

CHAPTER III

PEOPLE

Population

THE population of the Kolar district according to the 1961 Census was 12,90,144. Out of this, 6,55,645 were males and 6,34,499 were females, the ratio between the two sexes being 1,000 : 968. This total population is distributed over an area of 3,188* square miles (according to the Surveyor-General of India's figures). In terms of area, Kolar district with 4.30 per cent of the area of the State ranks twelfth among the districts of the State. But from the point of view of population, its place is the ninth with 5.47 per cent of the population of the State. Further, if we take the density of population, the district, with its figure of 406 per sq. mile or 156 per sq. km. goes up still higher by five places. In density of population, it is next only to Bangalore (802 per sq. mile or 314 per sq. km.), South Kanara (496 per sq. mile or 186 per sq. km.) and Mandya (480 per sq. mile or 181 per sq. km.). This fact together with a comparison of the density of population of the district with that of the State as a whole, which is 319 per sq. mile or 123 per sq. km., makes it obvious that Kolar is one of the densely populated districts in the Mysore State.

The population of a district depends upon several factors such as the nature of the country, the climate, the rainfall, the fertility of the soil, the facilities for irrigation, the means of communication and the industrialisation and urbanisation of the area. Some of these factors, it may be said, have contributed to the higher density of this district. Being one of the healthiest districts in the south, and with its good soil and a good system of irrigation with a large number of tanks, Kolar has been described as one of the 'Nature's favourites' (Census of India, 1941, Vol. XXIII, Mysore, Part I, p. 14). In addition to these, there are the other factors responsible for the growth of population, such as the subsidiary occupations like sericulture and spinning for

* According to the Land Records, Survey and Settlement Department, the extent of area is 3,180 sq. miles.

the rural population, industrialisation and urbanisation of the area (the district's percentage of urban population to the total population being 23 which is the fifth highest figure in the State) and the excellent means of communication, the railway lines passing through eight out of the 11 taluks of the district.

Now coming to the taluks, of the 11 taluks of the district, Bagepalli is the largest in area being 360.2 square miles, followed by Gauribidanur (340.4), Srinivaspur (320.2), Mulbagal (321), Chintamani (351.1), Kolar (308.1), Sidlaghatta (259.9), Chikballapur (228.9), Malur (259.9), Bangarpet (305.6) and Gudibanda (124.8). But, oddly enough, the 1961 Census reveals that the biggest taluk is the second least densely populated one, the density of population of Bagepalli taluk per sq. mile being only 233. Nine out of the 11 taluks of the district have the density of population of more than 300 per square mile. These starting from Bangarpet, which has the highest figure (831), are: Kolar (503), Gauribidanur (437), Chikballapur (402), Malur (391), Chintamani (360), Mulbagal (351), Sidlaghatta (346) and Srinivaspur (308). The most thinly populated taluks are Bagepalli (233) and Gudibanda (217) and these are two of the three taluks in which the railway line does not pass.

The following figures show the taluk-wise variation in the population of the district during the period from 1901 to 1961:—

Taluk	Population		Increase
	1901	1961	
Kolar	80,932	1,54,932	74,000
Mulbagal	66,899	1,12,749	45,850
Srinivaspur	58,812	98,559	39,747
Chintamani	57,144	1,26,419	69,275
Sidlaghatta	70,022	89,866	19,844
Bagepalli	49,142	84,104	34,962
Gudibanda	16,760	27,114	10,354
Gauribidanur	83,296	1,48,865	65,569
Chikballapur	56,057	91,954	35,897
Malur	58,423	1,01,597	43,174
Bangarpet	1,27,585	2,53,985	1,26,400
Total for the district	7,25,072	12,90,144	5,65,072

The total increase of population of the district during the period of 60 years from 1901 to 1961 works out to 77.93 per cent as against the State average of 80.68. The urban increase in the district during the period was 230.04 per cent and the rural increase 56.69 per cent, as against the State averages of 221.98 per cent and 60.50 per cent respectively. The taluk that has

registered the highest increase of population during the period is Chintamani (more than 100 per cent) and the taluk that has shown the smallest increase is Sidlaghatta (a bare 28 per cent.) (See also Appendix).

**Urban and
Rural
population**

Out of the total population of 12,90,144 of the district, according to the 1961 Census, 2,93,272 persons lived in towns and 9,96,872 in villages, the percentage of urban population to the total population being 23. This proportion of urban population to the total population in the district, as has already been indicated, is the fifth highest in the State, the first four districts in this respect being Bangalore (54), Dharwar (27), Shimoga (26) and Mysore (25). The percentage of increase of the urban population during the period from 1951 to 1961 was 5.07 while that of the rural population during the same period was about 17.18, the overall increase being 14.18 per cent as against the State average of 21.57 per cent. The number of villages and towns and the number of occupied residential houses in them in the district as recorded in 1951 and 1961 are given below :

	1951	1961
Number of towns ..	13	13
Number of inhabited villages ..	2,728	2,743
Number of occupied houses in towns.	46,949	52,349
Number of occupied residential houses in villages.	1,58,618	1,82,649

The number of *bechirak*, i.e., uninhabited revenue villages, which was 504 in the district in 1961 was the highest of all the districts in the State.

Among the 13 towns in the district as is shown by the following table, the rise in population during the period from 1901 to 1961 is more than 100 per cent in the case of Kolar Gold Fields, Chikballapur, Chintamani, Bangarpet, Gauribidanur, Malur and Srinivaspur and a little less than 100 per cent in the case of Kolar, Sidlaghatta, Mulbagal, Gudibanda, Manchenahalli and Bagepalli. The three commercial towns of Chikballapur, Chintamani and Bangarpet have registered a highly remarkable increase.

Sl. No.	Town	Population in 1901	Population in 1961	Increase
1	2	3	4	5
1	Kolar Gold Fields ..	70,874	1,46,811	75,937
2	Kolar ..	17,731	32,587	14,856
3	Chikballapur ..	5,521	23,025	17,504
4	Chintamani ..	2,430	19,644	17,214

1	2	3	4	5
5.	Bangarpet	2,893	11,360	8,467
6.	Sidlaghatta	7,636	12,564	4,928
7.	Mulbagal	6,562	11,977	5,415
8.	Malur	3,632	7,589	3,957
9.	Gauribidanur	2,441	8,559	6,118
10.	Srinivaspur	3,158	6,812	3,654
11.	Gudibanda	2,384	4,478	2,094
12.	Manchenahalli	2,556	4,347	1,791
13.	Bagepalli	1,789	3,519	1,730

(See also Chapter XVI under Vital Statistics)

Emigration and immigration figures in the censuses are arrived at on the basis of the places of birth and places of enumeration of the persons concerned: In 1951, out of 9,70,791 persons living in the district excluding the K.G.F. city, 9,70,660 persons were born in India, 87 in countries in Asia beyond India, 8 in Europe, 4 in Africa and 29 in countries of America. Birth places in respect of three persons could not be recorded. Out of the 9,70,660 persons born in India, 40,034 persons were born in States other than the then Mysore State. Of these immigrants, as many as 39,628 came from the then adjacent States of Madras, Bombay and Coorg, the number from the Madras State alone being 39,505. Of the other States in India, the former Hyderabad State provided the largest number of persons, 130, the next largest figures being 126, 78 and 31 relating to those from the then Rajasthan, Travancore-Cochin and Uttar Pradesh States. Within the districts of the State, there is much give and take between the Kolar district on one side and Bangalore and Tumkur districts on the other. According to the 1951 Census, Kolar district excluding the K.G.F., took from Bangalore and Tumkur 20,441 and 4,729 persons respectively and it gave to those districts 20,146 and 5,571 persons respectively.

Movement of population

Similar figures for the K.G.F. city, in 1951, were as follows :—

<i>Total population</i>	.. ..	1,59,084
No. of persons born in :		
India	.. ..	1,58,352
Asia beyond India	.. ..	412
Europe	.. ..	241
Africa	.. ..	60
United States of America	.. ..	12
Australia	.. ..	6

Within India (total: 1,58,352)

No. of persons born in :

Bombay State	..	..	328
Coorg	..	..	21
Madras State	..	..	54,704
Rajasthan	..	..	409
Travancore-Cochin	..	..	224
East Punjab	..	..	179
Madhya Pradesh	..	..	92
Hyderabad State	..	..	119
West Bengal	..	..	63

Within the State (total: 1,02,185)

No. of persons born in :

Bangalore district	..	..	3,810
Mysore district	..	..	518
Tumkur district	..	..	215
Kolar district	..	..	97,342

Even in the Kolar district excluding the K.G.F. city, a considerable number of migrants live in the urban areas, as can be seen from the following table :—

<i>District or State or Country where born</i>	<i>Enumerated in 1951</i>	
	<i>In Kolar district excluding the K. G. F. city</i>	<i>In urban areas of Kolar district excluding the K. G. F. city</i>
Bangalore	20,441	5,339
Tumkur	4,729	930
Bombay (former)	113	58
Madras (former)	39,505	5,396
Hyderabad (former)	130	44
Rajasthan (former)	126	119
Travancore-Cochin (former)	78	70
Asia beyond India	87	47
Europe	8	6
America	29	28

Particulars of migrants in Kolar district including the Kolar Gold Fields city as recorded in the 1961 Census were as follows :—

Non-Indian Nationals in Kolar district

Nationals of countries in Asia beyond India :

			<i>Males</i>	<i>Females</i>	<i>Total</i>
Burma	..	..	1	2	3
Ceylon	..	..	1	..	1
Nepal	6	..	6
China	4	..	4
Pakistan	1	..	1
Singapore-Malaya	1	1
Elsewhere	2	..	2
Total	15	3	18
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Nationals of countries in Europe	9	9	18
Nationals of countries in America	2	12	14
Nationals of countries in Oceania	..	..	1	..	1
Grand Total	..	..	27	24	51

