

## CHAPTER III

### PEOPLE

**B** EING placed in the southern most part of the State, Mysore district borders on Kerala & Tamil Nadu States. These states have some influence on the life of the people in the border taluks of the district. The southern tip of the district is the meeting place of the Eastern and the Western Ghats and as such some parts of the taluks of Kollegal, Chamarajanagar, Gundlupet, Heggadadevanakote, Hunsur and Periyapatna form the *malnad* belt with moist deciduous and thorn-scrub type (mostly Kollegal taluk) forests where the hill tribe people are found in considerable number. Some of the primitive tribes like the Jenu Kurubas and Betta Kurubas are found here together with the Sholigas, Yeravas, Bedas and other tribal people. The life of the people in villages bordering the forest area differs slightly from that of the people of the plains in T. Narasipur, Nanjangud, Mysore and K.R. Nagar taluks. The people of Mysore city are cultured, considerably educated and have lived in an atmosphere of calm and serenity and led a sophisticated life before the city became industrial. The Dasara festival of the city attracting large number of tourists presented a colourful show. The different castes the society is composed of, are not a bar to social harmony and corporate life. The villagers belonging to different castes and creeds unit in social functions like the *jatras*, and the division of labour in conducting them is worth appreciating and the people of the district bear a witness to the social and religious harmony and tolerance.

#### Population

According to 1981 census, the population of the district was 25,95,900 consisting of 18,84,333 rural and 7,11,567 urban population. It ranked sixth in area and fourth in population of the State. It contains 6.99 per cent of the total population of the State in an area which constitutes 6.23 per cent of the area of the State. The table on the next page shows the population of the district taluk wise with rural, urban break up for the years 1961, 1971 and 1981.

**Population of Mysore District during 1961, 1971 and 1981 Taluk-wise Rural-Urban break-up**

Sl. No.	Taluk	1961			1971			1981		
		Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	Total
1.	Chamarajanagara	1,68,540	24,430	1,92,970	1,96,507	31,069	2,27,576	2,32,895	40,422	2,73,317
2.	Gundlupet	1,05,829	11,732	1,17,561	1,24,410	14,742	1,39,152	1,48,914	19,965	1,68,879
3.	Heggadadevanakote	91,006	7,457	98,463	1,35,089	9,979	1,45,068	1,59,374	13,697	1,73,071
4.	Hunsur	86,893	14,393	1,01,286	1,16,918	19,996	1,36,914	1,51,632	27,727	1,79,359
5.	Kollegal	1,55,625	22,663	1,78,288	1,72,265	28,706	2,00,971	2,28,518	36,109	2,64,627
6.	Krishnarajanagar	1,11,507	21,018	1,32,525	1,43,493	15,352	1,58,845	1,64,958	18,860	1,83,818
7.	Mysore	1,14,140	2,53,865	3,68,005	1,38,115	3,55,685	4,93,800	1,66,023	4,79,081	6,45,104
8.	Nanjangud	1,71,803	17,599	1,89,402	2,05,805	22,583	2,28,388	2,35,981	34,939	2,70,920
9.	Periyapatna	88,890	6,075	94,965	1,07,970	7,411	1,15,381	1,45,055	10,039	1,55,094
10.	T. Narsipur	1,27,460	25,534	1,52,994	1,63,877	18,463	1,82,340	1,96,318	24,018	2,20,336
11.	Yelandur	34,737	10,203	44,940	43,671	5,132	48,803	54,665	6,710	61,375
District Total		12,56,430	4,14,969	16,71,399	15,48,120	5,29,118	20,77,238	18,84,333	7,11,567	25,95,900

MYSORE DISTRICT

**Growth of Population**

The total population of the district in 1891 was 11,81,814 which included the population of the present Mandya district also. The population for the years 1853-54, 1871, 1881 and 1891 for the taluks of Chamarajanagar, Gundlupet, Heggaddevanakote, Hunsur, Mysore, Nanjangud, Tirumakudal Narsipur, Yedatore and Yelandur was as follows (except Kollegal).

<i>Taluk</i>	1853-54	1871	1881	1891
Chamarajanagar	70,750	82,214	75,224	91,250
Gundlupet	33,657	58,620	54,404	63,036
Heggaddevanakote	31,995	55,703	63,794	61,226
Hunsur	74,730	1,16,632	1,13,334	1,13,271
Mysore	89,537	1,19,011	1,20,364	1,34,684
Nanjangud	36,995	93,972	85,261	97,374
Tirumakudalu Narsipur	39,560	72,466	71,286	83,454
Yedatore	37,978	66,370	61,358	74,262
Yelandur	25,000	27,459	28,103	31,754
Total	4,40,202	6,92,447	6,73,128	7,50,311

Source : Rice, Mysore Vol., II

The 1853-54 figures were the estimates of population in the Khaneshu-mari accounts and the 1871, 1881 and 1891 numbers were the census records. The following table shows the decadal variation in population from 1901 to 1981 in the district :

<i>Year</i>	<i>Males</i>	<i>Females</i>	<i>Total</i>	<i>Decadal variation</i>	<i>% of decadal variation</i>
1901	4,59,057	4,65,606	9,24,663		
1911	4,74,418	4,78,957	9,53,375	+28,712	3.11
1921	4,77,831	4,75,559	9,53,390	+15	negligible
1931	5,19,850	5,11,335	10,31,185	+77,795	8.16
1941	5,99,857	5,79,137	11,78,994	1,47,809	14.33
1951	7,23,413	7,01,228	14,24,641	2,45,647	20.84
1961	8,56,921	8,14,478	16,71,399	2,46,758	17.32
1971	10,69,904	10,07,334	20,77,238	4,05,839	24.28
1981	13,30,807	12,65,093	25,95,900	5,18,662	24.97

Source : Census of India 1981, Series—9, Part II—A, Page 225

The growth of population in the district had been slow in the earlier decades as parts of the district were affected by malaria and the low increases in the taluks of Heggaddevanakote, Hunsur, Kollegal, Peeriyaptna and Yelandur were partly conditioned by the physical characteristics of these taluks which are hilly. During the decade 1961-71, Heggaddevanakote registered the highest growth rate of 45.68 per cent and the lowest was

Yelandur 8.60 per cent. In the taluks of Yelandur, T. Narsipur and Krishnarajanagar, there was negative growth of urban population.

**Density**

Mysore district ranks sixth in the State in density of population with 217 persons per sq km which is higher than the State average of 194 per sq km. The towns of the district are more densely populated with 4544 persons per sq km than the villages with a density of 160 persons per sq km and are considerably higher than the corresponding averages of 2,914 and 140 per sq km in the State. Among the taluks, Mysore has the highest density of 791 and the lowest being Kollegal taluk with 91 and this low density is attributable to the large extent of forest area in the taluk. Considering the distribution of villages by density that a little more than 21 per cent of the villages have densities of 100 persons or less, 49.72 per cent of villages have densities in the range of 101 to 300 and 29.25 per cent of villages have densities above 300. The number of villages with a density of above 500 is 162 and they form 9.87 per cent of the total inhabited villages in the district. The table below shows the taluk-wise density of population in 1981 with rural and urban break-up. The numbers in brackets indicate the 1971 figures.

Sl. No.	Taluk	Density		
		Rural	Urban	Total
1.	Chamarajanagara	191 (160)	3,921 (2,822)	222 (184)
2.	Gundlupet	106 (89)	6,546 (5,191)	120 (99)
3.	Heggada devanakote	99 (84)	6,849 (1,402)	107 (90)
4.	Hunsur	170 (133)	3,767 (1,930)	200 (154)
5.	Kollegal	83 (62)	1,476 (1,167)	95 (72)
6.	Krishnarajanagar	276 (245)	2,193 (914)	304 (264)
7.	Mysore	227 (177)	5,823 (9,536)	791 (605)
8.	Nanjangud	243 (211)	3,606 (2,099)	276 (231)
9.	Periyapatna	179 (133)	1,676 (1,362)	190 (142)
10.	T. Narsipur	329 (280)	9,531 (1,876)	368 (307)
11.	Yelandur	207 (167)	19,735 (981)	232 (184)
District Average		160 (131)	4,544 (3,815)	217 (174)

### **Houses and Households**

An occupied residential house is a census house used wholly or partly as residence by one or more households and a household is a group of persons who commonly live together and would take their meals from a common kitchen unless the exigencies of work prevent any of them from doing so. There may be households without houses and households of unrelated persons as in the case of hostels, prisons, etc. During 1981, there were 4,61,760 households and 4,52,488 houses in the district as against 3,81,397 households and 3,11,270 houses in 1971. During 1981, there were 1,020 households for every 1,000 houses in the district (rural 1,025 and urban 1,017 households for every 1,000 houses). The number of households per sq km in the district was 38.62 (rural 28.77 and urban 781.0). The average number of persons per household was 5.62 (rural 5.55 and urban 5.81). The table in pg. 125 shows the talukwise rural and urban houses and households in the district as per 1981 census. The numbers in brackets indicate the 1971 figures.

### *Institutional Population*

Institutional Population comprises of persons living in hostels, prisons, jails, hospitals, nursing homes, orphanages, mathas, rescue homes etc, and the institutions form the households of unrelated persons. The table in p. 126 shows the talukwise institutional households and institutional population with rural urban male-female break-up for 1981 and 1971 figures in brackets.

### *Houseless Population*

People without residential houses constitute houseless population. They include the shelterless and those who live and sleep on the roadside pavements, public buildings, open temples etc. Most of them are beggars, vagrants etc. In the table in p. 127 are given the number of households and houseless population taluk-wise with rural, urban, male and female break-up as per 1981 Census with figures in brackets for 1971.

Table Showing the Houses and Households in 1981

Taluk	No. of Occupied Residential Houses			Households		
	Rural	Urban	Total	Rural	Urban	Total
Chamarajanagara	40,896 (31,118)	6,836 (4,436)	47,732 (35,554)	42,860 (37,489)	6,963 (5,316)	48,823 (42,805)
Gundlupet	27,648 (20,790)	3,590 (1,991)	31,238 (22,781)	27,973 (23,947)	3,610 (2,576)	31,583 (26,523)
Heggedadevanakote	28,270 (23,291)	2,625 (1,608)	30,895 (24,899)	28,447 (27,632)	2,664 (1,996)	31,111 (29,628)
Hunsur	25,971 (17,671)	4,899 (3,068)	30,870 (20,739)	26,674 (20,718)	5,010 (3,624)	31,684 (24,342)
Kollegal	41,464 (27,932)	6,125 (4,687)	47,589 (32,619)	41,651 (32,299)	6,168 (5,308)	47,819 (37,607)
Krishnarajanagar	28,600 (19,537)	3,376 (2,094)	31,976 (21,631)	29,320 (25,216)	3,412 (2,819)	32,732 (28,035)
Mysore	28,886 (18,526)	79,000 (48,617)	1,07,886 (67,143)	29,124 (23,830)	80,370 (63,221)	1,09,494 (87,051)
Nanjangud	41,973 (30,671)	6,488 (3,396)	48,461 (34,067)	42,504 (37,670)	6,592 (4,236)	49,096 (41,906)
Periyapatna	25,295 (16,245)	1,764 (1,037)	27,059 (17,282)	25,595 (19,490)	1,828 (1,243)	27,423 (20,733)
T. Narsipur	33,344 (23,954)	4,444 (2,581)	37,788 (26,535)	35,355 (30,696)	4,505 (3,541)	39,860 (34,237)
Yelandur	9,742 (7,096)	1,252 (924)	10,994 (8,020)	9,868 (7,858)	1,267 (1,032)	11,135 (8,890)
District Total	3,32,089 (2,36,831)	1,20,399 (74,439)	4,52,488 (3,11,270)	3,39,371 (2,86,845)	1,22,389 (94,912)	4,61,760 (3,81,757)

**Institutional population for the year 1981 and 1971**

126

KARNATAKA STATE GAZETTEER

Taluks	Rural			Urban			Total		
	Households	Male	Female	Households	Male	Female	Households	Male	Female
Chamarajanagara	14 (166)	211 (374)	80 (244)	21 (29)	935 (357)	237 (172)	35 (195)	1,146 (731)	317 (416)
Gundlupet	18 (189)	304 (712)	75 (518)	24 (12)	256 (197)	41 (22)	42 (201)	560 (909)	116 (540)
Heggadadevanakote	21 (171)	267 (626)	60 (193)	26 (23)	202 (308)	54 (27)	47 (194)	469 (934)	114 (220)
Hunsur	9 (49)	292 (252)	18 (81)	55 (31)	464 (231)	153 (63)	64 (80)	756 (483)	171 (144)
Kollegal	52 (136)	939 (452)	174 (252)	38 (39)	677 (425)	295 (333)	90 (175)	1,616 (877)	469 (585)
Krishnarajanagar	25 (110)	281 (220)	58 (138)	21 (38)	344 (291)	32 (78)	46 (148)	625 (511)	90 (216)
Mysore	2 (136)	48 (55)	10 (72)	560 (466)	9,250 (8,955)	3,226 (2,283)	562 (602)	9,298 (9,010)	3,236 (2,355)
Nanjangud	23 (93)	507 (427)	82 (152)	16 (26)	210 (677)	13 (288)	39 (119)	717 (1,104)	95 (440)
Periyapatna	173 (149)	1,104 (651)	41 (15)	10 (14)	38 (61)	24 (10)	183 (163)	1,142 (126)	65 (25)
T. Narsipur	32 (55)	445 (317)	94 (76)	20 (19)	231 (157)	...	52 (74)	676 (474)	94 (94)
Yelendur	3 (1)	23 (3)	9 (—)	11 (2)	199 (116)	37 (—)	14 (3)	222 (119)	46 (—)
<b>Total</b>	<b>372</b> <b>(1,255)</b>	<b>4,421</b> <b>(3,503)</b>	<b>701</b> <b>(1,741)</b>	<b>802</b> <b>(699)</b>	<b>12,806</b> <b>(11,775)</b>	<b>4,112</b> <b>(3,294)</b>	<b>1,174</b> <b>(1,954)</b>	<b>17,227</b> <b>(15,278)</b>	<b>4,813</b> <b>(5,035)</b>

**Houseless Households : Population for 1981 and 1971**

<i>Taluk</i>	<i>Rural</i>			<i>Urban</i>			<i>Total</i>		
	<i>Households</i>	<i>Male</i>	<i>Female</i>	<i>Households</i>	<i>Male</i>	<i>Female</i>	<i>Households</i>	<i>Male</i>	<i>Female</i>
Chamarajanagara	92 (55)	168 (85)	150 (59)	16 (66)	15 (61)	18 (40)	108 (121)	183 (146)	168 (99)
Gundlupet	28 (20)	56 (73)	37 (63)	8 (23)	11 (32)	5 (31)	36 (43)	67 (105)	42 (94)
Heggada devanakote	51 (112)	130 (171)	112 (149)	17 (4)	45 (6)	31 (5)	68 (116)	175 (177)	143 (154)
Hunsur	81 (65)	183 (118)	175 (100)	58 (34)	94 (66)	162 (25)	139 (99)	277 (184)	337 (125)
Kollegal	72 (113)	92 (192)	57 (133)	12 (15)	14 (49)	22 (25)	84 (128)	106 (241)	79 (158)
Krishnarajanagar	96 (89)	217 (111)	160 (92)	13 (19)	33 (25)	35 (11)	109 (108)	250 (136)	195 (103)
Mysore	36 (71)	75 (141)	58 (186)	554 (505)	788 (847)	452 (362)	590 (576)	863 (988)	510 (548)
Nanjangud	17 (171)	63 (344)	57 (302)	61 (16)	66 (61)	45 (41)	78 (187)	129 (405)	102 (343)
Periyapatna	63 (159)	176 (36)	110 (27)	18 (15)	71 (36)	43 (23)	81 (174)	247 (72)	153 (50)
T. Narsipur	37 (76)	86 (175)	60 (212)	27 (7)	44 (13)	14 (10)	64 (83)	130 (188)	74 (222)
Yelandur	31 (11)	44 (14)	28 (10)	6 (3)	7 (4)	3 (—)	37 (14)	51 (18)	31 (10)
<b>Total</b>	<b>604 (942)</b>	<b>1,290 (1,460)</b>	<b>1,004 (1,333)</b>	<b>790 (707)</b>	<b>1,188 (1,200)</b>	<b>830 (573)</b>	<b>1,394 (1,649)</b>	<b>2,478 (2,660)</b>	<b>1,834 (1,906)</b>



### Drift in population

As per 1971 census, 72.92 per cent (rural 77.01 and urban 68.79) of the people in the district had been born in the district as against the State percentage of 68.74 (rural 70.31 urban 63.85). In rural areas of the State, Mysore district has the highest proportion of immobile population. The district contributes 4.77 per cent of the total 5.33 per cent of the rural and 4.05 per cent of the urban migrants into the State from other states of the country. The higher percentage of immobile population in the rural areas is attributable to the agro-based occupational structure. Of the total population of 20,77,238 in 1971, 15,56,272 had been born in the place of enumeration, 3,64,995 within the district, 55,160 within the country and 2,375 out of the country. Of the 55,160 born outside the State within the country the majority contribution is (93.76 per cent) from the States of Tamil Nadu (36,840), Kerala (8,680) and Andhra Pradesh (6,198).

Of the total population of 25,95,900 in 1981, in the district 19,08,762 had been born in the place of enumeration, 4,71,530 elsewhere in the district, 1,38,156 in other districts of the State, 69,501 in other parts of the country and the rest from outside the country. Among those who were born in other districts of the State, the bulk was from Mandya (male 13,421, female 25,990), followed by Bangalore (male 12,486, female 17,118), Hassan (male 7,746, female 12,050), Kodagu (male 5,281, female 6,419) and Dakshina Kannada (male 5,203, female 4,154). The States of Tamil Nadu (45,709), Kerala (9,737) and Andhra Pradesh (6,527) were the three major contributing States among the States of India. Among those who were born outside the country 7,819 were from Asia, 55 from Europe, 20 from Africa, 52 from the Americas and five from countries of Oceania.

