Some places in the district like Nuggihalli and Shantigrama had a large settlement of Shrivaisnavas. All the Brahmins, whether Shaivas or Vaishnavas, have according to the *sutras*, to go through sixteen *samskaras* or rites. All Brahmins perform the annual *Shraddha* or ceremony to the dead. They are expected to perform every day the *Sandhya* services, the *Pancha Mahayajnas* comprising Brahmajajna, Devayajna, Pitruyajna, Bhutayajna, Devapuja, Tarpana, etc. Widow remarriage and divorce are not in vogue. The dead are generally cremated.

#### Devanga

Devangas have weaving as their traditional occupation. 'Devanga' means 'body of God' and according to a legend, it was the name of a Rishi who was weaving cloths for gods. Since the establishment of textile mills, the economic position of the Devangas has been continuously vulnerable and many of them had to resort to agriculture and allied avocations. The Devangas have endogamous groups as also exogamous sub-groups some of which have names borrowed from objects considered sacred. A section allows divorce and widow marriage. They have caste panchayats called *Kattemanes* with jurisdiction over limited areas which are headed by Shettis and Yajamans. Both Shaivite and Vaishnavite deities are worshipped by them. Devangas bury their dead and occasionally cremate the dead bodies of those persons suffering from contagious diseases.

#### Ganiga

The hereditary occupation of the Ganiga caste has been oil-seed pressing. As they supplied oil for the lamps, they were also called Jyotiphanas. Many of them have taken to agriculture, trade and other walks of life. There are three main groups among them, namely, Jyotinagaradavaru, Sajjana and the other Ganigas. Remarriage of widows is not permitted. They worship both Shiva and Vishnu and other deities such as Muneshwara and Yellamma. They generally bury their dead.

#### Holeya

The Holeyas or Adi-Karnatakas are found in all parts of the district. They are mainly agricultural labourers; some of them



are cultivations, village watchmen, pipers and artisans. Their lot has been hard. They suffered a great deal owing to the evil social custom of untouchability. Now their social and economic conditions are improving. They have many exogamous clans. Re-marriage of widows and divorce are generally permitted among them. In the matter of inheritance, the Hindu law modified by customs is followed. The members of the caste worship several gods and goddesses. The dead are buried as a rule, but sometimes bodies of elderly persons are cremated.

It is stated that the Idiga caste was formerly Banajiga, but later became a separate caste from the occupation followed by it, namely toddy-tapping. Many follow agriculture and other occupations. Their traditional trade had a set-back owing to prohibition which has been now lifted. This caste contains two main endogamous groups, *viz.*, Maddi Idigas and Bellada Idigas. In some places, the Maddi Idigas have three sub-divisions. The caste has two exogamous clans. Widow re-marriage and divorce are generally allowed. Idigas have caste panchayats. They had the custom of allowing the youngest son the first choice of the share and then the next above him from a joint family property. There are both Shaivas and Vaishnavas among them. They bury their dead.

See under Vaishya

**Komati**

The Kumbaras have been pot and tile-makers. The introduction of the cheap aluminium vessels and lack of demand for country tiles have hit their trade considerably. Some of them have taken to agriculture, casual labour and other occupations. They have many exogamous clans. Widow remarriage and divorce are generally allowed. They worship Kumbheshvara and various other Hindu deities. Some of them follow the Veerashaiva faith. The Kumbaras generally bury their dead.

**Kumbara**

The Kurubas have been shepherds and blanket-weavers. Many of them have taken to agriculture and other occupations. There are many endogamous groups among them based mainly on avocations, such as Halu Kurubas, Ande Kurubas, Kambli Kurubas, Jenu Kurubas and Betta Kurubas. The caste has several exogamous clans also. According to a legend, Revanna, an ancestor of this caste, divided it into "as many as there are grains in four seers of paddy". Widow re-marriage and divorce are permitted. They worship Beere-devaru and other Hindu deities. At some places, they have their own *poojaris* (priests). The Kurubas bury their dead.

**Kuruba**

The Lingayats have been following diverse occupations. The caste system itself was denounced by Basaveshvara and other

**Lingayat or  
Veerashaiva**

Sharanas who propagated egalitarian views. The Veerashaivas have simplified the system of daily and special ceremonies. They do not perform *yajnas* and annual *shraddhas*, nor do they observe *pancha sutakas* (five impurities). The daily ceremony consists chiefly of *Shivapuja* or *Lingapuja* or the worship of Shiva in the form of *linga*, while the special ceremonies consist of what are known as *Dashasamskaras* or ten rites. They have their own gurus and priests called *viraktas* and *jangamas*. The *virakta swamis*, who are celibate monks and live in *mathas* (monasteries), guide their followers in religious and spiritual matters. Some of them have a tradition of also promoting education. The *viraktas* are held in high esteem. Divorce and widow marriage are permitted among certain sections of the Lingayats. They bury their dead.