Born outside the district but within the Mysore State:

		<i>Males</i>	<i>Females</i>	<i>Total</i>
Enumerated in rural areas	..	7,165	19,984	27,149
Enumerated in urban areas	..	7,761	10,545	18,306
Total	..			45,455

Born in India but outside the Mysore State :

(Enumerated in Rural and Urban areas of the district)

			<i>Males</i>	<i>Females</i>	<i>Total</i>	
Andhra Pradesh	..	R	10,972	22,621	33,593	} 42,672
		U	4,096	4,983	9,079	
Bihar	..	R	1	1	2	} 6
		U	1	3	4	
Gujarat	..	R	..	1	1	} 22
		U	10	11	21	
Jammu and Kashmir	..	R	1	..	1	} 3
		U	..	2	2	

				<i>Males</i>	<i>Females</i>	<i>Total</i>	
Kerala	..	..	R	118	24	142	2,129
			U	1,299	687	1,986	
Madhya Pradesh	..	..	R	4	2	6	46
			U	20	20	40	
Madras	..	..	R	2,914	5,648	8,562	38,144
			U	13,882	15,750	29,582	
Maharashtra	..	..	R	14	7	21	233
			U	105	107	212	
Orissa	..	..	R	4	..	4	5
			U	..	1	1	
Punjab	..	..	R	1	..	1	177
			U	175	1	176	
Rajasthan	..	..	R	2	..	2	569
			U	379	188	567	
Uttar Pradesh	..	..	R	5	1	6	82
			U	25	51	76	
West Bengal	..	..	R	2	..	2	76
			U	31	43	74	
Delhi	..	..	R	1	..	1	17
			U	13	3	16	

R—Rural, U—Urban

Categories of migrants in the Kolar Gold Fields city as in 1961:

				<i>Males</i>	<i>Females</i>	<i>Total</i>
Illiterates	..	..	..	9,940	20,456	30,396
Literates without educational levels	..	..	..	8,382	4,249	12,631
Matriculation or Higher Secondary qualifications				1,254	336	1,590
University degree other than a technical degree.				140	32	172
Engineering	..	..	..	41	..	41
Medicine	..	..	..	22	5	27
Teaching	..	..	..	36	18	54
Total	..	..	..	19,815	25,096	44,911

Language

The language other than the mother-tongue used most commonly in the district is Kannada. It is the medium of instruction in most of the primary and high schools and common language of public life in the district. In recent centuries and decades, there has been gradually a large influx of persons from the neighbouring Telugu and Tamil areas. Usually, the migrants, as they settled down, learnt and became conversant with Kannada. The gold-mining industry has attracted, in recent decades, a large number of Tamil-speaking persons from the Madras State and they are concentrated in the Kolar Gold Fields city. Urdu is primarily the mother-tongue of the Muslims in the district. The 1961 Census gives a list of 34 languages and dialects returned as mother-tongues in the district. The following two statements

indicate the mother-tongues in the Kolar district as a whole and in the rural and the urban areas of the district :—

Statement showing the mother-tongues spoken in Kolar district in 1961

Sl. No.	Mother-tongue	Males	Females	Total
1.	Arabic/Arbi	5	2	7
2.	Banjari	1,627	1,546	3,173
3.	Bengali	5	6	11
4.	Burmese .. ..	..	1	1
5.	Coorgi/Kodagu	17	9	26
6.	Dombari	3	1	4
7.	English	1,067	988	2,055 (0.2%)
8.	French .. ..	..	4	4
9.	Gorkhali	4	..	4
10.	Gujarati	52	44	96
11.	Hindi	2,823	2,259	5,082 (0.4%)
12.	Hindustani	268	270	538
13.	Kachchhi	2	..	2
14.	Kannada	1,62,045	1,56,788	3,18,833 (24.7%)
15.	Koracha (a dialect of Kannada)	3	2	5
16.	Korama-Kannada (a dialect of Kannada)	11	15	26
17.	Konkani	77	70	147
18.	Malayalam	1,719	1,347	3,066
19.	Marathi	6,256	6,118	12,374 (1.0%)
20.	Marwari	76	43	119
21.	Nepali	6	..	6
22.	Oriya	3	..	3
23.	Portuguese	1	..	1
24.	Punjabi	9	1	10
25.	Rajasthani	2	3	5
26.	Sanskrit	2	2	4
27.	Saurashtra	5	13	18
28.	Sindhi	6	1	7
29.	Tamil	68,238	67,621	1,35,859 (10.5%)
30.	Telugu	3,46,850	3,37,929	6,84,779 (53.1%)
31.	Vadari (a dialect of Telugu)	1	..	1
32.	Tulu	162	83	245
33.	Urdu	64,295	59,331	1,23,626 (9.6%)
34.	Yerukala/Yerukula	5	2	7
Total of all mother-tongues		6,55,645	6,34,499	12,90,144

Source :—Census of India, 1961, Volume XI, Mysore, Part II—C (i)—Social and Cultural Tables, 1966.

Statement indicating the mother-tongues spoken in the rural and urban areas of the Kolar district in 1961

Sl. No.	Mother-tongue	Rural			Urban		
		Males	Females	Total	Males	Females	Total
1	2	3	4	5	6	7	8
1.	Arabic/Arbi	5	2	7	..	..	..
2.	Banjari	1,625	1,546	3,171	2	..	2
3.	Bengali .. ..	..	..	..	5	6	11
4.	Burmese .. ..	..	..	..	..	1	1
5.	Coorgi/Kodagu	3	..	3	14	9	23
6.	Dombari	3	1	4	..	..	..
7.	English	7	19	26	1,060	969	2,029
8.	French .. ..	..	..	..	..	4	4
9.	Gorkhali .. ..	..	..	..	4	..	4
10.	Gujarati	10	14	24	42	30	72
11.	Hindi	1,061	929	1,990	1,762	1,330	3,092
12.	Hindustani	265	264	529	3	6	9
13.	Kachchhi .. ..	..	..	..	2	..	2
14.	Kannada	1,43,572	1,39,603	2,83,175	18,473	17,185	35,658
15.	Koracha (a dialect of Kannada)	3	2	5	..	..	..
16.	Korama-Kannada (a dialect of Kannada)	11	15	26	..	..	..
17.	Konkani	3	1	4	74	69	143

1	2	3	4	5	6	7	8
18.	Malayalam	111	23	134	1,608	1,324	2,932
19.	Marathi	4,400	4,303	8,703	1,856	1,815	3,671
20.	Marwari .. ..	..	..	..	76	43	119
21.	Nepali	3	..	3	3	..	3
22.	Oriya	3	..	3	..	..	..
23.	Portuguese .. ..	..	..	..	1	..	1
24.	Punjabi .. ..	..	..	..	9	1	10
25.	Rajasthani .. ..	..	..	..	2	3	5
26.	Sanskrit .. ..	..	..	..	2	2	4
27.	Saurashtra	3	..	3	2	13	15
28.	Sindhi .. ..	..	..	..	6	1	7
29.	Tamil	19,103	18,852	37,955	49,135	48,769	97,904
30.	Telugu	2,99,958	2,91,297	5,91,255	46,892	46,632	93,524
31.	Vadari (a dialect of Telugu)	1	..	1	..	..	..
32.	Tulu	31	18	49	131	65	196
33.	Urdu	35,860	33,935	69,795	28,435	25,396	53,831
34.	Yerukala/Yerukula	5	2	7	..	..	..
Total of all mother-tongues		5,06,046	4,90,826	9,96,872	1,49,599	1,43,673	2,93,272

Source :—Office of the Superintendent of Census Operations, Mysore, Bangalore.

SOCIAL LIFE

Property and inheritance

All the Hindu castes and communities in the district are governed by the Hindu Law, inheritance being universally in the male line. No other form of inheritance such as matriarchy is in vogue in this district. Evidence, however, of the existence at one time of mother-right is, according to C. Hayavadana Rao, traceable among several castes of the district (Mysore Gazetteer, 1927—Vol. I, p. 181). Under this system, descent was traced and property transmitted in the female line. Among the Kurubas, Bedas, Voddas, Madigas, Holeyas, etc., the family was sometimes sought to be continued through a daughter who lived in her father's house.

Manevalatana or Illatom

The affiliation of a son-in-law in the family is also prevalent in some castes. Among the Adi-Karnatakas, a resident son-in-law receives an equal share of his father-in-law's property with his brothers-in-law. A similar custom prevails among the Bedas, Voddas, Gollas and a section of the Vokkaligas also. This is called 'Manevalatana' in Kannada and 'Illatom' in Telugu. 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 the father-in-law and inherits his estate for his children.