A total of 5,23,550 migrants (1,86,440 males and 3,37,110 females) have been registered in the district as per 1971 census; of whom, 3,65,730 were from the district, 97,760 were from the other districts of the State, 55,665 were from other States of the country and 4,395 were from outside the country. Of the 3,65,730 migrants from within the district 27,448 males and 34,440 females were workers and the rest non-workers. The migrants into the district from other districts of the State (97,760) form 13.67 per cent of the total migrants consisting of 45,055 males and 52,705 females among whom 24,595 males and 5,590 females were workers and the rest were non-workers. Migrants from the other States of the country consist of 29,530 males and 26,135 females containing 22,810 male and 6,425 female working group. The bulk of the migration is from the states of Andhra Pradesh (6,145), Kerala (8,105) and Tamil Nadu (36,820). Of the migrants from other countries, 4,250 (1,805 males and 2,445 females) are from the Asian countries including U.S.S.R., 50 (40 males and 10 females) from European countries, 40 (20 males and 20 females) are from African countries, 45 (30 males and 15 females) from the two Americas and 10 are unclassifiable. The female migrants constitute 64.39 per cent of the total migrants and

among them, 2,88,885 (85.65 per cent) are non-workers. The bulk of the non-working group is females because of the socio-religious causes like marriage. Among the working migrants, the main working sectors are agricultural labourers, cultivators, those in trade and commerce, other services and manufacturing, processing, servicing and repairs.

According to 1971 census, 1,69,630 migrants consisting of 84,460 males, and 85,170 females have been migrants into the urban areas of the district ; of whom, 46,390 males and 7,945 females were workers and the rest non-workers. Of these migrants into the urban areas of the district, 78,290 persons consisting of 36,820 males and 41,470 females were from within the district, 67,310 persons (34,425 males and 32,885 females) were from outside the district within the State 23,385 persons (12,850 males and 10,535 females) were from the other States of the country and the rest from countries outside India. Among the migrants into the urban areas of the district 51.89 per cent of the males, and 26.79 per cent of the females were never married, 45.97 per cent of males and 61.41 per cent of females were married 2.11 per cent of males and 11.79 per cent of females were widowed or divorced.

There are colonies like the Coimbatore Colony and the Kodagara Colony near Hunsur indicating the migrants from Coimbatore and Kodagu during the 1930's and 1940's. The Mysore city also attracted many scholarly and artisan migrants from various places in pursuit of honour during the period of the Maharajas of Mysore and the academic bodies and industries in the city continue to attract people. The migrants from Kerala and Tamil Nadu found in the bordering taluks of the district are mostly engaged in trade and agriculture.

### Sex ratio

The number of females to one thousand males is the sex ratio of any given population. The sex ratio to some extent depends upon the preferences of male to female children, migration, female infanticide and other social factors. The decade-wise sex ratio in the district from 1901 to 1981 was as follows: The numbers indicate the rural, urban and the total for the district respectively. 1901—1,016, 1,002, 1,014; 1911—1,013, 988, 1,010; 1921—1,005, 947, 995; 1931—999, 921, 984; 1941—975, 932, 965; 1951—974, 957, 969; 1961—960, 921, 950; 1971—950, 917, 942; 1981—956, 937, 951. There is a general trend in decrease of sex ratio over decades both in rural and urban areas of the district. The sex ratios of 956 and 937 for rural and urban areas of the district in 1981 are in conformity with the general pattern observed for the State, viz., 977 and 926. The taluk-wise sex ratios of the district are given in the table in p. 130 for the years 1971 and 1981.

Sex ratio for 1971 and 1981

Sl No.	Taluk	1971			1981		
		Rural	Urban	Total	Rural	Urban	Total
1.	Chamarajanagara	953.77	948.75	953.09	964.00	930.70	959.02
2.	Gundlupet	982.43	931.60	976.92	988.43	949.13	983.71
3.	Heggadadevanakote	941.79	903.29	939.10	957.52	938.16	955.98
4.	Hunsur	969.70	927.69	963.45	961.29	938.40	957.72
5.	Kollegal	940.27	951.19	941.82	932.40	941.13	933.58
6.	Krishnarajanagar	958.70	934.47	956.33	967.11	929.41	963.17
7.	Mysore	933.86	908.54	915.56	940.79	937.06	938.02
8.	Nanjangud	934.56	911.06	932.21	953.35	947.43	952.59
9.	Periyapatna	962.59	927.93	960.32	956.89	919.50	954.43
10.	T. Narsipur	941.30	944.08	941.58	945.88	932.88	944.45
11.	Yelandur	953.87	932.22	951.57	967.49	918.78	993.82
District Average		950.05	916.97	941.51	955.79	937.05	950.62

**Age distribution**

An important sociological factor which shows the character of the population is that of the age distribution, which is also an indicator of dependency ratio. The table below indicates that the percentage of the population of the age group 0-14 and above 60 years of age forms 45.55 per cent of the total population in the district which is almost half of the population and the working population forms only 54.45 per cent as per 1981 census.

The Table showing the distribution of people in the district according to age group in 1981 is given below.

<i>Age group in years</i>	<i>Population in the District</i>	<i>Percentage to the total population of the district</i>	<i>State's Percentage</i>
0—9	6,68,467	25.75	26.41
10—14	3,29,964	12.71	13.12
15—19	2,67,525	10.31	9.94
20—24	2,28,422	8.80	8.83
25—29	2,01,527	7.76	7.83
30—34	1,61,578	6.22	6.21
35—39	1,51,173	5.82	5.73
40—44	1,32,004	5.09	4.98
45—49	1,10,273	4.25	4.21
50—54	1,00,840	3.88	3.80
55—59	57,718	2.22	2.22
60—64	72,773	2.80	2.74
65—69	37,053	1.43	1.40
70 and above.	74,291	2.86	2.48

The age distribution is in conformity with the age distribution of the State's population.

**Age at marriage**

The age at marriage for the population of the State holds good also for the district and the optimum age group for marriage was 20-24 years for males and 15-19 years for females in 1976. With the changed social circumstances, there may be a little shift towards higher ages at present and the pattern both in rural and urban sectors remain the same with a difference of higher age limit in the group in the urban sector. The study by the Department of Economics and Statistics shows that 62 per cent of the males married were in the age group of 15-24 years and 93 per cent had been married before they attained the age of 30 years. Among females, 78 per cent had been married before they attained the age of 20 and 95 per cent before they attained the age of 25 years. The crude marriage rate based on the sample survey worked out to be 14 in rural areas and 9 in urban areas per 1000 population (Report of marriage and age at marriage in selected S.R.S. in Karnataka, Department of Economics and Statistics 1976). The table in Pp. 132 to 134 gives the marital status of males and females as per 1981 census rural, urban and total separately.

**CHAPTER III**  
**Age and Marital Status—Mysore district Rural, 1981**

Age Groups	Marital Status									
	Total Population		Never Married		Married		Widowed		Divorced or Separated	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11
All Ages	9,63,463	9,20,870	5,61,462	4,27,479	3,84,614	3,97,010	17,000	92,733	789	3,552
0—9	2,50,198	2,48,335	2,50,198	2,48,335	Nil	Nil	Nil	Nil	Nil	Nil
10—14	1,21,671	1,22,087	1,21,089	1,17,653	492	4,324	65	61	Nil	10
15—19	98,592	89,219	97,217	46,260	1,259	42,448	66	225	5	272
20—24	78,089	76,345	62,932	9,371	14,951	65,441	135	958	46	555
25—29	68,289	72,230	21,327	2,539	46,613	67,318	231	1,690	99	683
30—34	55,759	59,736	3,703	1,279	51,630	55,185	329	2,694	87	579
35—39	56,572	52,634	1,149	639	54,838	47,500	485	4,000	85	495
40—44	52,314	45,068	928	373	50,296	37,718	978	6,592	100	380
45—49	45,132	35,153	793	207	43,064	27,229	1,170	7,461	99	256
50—54	40,996	34,255	668	175	38,229	21,861	2,028	12,085	66	129
55—59	23,790	18,214	331	84	22,030	9,984	1,369	8,079	61	66
60—64	28,116	26,799	376	120	24,991	10,108	2,662	16,503	75	60
65—69	14,354	13,428	98	53	12,522	4,065	1,708	9,289	26	20
70+	28,803	26,881	204	144	22,788	3,646	5,752	23,040	39	46
Age not stated.	..	..	..	..	..	..	..	..	..	..

Source : Census of India, 1981 Series-9, Karnataka, Social and Cultural Tables Part—IV A.

Note :—(1) Figures of 'Age not stated' are included in 'All ages'.

(2) Total population in columns 2 and 3 includes unspecified marital status.

**Age and Marital Status—Mysore district Urban, 1981**

Age-Groups	Marital Status									
	Total Population		Never Married		Married		Widowed		Divorced or Separated	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11
All Ages	3,67,344	3,44,223	2,25,443	1,73,699	1,36,840	1,40,022	4,807	29,730	94	737
0—9	85,533	84,401	85,533	84,401	Nil	Nil	Nil	Nil	Nil	Nil
10—14	43,752	42,454	43,514	41,704	198	721	20	10	Nil	9
15—19	40,153	39,561	39,780	28,379	338	11,067	20	53	Nil	57
20—24	39,357	34,631	34,543	11,674	4,743	22,599	46	217	Nil	136
25—29	31,057	29,951	15,121	3,753	15,874	25,653	52	416	Nil	124
30—34	24,143	21,941	3,617	1,361	20,402	19,721	92	748	15	110
35—39	21,952	20,017	1,251	743	20,531	18,020	147	1,161	5	92
40—44	18,631	15,991	481	508	17,951	13,286	184	2,130	10	68
45—49	16,350	13,638	383	321	15,647	10,775	294	2,517	20	25
50—54	13,944	11,645	286	137	13,220	7,517	416	3,937	6	54
55—59	8,774	6,939	157	81	8,252	4,114	355	2,724	Nil	20
60—64	9,139	8,719	117	61	8,303	3,399	703	5,239	16	19
65—69	4,808	4,463	98	56	4,099	1,492	597	2,900	10	5
70+	9,207	9,401	124	122	7,176	1,597	1,881	7,665	10	16
Age not stated.	..	..	..	..	..	..	..	..	..	..

Source :—Census of India, 1981, Series-9. Karnataka, Social and Cultural Tables Part—IV A

Note :—(1) Figures of 'Age not stated' are included in All ages.  
 (2) Total population in columns 2 and 3 includes unspecified marital status.

TABLE—10  
Age and Marital Status—1981, Total Population

Age- Groups	Marital Status											
	Total Population		Never Married		Married		Widowed		Divorced or Separated		Unspecified status	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11	12	13
All Ages	13,30,807	12,65,093	7,86,905	6,01,178	5,20,854	5,37,032	21,808	1,22,462	882	4,289	NA	NA
0—9	3,35,731	3,32,736	3,35,731	3,32,736	..	..	..	..	..	..	..	..
10—14	1,65,423	1,64,541	1,64,603	1,59,356	689	5,045	85	72	..	19	..	..
15—19	1,38,744	1,28,781	1,36,997	74,639	1,596	53,515	86	277	5	329	..	..
20—24	1,17,446	1,10,976	97,475	21,044	19,694	88,040	181	1,175	46	691	..	..
25—29	99,346	1,02,181	36,448	6,292	62,487	92,971	283	2,106	99	807	..	..
30—34	79,901	81,677	7,320	2,640	72,032	74,906	422	3,442	102	689	..	..
35—39	78,523	72,650	2,400	1,381	75,369	65,520	632	5,161	90	587	..	..
40—44	70,945	61,059	1,410	880	68,247	51,004	1,162	8,722	111	448	..	..
45—49	61,482	48,791	1,176	528	58,711	38,004	1,465	9,978	120	282	..	..
50—54	54,940	45,900	954	312	51,449	29,378	2,445	16,023	71	183	..	..
55—59	32,565	25,153	488	165	30,282	14,098	1,724	10,803	61	86	..	..
60—64	37,255	35,518	494	181	33,294	13,508	3,365	21,742	91	80	..	..
65—69	19,163	17,890	196	109	16,621	5,557	2,305	12,189	36	26	..	..
70+	38,009	36,282	328	266	29,964	5,243	7,632	30,706	50	62	..	..
Age not stated.	..	..	..	..	..	..	..	..	..	..	..	..

Sources : Census of India, 1981, Mysore, Social and Cultural Tables Part IV A, Bangalore.

Note : The figures for all ages include age not stated and the figures for total male and females in column 2 and 3 include persons with unspecified marital status.

**Rural population**

Mysore district contained 18,84,333 persons living in rural areas of the district as per 1981 census distributed among 1,641 villages of various sizes. The total number of villages inhabited from 1901 to 1981 was as follows : 1901—2,767 ; 1911—2,748 ; 1921—2,730 ; 1931—2,709 ; 1941—1,356 ; 1951—1,346 ; 1961—1,505 ; 1971—1,593 and 1981—1,641. The district contains predominantly small and middle sized villages. Upto 1931, the villages of Mandya district were also included and from 1961 the taluk of Kollegal is included. During 1981, there was only one village with a population of 10,000 and above, while there were 461 villages with a population between 500—999. The following table shows the number of villages classified by population size and percentages of population and villages in each group as per 1981 census.

Sl. no.	Population size	No. of villages	Percentage of villages to total number of villages in the district	Population	Percentage of population to total rural population of the district
1.	Less than 200	227	13.83	17,410	0.92
2.	Between 200 and 499	294	17.92	1,02,836	5.46
3.	500 to 999	461	28.09	3,36,195	17.84
4.	1,000 to 1,999	392	23.89	5,54,615	29.43
5.	2,000 to 4,999	239	14.56	6,87,199	36.47
6.	5,000 to 9,999	27	1.65	1,75,965	9.34
7.	10,000 and above	1	0.06	10,113	0.54
	Total	1,641	100.00	18,84,333	100.00

The table below shows the percentages of villages and population in each class of village in the district for some decades. The trend is in the decrease in the number of villages having population below 500 and increase in the number of villages having larger population.

Decade	Less than 500	500-999	1,000-1,999	2,000-4,999	5,000-9,999	10,000 and above
1901	64.75 (25.49)	22.59 (27.22)	9.78 (23.41)	2.46 (11.82)	0.35 (3.65)	0.07 (8.41)
1921	62.52 (24.10)	23.82 (27.49)	10.30 (22.74)	3.15 (14.26)	0.14 (1.62)	0.07 (9.79)
1951	48.16 (11.65)	27.03 (19.56)	17.60 (24.97)	6.17 (17.65)	0.69 (4.49)	0.35 (21.68)
1961	42.79 (12.52)	28.11 (23.69)	20.60 (34.16)	8.04 (26.53)	0.46 (3.10)	—
1971	37.85 (9.53)	28.82 (21.62)	21.72 (31.64)	10.73 (31.63)	0.88 (5.58)	—
1981	31.75 (6.38)	28.09 (17.84)	23.89 (29.43)	14.56 (36.47)	1.65 (9.34)	0.06 (0.54)



The numbers in brackets show the percentage of population in each group of villages to the total rural population of the district.

The table below shows the distribution of villages in the taluks of the district during 1981 according to the population size.

Sl. No.	Taluk	No. of Villages having a population of							Total
		Less than 200	200 to 499	500 to 999	1,000 to 1,999	2,000 to 4,999	5,000 to 9,000	10,000 and above	
1.	Chamarajanagara	26	20	32	53	39	2	..	172
2.	Gundlupet	27	23	36	31	22	1	..	140
3.	Heggadadevanakote	66	62	60	35	16	..	..	239
4.	Hunsur	32	40	71	34	11	1	..	189t
5.	Kollegal	11	6	15	23	29	14	..	98
6.	Krishnarajanagar	15	29	54	32	19	1	1	151
7.	Mysore	5	19	45	42	21	1	..	133
8.	Nanjangud	13	23	41	59	34	3	..	173
9.	Periyapatna	31	57	62	40	7	..	..	197
10.	T. Narsipur	..	13	38	36	33	3	..	123
11.	Yelandur	1	2	7	7	8	1	..	26
District Total		227	294	461	392	239	27	1	1,641

Source : Census of India 1981, Part II-A, Series 9.

The percentage growth of rural population in the district from 1901 to 1981 was as follows : 1901 to 1911 : +5.05, 1911 to 1921 : -3.15, 1921 to 1931 : +4.59, 1931 to 1941 : +10.90, 1941 to 1951 : +12.29, 1951 to 1961 : +20.81, 1961 to 1971 : +23.22 and 1971 to 1981 : +21.72. The percentage increase from 1901 to 1981 was 140.08. The negative growth during the decade 1911 to 1921 was due to many deaths from the epidemic influenza during 1918-19.

### Urban population

During 1891, there were 11 twons in the district *viz.*, Mysore (with population of 74,048), Nanjangud (6,421), Hunsur (5,141), Chamarajanagar (4,675), Gundlupet (4,022), Saligrama (3,788), Sosale (3,033), Yedatore (2,413), Saragur (1,746), Tirumakudlu Narsipur (1,650) and Heggaddevanakote (1,295) and the total population of these was 1,08,232. The growth of urban population from 1901 to 1981 was as follows, the number in bracket is indicating the number of towns : 1901—1,39,802 (18), 1911—1,28,908 (13), 1921—1,54,919 (15), 1931—1,96,068 (18), 1941—2,52,866 (18), 1951—3,84,764 (18), 1961—4,14,969 (18), 1971—5,29,118 (13), 1981—7,11,567 (13). The percentages of the urban population to the total population of the district

and the urban growth rates for the decades from 1901 to 1981 were as follows: 1901: 15.12, not available; 1911: 13.52, -7.79; 1921: 16.25, 20.18; 1931: 19.02, 26.56; 1941: 21.45, 28.97; 1951: 27.01, 52.13; 1961: 24.83, 7.88; 1971: 25.47, 27.51 and 1981: 27.41, 34.48. The fall of urban population in 1911 census is mainly due to declassification of the towns of Kalale, Yedatore, Sargur, Sosale and Yelandur and the high growth in 1951 was attributable to the high growth of population in Mysore city and in the towns of Chamarajanagar, Hunsur, Kollegal and Nanjangud and the low growth in the decade 1951-61 was due to the slow growth of urban population. Assuming the indices as 100 in 1901, the growth of urban population in the district in 1981 was 408.98.