#### Madiga

The Madigas have been traditionally leather-workers and drummers. They are also sometimes called Adi-Karnatakas. Owing to the evil practice of untouchability, the Madigas suffered a great deal in the past. The meaning of the word 'Madiga' is not clear. It is said to be derived from 'Matanga', the name of a *rishi*. A section of them is also known as Jambavas *i.e.*, descendants of Jambava, one of the chief allies of Rama. It is said that there was formerly a Matanga dynasty and the Madigas are believed by some to be the descendants of those people who were once connected with those rulers. The Madigas also pay reverence to Haralayya, a disciple of Basaveshvara, as their patron saint. They have three endogamous divisions and also several exogamous sub-divisions known as *kulas*. Divorce and widow remarriage are allowed and freely practised, but in some places descendants of persons so married form a distinct line. They have also priests of their own called Tappatigas who are *poojaris* in their temples. The dead are usually buried.

Their hereditary occupation of leather tanning and making of foot-wear has suffered owing to large-scale manufacture of shoes in factories by mechanical processes. Many of them have taken to agriculture, agricultural casual labour and the like. Various welfare measures launched since 1947 have brought some improvement in their condition.

#### Nayinda

The Nayindas are a caste of barbers. Many of them practise music in their leisure hours. They sometimes call themselves as Angarakas or Nayanaja Kshatriyas. There are no hypergamous divisions in this caste. Remarriage of widows is not permitted in some sections of this caste. There are both Shaivas and Vaishnavas among them. They bury their dead.

#### Panchala or Vishwakarma

The traditional occupations of the Panchalas or the Vishwakarmas are goldsmithy, copper or brass smithy, carpentry, blacksmithy and sculpture. Panchala is a collective name for these

five artisan groups. A few of them follow agriculture and allied occupations. Owing to Gold Control Orders in recent years, the goldsmiths had to face some hardships and they were helped to rehabilitate themselves. Now their position has improved. The Panchalas claim descent from Vishwakarma, the "architect of the gods". They have five *gotras* and many *upa-gotras*. Inter-marriage is prevalent to some extent among these five groups. The Panchalas have their own priests. The caste is a well organised one. Among the Panchalas, there are both Shaivas and Vaishnavas. Kalikadevi, Kapardeshwara and other deities are also worshipped. Widow marriage and divorce are not traditionally permitted. The dead are generally cremated.

Upparas are also called Uppaligas. The term 'Uppara' **Uppara** denotes their original occupation which was manufacture of salt (*uppu*). As the manufacture of earth salt is not much in vogue now, they have taken to agriculture, brick-laying, lime-kiln burning etc. Sometimes, they add the appulative terms 'Shetti' and 'Gowda' to their names. Originally, the Upparas were probably a single caste, but they are now divided into several endogamous groups on account of dispersion to different places and adoption of different professions. They have exogamous septs of totemic origin. Widow re-marriage and divorce are permitted. They are mainly Vaishnavas, their common deity being Channakeshava. Some of them also worship Shiva and other village deities. They bury their dead.

Vaishyas or Komatis are mostly found in towns and large **Vaishya** trade centres. Trade and commerce have been their hereditary occupations. Many of them are merchants, jewellers, bankers, and industrialists. Some of them are in the learned professions and Government and private service. They are also known as Nagarthas. There are three main divisions among them which are practically three different castes. They are Gavara, Tuppada and Traivarnika, and there are also exogamous groups. Some of the Vaishyas migrated from Andhra Pradesh in the past.

The chief objects of their reverence are Nagareshvara and Kanyakaparameshwari, also called Vasavi. Recently, they have built a large temple of their own at Konanur which is a commercial centre. In many of their customs they follow the Brahmins. Divorce and widow remarriage have not been in vogue among them. A peculiar custom of the caste is the obligation of a boy to marry his maternal uncle's daughter, but generally the boy will not marry the daughter of his sister. They have also the custom of allowing an extra share in the property to the eldest son at the time of partition. They generally cremate their dead.

Agriculture has been the traditional occupation of the **Vokkaliga** Vokkaligas. This is a preponderant community in the district.

The term 'Vokkaliga' means a cultivator and is probably derived from the word 'okkalu'. In recent decades, they have taken up several other occupations also and have progressed in many fields. The title used by many male members of the community is *gowda*, meaning headman. Quite a large number of them are Gangadikara Vokkaligas. Traditionally there are two main sub-divisions among them, which are endogamous, namely 'Pettigeyavaru' and 'Bujjanigeyavaru', being based on certain customs. The former name is derived from the custom of carrying marriage articles in a bamboo box and the latter from the custom of carrying them in a covered basket. The 'Bujjanige' section is otherwise known as *dhare* marriage section, while the 'Pettige' section is otherwise called 'Veelyada maduveyavaru'. There is a third section of the caste called Cheluru Gangadikaras who are vegetarians. Of late, there have been instances of inter-marriage between these two sections. There are also two other sections, which are based upon religious beliefs, namely, Mullujana, who are Shaivas, and Dasajana, who are devotees of Vishnu. These sections have also several exogamous clans, named after certain material objects considered sacred.

Marriages among the Gangadikara Vokkaligas are not different from those among other Hindu communities. Divorce and widow remarriage are permitted and practised and adoption is also allowed. The boy to be adopted must belong to the same sub-division and the same exogamous sept. Traditionally, the Vokkaligas have had caste panchayats called *Kattemanes* which are presided over by the hereditary Gowda or the Yajamana.