Joint Family system

The joint family system is no doubt losing its hold on the society. The reasons for this are obviously many. 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 changing socio-economic pattern are also to some extent responsible for their gradual decline. This should not be taken to mean that the joint family system is entirely a thing of the past; there are a number of joint families still existing in the district. But it may be said that many of them have lost the spontaneity and are more or less forced by circumstances to be joint families. Transfer of property through wills is often 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 often made in the absence of legal heirs or on account of the desire of the head of the family to pass some of his property to others of his liking. However, the numbers of wills registered in the district during the period from 1961-62 to 1966-67 are given below :—

<i>Year</i>			<i>Number of Wills</i>
1961-62	..	..	316
1962-63	..	..	299

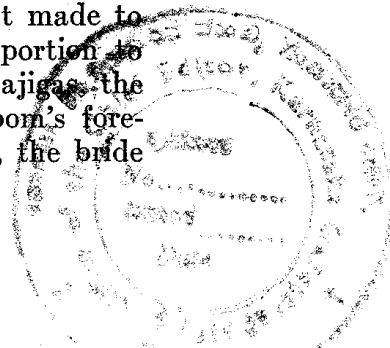
<i>Year</i>		<i>Number of Wills</i>
1963-64	.. ..	333
1964-65	.. ..	307
1965-66	.. ..	291
1966-67	.. ..	312

There are many restrictions on marriage among the generality of castes and tribes. A man must not marry outside the limits of his caste and if he is a member of a sub-caste, he may not marry outside the particular sub-caste. Social, economic, linguistic, territorial, religious and occupational differences often prove effectual bars to inter-marriage. Again, in one and the same caste, the rule that the bride and bride-groom should not belong to the same *gotra* (or sept) also prevails. As elsewhere in the State and outside, many of the exogamous groups among the Brahmins and some others are generally eponymous, each group or *gotra* being supposed to consist of the descendants of one or other of the Vedic Rishis. *Gotras* of similar names are found among few other castes like Vaishya (Komati), Besta, Sale, etc. Among several castes and sub-castes, headmen of comparatively modern times are the reputed ancestors of their exogamous sections. This seems to be the case among the Banjaras, Kadu Gollas, Agasas, Idigas, etc. Some groups are named after the places where the founders originally resided or are supposed to have resided. Traces of totemism, giving rise to exogamous septs, are also found among other castes as well, the totem being generally some plant, animal or some other inanimate object now or until recently held in reverence by the members of the sept. *Sagotra* marriages are now permissible under the Hindu Marriage Act, 1955.

Marriage and Morals

Side by side with these restrictions on marriage, there exists a custom among many of the castes, which allows marriage between certain near relatives. Thus, cross-cousins' marriage is quite common among a number of castes in the district. Among many of the castes in the district, a woman's brother enjoys an important position. It might be said that the practice for a man to ask for the hand of his sister's daughter either for himself or for his son is wide-spread in the district. Among the Kurubas, Agasas, Helavas, Kumbaras, Idigas, Banajigas, etc., it is the right and duty of the maternal uncle to cut the chief post of *Kalli* (*Euphorbia tirukalli*) required for erecting the marriage booth. Among the Holeyas, the *tali* is tied to the bride by the maternal uncle. Among the Lingayats, a portion of the present made to the bride is given to the maternal uncle and another portion to the bride's sister. Among the Idigas and Telugu Banajigas, the duty of tying the Chaplet (*Bhasinga*) to the bride-groom's forehead lies on the maternal uncle. Among some castes, the bride

Maternal Uncle's place



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. The couple is then carried inside the house to the marriage dais. The maternal uncles are each presented with a turban, 12 betel leaves, 12 nuts, one cube of jaggery and some cash. This ceremony is called *Binaga*, or *Serebidisuvudu*, i.e., releasing from bondage. Especially among the Vaishyas, there has been a strong custom of asking for the hand of one's maternal uncle's daughter. Now, the social outlook of the people is changing owing to the modern conditions of living and inter-sub-caste and inter-caste marriages, though few in number, are taking place and are not so much frowned upon as before

Marital age

Traditionally, in the past, a number of castes preferred child-marriage or pre-puberty marriage to adult or post-puberty marriage. But in the recent decades, owing to social reform and legislation, this custom has gone out of practice gradually. Now the usual marriageable age in the generality of the castes and communities is round about 17 for girls and 21 to 25 for boys.

Forms of marriage

Among the Brahmins and those following their customs, the universal rule is to give away the bride as a gift (*Kanyadana*) to a suitable bridegroom. Formerly, there was practically no particular reference to any dowry. 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 existence. But at the same time, instances of enlightened bridegrooms who did not demand dowry or who refused to take dowry were also not wanting. The evil system, of late, had spread to some other communities as well. Payment of dowry has been now prohibited by legislation. However, the evil practice still persists to a certain extent.

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*. Many castes were content with the amount fixed by custom, which ranged from Rs. 12 to Rs. 500, and did not arbitrarily raise it. The cases where the *tera* was excused were rare; instances where it was excused partly or wholly were as follows :—

- (1) Where the bridegroom was the maternal uncle of the bride, or his son, the usual amount was reduced by one half, or even excused altogether;
- (2) When a widow married her husband's younger brother, no *tera* was paid;

- (3) Where the bride was a widow and the bridegroom a widower, then the *tera* was reduced by one half ; and
- (4) When there was an exchange of daughters between the marrying families, the *tera* was altogether excused on both sides.

On the contrary, when a widower desired to marry a virgin, he had to pay a higher *tera* and this was in addition to the payment of the *Savati Hana* or the co-wife's gold. Sometimes, as among the Kurubas, if the amount to be paid was heavy, its payment was spread over several years. Occasionally, when the bridegroom was too poor to pay, he worked in his father-in-law's house, being fed and clothed by the latter. There was no period of service fixed, but usually, as among the Voddas, the son-in-law served until he begot a female child and presented her to his brother-in-law. The practice of paying *tera* is not much in vogue now.

Among the generality of castes, the marriage ceremonies used to be elaborate and, in all their details, lasted usually for five days. But now they have been generally simplified and are completed in two or three days. In the majority of cases, the marriage takes place at the bride's place and in the rest, either at the bridegroom's or in holy places. The marriage ceremonies include among most castes various items, the chief of which are the *vilyada-shastra* (betel ceremony) 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 ; the *sase*, the pouring of handfuls of rice by married couples on the bride and the bridegroom ; *bhuma*, the eating together by the 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*) *puje*, 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-pot is the operative part of the ceremony.

**Marriage
ceremonies –
Hindu**

There is practically no difference between the details of marriage among the Brahmins in this district and those in other parts of the State. The marriage takes place usually at the bride's residence or rarely in a temple or a *matha*. After the arrival of the bridegroom at the bride's place, the important steps of the ceremony are *varapuja* or the honouring of the bridegroom by the bride's parents, *nandi*, which invites the ancestors of the

bridal couple, *kankana-dharana* symbolising the couple's entry into marriage state, *akshata* or the strewing of 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* and *saptapadi* which mark the completion of the marriage.

The Veerashaivas have their own distinct marriage ceremonies. Generally, instead of fire, *pancha-kalashas* representing the five Gotrakaras of the Lingayats are set up. The marriage is performed mostly in the house of either of the parties or rarely in a *matha*. Other details of the marriage ceremony including the *varapuja* take place after the *kalashasthapana*. The most important part of the marriage ceremony is the tying of the *mangalasutra* by the bridegroom around the neck of the bride. The priest then invokes the divine blessings and all the people present, who strew grains of rice on the couple, also bless them.

The old ideas about caste and marriage are slowly losing their hold on the people. Though, however, ritual and ceremony have been simplified, the expenses of marriage have not come down. On the contrary, it may be said that the marriage expenses have increased. Instances of performing marriage ceremonies in a grand way by running into even heavy debts are not wanting.

Muslim marriage

Muslim marriages are celebrated according to the Islamic rites. Formal proposals 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. The bridegroom arrives in a procession on the day of the marriage and is received by the bride's people. The *Kazi* asks the bride's representative as to whether the bride agrees to the marriage. The representative obtains the consent of the bride in the presence of a witness and conveys it to the *Kazi*. The same question is put to the bridegroom and his consent taken. The *Kazi* obtains the signatures of the bridegroom, the bride's father and two witnesses, one from each side. The *Kazi* reads out the *nikha* and invokes the blessings of the Holy Prophets. Later, the bridegroom is taken to the *zenana* for the face-showing ceremony which is called *jabwa*, when he puts a gold ring on the bride's finger. Then chapters from the Koran are read.

Christian marriage

The Christians celebrate their marriage in the church. All arrangements for the wedding are made in the bride's house. It is the duty of the parish priest or any other religious authority superior to the parish priest to conduct the marriage. After the marriage service is read, the bridegroom and the bride are asked as to whether both of them are agreeable to the union. The marriage is then solemnised.

Marriage being a religious sacrament among those sections of the Hindus, who consider themselves as orthodox, divorce as such does not exist amongst them. Among most of the others, however, divorce is not difficult. It can be brought about at the instance of either party for infidelity on the part of the wife or husband or other serious reasons. Among some castes, a fine is usually paid to the caste panchayat by the party adjudged to be at fault. Traditionally, in either case, the wife has to give back to her husband the *tali* tied to her on the occasion of marriage, the jewels, if any, presented to her then as also the amount of the *tera*, if any, and the marriage expenses incurred by the husband in case she re-marries. Such a union is called *Kudike* in contrast with the regular marriage which is called *Maduve*. The Hindu Marriage Act, 1955, has provided for divorce among all the Hindus. Among the Muslims and the Protestant Christians also, divorce is permitted.

Divorce

Before the passing of the Hindu Marriage Act of 1955, polygamy was prevalent among the Hindus, though to a little extent. Sometimes, 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. However, some amount of a sort of compulsory polygamy prevailed among certain castes, for example the Banjaras, owing to the practice then current amongst them of expecting a man to marry his elder-brother's widow. On the other hand, amongst some castes, for example the Kurubas and the Holeyas, polygamy was usually discouraged by levying a fine on the party guilty of it. Polygamy is forbidden for the Hindus under the Act referred to above. The Christians also follow monogamy, while, however, polygamy is prevalent among the Muslims.

**Monogamy
and
Polygamy**

Among many of the castes, widows do not remarry as marriage is considered a religious sacrament. In addition to the Brahmins, those who do not generally remarry their widows are Vaishyas, Kadu Gollas, Agasas, some sections of the Idigas, Nayindas, Devangas and Kumbaras, the non-Lingayat Banajigas, etc. Certain castes like the Ganigas and the Gollas seem to stand in a middle position. If among these castes, a widow chooses to remarry or live with a widower, she is allowed to do so and her children form a *Salu* or line of their own. Among the Kadu Gollas, who believe that a woman on losing her husband becomes the bride of their tutelary deity, the feeling against re-marriage is very intense, and the widow is even allowed to continue to wear the *tali* and bangles as usual. In many other castes, widow re-marriage is quite common. Except among some castes, for instance the Banjaras, a widow cannot marry her deceased husband's brother. Among many of the castes, she cannot also marry any of the agnatic relations of her late husband. The restriction is

**Widow
re-marriage**

further extended among a few other castes, for example Kurubas, Helavas, Bedas and Holeyas, to all persons belonging to the exogamous sept of the husband.