The district ranked fourth in the State in 1981, in terms of proportion of urban dwellers, the first three being Bangalore, Dharwad and Bellary districts. Agara-Mamballi, Mirle, Mugur, Saligrama and Talkad were declassified in 1971. If the ratio of the number of inhabited villages per town is considered, Yelandur is the highly urbanised taluk with 26 villages per one urban centre against the district average of 126 villages per town in the district and on the other hand, Mysore taluk is highly urbanised with 67 per cent of the urban population when urban component in population is considered. All the towns of the district in 1981 were enjoying the urban status since 1931. Mysore Urban Agglomeration is the most populous urban population, four Class III towns covering 19.56, four Class IV towns. In 1981, the district had one Class I city covering 67.32 per cent of the total urban population, four Class III towns covering 19.56, four Class IV towns covering 9.1 and four Class V towns with 4.12 per cents of the total urban population of the district. (For details of growth of population of towns and the status from 1901 to 1981, see Chapter IX under Urbanisation).

### **Disabled population**

The census of disabled population was continued upto 1931, discontinued in 1941 and again revived in 1981 census. In the earlier censuses, blind, deaf and mute were enumerated and in 1981, totally blind, dumb and physically handicapped have been enumerated. In the year 1891, there were 902 deaf and mute and 1,295 blind persons and the figures for 1901 are not available. In 1911, there were 1,101 deaf and mute, 1,510 blind; in 1921, 703 deaf and mute and 1,149 blind and in 1931 census, 797 deaf and mute and 1,356 blind persons had been enumerated. In 1981, there were 1,343 blind, 1,266 crippled and 1,271 dumb persons in the district (for details, see Chapter XVII).

### **Scheduled Castes and Scheduled Tribes**

The castes that are specified by public notification by the President of India under Article 341 of the Constitution of India are called the Scheduled Castes. Those tribes or tribal communities or parts or groups within the tribal communities specified by public notification by the President of India

under Article 342 of the Constitution of India are the Scheduled Tribes. The following are the Scheduled Castes found in the district. The number in the bracket indicates their population in the district as per 1971 census: Adi Andhra (5,190), Adi Dravida (43,462), Adi Karnataka (2,71,546), Banjara or Lambani (1,889), Bhovi (13,226), Chakkaliyan (97), Chamar or Muchi (240), Handi Jogi (952), Holeya (3,389), Jambavalu (649), Kepmaris (7), Koracha (7), Korama (2,965), Madari (188), Madiga (4,783), Mochi (4,469), Peraiyan (206), Unspecified (3,201). The total number of persons belonging to Scheduled Castes in 1981 was 4,59,535 (3,76,737 persons in rural areas and 82,798 in urban areas) as against 3,56,466 persons in 1971 (2,98,845 in rural areas and 57,621 in urban areas). The table below gives the taluk-wise break-up for the years 1971 and 1981.

Taluks	Population in 1971			Population in 1981		
	Rural	Urban	Total	Rural	Urban	total
Chamarajanagara	41,588	5,105	46,693	50,856	6,806	57,662
Gundlupet	21,481	1,506	22,987	27,200	1,824	29,024
Heggadadevanakote	32,502	1,737	34,239	38,565	2,747	41,312
Hunsur	20,124	2,760	22,884	24,607	4,196	28,803
Kollegal	32,971	5,593	38,564	52,414	7,753	60,167
Krishnarajanagar	18,486	2,157	20,643	21,467	2,733	24,200
Mysore	22,412	31,281	53,693	27,277	46,256	73,533
Nanjangud	49,368	3,947	44,315	48,574	5,639	54,213
Periyapatna	16,836	415	17,251	23,275	589	23,864
T. Narsipur	38,454	2,147	40,601	44,787	2,898	47,685
Yelandur	13,623	973	14,596	17,715	1,357	19,072
District Total	2,98,845	57,621	3,56,466	3,76,737	82,798	4,59,535

The following are the Scheduled Tribes found in the district and the numbers in the brackets indicate their population in 1971. Gowdalu (99), Hakkipikki (451), Iruliga (62), Jenukuruba (3,325), Kadukuruba (3,227), Kaniyan or Kanyan (890), Kondakapus (7), Kurumans (278), Sholaga (2,634), Soligaru (7,476), Koraga (12), Unspecified (1,086). During 1981, the total population of the Scheduled Tribes was 1,66,649 (rural 1,43,665 and urban 22,984) as against 19,547 in 1971 (rural 18,703 and urban 844). The taluk-wise break-up of the Scheduled Tribes' population for 1971 and 1981 is given in table below :

Taluk	Population in 1971			Population in 1981		
	Rural	Urban	Total	Rural	Urban	Total
Chamarajanaagara	1,643	1	1,644	14,791	1,091	15,882
Gundlupet	1,105	..	1,105	12,076	4,435	16,511
Heggadadevanakote	6,670	16	6,686	18,552	1,390	19,942
Hunsur	2,468	51	2,519	19,497	1,252	20,749
Kollegal	4,133	110	4,243	15,837	3,484	19,321
Krishnarajanagar	94	..	94	9,801	515	10,316
Mysore	27	606	633	12,483	6,368	18,851
Nanjangud	700	20	720	15,774	961	16,735
Periyapatna	1,160	39	1,199	4,953	183	5,136
T. Narsipur	62	1	63	12,162	828	12,990
Yelandur	642	..	642	7,739	2,477	10,216
District Total	18,704	844	19,548	1,43,665	22,984	1,66,649

### Languages

Mysore district stood third in the State in the speaking of the Kannada language as mother tongue with 83.52 per cent next to Mandya (92.19) and Hassan (86.22) in 1971. If the total number of Kannada speakers are assumed as 10,000 in the state, 898 were in Mysore district and the district stood second in the State next to Dharwad with 971 as per 1971 census. Among the taluks, Yelandur has the highest percentage of Kannada speakers in the district (with 95.30 per cent), followed by Gundlupet (94.53 per cent), T. Narsipur (93.43 per cent) and K. R. Nagar (92.32 per cent), while the Mysore taluk has the lowest percentage (67.24). In 1971, there were 17,34,937 persons speaking Kannada. Number of persons speaking other languages were 1,25,773 (6.05 per cent) speaking Urdu, 72,231 (3.48 per cent) Telugu, 84,397 (4.06 per cent), Tamil, 21,505 (1.04 per cent) Marathi, 11,447 (0.55 per cent) Malayalam, 3,586 (0.17 per cent) Tulu, 2,288 (0.13 per cent) Konkani, and 2,794 (0.12 per cent) Lamani in the district. There was a slight decrease in the percentage of persons speaking Kannada from 84.72 per cent in 1961 to 83.53 per cent in 1971, while the Urdu speaking population had increased from 5.32 per cent to 6.05 per cent in the same decade and Tamil speaking population from 3.86 to 4.06 per cent. Mysore city alone accounts for 68,467 or 79.5 per cent of the 90,154 urban Urdu speakers in the district, and the next town where higher number of Urdu speakers found is Chamarajanagar (5,091). Telugu speaking population in the urban areas form 7.19 per cent (38,028) of the total urban dwellers in the district and in Kollegal town 21.89 per cent (6,284 persons) speak Telugu. Mysore is one of the four districts where Tamil speaking persons are found in greater number. The district has 8.6 per cent of the total Tamil speakers in the State and is third in the State, the other districts being Bangalore (53.7 per cent) and Kolar (14 per cent). The Tamil speaking people are mostly

found in Mysore city and in the taluks of Kollegal, Heggadadevanakote, Hunsur, Nanjangud, Chamarajanagar, Gundlupet and Yelandur. Mysore city accounts for 32,851 or 79.8 per cent of the Tamil speakers in the urban areas of the district. The Sholigas of the district speak a dialect of Kannada inter-mixed with Tamil words and the Betta Kurubas also speak a dialect containing words of Kannada, Tamil and Malayalam. Kodava language is also found in the bordering areas of the district with Kodagu. The following table shows the distribution of persons speaking the five main mother tongues in the taluks of the district during 1971.

<i>Taluk</i>	<i>Kannada (with percentage of speakers)</i>	<i>Urdu</i>	<i>Telugu</i>	<i>Marathi</i>	<i>Tulu</i>
Chamarajnagara	2,09,027 (91.85)	8,598	3,093	523	127
Gundlupet	1,31,542 (94.53)	2,024	1,368	488	34
Heggadadevanakote	1,22,249 (84.27)	3,630	6,281	597	23
Hunsur	1,14,022 (83.28)	6,924	5,089	4,708	342
Kollegal	1,52,643 (75.95)	7,801	18,033	400	100
Krishnarajanagar	1,46,645 (92.32)	6,292	2,180	1,810	139
Mysore	3,32,010 (67.27)	70,029	25,971	11,423	2,323
Nanjangud	2,09,464 (91.71)	5,431	5,575	984	184
Periyapatna	1,00,463 (87.07)	5,998	1,996	244	86
T.Narsipur	1,70,365 (93.43)	7,842	2,157	321	222
Yelandur	46,507 (95.30)	1,204	488	07	06
District Total	17,34,937 (83.52)	1,25,773	72,231	21,505	3,586

### RELIGIONS

The notable religions in the district are Hinduism, Islam, Christianity, Jainism and Buddhism. The Muslim are found mostly in the urban areas of the district. The percentages of people belonging to various religions in rural and urban areas of the district as per 1981 census are : Hindus - rural 76.31 and urban 23.69 ; Muslims-rural 28.41 and urban 71.59 ; Christians-rural 50.43 and urban 49.57 ; Jains-rural 37.49 and urban 62.51 ; Buddhists-rural 99.73 and urban 0.27 and Sikhs-rural 20.00 and urban 80.00. The table in p. 141 shows the percentages of people belonging to various religions and their growth rate over some decades.

Religion	Percentages to the total Population of the District in						Growth rate				
	1911	1931	1951	1961	1971	1981	1931 over 1911	1951 over 1931	1961 over 1951	1971 over 1961	1981 over 1971
Hindus	95.47	94.83	92.49	92.81	91.59	90.72	7.43	34.75	17.75	22.65	23.79
Muslims	3.77	4.05	6.18	5.66	6.42	6.88	16.24	110.63	7.41	41.15	33.91
Christians	6.28	0.49	1.12	1.19	1.45	1.48	90.32	219.34	24.76	51.03	28.03
Jains	0.16	0.20	0.20	0.27	0.30	0.33	37.02	36.20	59.10	37.96	30.16
Buddhists	N	N	N	0.07	0.21	0.52	225.00	-21.05	7,913.53	254.49	212.95
Sikhs	N	N	0.01	N	0.04	0.01	77.27	253.85	-48.28	1,588.81	-69.74

N : Negligible.

Taluk-wise number of persons belonging to various religions as in 1981 in the district

142

<i>Taluk</i>	<i>Total Population</i>	<i>Buddhists</i>	<i>Christians</i>	<i>Hindus</i>	<i>Jains</i>	<i>Muslims</i>	<i>Sikhs</i>	<i>Other Religions and persuasion</i>	<i>Religions not stated</i>
Chamarajanagar	2,73,317	..	3,181	2,57,902	437	11,758	..	39	..
Gundlupet	1,68,879	..	320	1,64,268	123	4,167	..	01	..
Heggadadevanakote	1,73,071	..	2,016	1,62,964	2,297	5,753	4	37	..
Hunsur	1,79,359	2,187	1,862	1,64,449	109	10,592	13	143	4
Kollegal	2,64,627	3,431	12,915	2,37,865	26	10,368	4	13	5
K.R. Nagar	1,83,818	..	662	1,74,662	800	7,666	5	17	6
Mysore	6,45,104	36	15,808	5,25,326	4,553	98,092	173	1,112	4
Nanjangud	2,70,920	..	662	2,60,909	201	9,079	24	39	6
Pe riyapatna	1,55,094	7,681	676	1,37,550	66	9,090	7	28	3
T. Narsipur	2,20,336	..	331	2,09,700	19	10,234	..	42	3
Yelandur	61,375	..	55	59,459	..	1,850	..	11	..
District Total	25,95,900	13,335	38,488	23,55,054	863	1,78,649	230	1,482	31

KARNATAKA STATE GAZETTEER

The number of persons belonging to various religions in 1981 was as follows: Figure in bracket gives the number in 1971 census. Hindus—23,55,054 (19,02,495), Muslims—178,649 (1,33,410), Christians—38,488 (30,061), Jains—8,631 (6,247), Buddhists—13,335 (4,261), Sikhs 230 (760), others and religion not stated 1,513 (4). Out of the total population in the State religion-wise, the district's percentage is Hindus 7.39 per cent, Muslims 4.29, Christians 4.98, Jains 3.03, Buddhists 31.56, Sikhs 3.59 and others 11.35 per cent as in 1981.

### Hinduism

The Hindus of the district are divided into many castes, cults and tribes. The sacred books of the Hindus are the Vedas, the Upanishads, the Puranas and the Epics. There are various sects following the philosophies of saints like Shankaracharya, Ramanujacharya, Madwacharya, Basavanna, etc., which go by the names Adwaita, Vishistadwaita, Dwaita and Shakti Vishistadwaita respectively. Hindus worship Brahma, Vishnu, Maheswara and their consorts and incarnations together with other *parivara devathas* and various local deities. These gods and goddesses are worshipped in temples as well as at homes in the form of their images or pictures. Among the rural folk, the Goddess Shakti is worshipped in various names. Animism and totemism are found intermixed and fused with in the form of worship and religious practices. Hanuman and Ganesha are the gods worshipped by all. Traditional worship is elaborate consisting of 16 services (or *upacharas*). Every work of importance and major activities are started after invoking the gods and goddesses. The idea of dedication is found even in small things like wearing new cloth, taking food which will be used or consumed after its being offered to the family Gods. Ganesha is considered as the God who will ward off all obstructions, will be prayed or worshipped before undertaking any new project and he is worshipped on the fourth day of the second half of every lunar month called Sankashta Chaturthi.

*Shakti cult.*—The Mother Goddess cult is an ancient one and a village deity is often represented by an image, a shapeless stone or some other symbol and in many places, she has a shrine built for her. The Mother deity is called by various names such as Bandarasamma in Talkad, Gujjaramma in Kollegal, Pattadarani in Bommalapura, Malarasamma in Kabballi, Urukattamma in Ummathur, Malagamma of Nagarle, Maligerasamma in Bagali, Kitturamma in Kittur, Honnadevi in Sosale, Maramma of Baragi Hosaguli and Padagur, Huliuramma in Kyathanahalli, Sidiyamma in Kattamalavadi and Maramma in many other places. These deities are called Gramadevathas. A festival is held in her honour every year and animals were sacrificed to propitiate her which is now legally banned. It was also believed that epidemics like cholera, plague, etc., were caused by the wrath of some of these goddesses. In each of the villages in the district, it is said that there will be two festival, one of the Gramadevatha and the other of Maramma. The Maramma Jatra of Bargi in Gundlupet taluk is



very popular. There are also two goddesses, Doddathayamma and Chikka-thayamma in many places. The priest of Doddathayamma is generally from the Parivara or Kumbara caste and the deity is worshipped by all. Fire walking is a common phenomena in all the Maramma festivals. Many of the castes also have tutelary deities like Banashankari for the Devangas, Kalikadevi for the Viswakarma, etc. There are centres of Shakti worship in the district, like the Chamundeswari on the Chamundi Hills, Jwalamalini or Jwalamukhi (of Jaina origin) of Uthanahalli at the foot of the Chamundi Hills, Tripurasundaridevi (or Tibbadevi) of Mugur near T. Narsipur, Chowdeshwari of Kelasur and Hemadramma of Bannur. It is said that Tibbadevi or Tripurasundari of Mugur is the youngest sister of the seven sisters, the others being Honnadevi of Sosale, Kelladevi of Kalale, Malegerasamma of Bagali, Hemadramma of Bannur, Bandarassamma of Algod and Chikkamma (Chikkadevi). Tibbadevi of Mugur is said to be a 'Vishnu Shakti', and the car festival of the Goddess in December every year attracts a large number of devotees and is a special festival for Arasu families. The Sapta Matrika or the Seven Mothers' cult is also popular, and their temples are seen at Ambale, Sosale, Narasamangala, etc.