The Gangadikara Vokkaligas have also family gods and goddesses to whom they show special reverence. Bhaire Devaru of Chunchanagiri near Nagamangala in Mandya district is the family god of many Vokkaligas. They generally bury their dead and perform eleventh and twelfth day ceremonies after the death of a person, but do not perform annual *Shraddha*. On the Mahalaya Amavasya day, a *kalasha* is set up in the name of all the ancestors and water libations are offered.

#### Vodda

Well-sinking, tank-digging, stone-quarrying and road-making have been the hereditary occupations of the Vodda caste. 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 in the past; but it is not known for certain whether it is a fact. Many of the Voddas are also engaged in masonry work, agriculture and other allied occupations. They have now ample employment opportunities in the various development works. The titles appended to their names are Raju, Boyi and Gowda. The caste is made up of Kallu (stone) Voddas,

Mannu (earth) Voddas and Uppu (salt) Voddas. These sub-divisions are sub-divided into various exogamous clans. Re-marriage of widows and divorce are permitted among them. They have also caste panchayats. They worship Shakti, Vishnu and Venkateshwara of Tirupati. The dead are buried.

The various Hindu castes and communities are governed by the Hindu law. Though now sons and daughters are equally entitled to share the paternal property, the daughters still do not often claim it. The hereditary descent is universally in the male line. No other form of inheritance such as matriarchy and the like is prevalent in the district. Evidence, however, of the existence at one time of mother-right is traceable among several castes (Mysore Gazetteer, 1927, Vol. I, p. 181). Under this system, descent was traced and property transmitted in the female line. There is affiliation of a son-in-law in the family of his wife in some cases. Among a section of the Adi-Karnatakas, a resident son-in-law gets a share of his father-in-law's property along with his brothers-in-law. A somewhat similar custom prevails among the Bedas, Bestas, Voddas and Gollas. This is called 'Manevalatana'. According to this custom, when a man has no sons, a daughter is married to a man who agrees to become a member of the family and who, thereafter, resides with his father-in-law and inherits his property for his children.

**Social Life :  
Property and  
Inheritance**

The joint family system is, no doubt, losing its hold on the 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 common and age-old reasons for the break-up of the joint families, the conditions of modern living and the pattern of present-day economy are also to a great extent responsible for its decline. This should not be taken to mean that the 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 the 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 the 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 small. The following statement gives the total number of wills registered during the ten years from 1960-61 to 1969-70 in the various taluks of Hassan district :—

**Joint Family**

<i>Taluk</i>	<i>No. of wills registered</i>
Alur .. ..	56
Arkalgud .. ..	154
Arsikere .. ..	173
Belur .. ..	87
Channarayapatna .. ..	134
Hassan .. ..	150
Holenarsipur .. ..	96
Sakleshpur .. ..	103
Total .. ..	953

**Marriage and  
morals**

Marriages continue to be arranged by parents or guardians and what are called courtship and love marriages are very rare. There are many restrictions on marriage among the generality of castes and tribes. Still 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 generally prove effective bars to inter-marriage. In many cases, horoscopes of the proposed girl and the boy are also consulted and if they do not agree the marriage proposal is dropped. In the same caste, the rule that the bride and the bridegroom should not belong to the same *gotra* (sept) prevails. But in recent years, the *sagotra* marriages have been validated by law under the Hindu Marriages Act, 1955. As elsewhere in the State and outside, many of the exogamous groups among the Brahmins are generally eponymous, each group or *gotra* being supposed to consist of the descendants of one or other of the ancient *rishis*. *Gotras* with similar names are found among several castes. Some castes and sub-castes have headmen of comparatively modern times as the reputed ancestors of their exogamous clans, for instance, among Agasas, Idigas, Kadu-Gollas and Banjaras. A few groups are also named after the places where the founders originally resided or are supposed to have resided. Traces of totemism giving rise to exogamous clans are also found, the totem being generally some plant, animal or some other object held in reverence by the members of the clan.

**Sister's  
daughter**

In addition to these restrictions on marriage, there also exists a custom among several castes, which allows marriage between certain near relatives. Thus 'cross-cousin' marriage is permitted among some. It might be said that the practice of a man to ask for the hand of his sister's daughter either for himself

or for his son is widespread in the district. Among certain castes, it is the right and duty of the maternal uncle to cut the post of *kalli* (*Euphorbia tirukalli*) required for erecting the marriage pandal. Among a section of the Adi-Karnatakas, the *tali* is tied to the bride by the maternal uncle. Among the Idigas and Telugu Banajigas, it is the duty of the maternal uncle to tie the chaplet (*bhasinga*) to the bridegroom's forehead. Among some castes, the bride is brought to the marriage booth by her maternal uncle. Among the Madigas, the bride and the bridegroom are each lifted up by their respective maternal uncles, who circle round three times with them and upset a jug of water (kept close by) by kicking it. The couple is then carried inside the house and seated on the marriage dais. The maternal uncles are each presented with a turban, 12 betel leaves, 12 nuts, a cube of jaggery and some cash. This ceremony is called *binaga* or *sere-bidisuvudu*, i.e., 'release from bondage'. Especially among the Vaishyas, there has been a strong custom of asking for the hand of one's maternal uncle's daughter. Formerly, a number of castes preferred child-marriage or pre-puberty marriage to adult or post-puberty marriage. But in recent decades, due to social reform and legislation, this custom has gradually gone out of practice. Now the usual marriageable age in the generality of the castes is round about 16 for girls and 20 to 25 for boys.