When a widow marries her late husband's younger brother as among the Banjaras, there is hardly any ceremony excepting that the new husband has to supply to his caste fellowmen betel and nut. Traditionally, in other cases, there is a brief ceremony on the occasion. However, orthodox married women do not take part in it. The marriage takes place usually during the dark fortnight and often after sunset, in the presence of the assembled castemen. The bride bathes, puts on the new cloth given to her by the new husband, who ties the *tali* to her, and the customary dinner follows.

Social evils

Social evils like prostitution, traffic in women and gambling are prohibited by law; but these evils, however, exist to some extent. They are found more in towns and cities than in the rural areas. While a few vestiges of untouchability would be found in some of the rural parts, it is no longer prevalent in the urban areas.

HOME LIFE

Dwellings

The houses in villages are built in long narrow and irregular lanes and streets. Built usually of mud or sun-dried bricks, most of 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. Some of the old houses belonging to rich land-lords have wooden pillars and doorways elaborately carved. The houses of the poor consist of a couple of rooms with a small backyard. In the villages of the southern taluks, majority of the houses have roofs covered with Mangalore or country tiles, the rest being thatched with grass.

In the northern taluks (including Chintamani and Srinivaspur), a large number of houses are flat-roofed, tiled and thatched houses being very less. The flat roofs in these taluks are either of mud or of about 3 inches thick stone slabs. The walls of these houses are of burnt bricks, raw bricks, cut-stones, or a combination of stone (outside) and mud or brick (inside). The temporary huts erected by the labourers and the migrating classes are called *Gudlus* or *Gudasabus*. Formerly, most of the villages in the plainer parts of the district appear to have been fortified in some way or the other. Even now one can see the remains of the gateways, which were perhaps closed at night, or the remnants of a *hude* or a round tower loopholed for musketry on the outskirts of some of the villages. The remains of regular forts are also to be found at several places. Each village has its own temple

dedicated to Hanuman, Veerabhadra or Basava and also a shrine dedicated to the local goddess, who is generally a form of *Shakti*.

In towns, housing conditions are much better than in the villages. Almost all the municipal towns have well-planned extensions in addition to the old 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 to the well-designed and elegantly constructed bungalows of the rich people. The houses of the poor are almost similar to those in the villages. The middle class and the well-to-do people have sufficiently big houses often with an upper storey; the majority of them are roofed with Mangalore tiles or R.C.C. Larger towns like the Kolar Gold Fields city, Kolar and Chikballapur have a number of lodging houses, rest-houses and *chatras* or choultries providing some of the modern facilities.

Furniture, in the modern sense of the word, is rarely met with in the rural houses. A chair or two and a table may be found in one or two houses and a bench or two in the village hotels. But, in the urban areas, the demand for furniture may be said to be continuously on the increase. The houses of the educated middle class and the upper class generally have some pieces of modern furniture. Traditional pieces of furniture are the dining boards (*manes*) and the swing boards (*toogu manchas*), the latter, however, fast going out of fashion. The well-to-do, in addition to the ordinary chairs and tables, have easy-chairs, wooden or steel cots and cup-boards. In the shops and other establishments, now-a-days steel furniture is becoming more and more common. **Furniture**

“Dress generally varies with caste”—this was said about 40 years ago (C. Hayavadana Rao: Mysore Gazetteer, 1927, Vol. I, p. 418). But in the present day society, the dress hardly betrays the caste. The generality of the orthodox Hindu men, especially of the older generation, usually have their heads shaved except for the tuft at the crown. The *panche* or *dhoti*, a sheet of white cloth, 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 parts and a piece of cloth known as *angavastra* is often thrown over the shoulders. In earlier decades, quite a few were not using shirts or other stitched garments, only *dhoti* and *uttareeya* or shawl being used. This mode of dress is now limited more or less to religious occasions. While attending offices, elderly Hindus usually **Dress and Ornaments**

wear a turban and a cotton, silk or woollen coat which may be in either of the two forms, namely close-collared or open-collared. The *peta* (turban) which consists of a long piece of cloth is the usual head-gear of the older generation in the former Mysore State and it is often lace-bordered. The *rumal*, which is a large square cloth, is less worn now than in the past. The merchant classes dress more or less in the same manner. Among the younger generation, the Western type of dress consisting of trousers and a shirt and a coat or a bush shirt has become common. Boys wear a shirt and a half pant or a pyjama. 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, has been mostly out of fashion now. The dress of the cultivators consists of a *rumal*, a shirt and a short *dhoti*, while some of them wear an *angavastra* and sometimes shorts, all made of cotton. To this is added a *kambli* (blanket) in the cold weather.

Women's dress

Coming to the dress of the women, one may say at the outset that in common with the other districts of the Mysore State, women in this district are fully clothed. A tight-fitting short bodice called *kuppasa* is universally worn here; this covers the upper part of the body leaving the neck, throat and, to some extent, the arms bare. It is generally of a gay colour, or with borders and gussets of contrasting colours. The *seere* or saree, a long sheet of cloth, of various colours, is wrapped round the lower part of the body coming down to the ankle. 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 orthodox sections of some Brahmin sects, particularly among the Madhvas and Srivaishnavas, the saree is worn in particular *katche* styles. The usual dress of the girls consists of a *langa* or skirt and a jacket or sometimes of a frock.

The dress of some Muslim men differs chiefly in cut and colour and in the wearing of long loose drawers. It is mostly the same as that worn by the Deccani Muslims in general. The orthodox Muslims shave their heads completely and grow beard. A skull cap is worn before the turban is tied round the head. The Muslim women wear either a saree or long loose drawers with bodice and, especially in the urban areas, they observe *gosha*.

Among others, the Lambanis are noted for their peculiar dress. The Lambani women's dress consists of *langa* or gown of coarse print, a tartan pattacoat and a mantle often elaborately embroidered, which also covers the head and the upper part of the body.

The hair is worn in ringlets or plaits hanging down each side of the face and decorated with small shells and silver ornaments. The arms and ankles are profusely covered with trinkets and bangles made of bones, brass or other rude materials. The men's dress consists of a white or red turban and a pair 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, the bust above the waist being often uncovered. Now-a-days, the Lambani men's dress has changed and is similar to that of others, while the women have still stuck largely to their old type of dress.

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 village has its goldsmith who prepares different kinds of ornaments, and the urban areas have attracted many goldsmiths from South Kanara and some of the Tamil districts. Gold ornaments of to-day usually consist of ear-rings, nose-studs, necklaces, chains, 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 or zones for the waist. Fashions have now changed, lightness and fineness being the order of the day. **Ornaments**

Ragi and rice are the staple foodgrains throughout the district. The town-dwellers use more of rice, while the people in villages use more of ragi. *Same* (or *Save*) is used in some parts. To some extent, food varies with caste, or more correctly, with class. The Brahmins are mainly rice-eaters. Wheat is usually used on festive, ceremonial and other special occasions. Among other castes also the use of rice is increasing. Largely, poor classes take their food on leaves. This is so with many of the well-to-do families also, for 'reasons of cleanliness'. But generally speaking, leaves are being fast replaced by plates. **Food habits**

Coming to the items of food which do not differ much from those in other districts, the normal vegetarian meals consist of rice, ghee, dal, one or two vegetables, pickles and curds or buttermilk. These are also the common items of hotel food in the district, often with the addition of *chapatis* and *happalas*. On festive occasions, these are supplemented by sweet and savoury dishes and fruits.

The adults among the upper middle class and middle class people have generally 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 uncooked food like parched rice and fruits. Many agriculturists, artisans and others have generally three meals, breakfast in the morning, lunch at mid-day and a good dinner at night. Breakfast in many households is now-a-days mostly in the form of tiffin with coffee.

The Brahmins, Vaishyas, Lingayats, Vishwakarmas, Jains, etc., are 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.

Festivals

The lives of the Hindus are enlivened by a great variety of festivals. While some important festivals are common to all the communities, others are sectarian in nature, the Brahmins claiming many more than the rest. Although these festivals are primarily religious in nature, they also serve social purposes to some extent. Many old traditional festivals are not being now observed. The following is a chronological enumeration of some of the more important festivals observed by the different sections of Hindus of the district. *Ugadi*, or more correctly *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 in the year. On this day, the priest reads the new year's *panchanga* or the Hindu almanac. *Ramanavami*, the 9th day of Chaitra, is celebrated as the birthday of god Rama. *Hanuma Jayanti*, i.e., the birthday of Hanuman, falls on the full moon day of Chaitra. *Basava Jayanti*, i.e., the birthday of Basaveshwara, is celebrated on the third day of Vaishakha Shuddha (Rohini Nakshatra). This is one of the most sacred days for the Lingayats. *Akshayatritiya*, the third lunar day of Vaishakha, is considered as one of the most auspicious days of the year. Most of the cultivators start their spade work on this day and in general, many people begin anything new that they want to do on this day. *Narasimha Jayanti*, on the full moon day of Vaishakha, is observed by a section of the Brahmins. Though the 11th day of the bright half and the dark half of every month is considered as a fasting day, only few observe it; but *Ashadha Ekadashi*, the 11th day of the bright half of Ashadha, is observed by many including Brahmins, Lingayats and Reddis. *Nagapanchami*, the fifth day of Shravana, is one of the important festivals which is observed by almost all sections. This is an occasion on which the serpent in the form of a stone image or an earthen image is worshipped.