*Shiva worship.*—Shiva is worshipped in his various forms of which the Linga form is very common. There are many places in the district which had been and are now the centres of Shiva worship. Nanjangud, the Male Mahadeshwara Hills, Talkad and Mudukutore, Tirumakudlu near T. Narsipur, Bettadapura, Haradanahalli, Chamarajanagar, Mugur, Yedathore near K. R. Nagar and the Parvathi Betta near Gundlupet are some of the important places in the district. The Male Mahadeswara Hills in Kollegal taluk is a famous pilgrim centre for the people of the State as well as for the outsiders, place sanctified by the revered saint Sri Mahadeshwara who is portrayed as riding a tiger. The Nanjundeshwara temple in Nanjangud is an ancient pilgrim centre. The Arkeshwara temple near Krishnarajanagar which stands on the banks of the Cauvery is an ancient temple. The Agastyeshwara temple in Tirumakudlu where the Agastyeshwara Linga is said to be a Swayambhu Linga has remained a mystery even today as the water gets collected on the top of the Linga which is in the form of a cup. The Divyalingeswara of Haradanahalli is also a very old temple. There are five important Shiva temples in Talkad and the famous *jatra* of them goes by the name Panchalinga Darshna which generally takes place once in 12 years on a Karthika Monday of the lunar calendar coinciding with new moon day of the month which attracts lakhs of devotees. The other Shiva temples in the district are the Trineshwara in Mysore, Mahabaleshwara on the Chamundi Hills, Arkeshwara of Alur in Chamarajanagar taluk, Siddi Mallikarjuna of Bettadapura, Triyambakeshwara of Triyambakapura, Veerabhadra of Terakanambi, Onkareshwara (Onakarappa) in Gundlupet taluk, Goureshwara of Yelandur and the Rameshwara at Agara, Gundlupet and Narasamangala. All Mondays of Karthika are held sacred for Shiva worship.

Veerashivism is also popular in the district. The Gosala Peetha of Haradanahalli in ChamaraJanagar taluk is a place associated with great saints Goshala Siddeswara, Male Mahadeshwara and Tontada Siddalinga Yati. Nijaguna Shivayogi was associated with the Shambhulingana Betta in Kollegal tq and Muppina Shadakshari was associated with Yaragamballi where his *gadduge* is seen. The *gadduge* of noted Veerashiva poet Shadaksharadeva is at Yelandur. The social and religious revolution of the Haradanahalli Matha (founded in the 14th century) till the 16th century is remarkable. The fourth successor of the shunga simhasana Niranjana peetha founded it, his name being Anadi Ganeshwara. Great scholars and saints like Male mahadeshwara and Tontadarya were its successors.

*Vishnu Worship.*—Vishnu is worshipped in his various incarnations such as Krishna, Narasimha, Rama, Janardana, Venugopala and others. Keshava temple at Somanathapur, Vijayanarayana at Talakad, Biligiriranga at the B. R. Hills, the Venugopala temples at Gopalaswamy Hills, Hedathale, Hemmaragala, Gundlupet, Sosale and other places, the Janardana temples at K. Beltur, H.D. Kote, Mangala and Hangala, the Narasimha temples at T. Narsipur and Saligrama, the Srirama temples at Chunchanakatte, Mysore and other places, the Ranganath temples at Honnur and Ummathur, the Lakshmikantha temples at Mullur and Kalale, the Vijayanarayana and Paravasudeva temples at Gundlupet, the Varadaraja and Gopalakrishna temples at Terakanambi, Venkataramana temples at Mysore, Huliganamaradi, Kanteerava Anjaneya temple at Terakanambi and many shrines of the incarnation of Vishnu at Mysore and other places testify to the influence of Vaishnava cult in the district. The people of the district are not poised towards any one cult but equally revere both Vishnu and Shiva. It is said that Ramanuja, the exponent of the Vishista Adwaitha philosophy lived in Saligrama for some time worshipping the Yoga Narasimha of the place. Ramamandiras which are also cultural centres are found in almost all towns and big villages and are many in Mysore city. The people of the district observe Saturdays of Shravana as auspicious days and worship Vishnu, Venkataramana and other incarnations of Vishnu. All Saturdays are regarded as sacred to the Vaishnava pantheon. Some Matha connected with Madhwa saint Vyasatheertha and Raghavendra Matha of Nanjangud are found in the district.

There are some religious orders called Devara Guddas, the important among them are the Mahadeshwara Guddas, the Manteswami Guddas and the Parvathi Guddas. There are also the Goravas connected with Mailara. These Guddas undergo *diksha* ceremony in their childhood in the *mathas* to which they belong and afterwards lead a religious life. They can marry and lead a family life also. They are held in high esteem in the families and are worshipped like *gurus* during the festivals and other religious ceremonies. They collect *kanike* and other offerings from the devotees

and submit them to the *mathas* once in a year. There are also Jogathis dedicated to the Goddess Yellamma.

The tradition of Neelagararu is associated with Manteswamy of the Boppagowdanapurada Matha and his disciples Rachappaji and Siddappaji, whose *gadduges* are found in Boppagowdanapura, Kappadi near Krishnarajanagar and Chikkillur in Kollegal taluk respectively. Kurubanakatte in Kollegal tq has the *gadduges* of Lingayya and Channayya, two other leaders of the cult. The Neelagars consider Rachappaji and Siddappaji as their *gurus* and get initiated at the Boppagowdanapurada Matha. They use *tamburi*, a musical instrument which they call '*saraswathi*'. The Manteswamy tradition symbolises the fusion of Shiva and Vishnu worships. The Neelagars in traditional dress assemble during *jatras* in the three places i.e. Boppagowdanapura in Malavally taluk (Mandya dt), Kappadi in K.R. Nagar taluk and Chikkillur in Kollegal taluk during the months of March, February and January respectively. The Devaraguddas of Mahadeshwara of the Male Mahadeshwara Hills are called Kamsaleyavaru who take *diksha* at the M.M. Hills. Their instrument is called *kamsale*, which consists of two metal plates or cymbals, one of them in the form of a cup. During the days of Shivaratri and Dasara they go to the M.M. Hills in their customary dress, where they sing and dance in the moonlit nights.

*Jainism.*—Jainism is one of the earliest religions in the district which must have made its entry soon after Chandragupta Maurya together with Saint Bhadrabahu came to Shravanabelagola in the pre-Christian era. Maleyuru in Mysore district was one of the principal seats of Jaina faith which had a Jaina Matha subordinate to the Matha of Shravanabelagola. Maleyur or Kanakagiri has the Vijaya Parshwa Basti. Some of the ancient Jaina centres of the district are Saligrama, Shantinagara, Mullur, Gommata-giri, Kelasur, Saragur, Chamarajnagar, Kittur, Hanasoge and Chamalapura. Hanasoge (Chikka Hanasoge) had been the centre of a famous monastic order called Hanasoge Bali. Great scholar Jayakirti was one of the pontiffs here. Similarly, there was the Kitturu Sangha. Jainism enjoyed liberal royal patronage under the Gangas and the Hoysalas. Jains are found in greater number in Mysore City, Chamarajnagara, Saligrama and Saragur and in considerable number in Chamalapura, Mullur and Kelasuru (Shantinagara). The local Jains belong to the Digambara section. There are two main divisions among them, the priestly class called Indras or the Jain Brahmins and the Shravakas. There are Bogars, who are traders in vessels, the Panchams who are also traders and the Chathurthas who are mostly cultivators. It is said that the Jains have 360 *gotras* but only 24 are chiefly in vogue such as Sagara, Nirvana, Mahasadhu, Sanmati, etc. Jainism like Buddhism denies the authority of the Vedas, and the cardinal doctrine of the religion is Ahimsa. The native Jains speak Kannada at home and follow the Hindu law of inheritance. Like Hindus, they believe in the concept of *karma* and rebirth. They observe defilement at birth and death

for 10 days. They cremate the dead bodies and perform annual *shraddha* during the first year. There are Sadars in Nanjangud taluk who are also Jains. In Heggadadevankote taluk, there are Jaina Goudas who had marital relations with the Namdhari Goudas of the locality. They bury the dead but the bodies of the aged persons are cremated. They are mostly found in the taluk of Heggadadevanakote. The Swethambara Jains found in the district are immigrants from Gujarath and Rajasthan who are engaged in trade and money lending. They are found in Mysore city and other urban areas of the district, among whom there are three sub-divisions, the Moorthipujaka, Sthanakavasi and the Therapanthi.

*Buddhism.*—Buddhism, though ancient in origin has not left its foot-prints in the district like Jainism. The Buddhists found in the district are neo-Buddhists and immigrant Tibetans who are settled in the taluks of Hunsur, Kollegal and Periyapatna. There were 17,832 Tibetan Buddhists in 1986 in the Tibetan Refugee Resettlements who belonged to the Mahayana branch of Buddhism.

The Satya Sai movement and the Prajapitha Bhamha Kumari Eswariya Vidyalaya Movement are also found in the district. The Ayyappa cult is quite popular. The district has to its credit the publication of three Almanacs (*panchangas*) from Mysore, Kollegal and Sosale, the first being called *Ontikoppal Panchanga*.

### MATHAS

*Talakad Balakrishnananda Matha.*—Sri Balakrishnananda Matha, Talakad is one of the ancient *mathas* in the district, said to have been established by Sri Padmapada, a disciple of Adi Sankaracharya and the first Pontiff of the Govardhana Matha of Puri, one of the four Mathas established by Adi Shankaracharya. It is said that Padmapada had come to Talakad and established this *matha* and appointed his disciple Balakrishnananda as the first pontiff and hence the Matha was called Sri Balakrishnananda Samsthanam. Later, since it adopted Bhagavateeya Sampradaya, it came to be called Bhagavateeya Jagadguru Peetha Sri Balakrishnananda Matha, and it is an Adwaita Peetha of the Rigveda Shakha. It had flourished in the past under the patronages of the Ganga, Vijayanagara and other dynasties.

*Brahmatantra Swathantra Parakala Matha.*—The Brahmatantra Swathantra Parakala Matha, Mysore was established by the Pontiff Brahma-tantra Swathantra Swamiji, a disciple of Vedantha Desika by about the 14th century. The former was also responsible for the establishment of two other Mathas one at Ahobala and the other at Vamanamalai. The deity being worshipped at the Matha is Sri Lakshmi Hayagreeva. The Matha got its name Brahmatantra Swathantra from the time of the Pontiff Peria Parakala Swamiji (1676 to 1737). The Matha is said to have been established first at Thirupathi which later was shifted to Shrirangapattana on the request of the Raja of Mysore. Again, the Matha was shifted to Thirupathi at

the time of Tippu Sultan for some years and re-established at Shrirangapattana after the Fourth Mysore War. With the shifting of the capital from Shrirangapattana to Mysore, the Matha was also shifted to Mysore. The Matha was patronised by Krishnaraja Wodeyar III. The present majestic building of the Matha was completed in 1903. The present Swamiji Sri Srimadabhinava Ramanuja Brahmatantra Parakala Swami is 35th in the line of pontiffs. Tradition holds this Matha as the *rajaguru peetha* of the Mysore dynasty together with the Suttur Matha.

*Ganapathi Sachidananda Ashrama.*—The Ganapathi Sachidananda Ashrama, Mysore was started by Sri Ganapathi Sachidananda Swamy in 1966 to propagate the philosophy of Dattatreya. It has many branches in the country and even outside. It conducts *hatayoga* and *kriya-yoga* classes attracting people from all over the country and from abroad. It is running an Ayurvedic Centre and a dispensary, a Yoga School, a library, a Sanskrit and Veda School and also a Vriddhashrama. It is publishing a monthly in seven languages for the past 15 years. It conducts spiritual education camps. The fairs and festivals of the Ashrama include Datta Jayanthi, Dasara, Shivaratri, etc.

*Veerashaiva Mathas.*—The Veerashaiva *mathas* are broadly grouped into two divisions. The Virakta Mathas and the Pattada Mathas. It is estimated that there are nearly 100 *mathas* in the district. It is seen that these Mathas are concentrated in Mysore city and southern and eastern parts of the district. The Swamijis of many of these Mathas have played a significant role in the cause of education in the district by opening educational institutions and providing food and shelter to the students, and the note-worthy among these is the Suttur Shivaratreshwara Matha. Some of the Swamijis of these Mathas who have played significant role in the cause of propagation of the faith and education are: Shivaratreshwara (16th century), Male Madeshwara (c. 1350-1435), Ghanalingigalu (15th century), Guru Malleshwararu (19th century) and Yedeyur Siddalingeshwara of the Haradanahalli Matha, Muppina Shadakshari and Nijaguna Shivayogi (all of 15th century), Maddaneshwara and Kendaganna Swamigalu of 19th century, Kambaleshwararu, Gourishankara Swamigalu and Chikkaveera Deshikendra of the 20th century. Religiously, the Saluru Matha of the Male Madeshwara Hills, and educationally the Shivaratreshwara Matha of Suttur are held in high esteem. *The Guru Linga Jangama Charitra* of Marulasidda (1650 AD) mentions the five *mathas*, ie. the Suttur, Kuntur, Nanjangud, Handarabalu and the Yaragamballi

*Salur Matha.*—The Salur Matha in the M. M. Hills, is said to be nearly 850 years old. There are two Swamys in the Matha, the Sthira Swamy and the Chara Swamy. The Chara Swamy will be touring and conducting religious rites among disciples. The present Sthira Swamy is Kempananja Swamigalu and Pattada Chara Swamy is Mahadev Swamigalu, 17th in the

line of Pontiffs of the Matha. The Matha is highly venerated. It is running a high school, a Samskruta Pathashala, an Agama Patha Shala on the Hills and Samskruta Patha Shalas at P. G. Palya, Hosapalya, Wodeyara Palya and at Kollegal and a high school at Wodeyarapalya and is providing free boarding and lodging facilities to about 450 students on the Hills. There is one branch of the Matha at Wodeyara Palya. The Swamyji of the Matha gives *diksha* to the disciples known as the *Mahadeswara Guddaru*.

*Shivaratrishwara Matha.*—Sri Shivaratrishwara Matha, Suttur in Nanjangud taluk, is one of the ancient Veerashava *mathas* of the district having a long historical background. According to the traditional belief, the Matha was started by the Pontiff Jagadguru Sri Shivaratri Shivacharya, a descendant of the Revanasidda Order. An inscription speaks of the existence of a Matha at Suttur in 1015-16 AD and if it is the same as that of the present Shivaratrishwara Matha, Suttur, the antiquity of the Matha goes back to the above date. An inscription dated 1503 mentions Shivaratrishwara a Pontiff of the Matha. The Matha enjoyed the royal patronage of Vijayanagara, Ummathur and Mysore kings. Illustrious Pontiffs like Bhandari Basappa, Ghanalingigalu, Immadi Shivaratrishwara, Shivayogi Shivaratrishwara, Shivaratri Rajendra have all glorified the *matha*. The present Sri Shivaratri Deshikendra Swamy, who ascended the Peetha in 1986 is 24th in the line. The Matha is a pioneer organisation in the field of education and is maintaining more than 150 educational institutions which include first grade, medical and engineering colleges. It has its own publication division and publishes 'Prasada' a quarterly in Kannada and also maintains a Kalamantapa. The Vidyapeetha of the Matha has its headquarters at Mysore and the Matha was deemed as the *gurumatha* of the Mysore dynasty.

*Devanur Matha.*—The Guru Malleswara Mahasamsthana Dasoha Matha, Devanur in Nanjangud taluk is one of the famous Mathas in the district having more than 200 branches spread over Mysore and Mandya districts. The Matha is stated to have been started during 1875-80 by the Saint Guru Malleswara. The present Pontiff Mahantha Mahaswamy is sixth in the line of Pontiffs. It is running a number of educational institutions and hostels for the students at Devanur, Harve and Kollegal. It was also publishing a monthly. The Pontiffs of the Matha were poets themselves. The Matha has published many literary works in Kannada.

*Adavi Matha Padaguru.*—The Maddaneswara Adavi Matha at Padaguru in Gundlupet taluk was started around 1450 A.D. by Sri Maddane Shanthappa, who is described as from the court of Devaraya II of Vijayanagar. He came to Mahishamandala to preach religion and stayed at Terakanambi. His *gaddige* is found in the Adavi Matha at Padaguru. The Matha is running four boarding homes, a gurukula and a health centre. The present Pontiff of the Matha is Sri Shivakumara Swamigalu.

The following are the names of Veerashaiva Mathas in the district :  
 Chamarajanagar taluk : Andarakalli Matha, Ayyanapura Matha, Harave Matha, Kulaganada Matha, Kagalawadi Matha, Mariyala Matha, Pattada Matha, Siddamalleswarasharma Gundlupet taluk ; Adavi Matha, Bommanahalli Matha, Gopalapurada Matha, Hallada Matha, Hangala Pattada Matha, Hangalapurada Matha, Kabballi Matha, Kurubara Hundi Matha, Madapatna Matha, Mooduguru Matha, Terakanambi Matha, Tuptur Matha, Somanahalli Veerasimhanna Matha. Heggadadevanakote tq Chandramouleshwara Matha, Hanchipurada Matha, Mudala Matha, Nanjapurada Matha, Paduvala Matha. Hunsur taluk : Gowdagere Matha, Ukkina Kante Matha. Krishnarajanagar taluk : Ambali Matha, Arakere Matha, Hadyada Matha, Maragowdahally Matha, Sarguru Matha. Mysore city : Annadaneswara Matha, Dandikere Matha, Hosamatha, Induvadi Matha (Camp Mysore), Japadakatte Matha, Kundur Matha, Kuderu Matha, Madivala Swamy Matha, Namah Shivaya Matha, Nilakantaswamy Matha, Panchagavi Matha, Sangamakshretra Matha, (Camp Mysore). Shivayanamaha Matha, Talur Matha, Mysore taluk : Bannadapurada Matha, Settinaykanahally Matha. Nanjangud taluk : Chonchanahalli Matha, Devanur Guru Malleswara Matha, Hullahalli Matha, Kasavinahalli Matha, Mallana Moole Matha, Murugha Matha, Naviluru Matha, Surahally Matha, Suttur Matha, Vandalagere Matha. Periyapatna taluk : Bettadapurada Matha. T. Narasipur : Bidara Chouki Matha, Benakanahally Matha, Bettada Matha, Gavi Matha, Hasthikeri Matha, Kallalli Mattha, Kallipurada Matha, Kanakagiri Matha, Karohatti Virakta Matha, Kuruburu Matha, Mudukutore Topina Matha, Medini Matha, Nargyathanahally Matha, Madrahalli Pattada Matha, Ramegowdanapurada Matha, Saraguru Matha, Topina Matha, Vatalu Matha, Veerappa Odeyara Hundi Matha. Yelandur tq : Gowdahally Matha, Honnur Pattada Matha, Karapura Matha, Kestur Matha. Kollegal taluk : Bandahally Matha, Channalinganahalli Matha, Jalakantha Matha, Kajji Hundi Matha, Kamagere Matha, Madhuvanahalli Matha, Mudigunda Matha, Palyada Matha, Ramapurada Matha, Salur Matha, Vandarabalu Matha.