The general practice is to give away the bride as a 'gift' to a suitable bridegroom (*Kanya-dana*). Formerly, there was practically no reference to any dowry. But in recent decades, 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 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. **Dowry**

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. 12 to Rs. 500. Many castes were content with the amount fixed by custom and did not arbitrarily raise it. Now-a-days, in many castes, only the poor take the *tera* and among them also the custom is dying out. **Tera**

Registration of marriages under the Civil Marriages Act is still very rare in the district. It is gathered that only 24 marriages were so registered during a period of ten years from 1960-61 to 1969-70 in the district. In some cases, besides registration, religious ceremony is also gone through. **Civil Marriage**

**Marriage  
Ceremonies**

In the majority of cases, the marriage takes place at the bride's place and sometimes in a temple or *matha*. The marriage ceremonies include among most castes various items, the chief of which are the *Veelyada shastra* (betel-leaf ceremony) or *nishchitartha* which fixes the contract between the parties; the *devadruta* which invokes the blessings of god and the dead 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 bridegroom; *bhuma*, the eating together by the newly married couple; the *nagavali*, the searching of the 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. The binding portion of the marriage is invariably the tying of the *tali* followed by the *dhare*. Among the Banjaras, going round the milk post is the operative part of the ceremony. Among Brahmins and those who closely follow their customs, such as the Vaishyas, after the arrival of the bridegroom at the bride's place, the important steps of the ceremony are: *varapuje* or the honouring of the bridegroom by the bride's parents; *nandi*, which invokes the ancestors of the bridal couple, *kankana-dharana* symbolising the couple's entry into the marriage state; *akshata* or the throwing 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 the *mangalasutra* followed by *lajahoma* (worship of the sacred fire) and *saptapadi* (going round the sacred fire seven times) which marks the completion of the marriage. Among the Veerashaivas, instead of fire, *pancha-kalashas* are set up; other details including the *varapuje* take place after the *kalashasthapana*. The marriage is performed mostly in the house of either of the parties or rarely in the *mathas*.

Among most of the castes, the most important part of the marriage ceremony is the tying of the *mangalasutra* 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 all their details, lasted usually for five days. But in most cases, now 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 expenses have increased; instances of performing marriage ceremonies in a 'grand style' by going in for loans of money are not wanting. However, in recent years efforts have been made by some families of middle and poorer classes to cut down the expenditure by celebrating the marriage in a very simple way, say, in a temple; for instance, such simple marriages are now taking place in the Venkataramana Temple (also known as Malekal Tirupathi Temple) situated near Arsikere at the foot of the hills.

While various other inhibitions relating to caste relations, **Inter-marriage** such as in regard to commensality, have become more or less things of the past, the rigidity of endogamic customs has not much lessened among the numerous castes. Even the highly educated families seek the bridegrooms and brides mostly within the sub-caste, as a matter of course. While, however, the number of inter-sub-caste marriages is slowly increasing, inter-caste marriages are still very rare. Now such marriages are not so much frowned upon as before.

Muslim marriages are celebrated according to Islamic rites **Muslim** and with observance of some local customs. Formal proposals **Marriage** for the marriage come from the bridegroom's father. Like the other communities in the district, Muslims also erect large 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 *Kazi* obtains the signatures of the bridegroom, the bride's father and two witnesses, one from each side. The proceedings are recorded. Then the *Kazi* reads out the *nikha* and invokes the blessings of the holy prophets.

The Christians celebrate their marriages in the church. It **Christian** is the duty of the parish priest or any other religious authority **Marriage** 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.

Marriage being a religious sacrament among the Hindus, **Divorce** divorce as such is not much in practice. Among some of the castes, however, divorce has not been very difficult; 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. 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 has had to give back to the husband the *toli* tied to her on the occasion of marriage, as also the jewels, if any, presented to her then, and also the *tera* amount, and sometimes

the marriage expenses incurred by the husband in case she re-married. The marriage of divorced persons is called *Kudike* in contrast with the 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. The 1961 Census recorded that there were in the district 683 and 1,019 separated men and women respectively.

**Monogamy and  
Polygamy**

Before the passing of the Hindu Marriages Act of 1955, polygamy was prevalent among the Hindus, though to a little extent, and it was confined mostly to the affluent. 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. Amongst many castes, polygamy was usually discouraged by levy of a fine by the caste panchayat on the person who was guilty of it. 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  
Re-marriage**

Traditionally, besides the Brahmins, those who do not permit widow marriage are the Vaishyas, Agasas, sections of the Idigas, Nayindas, Devangas, Kumbaras, the non-Lingayat Banajigas, etc. Among some castes like the Ganigas, and the Gollas and sections of the Vokkaligas, the old custom has been that if, however, a widow chooses re-marriage or lives with a widower, her children form a *salu* or line of their own. Among the Lingayats, re-marriage of widows is permitted, but certain sections do not admit of its sanctity.