Gokulashtami, the 8th day of Shravana, is believed to be the birthday of god Krishna. Many Hindus observe this day 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 often spent in singing devotional songs in praise of Krishna. *Ganesha Chaturthi*, falling on the 4th day of the bright half of Bhadrapada, is another festival observed by many castes. The festival, which lasts usually for one, three, five or eleven days and during which Ganesha is worshipped as the god of wisdom, is one of the most popular festivals. *Navaratri*, which begins from the first day of Ashvina, is known for the worship of Shakti in her various forms such as Saraswati, Durga, Chamundi, etc. The 10th day known as Dasara marks the end of the festival. *Navaratri* is one of the most important festivals for all the Kannada people and it has now-a-days assumed great importance as *Nadahabba*. In this district also, as in the other southern districts of the State, it is celebrated as a festival of dolls in many households. *Dipavali*, signifying a festival of lights, starts from the 13th day of the dark half of Ashvina and lasts for five days. This is one of the most colourful festivals observed by all Hindu communities and known to the children as the festival of crackers. In addition to its religious aspects, this festival also has some social importance and there is much give and take among near relatives on this occasion. *Makara Sankranti*, also called *Bhogi*, on the 4th 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 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 in singing devotional songs of Shiva. The next morning, the god is again worshipped and a feast is held. *Holi* or *Kamana Habba*, marking the death of Kama, is observed during the week ending with the full moon day of Phalgun when people revel in songs and sprinkle *okali* or coloured water on one another. In the houses, a cake and some other eatables are thrown into a special fire along with an effigy of Kama; the male members of the family walk round the fire three or four times beating their mouths with their hands as if at a funeral. Communal bonfires, at which the same is repeated on a larger scale, take place at night. In addition, festivals or local deities like Mariamma are celebrated in the belief that this would help to ward off pestilences and the like.

Besides, the Hindus undertake *yatras* or pilgrimages to places within the district (See Chapter XIX on Places of Interest) as also to places outside the district to worship deities like Venkateshwara of Tirupati, Ranganatha of Biligiri, Madeshwara of Madeshwara Hills, Shrikanteshwara of Nanjungud, Sri Krishna of Udipi, etc., on certain specified days in the year. It is usual for some people to visit one of these places if they are cured of

Pilgrimages

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.

Muslim Festivals

The chief Muslim festivals are the Id-ul-Fitar or breaking of the fast, which marks the conclusion of the 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 Ramzan falls in the eighth month of the Muslim year. During this period, the time for breaking the fast is from 2 to 5 A.M. Muharram is observed by fasting and is continued for ten days till the day of Karbala in the month called Muharram. The Shab-e-Barat is observed on the fifteenth day of the month of Shaban. The Bara-wafat 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. The Milad-un-Nabi, the Prophet's birth-day, is another important Muslim festival. Several *uruses* are also held in the district in honour of saints and other pious persons.

Christian Festivals

The Christians observe the New Year Day, Easter, the day of Resurrection, and Christmas, the birthday of the Christ. Besides, they also celebrate some festivals in honour of their several saints.

Communal life

Communal life of a people is expressed in the group-games, general means of recreation and communal festivals like *jatras*. Children in this district play a variety of indigenous and inexpensive games. Some of these are *chinni-kol*, *suri-chendu*, *kabaddi*, *kho-kho*, *bugari*, *mara-koti*, *ote-ata*, *kuntata*, *uppana-patti* etc. In the urban areas, the grown-up students and others play modern games like football, cricket, hockey, volley-ball, badminton and basket-ball. Among girls, *kolata* is a common item of entertainment. This is also played on a large-scale in a beautiful manner on festive occasions. Girls also play, both individually and in groups, *haggada-ata* or skipping over a rope. Other minor girl-games are played with pebbles, *gajjaga* (a kind of nut), tamarind seeds and dolls. Major Indian games for boys are *kho-kho* and *kabaddi*. Of the indoor games, the game of cards and carrom are the most popular ones. Some of the office-goers usually spend some time of their evenings in the clubs which are formed in almost all towns. There are also several *Mahila Samajas* or Women's Associations in this district, which are doing good social work.

Many elderly people spend their afternoons in listening to *puranas*, *keertanas*, *bhajans*, etc. In the villages, an additional attraction is the singing of *lavanis*. Some of the villages have professional singers of *lavanis*. *Bayalata* or *Bayala Nataka* is a

major form of recreation, particularly in the rural areas. This type of drama 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 till day-break. The themes are almost always puranic in content and are very popular among the villagers.

The following are the important *jatras* attended by about 5,000 persons and more :— **Jatras**

- (1) Venkataramanaswami *jatra* for 10 days about the month of February at Talakailkonda (Taluk Sidlaghatta) attended by about 8,000 persons.
- (2) Gangadevi *jatra* for 8 days about the month of April at Melur (Taluk Sidlaghatta), attended by about 5,000 persons.
- (3) Adinarayanaswami *jatra* for 7 days about the month of February at Yellodu (Taluk Gudibanda) attended by about 20,000 persons.
- (4) Sappamma *jatra* for 7 days about the month of January at Toranahalli (Taluk Malur), attended by about 12,000 persons.
- (5) Prasanna Venkataramanaswami *jatra* for 7 days about the month of March at Chikka-Tirupati (Taluk Malur, attended by about 10,000 persons.
- (6) Bayalu Basaveshwara *jatra* for 7 days about the month of February at Sonnappanahalli (Taluk Malur), attended by about 8,000 persons.
- (7) Gadadam Venkataramanaswami *jatra* for 7 days about the month of May at Devaragudipalli (Taluk Bagepalli) attended by about 50,000 persons.
- (8) Lakshmi Narasimhaswami *jatra* for 10 days about the month of March at Mitemari (Taluk Bagepalli) attended by about 25,000 persons.
- (9) Anjaneyaswami *jatra* for 8 days about the month of February at Chelur (Taluk Bagepalli) attended by about 20,000 persons.
- (10) Kodandaramaswami *jatra* for 8 days about the month of April at Polinayakanahalli (Taluk Bagepalli), attended by about 5,000 persons.

- (11) Ramalingeshwaraswami *jatra* for 7 days about the month of February or March at Avani (Taluk Mulbagal) attended by about 50,000 persons.
- (12) Someshwaraswami *jatra* for 5 days in April or May at Mulbagal, attended by about 10,000 persons.
- (13) Prasanna Someshwaraswami *jatra* for 5 days in December or January at Madivala (Taluk Mulbagal) attended by about 6,000 persons.
- (14) Gattu Venkataramanaswami *jatra* for 5 days in April or May at Chamakalahalli (Taluk Mulbagal), attended by about 5,000 persons.
- (15) Someshwaraswami *jatra* for 5 days in March or April at Byrakur (Taluk Mulbagal) attended by about 5,000 persons.
- (16) Kodandaramaswami *jatra* in March or April at Yeldur (Taluk Mulbagal) attended by about 10,000 persons.
- (17) Narayanaswami *jatra* for 8 days in April at Vidurashwatha (Taluk Gauribidanur) attended by about 60,000 persons.
- (18) Someshwaraswami *jatra* for 8 days about the month of January at Alakapur (Taluk Gauribidanur) attended by about 10,000 persons.
- (19) Lakshmi-Venkataramanaswami *jatra* about the month of March at Robertsonpet (Taluk Bangarpet) attended by about 15,000 persons.
- (20) Markandeshwaraswami *jatra* about the month of February at Vokkaleri (Taluk Kolar) attended by about 10,000 persons.
- (21) Annual festival held in honour of Iralappa about the month of April at Vanarashi (Taluk Kolar) attended by about 25,000 persons.
- (22) Nandishwara *jatra* in January or February at Nandi (Taluk Chikballapur) attended by about 30,000 persons.
- (23) *Urus* held in honour of Hazarat Baba Hyderwali for 3 days in January or February at Mulbagal, attended by about 5,000 persons.

The following table gives the religion-wise distribution of **Religion and Caste** population of the Kolar district as per the 1961 Census :—

<i>Religion</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>
Buddhists	197	155	352
Christians	16,940	16,283	33,223
Hindus	5,71,425	5,58,011	11,29,436
Jains	1,437	1,331	2,768
Muslims	65,635	58,713	1,24,348
Sikhs	9	4	13
Other religions	2	2	4

Thus, out of the total population of 12,90,144 of the district, the Hindus form a very large majority, their total number being 11,29,436. The next largest community is Muslim, claiming as many as 1,24,348 persons. Then come the Christians numbering 33,223 persons. Most of the Jains are to be found in the K.G.F. city and Gauribidanur taluk, while a large majority of the Christians are concentrated in the K.G.F. city and the Buddhists are almost exclusively to be found there.

The population of the Scheduled Castes (which in this district comprise Adikarnataka, Adidravida, Banjara or Lambani, Bovi or Vodda, Korama and Koracha) in 1961 was 3,19,012, of whom 2,49,297 lived in villages and 69,715 in the urban areas, the K.G.F. city alone having 54,529 persons of the Scheduled Castes. The number of persons enumerated under Scheduled Tribes was 367, out of whom 321 were in the rural areas and the rest in towns. (See also Chapter XVII).

The term 'Hindu' is rather wide in its connotation and **Hinduism** covers many traditional faiths. The two dominant religious faiths coming under Hinduism in the Mysore State may be said to be Brahmanism belonging to the Vaidika school and Veerashaivism which, while having many points in common with that school, radically differs from it in many others. Brahmanism is represented, for instance, by the various sects of Brahmins and Veerashaivism by a number of castes professing the Veerashaiva or Lingayat religion. The term 'Lingayat' is sometimes taken to denote a caste* but it would be more correct to treat it as indicating a faith or a way of life. It is a general designation for many castes, the members of which wear a *linga*

* and so is the Brahmin, and, therefore, both of these have been included in the section on 'Castes and Tribes' also for describing certain other aspects of the sects.

on their bodies after due initiation. Thus included in that name are many castes right from the 'highest' to the 'lowest'. Further, though professing the Lingayat faith, many of them follow their own caste, customs and usages, but at the Lingayat marriages and funerals, only a Jangama can officiate; the burying of the dead person among sections professing that faith is usually in the sitting posture; no annual *shraddha* is performed, nor any of the *pancha-sutakas* or five impurities observed and animal food and alcoholic liquors are abstained from. From all these facts, it is clear that the term 'Lingayat' has more a religious than a caste significance.