*Nagalingaswamy Matha.*—The Shilpa Siddhanti Nagalingaswamy Matha, Mysore was started in 1923 by the Shilpa Siddhanti Siddalinga Swamy and the foundation stone was laid by the previous pontiff Sri Nanjunda Shivayogi. But the earlier *matha* which was destroyed after the fall of Vijayanagar empire was founded by the saint Nagalinga Swamy who is described as a *guru* of Proudha Devaraya II of Vijayanagar. The Matha belongs to the Viswakarma Adwaita Sampradaya and the present pontiff Mahadevaswamy is the 9th in the line of pontiffs of the Matha and the third for the Mysore Matha. It is running schools to impart Veda, Samskrita and Shilpa Shastra to the students. Sri Siddalingaswamy was himself a sculptor and has written many books. The present pontiff of the Matha is also a sculptor himself and has carved many statues and drawn many oil paintings.

*Raghavendra Matha.*—The Raghavendra Matha at Nanjangud was started during the period of Sri Vibhudendra Tirtha (around 1490 A.D.). Sri Vijayendra Tirtha, Sri Sudheendra Tirtha and Sri Raghavendra Swamy are the illustrious heads of this Matha, the headquarters of which in their times had been shifted to Kumbhakonam in Tamil Nadu. The Maharajas of Mysore were the devotees of the Matha and in 1663, Doddadevaraja Wodeyar is said have made a copper plate grant to the Pontiff Sri Raghavendra Swamy of this Matha.

*Vyasaraja Matha.*—The Vysaraja Matha of Sosale is an independent Matha whose origin is traced to Sri Vidyakantha Tirtha (died in 1874). Sri Vyasarirtha was a contemporary of Krishnadevaraya who made many land donations to the Swamy. The present Sri Vidyapayonidhi Tirtha Sripada is described as the 38th in the line of Pontiffs from Madhwacharya. The Matha organises Vidwath Sabhas every year honouring the scholars, and birth days of the Pontiffs of the Matha, conducts mass Upanayanas, and publishes an Almanac and a monthly. The Matha has its buildings constructed at Bangalore, Mysore, Sriranga, Karnool, Thirupathi, Salem, Thirumakudlu for the conveniences of the pilgrims.

Of the other religious institutions, mention may be made of the Ramakrishna Mission, Ashtanga Yoga Vijnana Mandira and the Kabir Matha. Ramakrishna Asharma, a branch of the Ramakrishna mission was started in Mysore in 1925 as a cultural centre to propagate the ideals of the Mission. It is running a residential school and a retreat since 1965, conducts a diploma course and maintains a B.Ed. College. It has published books on philosophy and works of Vivekananda in Kannada. It maintains a good library, organises spiritual discourses, and summer camps for boys, has taken up integral rural development project in the B.R. Hills, and conducts adult education classes also. A mention can be made here that Swamy Vivekananda had come to Mysore in 1892 and stayed with the then Maharaja of Mysore for some days as his guest. There is one independent Ramakrishnashram at Kollegal. Ashtanga Yoga Vignana Mandira, Mysore was started in Mysore in 1947 with an idea of inculcating the spiritual and cultural way of life. It was started by H. T. Srinivasa Rangachar, of Hedatale, Nanjangud taluk, popularly known as Sri Ranga Mahaguru. The Mandira was first located at Headatale and later shifted to Mysore and has branches at Bangalore and Basarikatte in Chikmagalur district. It has published the works of Sri Rangamahaguru and brings out 'Arya Samskruthi' a monthly. The Kabir Matha in Mysore is said to have been built by one Puttananjappa alias Kabir Das, who was a driver in the palace, and his *samadhi* is found in the temple premises. It is managed by the descendants of the Kabir Das family. A branch of the Yatiraja Matha of Melkote is located in Mysore and there is also a branch of the Ahobala Matha in the city of Mysore. Viswa Shanthi Niketana, an Ashrama type of institution is



functioning in Biligirirangan Hills started by Swamy Nirmalananda in 1964. There are also the branches of Shankara Matha of Sringeri and Uttaradi Matha in Mysore City. The Mysore Branch of the Sringeri Matha was established in 1924, and it has built a Kalyana Mantap and a Pravachana Mandira for cultural activities.

### Islam

The introduction of Islam into Mysore was probably in 1310, when Dwarasamudra (Halebidu) was taken by Malik Kafur. But, the permanent settlements of Muslims in Mysore may be assigned to the campaigns of Ranadaula Khan (1639) and Mughul general Kasim Khan (1687). The Muslims were employed in the military and other services of the Mysore kings. At the time of Hyder Ali and Tipu Sultan, the number of Muslims increased considerably in the district. There was also migration of Muslims from the neighbouring States of Tamil Nadu and Kerala. All the Muslims of the district are Sunnis. A small number of Shiahis is found in Mysore city. The Daire of Mahdi is a sect peculiar to Mysore found in Bannur and Kirugaval, who believe the Mahdi has already appeared 400 years ago in the person of Saiyid Ahmad in Gujarat. They have separate mosques of their own and they carry on an active trade in silk. There are Labbe and Mapille (Mopla) Muslims in the district. The Labbes speak Tamil at home and are migrants from Tamil Nadu and are an enterprising class of traders found in many towns and are found in concentration at Gargeswari near T. Narsipur who are mostly agriculturists. The Mapilles are migrants from Malabar who speak Malayalam. They are Shafis whereas others are Hanfis. Most of the Muslims are Dakhnis who are scattered all over the district and speak Urdu at home.

The five primary duties of a Muslim are Kalimah (repetition of the creed), prayer, alms giving, fasting during the month of Ramzan and the pilgrimage of Mecca. Their worship consists of vows and prostrations accompanied with prayer. The Muslims believe in one God, in His Angels, in the Koran, in the Prophets of Allah, in His Judgement, Paradise and Hell and in the Divine Decrees. There are many darghas or tombs of the deceased saints in the district which are visited by non-Muslims also at the time of annual Uruses. Some of the important *darghas* are situated at Shivasamudram and Sathegala in Kollegal taluk, Ratnapuri colony in Hunsur taluk, Mysore, K. R. Nagar and Heggadadevanakote. (Also see Chapter XVII under Wakf Institutions).

### Christianity

The Christians seems to have made their entry into the district in 16th century, in 1587, when a group of Franciscan Fathers visited Mysore City. Reverend Father Cinnami came to Mysore City in 1648 and secured permission from the Maharaja to preach the Gospel. In the early years of the

19th century, a small group of Christians was thriving in Mysore City. A small church was constructed in 1843 for Christians by Krishnaraj Wodeyar III.

The Catholic Mission of Mysore was formerly belonging to the Vicariate Apostolic of Pondicherry and was separated from it in 1845 and in 1886, the Vicariate of Mysore was elevated to a diocese which then included the whole of the then Mysore State, Kodagu and Kollegal. In 1940, the Bangalore Diocese was formed leaving Mandya, Mysore, Kodagu, Shimoga, Chikmagalur together with the district of Nilgiris and a part of Coimbatore in the Mysore Diocese. In 1955, the parts of Tamil Nadu were detached from the Mysore Diocese and in 1963, the districts of Shimoga, Chikmagalur and Hassan. Today, there are four deaneries in the Mysore Diocese, the Mysore, Mandya, Kodagu and Kollegal and there are about 24 Catholic churches in Mysore district of which, the St. Philomena Church at Mysore and the St. Anthony's Church at Dornahalli in Krishnarajanagar taluk are very famous. The St. Antony's Church at Dornahalli was built in 1780 followed by St. Joseph's Cathedral in Mysore in 1840. The other earlier churches in the district are the Church of St. Theresa, Mysore (1923), Church of St. Francis Xavier, Kamagere (1927), Church of St. Francis of Assisi, Kamagere (1927), Church of St. Joseph, P. G. Palya, Kollegal taluk (1927) and Church of the Sacred Heart, Navalli, Chamarajanagar taluk (1944). The other Churches are located in the taluks of Kollegal, Chamarajanagar, Heggadadevanakote, Nanjangud, Hunsur and Gundlupet. The Catholic Missions are running more than 90 institutions in the district of which, 10 are hostels and boarding homes for boys and girls and 17 homes for boys and girls. There were seven hospitals and 12 dispensaries maintained by the mission. There are more than 36,000 Catholic Christians in the district.

The Protestant Missionaries came to Mysore during the middle of the 19th century from Europe and England and most of them belonged to the Wesleyan Mission which later on came to be called the Methodist Mission. Among the Missionaries, the pioneer was one Rev. Sade who made Mysore as his headquarters and established good rapport with the Maharaja of Mysore. These Missionaries started medical and educational institutions like the Holdsworth Memorial Hospital and Hardwick High School and also founded boarding homes for boys and girls. Then they went to Chamarajanagar area where they started educational and medical institutions. In Mysore, they started the famous Wesleyan Press, *Vrithantha Patrike*, a Kannada daily, a children's magazine 'Sarvaramitra'. In 1947, several Protestant denominations joined together to form the Church of South India (CSI), which at present has 22 dioceses of which, three are in Karnataka and Mysore district belongs to the Karnataka Southern Diocese together with the districts of Mandya, Kodagu, Dakshina Kannada, Hassan and Chikmagalur. There are about 8 to 9 thousand Protestant Christians in Mysore and Mandya

districts belonging to the CSI. There are four Protestant Churches in Mysore of which, the Wesley Cathedral is very famous and the largest in the district. The other Churches are located in Hunsur, Madapura, Kotamballi, Bogapura, Kestur, Santhamaralli, Venkataihna Chatra, Heggavadi, Chamarajanagar (all in Chamarajanagar tq), Hadya and Kiragunda (both in Nanjangud taluk), and Heggadadevanakote. There are also the Brothern Mission and the Syrian Mission which are outside the CSI. Christians belonging to the Jehova Witness and the Seventh Day Adventist are also found in the district.

### TRIBES AND CASTES

The following are the castes and tribes found in the district whose number exceeded one thousand as per the estimates made by the Backward Classes Commissions in 1972 and 1984. The 1972 figures refer to the survey conducted by the first Backward Classes Commission and the 1984 figures refer to the survey conducted by the Second Backward Classes Commission in 1984.

*Agasa*.—The Agasas or Madivalas are washermen, who are called by various names such as Parit in Marathi and Dhobi in Hindi. Their traditional occupation is washing clothes. They are employed as torchbearers on festive occasions and in processions of village deities, in addition to special services like spreading of cloth during marriages (*nademadi*). They were also among the 12 *balutis* or *ayagars*. They are divided into many exogamous clans or *kulas* such as the Bellikula, the Nagarakula, Siddeshwarakula, Habekula, etc. Most of them in the district speak Kannada at home and are non-vegetarian. In the rural areas, they are paid in kind during harvest season and also in cash for their services. *Tera* or bride price is present. A Jangama (Lingayat) priest conducts the marriages. They worship Hanumantha, Hiriyanna and Hunasamma. They worship Bhumidevaru during Gouri festival in August along with their implements and materials. They adore saint Madivala Machaiah and Mallige Madevi. They bury the dead and propitiate the dead ancestors during the Mahalaya fortnight. They have their headman to settle all disputes within the caste.

*Arasu*.—The Arasus are said to belong to the Rajapinde branch of the Kshatriya caste and come under three divisions i.e., Arasu proper (ruling class), Kumarapatta and Bada (poor) Arasus. The origin of the caste is traced to two young Kshatriyas Vijaya and Krishna of Yadava descent from Dwaraka, but it is stated that even earlier to the advent of these two persons, there were Arasu families in the district. In 1984 their number in the district was 8,591. Their mother tongue is Kannada and they are found mostly in Mysore city, and in the taluks of Periyapatna, Krishnarajanagar, T. Narasipur, Hunsur, Chamarajanagar, Kollegal and H.D. Kote. They have Gotras like Atreya, Vasishtha, Viswamitra, etc., and claim to be

Brahmakshatriyas. They perform *upanayana* for their boys and wear sacred thread. There are Vaishnavites, Saivites and Jains among them, but the faiths are no hindrance to intermarriages. They follow Vedic rites and rituals in marriages and other religious ceremonies. In *upanayana* they have the custom of tying a *mourvi* (a silken cord) to the ends of the bow instead of girdling and another special custom is *umbina kaddi* (arrow ceremony) performed by the Brahmin *suvasinis*. In marriages, the bridegroom always carries a sword or dagger with him till the end of the ceremony. Widows are not allowed to remarry and they follow the Hindu Law of inheritance. They observe all hindu fasts and feasts with all their sanctity. Dasara is one of the greatest festival for them. The period of nine days are divided into 3 periods worshipping Mahakali during the first period and Mahalakshmi and Mahasaraswati in the next two periods respectively. The other festivals and *jatras* of special significance to the Arasus are Mavathuramma Habba, Mastamma Habba and Mugur Thibbadevi festival. The Mastamma Habba is observed by the Arasus of Gowthama Gotra in Mavathur village. The Boppagowdana Purada Matha is managed by the Arasu community and they revere Siddappaji and Rachappaji *gadduges* of the Manteswamy cult. Brahmins are their priests and they observe all the sixteen Vedic rites and rituals. On death, the dead body is carried on a bier with *bhajans* to the cremation ground. The agnates observe pollution for 10 days and the *shraddha* is observed on the 12th day and annual *shraddha* every year. The Wodeyar of Mysore and many Palagars belong to this caste.

*Banajigas* : The Banajigas are a trading community. The term is derived from Vanika. They are also called Baliya, and their number in the district in 1984 was 24,495. There are both Kannada and Telugu-speaking people in the district. They have a number of divisions like Ele Banajiga, Dasa Banajiga, Dudi Banajiga, Setti Banajiga, Pūvalu Banajiga, Nayadu Banajiga, Jidi Banajiga, Uppu Banajiga, etc. Dasa Banajigas also called Jaina Kshatriya Ramanuja Das Vaniyas, who were formerly Jaina Kshatriyas, were later influenced by Vaishnavism in the days Hoysala Bittideva. They are vegetarian by food habits and follow the doctrine of Ramanujacharya. Setti Banajigas are dealers in bangles. Raut, a small section among them, living in Mysore city, also known as Oppana Banajigas, are said to have been sent into the Mysore country from Vijayanagara to collect tribute. Munnuta Banajigas are wandering hawkers and mendicants who are styled as Dandi Dasari. Telugu Banajigas have a number of exogamous clans, many of them being totemistic. Widow marriage and divorce are strictly forbidden except among the wandering division. They observe pollution at birth and death. Their *gurus* are Srivaishnava Brahmins of the Tattacharya or Bhattacharya families. Many of them are pedlars carrying beads, pen-knives, lock etc. Both women and children go out to sell their merchandise. They are also field workers and bricklayers.

*Banjara:* The Banjaras, also called Lambanis, Lamanis and Vanjaras were carriers and drivers of pack bullocks. They claim to be Kshatriya and are immigrants from Rajasthan and Gujarat. They were nomadic in the earlier days but now have settled down, taking to agriculture. Their settlement is known as Tanda, which will be generally located outside, but near a village. Their number in the district during 1972 was estimated to be 1,417. They are said to have three main divisions, viz., Mathurias, Labhans and Charans, and the Charans are found more in the district. They are also divided into exogamous Rathod, Pamhar, Chouhan and Vadatya sub-divisions and there are also Tamburi or Turi or Dhadi, Sonar or Smiths, Navi or barbars and Dhalia, who are employed to beat the drum during marriages. *Tera* is present among them. They worship all Hindu gods and goddesses but Balaji is the family deity of the many. They also worship Tulja Bhavani, Maramma and other goddesses and worship their patron saints Sevaya Bhaya, Mittu Bhukya and Bhajan Nayak. Banjara women also worship Nagarasi, Asaveri, Khogarasi and Pibbalavari. Holi is their important feast and the other festivals are Gouri, Dasara and Deepavali. They cremate the dead bodies. The dress and ornament of the women form a characteristic feature of the Banjaras. They wear a skirt or a *langa* made of stout coarse print cloth embroidered in heavy patterns and is open at the back and a veil, *chatiya*, also made of coarse cloth. Each Tanda has a headman called Nayaka whose office is hereditary and each settlement has a hereditary priest.

*Betta Kuruba:* The Betta Kurubas are found mostly in the taluks of Heggadadevanakote and to some extent in Gundlupet. Their tribal villages are called Hadis. They have exogamous groups called Bakalavadiyavaru and Kapaladiyavaru and also exogamous clans based on family gods like Kumaradevara Vokkalu, Marammana Vokkalu, Hanumanthana Vokkalu, Mahadeswarana Vokkalu, Bommadevara Vokkalu, Chikkadevammana Vokkalu, etc. Among these Vokkals, persons devoted to gods like Kumara devaru, Hanumantha devaru, Bomma devaru and Mahadeswara intermarry, while the devotees of Maramma, Chikkadevamma etc. marry among themselves. There are about 15 Betta Kuruba colonies in the H.D. Kote taluk alone. Their traditional occupation is bamboo work. From bamboo they prepare baskets, winnows, etc. They also work as agricultural and forest labourers. They had their habitats (forest area) divided, which were exclusively meant for them and outsiders were allowed only on invitation. Every Hadi will have a headman and the post is hereditary. The huts in the Hadi are built in a circle and in the middle is the 'Ambala', the Chavadi, a public sacred place in which all the festivals and socio-religious activities take place. The fire is always kept burning in the Ambala. All social gatherings, festivals and trials of disputes take place in the 'Ambala'. Unmarried boys and oldmen sleep here at night. The marriage is completed in one day. They have no custom of bride price

and tying of *tali*. The marriage is conducted by five leaders of the village. They speak a dialect which contains Kannada and Tamil words. They believe in spirits and ghosts. There are Devaraguddas among them who sing the songs of gods and 'invoke' gods into their bodies and act as medicine-men. Their important feast is Hirekara Habba (Elders' feast) which can be observed in any season of the year at which they invoke God and hear oracle. They are non-vegetarian and their staple food is *ragi mudde*, *ambali*, wild turbers and leaves. They bury the dead along with clothes and other belongings of the deceased. They live in huts of split bamboo walls and grass roof. Males use a shirt and knicker while women tie a piece of sari round the waist upto the breast and a white cloth is used as upper garment round about the chest.