In other castes, widow re-marriage is common and there is no restriction as to the number of times she may re-marry. 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.

**Funeral  
Rites**

The dead are either buried or cremated. Cremation is universal among the Brahmins, Vaishyas, Jains, Vaishnavite Nagartas, Banjaras, etc. The ashes are immersed in a river. Occasionally, bodies of aged persons among sections of the Adi-Karnatakas are cremated. Those dying from very contagious diseases and pregnant women are also usually cremated.

Among some castes like the Uppara, Vodda, Madiga, Agasa, Telugu Banajiga and a few others, a custom of disposing of the dead bodies by *kallu seve* (stone-service) is also prevalent. This consists of the body being placed on suitable ground and being heaped over with stones so as to form a mound. The generality of castes bury their dead with the head turned to the south. 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. The Lingayats, the Vaishnavite sections of Adi-Karnatakas and some others bury their dead in the sitting posture.

Most of the castes observe *sutaka* (pollution) for ten days and perform the eleventh day ceremony, but no anniversary *shraddhas* for individuals. But on the *Mahalaya 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 *shraddha* for each dead individual.

Social evils like prostitution, gambling, traffic in women, are expressly prohibited by law; but all the same, these evils do exist to some extent more in towns than in the rural parts. Even while prohibition was in force in the district, illicit distillation and drinking in a clandestine way were persisting to a certain extent. After the lifting of prohibition recently, a number of liquor shops have been started in the district. In remote villages, the disability attached to the Adi-Karnatakas is not fully eradicated. In the social field, the high-and-low sense about the castes has almost disappeared. But caste separateness and caste consciousness persist to a certain extent.

The houses in villages are built along narrow and irregular lanes and streets. Constructed usually of mud or in some cases with bricks, these dwellings are one-storeyed and low, generally with very few openings outwards except the main door. Larger houses have courtyards within, surrounded by verandahs. Houses belonging to the affluent are constructed with materials of a superior quality and better designs and have more apartments, better ventilation, flooring and roofing. Some of the old houses belonging to the rich have wooden pillars and doorways elaborately carved, which are, in a way, reminiscent of the artistic heritage of the district. The houses belonging to the poor consist of a couple of rooms with a small back-yard. The houses of the cultivators have long narrow rooms, a portion of which is sometimes shared with the cattle at night. In the *malnad* areas, they have invariably sloping roofs because of heavy rainfall and they are either tiled or thatched. Largely country-tiles are used and in some cases, what are called Mangalore tiles

can be seen. In the country-side, R. C C. roofs are still few. The poor thatch their huts with various kinds of grass.

In the *maidan* areas, the houses are either tiled or have flat roofs covered with either stone slabs or mud. Generally, the village houses are surrounded by a strong hedge of either *kalli*, or (Euphorbia tirukalli) or Butali (Agare vivipara). The temporary huts erected by the labourers and the migrating families are called *gudlus* or *gudisalus*. Most of the villages have temples dedicated to Anjaneya, Veerabhadra or Basava and also a temple of the *gramadevata*.

In the urban areas, 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 well planned extensions in addition to the old *pettah* or bazaar street and irregularly shaped townships. The layout of streets and their sanitation being under control in these towns, a great deal of improvement has been effected during the last two or three decades. Here too, the roads in the 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, often with an upper storey. Larger towns like Hassan have a number of lodging houses, rest houses and *chhatras* or choultries providing travellers with some of the modern facilities. As far as general housing conditions are concerned, Hassan district may be said to be one of those districts in the State which have tolerably good housing conditions.

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 and carpets spread on the floor, with, in some cases, pillows to rest their backs. In the middle class families, chairs, tables, cupboards or wooden almirahs are commonly used. Benches and stools also can be seen. Traditional pieces of furniture are the dining boards (*manes*) and the swing-boards (*toogu manchas*); the latter, however, are fast going out of fashion. The upper class dwelling houses are better furnished with sofas, couches, teapoys, bedstead, 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, now-a-days steel furniture is becoming more and more common.

#### Dress

“Dress generally varies with caste”—this was said about forty years ago (Mysore Gazetteer, 1927, Volume I, p. 418). But in the present day society, the dress hardly betrays the caste.

The orthodox Hindus of the older generation usually have their heads shaved except for the tuft at the crown. The *panche* or *dhoti* covers the lower limbs. The elderly people wear the *dhoti* in the *katche* style, i.e., one end of it being gathered into folds in front and the other passed between the legs and tucked in at the waist behind; the others simply wrap a shorter *dhoti* round their waist. A shirt, half or full, covers the upper part and a piece of cloth known as *angavastra* is sometimes thrown over the shoulders. While attending offices, some of the elderly persons wear a white turban called *peta* or a cap which is generally either black or brown and cotton, silk or woollen coat, either close-collared or open collared. The *peta*, which is a long piece of cloth, tied in a triangular fashion is the characteristic headgear of the older generation in the former Mysore State and it is often lace-bordered. The *rumal*, which is a large square cloth, wound round the head less systematically and in slightly differing modes is less worn now than in the past. The merchant classes dress more or less in the same manner.