Brahmanism

Amongst the Brahmins, all the three important sects are represented in the district, *i.e.*, Smarta, Madhva and Shrivaisnavas. The Smartas derive their name from Smriti, the code of revealed or traditional law. They worship the triad of Brahma, Shiva and Vishnu under the mystic syllable 'Om' and while admitting all of them to be equal, worship Shiva as their chief deity. Philosophically they hold 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 with the help of Maya. The founder of the Smarta sect was Shankaracharya who lived about the eighth century. Orthodox Smarta Brahmins usually have three parallel horizontal lines of pounded sandalwood or holy ashes (*vibhuti*) on their forehead, sometimes with a round red spot in the centre.

The Madhvas derive their name from Madhvacharya, the founder of the sect, who lived in South Kanara about the thirteenth century. They worship both Vishnu and Shiva, but more particularly the former. They profess the doctrine of *Dvaita* or Dualism; by this is meant the distinction between the independent supreme being and the dependent principle of life (*Jeevatman*). Orthodox Madhva Brahmins usually have a black perpendicular line from the junction of the eye-brows to the top of the forehead with a dot in the centre.

The Shrivaisnavas, also called Iyengars, are worshippers of Vishnu as identified with his consort Lakshmi or Shri and hence their name. The founder of the sect was Ramanujacharya, who lived in the Chola and the Hoysala countries about the eleventh century A.D., and after him the Shrivaisnavas are also called Ramanujas in some parts of India. Their creed is the *Vishishtadvaita*, which differs from the *Dvaita* in attributing both form and qualities to the deity. *Vishishtadvaita* as propounded by Ramanujacharya 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 the Mysore State, their *Gurus* are the Parakalaswami of Mysore and Yatirajaswami of Melkote. There are two principal sub-divisions amongst them *viz.*, Tengalai or Southern and Vadagalai or Northern. The distinction between the two groups arose from a dispute as to certain doctrinal points formulated about four centuries back by Manavala Nathamuni on the Tengalai side and Vedanta Deshikar on the Vadagalai side. The orthodox Shrivaisnava Brahmins usually have a *nama* in the form of a trident, the central line being yellow or red and the two outer ones white. The Tengalais continue the central line of the trident in white for some distance down the nose.

Veerashaivism, as a faith separate from original Shaivism, was largely built on the writings and teachings of Basava or Basaveshwara, who lived in the twelfth century and other Shivasharanas. The most distinguishing doctrines of the Lingayat religion are what are known collectively as *Ashtavaranas* and *Shatsthalas*. *Ashtavaranas* or the eight environments or coverings comprise the aids to faith and protection against sin and evil. They are: (1) devotion to a *guru*; (2) worship of *linga*, an emblem of Shiva; (3) reverence to the *Jangamas* or priests; (4) use of *vibhuti* or holy ashes; (5) wearing of *rudraksha* (seeds of *Cleocarpus ganitras*); (6) use of *padodaka* or holy water; (7) partaking of *prasada* or consecrated food and (8) *Mantra* or the uttering of *Panchakshara*, the five syllabled formula '*Namah Shivaya*'. Several of these observances are to be found in Brahmanism also. *Shatsthalas* may be popularly described as the six stages of approximation towards union with Shiva; they are: (1) *bhakta*, (2) *mahesha*, (3) *prasadin*, (4) *pranalingin*, (5) *sharana* and (6) *aikya*, the last meaning absorption with God. There are three degrees of manifestation of the deity, sometimes described as the *Bhava-linga* corresponding to the spirit, *Prana-linga* corresponding to the life or subtle body and *Ishta-linga* corresponding to the material body or stone *linga*. The wearing of a *linga* on the person is a distinctive external mark of this faith.

**Veera-
shaivism**

A form of popular religion is what is known as animism or spirit worship. This essentially consists of firstly a belief in the existence of spirits, secondly of a fear of the evils which they inflict and thirdly their propitiation through offerings. The spirits worshipped are many and usually take the form of goddesses who are referred to as 'mothers'. Among the most common goddesses of this type are Mariamma, Durgamma, Yellamma, Gangamma, Matangamma and Kalamma. Each village has its own goddess known as *grama-devata*. While some of these *Ammas* are associated with epidemics like cholera and small-pox, *e.g.*, Mariamma is the goddess of small-pox, the function of the

Animism

grama devatas is often to protect her devotees from such epidemics. There is no priesthood attached to it; nor do those who act as priests belong to any hereditary classes. Ordinarily, the head of the family or that of the community officiates. Animal sacrifice was once considered a most accepted doctrine of this cult. But now they have almost become things of the past, even ordinary animal sacrifice being today a rare thing to be seen.

Jainism

The Jains are dispersed throughout India and they are most numerous in Western India including Mysore. Among the Jains, there are largely two sects—Digambara, clad in space, and Shwetambara, clad in white. The *Yatis* form the religious order, the common people being called the Shravakas. Their great teachers called Tirthankaras, of whom there are 24 in all, are the chief objects of Jaina reverence. The moral code of the Jains holds existence as divisible into two heads namely, *jiva* (life) or the living and the sentient principle and *ajiva* (inanimate) or the various modifications of inanimate matter. It lays down five *Mahavratas* or great duties, namely, refraining from doing injury to life and observance of truth, honesty, chastity and freedom from worldly desires. Their philosophical tenet is designated as *Syadvada*, as one can neither affirm nor deny anything absolutely. There are four *Dharmas* or merits, *viz.*, liberality, gentleness, piety and penance. The Jains have their own priests. *Upanayana* and other *Samskaras* are also performed by them. They cremate their dead.

Islam

The essential Muslim beliefs are six in number, *viz.*, (1) in one God, Allah, (2) in angels, (3) in the Koran, (4) in the prophets of Allah, (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 Ramzan and (5) pilgrimage to Mecca. Apart from the Ramzan, the other principal public feasts are the Bakrid and the Shab-e-Barat. (See also under Festivals). The main divisions of Muslims found in this district are 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.

Christianity

Among the Christians of the district, there are both Catholics and Protestants. Catholics believe in Father, Son and the Holy Ghost as comprising one Supreme. 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 judgment. They also profess faith in the Holy Trinity, Nicene creed and Apostles creed.

The scope of this chapter does not envisage a detailed description of each caste or community in the district. We confine ourselves here mainly to a general discussion of the traditional social structure, customs and religious beliefs of the people. The following is a brief account of some of the castes and communities in the district.

Castes and Communities

The Adi-Karnatakas, in the district of Kolar, are the chief agricultural labourers and they form a large community in the district. The caste is divided into several territorial and occupational sub-divisions which do not inter-marry. The caste panchayats consider questions of divorce and allow it in suitable cases. Widow re-marriage is also permitted. The dead are usually buried. In the matter of inheritance, Hindu Law, modified by custom, is followed. In the villages, the members of the caste generally live together. Amongst the Adi-Karnatakas, there are worshippers of both Shiva and Vishnu and they have their own priests also. The *gurus* of the Shaiva group belong to the Lingayat sect, while those of the Vaishnava group are called Satanis. The caste, as a whole, also worships several village goddesses. The Adi-Karnatakas are engaged in several occupations—chiefly agriculture.

Adi-Karnataka

The Agasas or washermen are divided into two main divisions, Kannada and Telugu, who do not generally inter-marry. They are a functional community in the villages of the district; their remuneration is paid usually in the form of grains by the cultivators and in cash by others. They are also employed as torch-bearers on marriage and other ceremonial occasions. The Agasas seldom followed any other profession than that of washing, but now-a-days, a few of them have taken to other professions also. Widow re-marriage is prohibited among them. They usually bury their dead. They worship Bhoomadeva or *Ubbe*, i.e., the steam arising from the cauldron in which they boil the clothes, besides the main Hindu deities. The *dhobis*, a sub-division of the caste, appear to be immigrants from Orissa. They are Vaishnavites and occasionally engage Brahmins as their priests and they cremate their dead.

Agasa or Madivala

The Banajigas are mostly traders, their name being derived from the word 'vanijya' meaning trade. But many of them have now taken to agriculture and other professions. Kolar is

Banajiga

one of the districts in which this community is larger than elsewhere. The Banajiga community is divided into three distinct groups—Panchama Banajigas, Jaina Banajigas and Telugu Banajigas—who do not inter-marry. The Panchama Banajigas are all Lingayats. Widow re-marriage is prohibited among them. The Telugu Banajigas are either Shaivites or Vaishnavites, these groups also being mutually exogamic. Widow re-marriage is prohibited among them also and the dead are buried.