*Brahmins.*—Of the two broad divisions among the brahmins, the Pancha Gowda of the north and the Pancha Dravida of the south, the brahmins of the Karnataka belong to the latter. There are the four linguistic groups speaking Kannada, Tamil, Telugu and Marathi, the first one predominating in the district. There are also the Konkani and Tulu speaking in the district, mostly migrants from the West Coast. The total number of Brahmins in the district in 1984 was 90,228. The *agraharas* founded by various rulers and the patronage extended by the Mysore court resulted in their concentration in many holy places and in the Mysore city. All the Brahmins belong to one of the three sects, i.e., the Smarthas, the Madhwa and the Srivaishnava, followers of Shankaracharya, Madhwacharya and Ramanujacharya respectively. In each of these sects, there are Vaidikas, who devote themselves to religious studies and Laukikas who are professionals, landholders, etc., but the distinction is dying out. There are sub-groups in each of these sects. The Smarthas hold the Advaita theory of philosophy and consists of sections like Seerunadu, Badaganadu, Mulukunadu, Babburkamme, Sankethi, Uluchukamme, Karhadi, Chitpavans, Havik, Hoysala Karnataka, Mugur or Hale Karnataka, Iyers (mostly Bruhathcharana), etc. In the southern part of the district, the Mugur Karnataka sect predominates while the others are scattered all over the district. The Madhwas are the followers of the Dvaita philosophy of Madhwacharya and have sub-sects like the Badaganadu, Aravelu, Aravathuvokkalu, Deshastha, etc. There are main and branches of Madhwa mathas in the district in Mysore, Nanjangud, Sosale and other places. Srivaishnavas are the followers of Ramanujacharya and are found in good number in Mysore city. There are two main divisions among them, the Tengalai (Southerners) and the Vadagalai (Northerners), who interdine and intermarry now. Most of the Srivaishnavas speak Tamil and some Telugu at home. The sub-sects among them are Hebbar, Mandyattar, Hemmigeayar, Tirumalaiyar, Keelnatar, Swayamacharyas, etc. Parakala Matha, an important *matha* of the Srivaishnavas is at Mysore. All Brahmins are divided into groups according to *gotra* and *pravara* which are exogamous.

Aganikas who worship Iswara are found in smaller numbers in the district who speak Tamil as well as Kannada at home. Most of them are Bodhayans. They take Shiva Dikshe after *upanayana* and follow the Vedic rituals and rites. All Brahmins are expected to undergo sixteen *nitya samskaras*, the chief of which is *upanayana* which initiates a boy to the Vedic studies and 24 *naimittika samskaras*. The widows get their heads shaved, a custom which is dying out rapidly. Many taboos are associated with food habits and the use of vegetables also. They perform the Brahma type of marriage ceremony traditionally and it is an elaborate one with many rites and rituals extending for more than a day. Divorce and widow marriages are traditionally prohibited and dowry which prevailed is legally prohibited. In recent times, the marriages among sub-sects and sections speaking different languages are taking place. Brahmins cremate the dead and observe pollution for 10 days by the agnates. The after-death ceremonies and rituals are elaborate lasting for 14 days. They perform monthly *shraddas* during first year and annually thereafter. Their traditional occupations were the study of the Veda, performance of sacrifices and teaching. They have now taken to almost all jobs, trade and industry and have gone seeking jobs to many foreign countries too, though oceanic travel was once a taboo.

*Buddhist.*—See Buddhism. (in P 147)

*Darji.*—The Darji is the occupational name of tailors and refers to communities like Shimpi, Rangare, Bhavasar Kshatriya, Chippiga and Namdev Shimpi. Their occupation is tailoring, printing and dying of cloth but now many have taken to different trades and occupations. Their number in the district was 5,532 in 1984. Many speak Marathi at home and the rest Kannada. They have caste Panchayats. Their tutelary gods and goddesses are Vitoba, Jothiba, Khandoba of Jejuri, Bhavani and Yellamma. The Warkari cult is popular among them and they observe Ekadashi strictly and worship Vitoba. They observe all other Hindu fasts and feasts but Dasara is a special festival. Some cremate and the others burry the dead and the agnates observe pollution for 10 days.

*Devanga.*—The people belonging to the Devanga caste are found in the taluks of Kollegal, Chamarajanagar, Heggadadevanakote, Mysore, Yelandur, Periyapatna and other places of the district. Their number in the district in 1984 was 19,054. There are two linguistic groups, those who speak Kannada and Telugu, which are endogamous. The Kannada Devangas are divided into Siryadavaru (of Sira) and Hadinentumaneyavaru (of 18 houses) and also have exogamous clans called Bedagus like Ambali, Arivina, Banna, Bale, Belli, Benne, Kadaga, Mande, Machche, Dabbe, etc. Some of the exogamous clans of the Telugu speaking (Andhra) Devangas are Bandi, Bantha, Chimala, Onti, Uddi, Goduna, etc. The bride price was formerly present among the Telugu Devangas. The Devangas perform

*upanayana* and wear the sacred thread. At birth and death, they observe pollution for ten days. Some people of the caste wear Linga also. The caste has its class of dependents, who go by the name of Singadavaru said to be the narrators of the history and tradition of the families like the Bhats. The Telugu Devangas are vegetarian. The tutelary deities of the caste are Ramalinga, Chowdeswari and Banashankari. They have priests of their own caste and observe Kattihabba only occasionally and was observed in 1921, 1962 and 1981 in this century in Kollegal. They bury the dead bodies but Namadharis among them cremate. They perform annual *shraddha*, and also monthly *shraddhas* during the first year of death. They have Kattemanes with jurisdiction over a limited area and presided over by Settis or Yajamans. Weaving is their chief occupation, and they form only a division of the Neygis (weaving class).

*Ganiga.*—The Ganigas are the oil pressers, the word is being derived from *gana* meaning oil mill and are found scattered all over the district, whose number was estimated to be 18,255 in 1984. There are three major groups among them: Jyothinagara, Sajjana and Jyothipada. There are also two divisions Hegganigas who yoke two bullocks to a *gana* and Kiruganigas yoking only one bullock. Setti is the title of the caste and is suffixed to their personal names. They workship both Shiva and Vishnu. They invite Dasayyas on all important occasions. They bury the dead bodies. Sajjan Ganigas are Lingayats. Ganigas are oil-pressers and have taken to agriculture as the trade is decaying. Some are non-vegetarian but the Lingayat Ganigas are vegetarian.

*Goniga.*—The Gonigas are a caste of gunny bag weavers whose number in the district in 1984 was 7,022. They speak Kannada at home. They have two groups among them, the Janappan and the Sadhuvamshastha. They have the names of *rishis* to indicate their original 24 families which had been divided into two exogamous groups of 8 and 16 for purposes of marriage. Most of them are Shaivas worshipping Prithvishwara and a few Vaishnavas, followers of Ramanuja. They had the practices of both burying and cremating the dead bodies. They are mostly traders and agriculturists, but some are grain porters. They are vegetarian by food habits.

*Helava.*—The Helavas or Heluvavaru are a caste of mendicants narrating family histories traditionally. Their number in the district is 1084 in 1984. There are both Kannada and Telugu speaking. There are two groups among them, those who use a metal bell and those who use a wooden bell and they have a large number of exogamous clans named after various objects. *Tera* is present and marriages are conducted under the guidance of a Jangama. They are Shaivas and workship Basava. Their *gurus* are Lingayats and they adhere to Parvata Matha. The dead bodies are buried in sitting position and they cremate the dead bodies of the



Devaraguddas and Goravas. They have Kattemanes presided over by the caste Yajaman whose office is hereditary. Begging is regarded as their characteristic profession. They profess to know the family history of their patrons and can repeat the names of all Kulas. They used to arrive at the villages mounted on a bullock and with their legs concealed by woollen blankets and go from house to house, giving out the family history. When they go for begging, they carry bells and begging pouches with them. Now many of them have taken to agriculture. They are non-vegetarian by food habits.

*Holeyas*.—The Holeyas are scattered all over the district and are called 'Balagai' and belong to '18 phanas' or section of the castes and they prefer to call themselves Adikarnatakas. They are a settled people, formerly living outside the village and speak Kannada at home. The Holeyas are divided into Gangadikara, Morasu, Dasa, Magga (weavers) and Haggga (rope-makers) groups. Some are Telugu speaking people who are small in number in the district. There are a number of exogamous clans or *kulas* such as Attikula, Anekula, Alekula, etc. The priests among them are the Devaraguddas. *Tera* of Rs. 12-50 was in vogue among them. A widower marrying a virgin had to pay an additional amount of bride price called 'Savtihana'. They worship both Shiva and Vishnu. Those who worship Shiva revere Nanjundeswara, Chowdeswari, Mastamma, Siddappaji and other gods and goddesses and their *gurus* are Thammadis. The devotees of Vishnu are called Dasajanas who put on *nama* on their forehead and have Satanis as their *gurus*. The dead are buried with the head towards south but sometimes very old people are cremated. They are mostly agricultural labourers and are non-vegetarians. They have councils of elders presided over by a chief called 'Gothugara'.

*Idiga*.—The Idigas are traditionally the toddy tappers and their number was estimated at 12,473 in 1984. They are also called Halepaikas in the district. The caste has many groups which were endogamous in the past like the Maddi Idigas who tap toddy and sell, Bellada Idigas who convert juice into jaggery, Eni (ladder) Idigas, etc. The Maddi or Sacha Idigas are divided into sections like Ehumaneyavaru, Moovathumaneyavaru and Aravathumaneyavaru. There is also another section called Dandu Idigas. Idigas have four *gotras* Karunya and Vatsalya *gotras* forming Sasmeyavaru and Kaundinya and Kamandala *gotras* of the Boddeyavaru. The Sasmeyavaru and Boddeyavaru are exogamous, the former worshipping Vishnu and the latter Shiva. Generally the parents of the boy go in search of a bride and a bride price of Rs. 18 was in vogue. The special gods and goddesses they worship are Katameshwara or Katamedevaru (the god of the woods), Yellamma and Surabhandeswari. Katameswara is worshipped on Mondays and goddess Yellamma on Tuesdays and Fridays. They also worship Matangi. Enuntivallu, a class of mendicants visit them periodically and are bards of the caste but they do not intermarry with Idigas. Some

of these people have rare collection of pictures. The Idigas bury the dead in lying posture with head to the south carrying them on a bier. Pollution is observed by the agnates for 10 days on the death of married persons. They are non-vegetarian, and most of them have now taken up agriculture and trade. The Idigas of the district speak Kannada at home. Of late, they have started marital relationship with Nadars of Tamilnadu, Eeligas of Kerala, and the Billavas of Dakshina Kannada.

*Jains* :—See Jainism (in P 146).

*Jenu Kuruba*.—The Jenu Kurubas, a primitive tribe, are found mostly in the taluks of Hunsur, Periyapatna, H.D. Kote, Gundlupet and Chamarajanagar of the district but are numerous in Hunsur taluk. These does not seem to be any endogamous group among them. They speak a dialect of Kannada. On attaining puberty, a girl is kept in a separate hut for 12 to 30 days. The practice of paying *tera* of Rs. 12-50, and 50 seers of rice and 50 seers of ragi are compulsory and the marriage takes place in the groom's house. They invite a priest or a Jangama to conduct marriages. They worship Beeradevaru, Kalurappa, Mahadeswara and other gods and observe Yugadi, Ganesha Festival, Shivarathri, Deepavali and Dasara. They carry the dead body on a bier and bury it in lying posture with head to the south. They observe pollution from 3 to 11 days. If the dead person is a respectable aged man, he will be cremated. They have the institution of Devaragudda in honour of Beeredevuru, Madeshwara and other family gods.

*Jetty* : The Jettys are Telugu-speaking professional wrestlers and gymnasts found chiefly in Mysore city, Chamarajanagar and Nanjangud towns of the district. They call themselves Malla Kshatriyas or Chanura Mallas and affix the title Jetty to their personal names. The Jettys of Mysore are said to have come from northern India from the neighbourhood of Delhi and Madhurapuri and they speak a special language called Mallu, an Indo-Aryan dialect. The Jettys are divided into Doddagumpu and Sannagumpu and there are also Pattana sub-group and Mysore sub-group. They celebrate *upanayana* for their boys and wear sacred thread. All these groups intermarry and interdine. They have *gotras* like the Brahmins and family names like Thipuravandlu, Airavathavandlu, Nakavandlu (Jackal), etc. Marriages are performed according to the Brahmanic rituals. The tutelary deity of the castes is Nimbajadevi, but they worship all other gods and goddesses. Smartha Brahmins officiate in all religious ceremonies. On full moon day in Shravana, they celebrate *matti puja* in their gymnasia. They cremate the dead bodies and perform rituals according to Vedic rites. Their original occupation was wrestling and training the gymnasts. Now they have taken to trade, agriculture, services in government and work as industrial labourers.

*Korama* : The Koramas are mostly found in the taluks of Krishnarajanagar, Periyapatna, Hunsur, Chamarajanagar and Mysore city and their

number in the district was estimated at 3,057 in 1984. The elders even today speak a dialect full of Telugu words but the younger generation speak Kannada only and they seem to be migrants into the district long back. They are divided into endogamous sub-divisions like Ethina Korama, Beragayi Korama, Haggada Korama, Valagada Korama (Burkai Korama), Kalla Korama, Kukke or Koravanji Korama, Konchi Korama and exogamous clans or *kulas* like Satpadi, Kavadi, Menpadi, Manderagutta, etc., of whom Kavadi and Menpadi, and Satpadi and Menderagutta are considered as cousin *kulas*. Usually, marriages used to take place on a Monday night in the past the caste headman conducting the ceremony. But, now a priest is called into service at the time of *dhare*. Bride price called *rooke* is present among them which is to be paid to the maternal uncle of the bride which was Rs. 75-00 in the past has now been reduced to Rs. 12-50. They worship Nanjundeswara, Venkataramana, Yellamma, Cheluvaramaswamy and other gods and goddesses. Koramas intermarry with Korachas now. The dead are buried with head to the south and observe pollution for 11 days both at birth and death.

*Kumbara* : The Kumbaras form an important section of the village community. They are found all over the district and their number in 1984 was estimated at 28,415. The progenitor of the caste is said to be Gundayya or Gundabrahma and there are two sections among them, one belonging to the family of Gunda Brahma called Gunda Bhaktaru and the other the descendants of Shalivahana. The Kumbaras of the district speak Kannada at home and have a number of exogamous clans called *kulas*, the names of which represent some material objects, plants or animals, like Kasturi, Nagara, Sampige, etc. *Tera* or bride price is present among them. They observe pollution for 10 days by the agnates, on the birth and death of a person. They worship both Shiva and Vishnu and tutelary deity of the caste is Kumbheswara whom they worship in the form of a Kalasha (A coconut and betel and mango leaves placed on a pot). The Kumbaras bury the dead in the lying posture and observe Mahalaya new-moon day in September-October to propitiate their dead ancestors. Their hereditary occupation is pottery and making country tiles, but of late have taken to agriculture as the demand for their goods is declining day by day with introduction of more popular and cheap plastic vessels. They will have fairly good market in July-August and in March-April as the villagers change their cooking pots during Shravana and Yugadi. Making clay Ganesha has become a lucrative job for them at Mysore and taluk headquarters. They have their headman of the caste to solve their religious disputes.

*Kuruba* : The Kurubas are found in large numbers in the district in the taluks of Gundlupet, Nanjangud, Chamarajanagar, T. Narasipur, Kollegal, Heggadadevanakote, Hunsur and Krishnarajanagar. There are some villages in the district where Kurubas predominate, like Kabbali,

Yedehundi, Bevinahundi, etc. They tend sheep, cut the wool and weave coarse blankets or *kambli*. But now the principal occupation of most of the households is either cultivation or agricultural labour while sheep rearing or silkworm rearing, etc. have become subsidiary occupations. The endogamous groups among them are Halukurubas (Halumatha), Ande Kurubas and Jadi or Kambli Kurubas. There are also other divisions such as Hosa, Hale, Sada, Kunchi and Mulla. Halu Kurubas form by far the largest division in the district. The Kurubas also have sub-divisions according to the day of the week on which they offer *pūja* to their god, eg., Adityavaradavaru, Brihaspativaradavaru and Somavaradavaru. Ande Kurubas are so called because they used to strain the milk of their sheep into a bamboo cylinder. There is also one more type of grouping, the Hattikankanadavaru and the Unnekankanadavaru. There are also divisions or *salus* styled Doddavvana Makkalu and Chikkavvana Makkalu. Kurubas have a large number of exogamous clans or *kulas*. Bride price (of Rs. 32) is prevalent among them. They have their own priests called Wodeyars who officiate in religious ceremonies who are vegetarian. They have their caste headman called Buddhivantha or Yajaman to decide the disputes of social and religious nature. They worship all Hindu gods and goddesses and also Mailara, Batyappa, Yellamma, Lakshmidēvi and Beeredēvaru with special reverence. They organise religious fair or *parishe* for their gods periodically where Goravas (dedicated to Mailara) form an important feature who are dressed in black *Kambli*, profusely decked with cowries, and with a head dress of bear skin. They carry a small drum, dance and sing in a weird manner and earn their living by mendicancy. The Beeredēvaru fair in Hemmaragala in Nanjangud taluk is held once in 100 years and the last one was held in 1981, when more than a lakh of people assembled which lasted for five days. The custom of Devaragudda is present among them. The Kurubas bury their dead with head to the south and for Wodeyars the burial takes place according to the Lingayat rites. Very old persons are cremated. The unmarried males who died were known as Iragararu for whom temples were built and stones were set up in their memories and were worshipped. Dollina Kunita is their folk art in honour of Beeredēvaru. Their number in the district was estimated at 2,37,386 in 1984.