Among the younger generation, the modern type of dress consisting of a pair of trousers and a shirt and a coat or a bush shirt has become common among all the communities. 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. The Hassan cap, once in great vogue, is going out of fashion. The dress of the cultivators consists of a *rumal*, a shirt, and a short *dhoti*, while some of them wear also an *angavastra* and sometimes shorts, all made of cotton. To this is sometimes added a *kambli* (blanket) in the cold season.

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 worn by the Deccani Muslims in general. Some orthodox Muslims shave their heads completely and grow beard; a skull cap is worn before the turban is tied round the head.

In common with the other districts of the Mysore State, **Women's Dress** women in this district are fully clothed. A tight fitting short bodice called *kuppasa* is universally worn. This covers the upper part of the body leaving the neck, throat, and to some extent, the arms bare. It is generally coloured and has 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. One end of this is gathered into a large bunch of folds in front while the other, passing across the bosom, hangs freely over the left shoulder or is taken over the right shoulder also so as to cover the upper part more fully. The

latter end of the saree, among the generality of 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 Madhvas and the Shrivaisnavas, the saree is worn in a particular *katche* style. The usual dress of the girls consists of a *langa* or skirt and a jacket, or a frock. The Muslim women wear either a saree in the general style described above or long loose drawers with long full-sleeved shirt, a coloured petty-coat and bodice; especially in the urban areas, they observe *gosha*.

The Lambanis (also called Banjaras), who originally came from North India centuries back, are noted for their peculiar dress. The Lambani women's dress consists of a *langa* or gown of stout coarse print, a tartan petty-coat and a mantel, 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 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 men's dress 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. Every big village has its goldsmiths who prepare different kinds of ornaments and the urban areas have attracted many goldsmiths from South Kanara. Gold ornaments of to-day usually consist of ear-rings, nose-studs, necklaces, bangles and rings. Plaits and studs for the back of the head are also usual. Silver ornaments are more common among the poorer classes, these consisting of chains and heavy rings for the ankles and loops for the waist. Fashions have now changed, lightness and fineness being the order of the day.

#### Food Habits

As in some other districts of the State, ragi (called *maruba* or *muduva* in Northern India) and rice form the staple foodgrains of the district. Ragi is reckoned as a most nourishing and sustaining food for people doing heavy manual work. It is ground into flour which is then dressed in various ways. The ragi flour is cooked and made into balls called *mudde* or *hittu* and two kinds of cake called *rotti* or *dose*, the latter usually fried in oil. These are taken with *sambar*, together with some vegetables. Jowar is also used to some extent in the Arsikere area. The middle and the upper classes use more of rice than ragi. Boiled-rice, called *kusabalu-akki*, is also used by some. Wheat made into *chapatis* is also eaten by some of the upper and middle sections. It is also used on festive and ceremonial occasions in the form of

dishes. It may be said that the use of rice and wheat is gradually increasing. The items of food do not differ much from those in the other districts. The normal vegetarian meals consist of rice, ghee, *dhal*, one or two vegetables, pickles and curds or buttermilk. These are also the common items of hotel-food in the district, sometimes with the addition of *chapatis* and *happalas* (poppads). On festive occasions, these are supplemented by sweet and savoury dishes and fruits.

The adults among the upper and middle classes have two meals a day, one at mid-day and the other at night; but they are supplemented by tiffin, with coffee or tea in the morning and in the afternoon. Orthodox 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. Breakfast in many households is now-a-days mostly in the form of tiffin with coffee. Sometimes, platters made of leaves are used for taking food. But plates have come into general use.

The Brahmins, Jains, Lingayats, Vaishyas, Vishwakarmas, etc., are traditionally vegetarians. The majority of the others eat meat, poultry and fish. As elsewhere, beef is not eaten by the Hindus and pork by the Muslims. The Myasa Bedas do not eat fowls and the Pinjaris, a section of the Muslims, beef. The most popular drink in the district is coffee; but the number of tea-drinkers is also gradually increasing. The use of aerated waters is generally confined to towns.

The lives of the Hindus are enlivened by a great variety of **Festivals** 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 holidays are not being observed. Most of the Hindu festivals and feasts are of a socio-religious character and serve social purposes also to some extent. The two seasons into which the year is divided are *Uttarayana* and *Dakshinayana*, each consisting of six months determined by the movements of the sun. The following are some of the more important Hindu holidays: *Yugadi*, the first day of Chaitra, is the new year day of the Shalivahana Shaka and is observed by all castes. The day is considered as one of the most auspicious days. *Ramanavami*, the birth-day of Ramachandra, which falls on the ninth day of the bright half of Chaitra is also widely celebrated. *Basava Jayanti* falls on the third day of Vaishakha Shuddha (Rohini Nakshatra) and is one of the most sacred days for the Lingayats. *Akshaya Tritiya*, the third lunar day of Vaishakha, is considered as one of the luckiest days of the year. Most of the cultivators start their spade work on this day, and in general, many people begin on this day anything