Beda

The Bedas form a large community in this district. They are also called Nayakas or Nayakamakkalu and sometimes they call themselves as paleyagars also. From the fact that Valmiki, the original author of the Ramayana, is described as a Beda, they claim that they belong to Valmiki-mata. It is also said that Kannappa Nayanar, one of the 63 great devotees of Shiva, belonged to their caste. Their traditional occupations had been military service and hunting; but most of them have now taken to agriculture. Some of them are also employed as revenue and police peons; the village watchman in various parts belongs to this class. Many persons of this caste were soldiers in the armies of the Vijayanagara kingdom and of the Paleyagars and Haidar Ali. Many of them are Vaishnavites and also worship all the Hindu deities. Divorce and re-marriage of widows are not traditionally permitted. The Beda caste is divided into several endogamous groups: (1) Uru Bedas or Chinna Boyis, (2) Myasa Bedas or Pedda Boyis, (3) Ureme Bedas, (4) Monda Bedas, etc. As the first of these lived in the villages proper, they were called 'Uru' Bedas. They form by far the largest division of the caste. The Myasa Bedas live mostly outside the inhabited places, in temporary huts. They do not eat fowl or pork. It is an interesting sub-division in that its members present a strange and unique jumble of customs not usually found among other Hindu classes. These customs seem to have been adopted by them when some of them were enlisted in the armies of Haidar Ali. Another traditional peculiarity about them is that they scrupulously avoid liquor of every kind, so much so that they do not even use materials connected with the date palm, even for building purposes. The Uru Bedas bury their dead, whereas cremation prevails amongst the Myasa Bedas.

Banjara

See under Lambanis

Besta or Gangakula

The Bestas are also known as people of Gangakula or Gangemakkalu or Gangaputras. Fishing and boating have been their traditional occupations, but now many of them follow lime-burning, cultivation and other occupations; these differences sometimes act as bars to inter-marriage among them. The caste is divided into numerous exogamous sects which appear to be totemistic in origin. Widow remarriage and divorce are allowed.

The dead are usually buried. They worship all Hindu deities and have caste panchayats.

See under Vodda.

Bovi

As already mentioned, there are Smartas, Madhvas and **Brahmin** Shrivaishnavas amongst the Brahmins of the district. Inter-marriage amongst them is not common. All the Brahmins, whether Shaivas or Vaishnavas, have, according to the Sutras, to go through 16 *samskaras* or rites, the more important of which are (1) *Garbhadana* or foetus-laying ceremony known as *Shobana* in the regional language; in short, it is a rite for the consummation of marriage; (2) *Pumsavana* or worship to secure the birth of a male child, performed at the end of the third month of pregnancy; (3) *Simantha* performed either in the fifth, seventh or ninth month of pregnancy with a view to warding off evils from foetus; (4) *Namakarana* or naming of the child on the 12th day after birth; (5) *Nishkramana* or taking the child out of the house in the third month; it is taken to a temple and well-water is worshipped; (6) *Annaprashana* or feeding the child for the first time with solid food; (7) *Chaula* or *Chudakarma* or the ceremony of tonsure, *i.e.*, shaving the head, except for one lock which is the *chuda* or crest; (8) *Upanayana* or investiture with sacred thread to be done in the 8th year, but now usually done much later and (9) *Vivaha* or marriage. In addition to these ceremonies, all Brahmins perform annual *Shraddha* in honour of the dead. They are also expected to perform everyday the *Sandhya* services, the *Pancha-Mahayajnas* comprising *Brahma-yajna*, *Deva-yajna*, *Pitru-yajna*, *Bhuta-yajna* and *Manushya-yajna* and *Deva-puja*, *Tarpana*, etc. Usually in every-day life only the head of the family performs the worship, his wife only assisting him. The initiated boys are expected to perform *Sandhya* services thrice a day. In the evening, only the *Mangalarati* or the waving of the sacred flame is performed. The married ladies worship the *Tulasi* plant. Widow remarriage is generally not in vogue and the dead are cremated.

See under Besta.

Gangakula

Traditionally Gollas have been cow-herds and dairymen, but at present many of them are agriculturists. They are also called **Golla or Yadava** 'Yadavas'. Among them, there are two main exogamic divisions: Uru Gollas and Kadu Gollas. Their original language appears to have been Telugu, but now they have adopted Kannada as their own language. The Uru Gollas are divided into numerous endogamous units, one of them being Bokkasamu or Bigamudre, who were, in former times, the guards of the treasury. Even now, the persons who open and lock the Government

treasury and handle the money boxes, are often known as Gollars. Among these, widow-marriage is not permitted. 'Manevalatana' or 'Illatom' adoption is in vogue. Divorce is allowed, though a divorced wife cannot re-marry. The dead are usually buried. The Gollas are usually Vaishnavites; a few of them become *dasas* and lead a mendicant life. The Kadu Gollas say that they are immigrants from Delhi and its neighbourhood. They speak Kannada and are divided into three endogamous sects which are again divided into different exogamous sects known after animals, plants and other inanimate objects. Widow re-marriage is not permitted, but divorce is allowed. The dead are usually buried.

Holeya

See under Adi-Karnataka.

Idiga

The Idigas are said to be of Telugu origin which language many of them still speak. Their traditional occupation is toddy-drawing, but many of them have taken to other professions and services. Some of them also hold land and are agriculturists. They worship all the Hindu deities. Widow re-marriage is permitted and they bury their dead.

Komati

See under Vaishya.

Kumbara

The Kumbaras are traditionally potters and tile-makers. Like the Agasas, they have been a functional community in the village organisation. Many of them have now taken to agriculture and other occupations. They are divided into Kannada and Telugu Kumbaras and have also many exogamous clans. Widow re-marriage and divorce are not much in vogue. They worship Kumbeshvara (God of pots), both Shiva and Vishnu as well as the local deities. They generally bury their dead.

Kuruba

Traditionally, Kuruba is a caste of shepherds and blanket-weavers. Many of them now follow agriculture. The caste is divided into three endogamous divisions, Halu, Ande and Jadi or Kambli. Each of the three divisions is further sub-divided into several exogamous sects named after plants, trees, animals, etc., which are of totemic nature. Some of them have accepted the Lingayat religion. Widow re-marriage and divorce are allowed. The dead are usually buried. The caste is well-organised, being divided territorially, the head of each section being known as a Gauda. Shaivism is professed by many and they worship Biredevaru.

Lambani

The Lambanis or Lamanis or Banjaras may be classed among the gypsies of India. They are of good stature and fair-complexioned. They are a branchycephalous race, with oval face, black or brown eyes and straight nose. Theirs is a peculiar

Indo-Aryan dialect which has borrowed words from various languages. In this district, they are to be found mainly in the Bagepalli, Gudibanda and Gauribidanur taluks, particularly in the Bagepalli taluk. They live in detached clusters of huts called *Tandas* which are mainly pitched away from the villages and usually on high grounds. Their traditional occupation was the transport of grains and other produce by means of herds of pack-bullocks, especially in the hilly and forest tracts which were difficult of access. Due to the change in the mode of transport, they were thrown out of their professions and they took to other means of livelihood. Until recently, some of them were considered as habitual offenders. But now they lead a settled life and work as labourers of various kinds. The Lambanis have 'gosayis' or 'gosavis' as their priests. The Lambani 'outcastes' comprise a sub-division called 'Dhalya' who are their drum-beaters and live in detached habitations. Among the Lambanis, post-puberty marriage has been in vogue. Widow remarriage is permitted and it is also customary for divorced women to marry again under the 'Udike' form of marriage, which also obtains among some other castes. The Lambanis are Vaishnavites, their principal deity being Krishna. They also worship the goddess Banashankari.

The Lingayats are also known as Veerashaivas and Shivacharas. They have several occupations like agriculture, trade, private and public services and learned professions. They follow a simplified system of daily and special ceremonies. The daily ceremonies consist 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 *Dasha-samskaras* or ten rites, some of them being common to the Brahmanic rites. The Lingayats do not perform *yajnas*. The Veerashaiva house-holder has also to observe the five *Acharas* in his daily life, namely, *Lingachara*, *Sadachara*, *Bhaktachara*, *Shivachara* and *Ganachara*, more or less similar in their object to the *Pancha-mahayajnas* of the *Vaidika* house-holder. They have their own *gurus* and priests called *viraktas* and *jangamas*. The *virakta swamis* live in *mathas* and lead a solitary and spiritual life and are highly venerated. Divorce and widow re-marriage are permitted among certain sections.

**Lingayat or
Veerashaiva**

The Madigas sometimes call themselves as Matangas, *i.e.*, descendants of Matanga Rishi and a section among them is known as Jambava, one of the allies of Rama. There was formerly a Matanga dynasty in the Kannada country and the Madigas are believed by some to be the descendants of those people who were once connected with those rulers. Kolar is one of the districts of the State in which the people of this caste are in a large number. Though by tradition the Madigas are the workers in

Madiga

leather, very few of them actually follow that profession now. Some of them are cultivators and many others are agricultural and other labourers. A few of them are also village servants and musicians. They speak Kannada and Telugu forming two sections which do not generally inter-marry. Each of these groups is divided into three endogamous divisions known as 'Tanige Buvvadavaru' meaning the eating dish division, the 'Hedige Buvvadavaru' or the basket division and the 'Mora Buvvadavaru' or the winnow section. The last of these is further divided into two sub-sects—one of single winnow and the other of double winnows. This division is based on the manner in which the bride and the bridegroom eat the 'Buvva' (the common marriage meal).

There are also two other divisions known as the Jambava and the Dakkalu. The Dakkalus were said to be the hereditary bondsmen of the Madigas and were treated by them as outcastes. They live separately. The members of the Jambava section form the *gurus* of the Madigas and have also some *mathas* of their own. They wear a *linga* and mark their forehead with ashes and sandal paste. The Jambavas may marry girls from the other Madigas after subjecting them to some purificatory ceremony, but they do not give their girls in marriage to the other Madigas. The Jambavas claim to be immigrants from Cuddapah and some of them speak Telugu. The Madigas also pay reverence to Aralappa, said to be a contemporary of Basaveshwara, as their patron-saint.

These various divisions have, in their turn, many exogamous septs known after animals, plants, trees and other inanimate objects, several of them being totemic in nature. Divorce and widow remarriage are allowed. The dead are usually buried. Village deities such as Maramma, Morasamma and Matangamma, the caste goddesses, are worshipped. Their temples have their own *pujaris* called *Tappattigas*. Some Madigas profess also Vaishnava religion. As a caste, the Madigas are well organised under *Kattamanes*, each with a head called *Dodda Yajamana* and a deputy called *Chikka Yajamana*.