*Lingayats* : The Lingayats are a religious community consisting of sub-groups like Jangamas, Banajigas (Shetty), Aradhyas, Sadar, Nonaba, Balegara, etc., whose number in the district in 1984 was estimated at 4,14,247. They are largely found in the taluks of Nanjangud, Gundlupet, T. Narsipur, Kollegal, Chamarajanagar and Mysore city. There are some Lingayats in the hilly region of the Kollegal taluk, who are called by the name Beda Gampana Shivacharya. Lingayats speak Kannada at home and are vegetarian. They are mainly agriculturists and traders. They worship Shiva. Ashtavarna, Panchachara and Shatsthala form the fundamental

structure of the Lingayat faith. The origin of the cult is some times traced back to Shaiva Agamas and Basaveswara is described as the reviver of an old form of worship. Traditionally, it is believed that the Panchacharyas, Renuka, Panditharadhya, Marularadhya, Ekorama and Viswaradhya are the originators of the Lingayat faith and it is considered that Veerashaivism (Lingayatism) is the full blown off-shoot of Shaivism. The Lingayats believe in one God and feel that there is no need for performing sacrifices, penances or fasts. Those wearing Linga are believed to be always pure, and birth and death cause no pollution. After death, soul merges with the universal soul and needs no post-funeral rites.

The Lingayat marriages differ slightly from the Vedic rites. They do not worship *agni* and instead *Pancha kalashas* are installed and those whose family deity is Veerabhadra, perform Guggula seve. *Lingada Veera* is another religious ritual among Lingayats and Kurubas in the district. Lingayats have their own priestly class called Jangamas. On the day the child is born or on the fifth or 13th day a Jangam or a priest fastens a small Ishta Linga round its neck. The Lingayats always bury the dead. At the time of dying, a few drops of theertha (holy water) is put into the dying man's mouth and the body is smeared with Vibhuthi (holy ashes). A Jangama is called to perform rites and rituals. The body is seated against a wall, cross-legged. The body is taken to the grave in sitting position in an ornamental, decorated bier with Vachana Bhajane and is buried in sitting posture. A feast is given to the relatives on the eleventh day called Shivagana Aradhana. The Aradhyas among Lingayats found in the district, believe in the Vedas, observe Jayantis of the five Acharyas. Some of the castes that have been influenced by Veerashaivism are the Kurubas, Bilimaggas, Telugu Banajigas, Devangas, Nayindas, Kumbaras, Helavas, Handijogis and Nagarthas and in some castes, a part of them profess Lingayat faith.

*Madiga*.—The Madigas are also known as the left-hand caste (Edagai) who are found in a sizable number in the district scattered all over. They are called by various names such as Padmajatiyavaru, Jambavas, Matangas, and Begaras. Jambava is the name given to a sub-division. The goddesses of the caste are Matangi and Maramma. There are sub-groups among them i.e. Tanige Buvvadavaru, Hedige Buvvadavaru and Mora Buvvadavaru (Winnow division). The winnow division is again sub-divided into single and double winnows. There is one more division called Dakkolaru. The Jambavas are the priests or *gurus* of Madigas who have *mathas* for themselves and suffix *muni* to their personal names. Madigas have a number of exogamous divisions known as *kulas* or *bedagus*, most of which are named after trees and animals, such as Belli Kula, Kadabara Kula, Belada Kula, Hanumanthara Kula, etc. The marriage negotiations are started from the boy's side and *tera* is present. There are also Jogis and Nilagararu among them. They pay reverence to their patron saint Haralayya. The

dead are buried, and pollution is observed for 10 or three days by the agnates. On Yugadi, Vinayaka Chaturthi and Mahalaya new-moon day the members of the family go fasting to the burial ground after a bath, worship the grave, return home and instal a *kalasha* and worship it. They work on leathers and also have taken to agriculture but most of them are agricultural labourers. They are non-vegetarian. *Tamate* and *ramdolu* are the instruments they use in the village festivals.

*Maratha*.—The Marathas claim to be Kshatriyas whose number in the district was estimated at 17,875 in 1984. They are said to belong to the four *vamshas*, i.e., Suryavamsha Somavamsha, Yaduvamsha, and Sheshavamsha and have 96 families or *kulas* known as *devaks*. They perform *upanayana* to their boys and wear sacred thread. Marathas are also called Areru. They speak Marathi at home. They have bards like the Rajaputs. Customarily, widow marriage and divorce are prohibited. They employ Brahmins as priests for religious functions. They worship Shiva by preference in the form of Khandoba and Bairoba and other gods and goddesses like Vithoba, Ambabayi, Tulajabhawani, etc. The dead are cremated and pollution is observed for ten days by the agnates. The deceased are remembered and propitiated during Mahalaya Paksha every year on a day corresponding to the day of the deceased. They are land owners, soldiers, traders and agriculturists. Shivaji belonged to their caste.

*Medars*.—The Medars are a caste of men who make bamboo articles and are called by names such as Gavarigas and Gaurimakkalu. They are found in urban centre and their number was estimated to be 2,155 in 1984. They speak both Kannada and Telugu and are divided into many groups, but only the Gavarigas are found in the district. The Gavarigas have two endogamous divisions called the Belli Kula and Nagara Kula. *Tera* of Rs. 15 is present among them and now-a-days, a Brahmin is employed for services in marriages at the time of *dhare*. In the past, they used to visit the jungle on a day after Deepavali and worshipped bamboos. But, now-a-days, they worship their instruments on Mahanavami during Dasara festival. They also worship Hiriyamma, a female deity and Goddess Lakshmi. In the past, they were worshipping Gidada Mutteraya (tree spirit) periodically with the object of preventing tigers and other wild animals from molesting them. They worship Iragararu once a year. Medars bury the dead. They propitiate their dead ancestors on Gouri festival. They have the practice of dedicating boys to Manteswami who are called Devaraguddas through an initiation ceremony. They have Kattemanes for each village presided over by an Yajamana to solve their caste disputes. They are cane-splitters and makers of baskets, mats, winnows, and other kinds of wicker works. They split the bamboo from the top or the thin end.

*Modaliars.*—The Modaliars are an agricultural caste immigrants into the district and whose number was 11,933 in 1984. They are said to be a section of Vellalas, speak Tamil at home and seems to have no endogamous sections among them. Brahmins officiate in their religious ceremonies. They have their own caste councils presided over by a headman to solve their internal disputes and problems of the caste. There are both Shaivas and Vaishnavas among them. The dead bodies are generally cremated and sometimes buried in sitting posture if the deceased had wished it. They observe *shraddhas* for the spirit of the departed. Many are vegetarian.

*Naynida.*—The Nayinda is a caste of barbers who are numerous in the district and their number in 1984 was 17,324. They are called by various names such as Napita, Kelasi, Kshaurika, Bhajantri, Nayana (Nayanaja) Kshatriya, etc. There are both Kannada and Telugu speaking people in the district. The Kannada speaking group comprises of Marasu, Uppina and Shilavantha sub-groups and the Telugu speaking have Nadigaru, Raddi-Bhumi, Gundla-Jagata and Kudipatia sub-groups. The Telugu group has many exogamous clans or *kulas* named after plants, flowers, animals and other objects like Chitlu, Gurram, Jamba, Kanagila, etc., while the Kannada speaking have no *kulas* but *gotras* named after *rishis* and they are 25 in number arranged in groups of five and marriages are prohibited between members belonging to the same group. Bride price is in practice. They have a number of Kattemanes, each headed by a Yajaman and four or five Kattemanes will have a headman Setti. They worship both Shiva and Vishnu. They employ Brahmins for marriages. They bury the dead in lying posture and the agnates observe pollution for 10 days. In memory of all the deceased ancestors, they worship a Kalasa on Mahalaya new-moon day. The chief occupation is hair dressing but they are also professional musicians and attend to services during religious ceremonies. They are paid for their services in cash and kind in villages. They have taken up new vocations like agriculture. They are non-vegetarian by food habits.

*Parivara.*—The word Parivara means an army and it is said that the members of this caste were formerly soldiers. They are found in large numbers in all the taluks of the district and their number in the district was 1,39,833 in 1984. The word Parivara is synonym with Besta, Thoreva, Gangakula and Gangamatha. Rajaparivara is a group among Parivaras. The name Rajaparivara is said to have been derived as most of them were formerly rendering service in the army of the Rajas of Ummattur, Mysore, etc. They have a number of exogamous clans or *kulas* like Chinna, Devi, Mugilu, Mutlu, etc. *Tera* is present. There are two mendicant orders in the caste, the Jogis and Dasaris, the former are Shaivites and are the devotees of Bhairavaru of Chunchanagiri while the latter are Vaishavites and are followers of Ramanujacharya, their principal God being Ranganatha of Biligirirangan Hills. The Jogis carry a horn and Kamaksha *mudra*. The principal deity of the caste is goddess Lakshmidēvi in whose

honour they observe yearly festival. They worship Rachappaji's Gaddige also. Generally, Nayak is suffixed to their names. They are mainly cultivators or agricultural labourers. The Thoreyas cultivate fields and gardens of betel leaves, arecanut and kitchen gardens. They also burn lime and act as ferrymen. They invite brahmin priests for marriages and all other functions and ceremonies are gone through under the guidance of a caste headman. For some, the religious head is the Swamiji of Boppagowdanapurada Matha. They are the priests of Maramma temples in villages. They bury the dead but cremate the dead bodies of very old people and those who are held in high esteem. They offer *yede* for the gods and goddesses during Gouri festival and for the deceased ancestors during the Mahalaya paksha. They used to go for hunting on the day after Yugadi and Shankranti day. They speak Kannada at home and are non-vegetarian by food habits. They have Kattemanes for every village and Gadimane at taluk level. The custom of Illattan or Manevalluthana was in practice among them.

*Sale*.—The Sale or Neygi is a general term applied to weavers which includes the endogamous groups like Padma Sale, Svakula Sale, etc. and their number in the district was 2,075 in 1984. Among them, bride price is present. They do not allow widow marriage. They have the custom of putting on the sacred thread before marriage. A Brahmin Purohit or a Jangama officiates at the ceremony. They worship both Shiva and Vishnu. The dead are buried with head to the south and observe pollution for 12 days.

*Satani*.—The Satanis are a class of temple servants who are found scattered over the district in small number. They are Shri vaishnavas and revere Bhashyakar (another name of Ramanujacharya). They revere the sacred hymns of the twelve Vaishnava saints or Alvars. Their chief occupation is temple service, but some are agriculturists and strolling minstrels. Both Vadagalai and Tengalai sections are found to exist among them. They act as *gurus* to people of many castes such as Kadugolla, Uppara, Telugu Banajiga, Vokkaliga, Rachavar, Holeya, etc. The saint of the caste is Shatagopar known as Nammalvar. They pay homage to the *gurus* of Melkote, Tirupathi, Srirangam, etc. They generally burn the dead bodies and observe defilment for 11 days, observe *shraddhas* annually and propitiate the deceased ancestors during *Mahalaya Paksha*.

*Soligaru*.—The Soligaru generally live in the hilly areas of the district. Their taluks-wise population in 1961 was as follows: Kollegal—4,622, Chamarajanagar—1,629, Heggadadevanakote—1,473, Gundlupet—665, Yelandur—632, Periyapatna—386, and in smaller numbers in Krishnarajanagar, Hunsur and Nanjangud. Their number in 1972 was 12,094. In Kollegal taluk they are distributed in Bailur, Arabhikere, P.G. Palya, Huthur, Andipalya, Jallipalya, Shaggia, Ganigamangala, M.M. Hills,



Ponnachi, Nagamalai and Chikkilur. They speak a dialect of Kannada mixed with Tamil words with a Tamilian accent. Even today in some places, they carry on shifting cultivation and reside in forest villages and work as agricultural and forest labourers. *Podu* is the name of Soliga settlement in the forest areas which comprises of a few households. The typical house of a Soliga is a hut of dimensions 8 feet by 6 feet by 4 feet (height) with walls generally built of split pieces of bamboo and the roof is thatched with dried grass. There are five endogamous groups among them, viz, Urali Soligar, Male Soligar, Kadu Soligar, Urubathi Soligar and Burude Soligar. Urali Soligar are found in Chamarajanagar taluk, the Male Soligar reside on the hills, while the Kadu Soligar though reside on the hills serve the people of the plains. Urubathi Soligar found in the Kakanakote forest area, are Dasayyas of Soligar and Burude Soligar are found in Kollegal area of the district. Soligar have exogamous clans such as Aluru Kula, Jangaluru Kula, Belioru Kula, Surena Kula and Teneru Kula. There are also two other Kulas known as five Kula and twelve Kula, the members of which start doing everything by five or twelve respectively. There is also another Kula known as Baleyara Kula. Auluru Kula, Jangaluru Kula and Belioru Kula are considered as brother *kulas*.

The Soligar are the devotees of the Mahadeswara of the M.M. Hills and Biligiriranga of the B.R. Hills, but they also worship Mudagiriyyamma, Dabbagoilappa, Thimmaraya, Yelemakkadu Bairamma, Maramma, Yellamma, Doddasampige and Chikkasampige. They worship tiger and even its footprints and adore snakes and ant hills. Their tutelary deities are Karayya and Mahadeswara. They claim Biligirirangaswamy as their own brother-in-law and the legend is that he married a Soliga girl by name Tulasamma and they affectionately call him Ranga Bhava. During the car festival of Biligirirangaswamy, it is believed that the holy car would not move unless the Soligar pull it first to the loud acclamation of 'Rangabhavaki Jai'. The marriage customs of Soligar are simple and a bride price of Rs. 12-25 is in vogue in some places. Formerly when an adult was to be married, he used to elope with a girl into a jungle and remain there for a day or more and then return to the *podu*. A fowl or a goat was killed in honour of the event and the tribesmen were feasted; the husband tying a *tali* round the girl's neck. Of late, the Soligar have borrowed the custom of the people of the plains in erecting marriage pendal, bringing *ariveni* pots and other formalities. Now, the marriage by elopement is resorted to when the parents do not take initiative. The marriages are conducted at night in the bride's residence, the headman of the *kula* acting as a priest.

The dead are buried in lying position on the left side, head facing south; but of late some have begun to cremate. The burial is not attended by any ceremony and the widow of the dead is not required to remove her *tali* but on remarriage returns it to one of her late husband's relative. They practiced Kalluseve for the dead bodies of lepers, etc. At the end of the

year, a funeral feast is given to the tribesmen. They observe pollution for eight days on the birth of a child and now-a-days, 11 days for the death. They have got their Kattemanes presided over by a Yajaman. They believe in oracles. They have an inborn talent for gatrering honey. Men go for hunting, fishing, timber cutting, honey gathering, etc., while the women folk with their digging sticks go in search of edible roots and fruits. They observe Shivaratri, Deepavali and other festivals.

*Thammadi.*—The Thammadis are by profession worshippers in Shiva temples and are also employed to supply flowers. They are mostly found in the Chamundi Hills, Mudukutore, Thagadur, Nanjangud, Mugur and Mysore and one or two families in big villages where Shiva temples are found. In 1981, it was estimated that 820 families were living in the district. They speak Kannada at home and have exogamous divisions in the caste known as *gotras* like Kashyapa, Koushika, Agastya, etc. They perform *upanayana* for their boys and wear the sacred thread and also Linga, hence they are called Shiva Dwijas. They observe all Hindu fasts and feasts and are vegetarian by food habits. They have their own priests. The dead bodies are disposed off by cremation or burial depending upon the economic status, and observe pollution for 10 days. They perform monthly *shraddha* during first year and afterwards observe *aradhana* in propitiation of all the deceased ancestors during Mahalya Paksha. Female ancestors are worshipped on a Friday in the month of Shravana. The Thammadis of the M.M. Hills are Lingayats and different from these Thammadis. They are described as Soligas accepting Veerashaivism.

*Tibetans.*—The Tibetan settlements in the district are located at three places in the district at Bylakuppe in Periyapatna taluk, Gurupura in Hunsur taluk and Bylur in Kollegal taluk. There are two schemes in Bylakuppe the I—T.R.R. and the III—T.R.R. The III—T.R.R. schemes has two projects, the Cauvery valley project I—Bylakuppe and Cauvery valley project II—Gurupura in Hunsur taluk. The I—T.R.R. scheme (T.R.R. means Tibetan Refugee Resettlement Scheme) was started in 1960 and the III—T.R.R. in 1969. All the schemes including the Sera Lama Scheme in Bylakuppe and Gurupura cover an area of 8,310 acres of land with 39 colonies and a population of 14,384 in 1986. The IV—T.R.R. project in Bylur in Kollegal taluk was started during March 1974 and during 1986, there were 3,448 persons in 22 villages over an area of 3,000 acres of land.