new and important that they want to take up. Shankaracharya's *Jayanti*, on the fifth day of the bright half of Vaishakha, is observed especially by the Smartha Brahmins. *Ashadha Ekadashi*, the 11th day of the bright half of Ashadha, is observed by many as an important fasting day. *Gokulashtami*, the birth-day of Lord Krishna which falls on the 8th day of the dark half of Shravana, is observed as a day of fast and at midnight, when the Lord is believed to have been born, an idol of him is worshipped; the whole night is spent by some in singing devotional songs. *Ganesha Chaturthi*, falling on the fourth day of the bright half of Bhadrapada, is another festival widely observed. It is one of the most popular festivals. *Navaratri*, which begins from the first day of Ashvija, is known for the worship of Shakti in her various forms. *Navaratri* is one of the most important festivals for all the Kannada people and it has assumed great social importance as *Nadahabba*. After the formation of the new Mysore State, the Government decided to organise, on the occasion, various cultural programmes, including those of dance, drama, music and sports in all the districts. A State sports festival is arranged from the village to the State level and the district champions participate in the finals held in Mysore city during the Dasara festivities. *Deepavali* is also observed by all the Hindus. *Makara Sankranti*, also called Bhogi, on the fourth lunar day of Pushya marks the entry of the sun into capricorn. It is also one of the harvest festivals in which the newly harvested rice is cooked into a dish called *huggi* or *pongal*. There is also a distribution of a mixture of sesamum, sugar or gur and bits of copra on the occasion. *Mahashivaratri*, on the eve of the new moon day of Magha, is the most important festival for the devotees of Shiva. On this day, they observe a fast and worship Shiva at home or in a temple. The night is spent by some in singing devotional songs. *Holi* or *Kamana-habba* is observed during the week ending with the full moon day of Phalguna, when people revel in songs and sprinkle *okali* (coloured water) on one another. In addition, annual festivals of local deities like Mariamma are celebrated in many of the villages and towns.

#### Pilgrimages

Besides, the Hindus undertake *yatras* or pilgrimages to places within the district (See under Fairs in this chapter and chapter XIX on Places of Interest) as also to several places outside the district, to worship deities like Channakeshava of Belur, Venkateshwara of Tirupathi, Srikantheshwara of Nanjangud, Sri Krishna of Udipi and Manjunatha of Dharmasthala on certain specified days in the year. It is usual for some people to visit one of these places if they are cured of some disease or if they are blessed with a son, etc. Those that can afford also visit places like Kashi, Rameshvaram and, less frequently, Kedarnath and Badrinath.



The chief Muslim festivals are the Id-ul-Fitar or breaking of the fast, which marks the conclusion of Ramzan, and the Id-ul-Zuha or Bakrid which is held on the ninth day of the month called Zil-hajah. Bakrid is perhaps the greatest of the Muslim festivals. The Shab-e-Barat is celebrated during the evening of the fifteenth day of the month of Shaban. The Bara-Wabat is observed to commemorate the death of the Prophet and occurs in the month of Rabi-ul-Avval. The Akhiri-chahar-shumba or the last Wednesday of the month of Saffar is also observed as a festival. During the Ramzan, which is observed in the eighth month of the Muslim year, the time for breaking the fast is from 2 to 5 A.M. It was in the month of Ramzan that the Holy Koran is believed to have descended from heaven. These days and nights are spent in meditation by the devout. The Milad-un-Nabi, the Prophet's birthday, is yet another important Muslim festival. Muharram is observed by fasting and is continued for ten days till the day of Karbala in the month called Muharram.

The Christians observe the New Year Day, feast of St. Joseph, Easter (the day of resurrection), birth of Mary and Christmas (the birthday of the Christ). Besides, they also celebrate some festivals in honour of their several saints.

The communal life of the people, as a whole, is expressed in the group games, general means of recreation and communal festivals like *jatras* and fairs. The children in this district play a variety of indigenous and inexpensive games. Some of these are *chini-phani*, *kilu-patti*, *marakoti*, *ane-kirrh*, *bugari-ata*, *kuntata*, and the like. Among the girls, *kolata* is a common item of entertainment. This is played on a wide scale in a beautiful manner on festive occasions. Girls also play both individually and in groups, *haggadata* or skipping over a rope. Other minor games of girls are played with pebbles, *gajjaga* (a kind of nut), tamarind seeds and dolls. The Indian games for boys are *kho-kho* and *kabaddi* (which is called *hututu* in the northern parts of the State). The youth in towns more usually play foot-ball, cricket and hockey. Of the indoor games, the game of cards and carom are the most popular ones. Some of the office-goers usually spend some time of their evenings in the clubs which are run in almost all towns. In addition to these, there are also art, dramatic and other associations which help not only their members but also the public at large to relieve the monotony of life (see chapter XV). In recent years, festivals, like those of Ganesha and Dasara or *Nadahabba*, have assumed added social and cultural importance; programmes of variety entertainments, public lectures and sports events are organised on those occasions.