Nayinda

The Nayindas, who are traditionally barbers, have been a functional community in the village organisation. Like the Agasas, they receive their remuneration usually in the form of grains from the cultivators and in cash from others. They have been also professional musicians and they prefer to call themselves as Nayana Kshatriyas. There are three endogamous divisions among them. They worship both Shiva and Vishnu and also other deities. Divorce and widow remarriage are permitted by a section of the caste. They bury their dead.

Neygi is the common occupational name of a number of castes **Neygi** engaged in handloom weaving. The following are the main subdivisions amongst them :—

- (a) *Bilimaggas* (Bilimagga literally means white loom) are engaged in the weaving of white muslin and other cloths. Some of them are Lingayats who do not generally inter-marry with the non-Lingayats. The caste comprises several endogamous divisions. Widow re-marriage is allowed. The dead are buried.
- (b) *Devanga* caste consists of two main linguistic subdivisions, Kannada and Telugu, which do not inter-marry. The Kannada section has further subdivisions some of which are Lingayats. In some places, widow re-marriage is allowed. Traditionally divorce is not in practice. The dead are usually buried. Though both Shiva and Vishnu are worshipped, their caste goddess is Chaudeshwari.
- (c) *Khatri* is a caste of immigrant silk-weavers. They are Shaivites in religion and speak an Indo-Aryan dialect.
- (d) *Patvegar* or *Pattegar* is another class of immigrant silk-weavers. They speak a mixed Indo-Aryan dialect and worship all the Hindu deities, especially Shakti.
- (e) *Sale* caste is divided into Padma sale, Pattu sale and Sanku sale. The Pattu sales profess the Lingayat religion. The Padma sales are Vaishnavas. The caste deity is, however, Chaudeshwari. Neither widow re-marriage nor divorce is traditionally permitted. The dead are cremated or buried according to the faith followed.
- (f) *Saurashtra* caste is also known as Patnuli and Jamakhanwala. According to tradition, they are immigrants from Gujarat and speak a language akin to Gujarati. They do not permit widow re-marriage. They profess Vaishnavism.
- (g) *Sanigar* is a class of immigrant weavers from the northern districts. They are Lingayats.

(h) *Togata* is a Telugu caste of weavers. They are Vaishnavites by religion but also worship Chaudeshwari as the caste goddess.

Panchala

See under Vishwakarma.

Tigala

The Tigalas are also called Vanneru or Vannikuladavaru, *i.e.*, the descendants of Vanniraja and also as Palligaru. Their traditional occupations have been horticulture and agriculture. They have two main endogamous divisions, namely, Ulli (Kannada) Tigala and Arava Tigala or Dharmarayana Okkalu and several exogamous groups. Their distinctive festival is the *Karaga* which falls in the month of *Chaitra*. There are both Shaivas and Vaishnavas among them. They permit divorce and widow re-marriage and bury their dead.

Uppara

Traditionally Uppara is a caste of earth-salt workers, but its chief callings at present are cultivation and labour. Many of them are also brick-layers in towns and some are lime-kiln burners. The caste has two linguistic divisions, Kannada and Telugu, who do not generally inter-marry. Each of these is further subdivided into many exogamous septs of totemic origin. Widow re-marriage and divorce are allowed. The dead are usually buried. They are largely Vaishnavas by religion, their caste god being Channakeshava. They also worship the village deities.

Vaishya

The Vaishyas or Komatis, whose traditional occupation has been mainly trade, are mostly found in towns and large trade centres. They are also known as the Nagarthas. Kolar district, it may be said, is in a way the veritable home of this class in the Mysore State, inasmuch as a large percentage of them is to be found here. Chintamani taluk in this district, in particular, has a large number of them. The caste contains two main divisions, Vaishnavas or Namadhariṣ and Shaivas or Lingadhariṣ, worshipping mainly Vishnu and Shiva respectively; but the chief objects of their reverence are the god Nagareshwara and the goddess Kannika Parameshvari. They are again divided into five endogamous and a number of exogamous groups. Most of them are merchants, jewellers and money-lenders. The Vaishnava division follows the Brahmins in most of its customs. One peculiar custom of this caste is the obligation of a boy to marry his maternal uncle's daughter. Though originally the mother-tongue of the Vaishyas was Telugu, now the Bheri division amongst them speaks Telugu and the rest Kannada. They follow the Hindu Law of inheritance. But at the time of partition, an extra share is generally allowed to the eldest brother. 'Manevalatana' or 'Illatom' adoption is also practised, but very rarely.

See under Tigala.

Vannikula

Vishwakarmas or Panchalas, a collective name for the artisan castes of goldsmiths, brass or copper-smiths, sculptors, blacksmiths and carpenters, *i.e.*, Akkasaligas, Kanchugaras, Kammaras, Shilpis and Badagis. They claim descent from Vishwakarma, the architect of gods. 'Panchala', which is a generic term, also denotes the five types of crafts in which they are engaged. They inter-marry except, occasionally, in the urban areas, where the goldsmiths remain aloof from the blacksmiths. They have five *gotras* and many *upa-gotras*. There are both Shaivas and Vaishnavas among them. Widow re-marriage and divorce are not traditionally permitted. They are vegetarians. The dead are generally cremated.

Vishwakarma or Panchala

Vodda has been a caste of earth-workers, well-sinkers, tank-diggers and stone-dressers who are also known as Bovis. It is fairly large in the Kolar district. The Voddas are divided into three endogamous divisions, namely, Kallu or Uru or Bandi Voddas, Mannu or Bayalu or Deshada Voddas and Uppu Voddas. Each of these sub-divisions is divided into many exogamous totemic septs. Widow re-marriage and divorce are allowed. They worship god Venkateshwara of the Tirupati Hills.

Vodda

This is the general name given to the cultivating castes. It is made up of several castes amongst whom inter-marriage is not generally in vogue. Vokkaligas are the most numerous of all the communities in the district. The two principal divisions of the Vokkaligas found in this district are the Morasu Vokkaligas and the Reddis. Traditionally, their chief occupation has been agriculture. In recent decades, they have taken up several other professions also and have progressed in many fields.

Vokkaliga

Though the Morasu Vokkaligas form a large group of the main caste, yet they are among themselves a homogeneous community, not only restricting marital relations within itself, but also containing a few sub-groups which are endogamous. They are most commonly called Morasu Okkalu and less frequently Hosadevara Okkalu. The Morasu Okkalus are confined mainly to the Kolar and Bangalore districts. The obsolete practice of cutting off two fingers of a woman was a peculiar custom in this caste; and those who followed it, formed a distinct endogamous group. There are a few endogamous groups and numerous exogamous classes amongst the Morasu Okkalus. The exogamous classes, called *kulas* or *bedagus*, are of totemic origin, being named after some animal, plant or other object. Widow re-marriage is not traditionally allowed; divorce is permitted among certain sections, but a divorced woman may not marry again.

The Morasu Vokkaligas have a well-defined caste organisation. The whole caste is divided into separate groups known as *Kattemanes*, each of them being presided over by a headman called *Yajamana* or *Gauda*. Several *Kattemanes* together form a *Nadu* or a territorial division, presided over by a *Desayi Gauda* or *Bhumi Gauda*. There are two such *Desayi Gaudas*, one at the head of the Telugu section and the other at the head of the Kannada section, the headquarters of the latter being *Muduvade* in the *Kolar taluk*. The offices of the *Gaudas* are all hereditary and descend in the male line. The *Morasu Vokkaligas* worship *Shiva* in the name of *Bhairedevaru* or *Bandidevaru*. The chief place of this deity is *Seethi-Betta*, a hill in the *Vemagal hobli* of the *Kolar taluk*. The celebration of the feast of *Hosadevaru* (literally meaning new god) by women is a unique institution of this caste. Some observe this only once in a year during *Dipavali*, while others celebrate it also on the occasion of *Yugadi*. The chief deity of the other main section is *Venkateshwara*. The common mode of disposing of the dead in this caste is burial, though, of late, some are resorting to cremation. (See also Chapter II under *Minor Ruling Families* and Chapter XIX under *Seethi*).

Yadava

See under *Gollas*.

Caste Panchayats

Caste Government of some kind or the other was universal in the past; in modern times, its powers and jurisdiction have been largely taken away from them and given to the civil courts. At present the caste tribunals usually consider only questions relating to food, marriage, admission of outsiders into the caste and like matters. Their hold on these matters too is, of course, becoming less and less. These tribunals are of two kinds. One of them is presided over by the *Swamis* of the recognised *Mathas* belonging to different castes. The other kind of caste tribunal is the *Headman* of the caste resident in each village, who decides every dispute as it arises. The office of the *Headman* is hereditary and his jurisdiction is known as *Kattemane*. He is usually assisted by his deputies (as among the *Bedas*) or by assessors (called *Buddhivantas*) in his work (as among the *Voddas*).

Funerals

The dead are either buried or cremated. Cremation is universal among *Brahmins*, *Banjaras* and *Vaishyas*. The priestly section among the *Helavas* and other *Vaishnavite* castes also cremate their dead. Occasionally, aged men among the *Adi-Karnatakas* are also cremated. Those dying of communicable diseases are also usually cremated. Among some castes, for instance, the *Upparas*, *Voddas*, *Madigas*, *Agasas*, *Telugu Banajigas* and a few others, the body is sometimes disposed of by what is known as *Kallu Seve* (or stone-service). 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 Mecca. The Christians also bury their dead in the sleeping posture. Lingayats and those who have come under their influence bury their dead in the sitting posture. The Lingayat-Devangas, however, bury in the lying posture. On the other hand, the Vaishnavite Adi-Karnatakas bury their dead in the sitting posture.