The elders, particularly the orthodox ones, sometimes spend their evenings in listening to *puranas*, *kirtanas*, *bhajans*, etc. These are mostly religious in character. In the villages, an additional attraction is the singing of *lavanis*. At the fairs, it is common for the *Dombars* (tumblers by profession) to exhibit their clever acrobatic feats. The strength, skill and agility displayed by them is much admired by the spectators. *Bayalata* or *Bayala Nataka* (folk drama) continues to provide some recreation in the rural areas; it is staged often on festive and *jatra* days. The play is enacted on a platform erected in an open space. It starts late at night and continues at times till almost the day-break. The themes are generally *puranic* and are popular among the villagers. Now more cinema theatres are springing up in towns and picture-going is becoming increasingly popular. Kannada, Hindi, English, Tamil and Telugu films are screened in the district. Touring talkies have now penetrated into the interior of the district also. The towns are visited by theatrical companies also which stage social and *puranic* dramas and sometimes do a fairly good business.

#### Jatras and Fairs

Men and women, urban and rural, alike are fond of *jatras* or fairs which are held in many parts of the district. These are mostly annual features, organised in honour of a deity of a local temple or saint, and in many cases, the taking out of the idol in a *ratha* with procession forms an important part of them. In some places, cattle fairs are also held on these occasions. A large number of *jatras* take place in this district and the more important, however, are the following :—

(i) *Alur taluk*.—(1) Kenchamma Devara Jatra at Harihalli— one Sunday in Vaishaka (about April-May) and also one Wednesday in Kartika (about November), and (2) Lakshmi-Janardhanaswamy Jatra at Palya held on the Poornima day (full-moon day) of Phalgun (about April) for a period of ten days.

(ii) *Arkalgud taluk*.—(1) Prasanna Subramanyaswamy car festival at Ramanathapura situated on the Cauvery, which is considered an important holy place, for a period of ten days in about November-December, (2) Kolalu Gopalakrishnaswamy car festival at Konanur for about five days about the month of February, (3) Kanivebasappa car festival at Hulikal in about November for a period of one week, (4) Jamalamma's *urus* at Handrangi in about March every year for two days, (5) Ranganathaswamy Jatra at Hardoor in about February for two days, and (6) Lakshmi Narasimhaswamy Jatra at Arkalgud proper held in about March for two days. In all these *Jatras*, cattle fair is also held.

(iii) *Arsikere taluk.*—The car festival of Venkataramanaswamy temple at Malekal Tirupati in about the month of July for a period of one week.

(iv) *Belur taluk.*—(1) Belur cattle show and exhibition held during the month of February for a period of ten days, (2) Car festival of Sri Channakeshavaswamy, Belur, held about March-April for a period of 12 days, (3) Car festival of Pushpag'ri Mallikarjunaswamy at Siddapura for one day only in about October, and (4) Jatra of Channakeshavaswamy temple at Madihalli in about July for three days.

(v) *Channarayapatna taluk.*—(1) Chandrashekharaswamy Jatra at Channarayapatna town held in about the month of April for a period of 10 days, (2) Ranganathaswamy Jatra at Bookana-betta held in about January every year for a period of seven days, (3) Jain Matha's Jatra at Shravanabelagola in about March-April for a period of ten days, (4) Lakshmi Narasimhaswamy Jatra at Nuggihalli in about March-April every year for a period of seven days, (5) Nageshwaraswamy Jatra at Navile in about April every year for a period of seven days, (6) Car festival of Ammadevaru at Katrighatta in about September every year for one day, (7) Car festival of Thejigere Amma at Thejigere held in about February every year for one day, (8) Car festival of Jakkeshwaraswamy at Jambur in about February every year for one day, (9) Car festival of Ammadevaru at Anekere in about March every year for one day, (10) Car festival of Santhe-Kalammadevaru at Begur in about March every year for one day, and (11) Mahamasthakabhishekha of Gommateshwara and connected festivals at the Jaina Matha and temples held in about March *once in twelve years only* for a period of 13 days. This occasion attracts a large number of people from all over India.

(vi) *Hassan taluk.*—(1) Channakeshavaswamy Jatra at Hassan held in about May-June every year for a period of 42 days, (2) Rameshwaraswamy Jatra of Doddapura held in about April for two days, (3) Yoganarasimhaswamy Jatra of Gorur in about January-February for a period of 15 days, (4) Keshava Narasimha Anjaneya temple Jatra at Saligrama in about February every year for a period of 19 days, (5) Channakeshavaswamy Jatra of Kowshika held in about April for a period of 10 days, (6) Channakeshavaswamy Jatra at Ambuga in about March for a period of 9 days, (7) Lakshmi Janardhanaswamy Jatra of Bylahally in about January for a period of ten days, (8) Bisalalliyamma-devaru Jatra at Dudda in about March for a period of six days and (9) Virupakshaswamy Jatra at Doddagaddavalli in about April for a period of six days.

(vii) *Holenarsipur taluk.*—(1) Lakshminarasimhaswamy car festival at Holenarsipur town in about March for a period of six days, (2) Neelakantheshwaraswamy car festival at Holenarsipur town in about March for a period of six days and (3) Venkataramanaswamy Jatra at Mavinakere in about February.

(viii) *Sakleshpur taluk.*—(1) Sakleshwaraswamy temple Jatra held in about February-March for a period of nine days at Sakleshpur town, and (2) Hazrath Mahabub Subahari *urus* at Anemahal for three days in about April.

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