The Tibetans in these settlements belong to Mahayana Buddhism among whom, there are four sects, the Nimmippa, Sakya, Karjyire and Gelukpa. The majority of the settlers belong to the last sect. They too had caste system in earlier days but not now. About 50 per cent of the marriages among them are arranged by parents and the rest are love marriages. There is no bride price or dowry. The day and time of the marriage are calculated by the astrologer Tsepa. On the marriage day, Lamas are called to

perform *pujas* and presents are offered to the couple by the friends and relatives. A front apron worn by the females is an indication of their married life. Polyandry is in practice among them in a very few cases even in the settlements. Presents are given to the baby on the second day of birth if it is female and on the third day if it is a male. Lamas name the baby on any day after birth and sometimes even in pregnancy. The dead bodies are disposed off by cremation, though in Tibet by throwing into the water and by cutting into pieces and offering it to the birds. The Lamas are called to conduct *puja* in the dead persons house till 49th day. Astrologers are consulted for the auspicious time and day to take out the dead body for disposal which sometimes make the dead body to be kept in the house for two to three days. They believe in re-incarnation. Tibetan calender consists 360 days divided into 12 months. Their festivals are new year's day in February—March; 10th day of March, the day on which the Tibetans revolted against the Chinese aggression; 15th day of the 4th month of their calender—the birth and death of Buddha; birth day of Dalai Lama on 6th July; the fourth day of the sixth month, the day on which Buddha preached at Saranath for the first time; the 22nd day of the ninth month, the day on which Buddha came from heaven to earth; the 15th day of the fifth month, the day of Universal Prayer; the sixth day of the eleventh month, the day of nine bad omens. They are non-vegetarian and their staple food is rice and jowar. They also use Tibetan tea. They believe in evil spirits. Paldevilhamo is considered as the patron diety of Tibet and is worshipped by all the Tibetans to ward off the evil spirits even in these settlements. They depend more on agriculture and have subsidiary occupations like carpet weaving, dairying, selling of woollen goods, etc.

*Uppara*.—The Upparas also called Uppaligas in Mysore district are called by various names such as Melusakkareyavaru, Sagaravamshadavaru, Bhag'ratha Vamshadavaru and Karebandiyavaru. Upparas are numerous in the district and their number in 1984 was 1,22,896. They speak Kannada at home and add suffix Setty or Gauda to their names. Their traditional occupation was manufacture of salt which they have given up now and have taken to occupations like brick making, lime kiln burning, agriculture, etc. They have endogamous groups like Gare Upparas, Sada Upparas, Sunna Upparas, etc. There are also Kallu Kuttiga Upparas who are also called Janivara Upparas who wear the sacred thread. Upparas have many exogamous clans or *bedagus* or *kulas* having names of plants, animals and material objects such as Agila, Ale, Ane, Arasu, Kenda, etc. There are also groups like Nerila Palinavaru, Gopaladevara Vokkalu, Mari Vokkalu, Siddappaji Vokkalu, Mahadeshwara Vokkalu, etc. They are non-vegetarians. *Tera* is in practice. Brahmins officiate in marriage ceremonies at the time of *dhare* and for other ceremonies, they have their own priests called Devaraguddas. They worship Channakeshava, Nanjundeswara, Hurukatheswari, Venkataramana, Ankamma, Siddappaji, Biligiriranga,

Mahadeswara, etc. They have Kattemanes presided over by the Settis or Yajamans. They bury the dead. The institution of Devaraguddas of Mahadeshwara and Siddappaji prevails among them.

*Vaishya.*—The Komatis or Vaishyas are pre-eminently a trading class and are found numerously in trading centres of the district such as Mysore city, Kollegal, T. Narasipur, Chamarajanagar, etc. Their number was estimated at 23,640 in 1984. They speak Telugu at home but some speak Kannada. There are three main endogamous groups among them, the Gavara, Tuppada and Trai varnik, but most of them in the district belong to Gavara. The Vaishyas have originally 102 *gotras*, the names of which represent trees, plants or grain and that the men of these *gotras* abstain or used to abstain generally from eating or otherwise utilising the articles denoted by the name of the *gotra*. They closely follow Vedic practices in marriage. Some have their own priests and others employ Brahmin priests for religious ceremonies. They cremate the dead and the funeral rites are Vedic. They are strict vegetarian. The tutelary goddess of the caste is Kanyakapameshwari. They have caste councils presided over by the Yajaman which are competent to judge and decide questions relating to the caste disputes.

*Viswakarma.*—The Viswakarmas also called the Panchalas are largely found in Mysore district whose number was 61,066 in 1984. The term is applied to goldsmiths, brass and coppersmiths, carpenters, ironsmiths and the sculptors. It is said that Manu, Maya, Thwasta, Shilpi and Viswajna or Daivajna born from the five faces of Vishwabramha or Vishwakarma had sons namely Sanaka, Sanandana, Ahabhavana, prathnasa and Suparna respectively who are the *gotrakaras* from whom the Panchals claim to have descended. There are some among them who wear Linga but do not associate themselves with the Lingayats. The five *gotras* are further divided into 125 *gotras*. The mother tongue of the Panchals is Kannada but some speak Konkani, Telugu and Tamil. The Bail Kammars who have three exogamous divisions of Salanki, Chavan and Suraveshi speak a language called Jagnannatha Bhashe. The Panchals are pure vegetarians. The tutelary God and Goddess are Kamateswara and Kalikadevi. They conduct *upanayana* for their boys and wear the sacred thread. Marriages are conducted under Vedic rituals by the caste priests. The dead are cremated. They observe defilement both at birth and death. They worship their instruments on new-moon days. Some of the Panchals of Mysore district strictly follow all the sixteen Samskaras. There have been outstanding craftsmen among them and they owe allegiance to the Mysore Nagalingaswamy Matha.

*Vodda.*—The Voddas are tank diggers, well sinkers, road makers and masons, who speak Telugu at home and are divided into Kallu or Uru Voddas, Mannu or Bailu or Deshada Voddas and Uppu Voddas. There

are Bandi Voddas, Handi Voddas, Ulivoddas, Putgosi Voddas, Katte Voddas, etc. They seem to be migrants from Andhra into the district and their number was estimated at 11,698 in 1972. The caste contains many exogamous clans or *kulas*, the members exhibiting special regard for the object which gives the name to the division. Bride price of Rs. 7 to Rs. 50 was prevalent. They do not tie *basinga* in marriage. Mannu Voddas are a wandering tribe. During the pregnancy of the wife, a Vodda as a rule does not breach a tank or carry a corpse. They have caste panchayats with headmen to settle the internal disputes of the caste. They worship Siddadevaru and Kariyamma of Sira. The dead are buried. They are non-vegetarians. Women tie the upper end of the saree in a way called 'Gobbe Seragu'.

*Vokkaliga*.—The Vokkaligas are also called Gowdas and are found scattered throughout the district and their number in 1984 was 3,42,322. There are several endogamous divisions (in the past) among them like the Gangadikara, Morasa, Namadhari, Sada, Reddy, etc. The Vokkaligas of the district are mostly Gangadikaras. The Vellala Goundars, found mostly in Kollegal are from Taminadu and correspond to the Gangadikaras. The Gangadikara means Gangavadikar, a man of the country ruled by Ganga Kings. The mother tongue of the Vokkaligas is Kannada and Vokkaliga literally means a cultivator. There are two endogamous (in the past) divisions among Gangadikaras, the Pettigeyavaru and the Bujjanigeyavaru. The Pettigeyavaru have the custom of carrying marriage articles in a bamboo box while the Bujjanigeyavaru carry them in a covered basket. There are also two sections based on faith, the Mullujana who are Shaivas and Dasajana or Namadharis, the worshippers of Vishnu. The Bujjanige section is known as *dhare* marriage section and the Pettige section as *vilyada* section. There is also another section Cheluru Gangadhikars who are pure vegetarians. The Gangadikars have a large number of exogamous clans named after material objects like Alage, Ane, Avi, Belli, Chandra, Chinnada, Emme, Gudi, etc. Bride price prevailed among them. The marriage generally takes place in the groom's residence. Brahmins officiate in marriages and other religious ceremonies. The dead are buried; they cremate those who had such a desire before dying. They are mostly agriculturists but many have taken to other callings also. They are non-vegetarian.

The *Kunchitigas* form a division of Vokkaligas and are largely found in Mysore city. Most of them are agriculturists and the city dwellers have taken up important trades and industries. They have 48 *kulas* divided into 16 exogamous groups. Bride price was present among them. They have a number of family gods and goddesses. The tutelary goddess is Abbajamma of Sira. They have patron saints like Unde Yattaraya. Kunchitigas bury the dead. Among them some worship Shiva and some Vishnu. Those

who worship Vishnu apply *nama* on the forehead and the other section who worship Shiva *vibhuthi* or *gandha*.

Vellala Gaundars are immigrants into the district from Tamil Nadu centuries ago and are found in Kollegal taluk and Talkad of T. Narsipur taluk. Among them some in Talkad speak Kannada and the others Tamil at home. They have many endogamous groups and exogamous clans like Kora Koota, Piran Koota, Peralan Koota, Kode Koota, Konnan Koota, etc., depending upon the chief deity they worship. The Adi festival and the Tamil new year's day are specially important for them. Cultivation is their principal occupation. Bride price of Rs. 17-25 was prevalent. The dead are cremated, if married and the unmarried are buried. They have caste councils to solve their internal disputes.

*Yadava.*—The Yadavas were pastoral people who are called Gollas, Yadava Kula, Krishna Kula and their number in the district was 6,825 in 1984. Golla is a contracted form of Govala, a derivative of Sanskrit word Gopala meaning a cowherd. Their original calling was that of tending cows and living by sale of milk and its products. They have many endogamous divisions such as Yera or K'tari, Punagu or Kudi, Paitala, Karne, Puni or Puje, Bigamudre or Bokkasa (in charge of seal in State treasuries formerly), Kanchu, Racha and Musti, who ate together but were not intermarrying in the past. There are two main divisions Onti Chapparadavaru (single marriage pendal) and Renduchapparadavaru (Double marriage pendals). They have also a large number of exogamous clans or *kulas* named after animals, plants and objects. Bride price was in vogue. They worship Krishna under various names and also Maramma, Yellamma, Gangamma, etc. Persons dying as bachelors were deified as Iragararu and their figures were cut on slabs as riding on horse back and were set up in the fields with female figures on either side. *Puja* is offered to these on feast days and on new year's day. They observe Sankranthi with the worship of the god Katamaraya. The dedication of men as Dasayyas for the service of God is very common. The Gollas bury the dead. They have a well defined caste organisation, Kattemanu headed by a Yajaman. They have now taken to other callings such as agriculture, carpentry, brick laying and also government service. They are non-vegetarian.

*Yerava.*—The Yeravas who are tribals are found in H. D. Kote taluk of the district, whose number may exceed one thousand. Their family gods are Basaveswara, Mahakalamma, Chikkadevamma and Nanjundeswara. There seems to be no exogamous *kulas* or clans among them. They consult astrologers for matching the brides and bridegrooms. *Tera* is present which was Rs. 25 and is now enhanced to Rs. 30. Marriage takes place in the boy's residence and the cost of marriage is met by the boy's parents. The custom of Devaragudda for the God Mahadeswara and Goddess Chikka-devamma is present. They observe Yugadi, Dasara, Deepavali, Sanskranti

and other festivals. They bury the dead with head to the south. Very old persons are cremated. Pollution is observed for 12 days. They have a village headman who solves their social and religious problems.

The following are some of the castes which have population less than one thousand in 1972 or in 1984 as surveyed by the I and II Backward Classes Commissions.

The *Bedas* are hunting tribe whose number in 1984 was 196 and found in the hills of Kollegal taluk. They have a number of exogamous clans bearing the names of animals and plants and also some endogamous groups. *Tera* is present among them. The custom of *Ilattam* or the affiliation of the son-in-law prevailed. They are non-vegetarian and bury the dead. The *Dasaris* or *Dasayyas* are a group of mendicant Vaishnavas whose number was estimated at 638 in 1984 in the district. There are both endogamous as well as exogamous groups among them and have *Kattemanes* to solve caste disputes. They bury the dead. Their occupations are mandicancy and officiating at certain ceremonies and dances for the benefit of the clients of different castes of Vaishnava faith. The eldest son of the family generally takes up the profession. The five insignia of a *Desari* are the conch shell which he blows, the gong which he strikes, the tall burning iron lamp with a coconut shell to hold the oil, the brass or copper vessel sometimes painted with *namams* suspended from his shoulder to place his alms and the small metal image of Hanuman hanging round his neck.

The *Dombars* are acrobats and tumblers by profession, speaking Telugu at home whose number was 956 in the district in 1972. They were a wandering tribe but now settled down in towns and villages. They have groups and sub-divisions which are neither endogamous nor exogamous. Bride price is present. Their tribal god and goddess are *Gurumurthy* and *Yellamma*. They bury the dead. The *Gosayis* are a class of mendicants whose number was supposed to be 151 in 1972 in the district and they belong to the *Dandi* sub-division. They seem to be immigrants into the district from northern India and admit women into the order. Now, they marry and have formed a caste. The *Hakkipikkis* were a wandering people now settled in colonies and their number in 1972 in the district was 351. They say that they speak Gujarathi at home and are said to have been migrated from Gujarath. There are exogamous groups like *Gujarathia*, *Mewara*, *Panwar*, *Kaliwal*, etc. They worship goddesses like *Chamundi*, *Kali*, *Yellamma*. *Tera* is in practice among them and the amount is raised from Rs. 100 to Rs. 500 now and the marriage expenses are met by the boy's parents. *Yugadi* and *Dasara* are two important festivals for them. A person in every house acts as a priest. The dead are buried. Catching birds was their earlier occupation but they now have taken to agriculture.

The *Handi Jogis* are a class of Telugu speaking people whose traditional calling was buffalo breeding but subsequently have taken up pig breeding. There were about 766 persons in the district in 1984. They have

two endogamous groups of Turukanya and Karnataki. They worship Guru--murthi and Yellamma. A feast is held in honour of Gurumurthi on 2 Monday in Chaitra, the deity being represented by *trishula*. They also worship Iragararu. They propitiate Donkamma who is believed to cause diseases to their pigs. The dead are buried in sitting posture. Their women sell glass beads, needles and also go for begging. The *Jinagararu* are found in Mysore city and are called Arya Somavamsha Kshatriyas and their number in the district was 102 in 1984. Their traditional occupation was saddle making and are divided into Chitragaras and Are Jinagaras. They have both family names and *gotras*. The founder of the caste is supposed to be Mukta-dev and the goddess of the caste is Nimishadevi. They wear sacred thread and are non-vegetarian. Now they have taken up new callings like casting of metals, stone carving, wood carving, painting and clay modelling. The *Kaniyaru* are found in Mysore city, Kollegal and other places of the district whose number in 1972 was 180. The Kaniyans of Kollegal taluk are included under Scheduled Tribes. Their traditional profession is fortune telling by using *kavade*. They adore Venkataramana of Thirupathi. The dead are buried. The *Ladars* are a class of general merchants found in cities who seem to have come into the region from Gujarat during Durga Devi famine in the 14th century. They were only 74 in the district in 1984. They were cavalry men trading in horses, speaking a language known as Chaurasi and have seven endogamous groups among them. They worship Khandoba, Vithoba, Tulja Bhavani, etc. They cremate the dead. The *Mochis* are leather workers and painters mostly found in Mysore city, Krishnarajanagar and Hunsur in the district who are said to have been migrated into this part of the country with Kasim Khan, the general of Aurangzeb. The people of the district speak Kannada and a few Marathi at home. They have three endogamous groups of territorial type and many exogamous clans or *kulas*. Their patron saint is Rohidas who is invoked to bless the couple at the time of marriage. They are mostly Shaivas by faith. They have the tradition of Devaragudda, Jogaiah and Jogathi. They bury the dead in sitting posture with face to the north if married and lying posture if unmarried. They are non-vegetarian by food habits. The *Raju Kshatriyas* are also called Rachewars who are said to have come from Vijayanagara and Godavari district and are sometimes called Bada Arasu. There are two groups, based on languages speaking Telugu and Kannada. The Telugu speaking were employed in the army of the kings of Mysore. They have clans or *gotras* named after sages. They wear sacred thread. The tutelary Goddess of the caste is Nimidevi. In the neighbourhood of Mysore, the dead bodies are cremated. Hunting and shooting were their pastime in the earlier days. The *Tigala* is a Kannada term for a Tamil speaking Vanneru or Vannikuladavaru (originally gardeners by profession), the devotees of Dharmaraya, whom they worship as their patron deity. They have two endogamous groups Kannada Tigala and Arava Tigala and many exogamous groups, each of which takes its name from



a particular patron deity. They have a defined organisation with Goudas as their heads. Their caste festival is Karaga. They are non-vegetarian by food habits. Their number in the district was 648 in 1984.

A survey conducted by the Anthropological Survey of India indicates that there are some places in Mysore city like the Paduvarahally, the City Railway Station, where the nomads usually camp in groups and they generally belong to the Goravas, Sudagadu Siddha, Budubuduki, Korava, Soligaru, etc. Some of these groups visit Mysore periodically and the occupations they profess are the begging, forecasting and fortune telling. Some are also acrobats and provide entertainment to the people.

### SOCIAL LIFE

There is much difference between the life in rural and urban areas of the district. The life in the rural areas has not changed much when compared with the earlier times except in food, dress, drinks and other habits. But the bicycle, motor cycle, radio, electric pump, tractor and carts provided with rubber tyres have entered almost all villages. Educational and infrastructural facilities have given a new face to village life. A farmer will be busy during the major part of the year in his agricultural and other allied operations. The farmer amuses himself in celebrating festivals and *jatras* and participating or witnessing cultural activities like *Yakshagana*, *Bayalata* and other folk arts. Money crops like tobacco, mulberry, banana and sugarcane have brought prosperity to the agriculturists. Dairying is becoming popular due to increased demand for milk from hotels and urban centres. The life of farmers in the villages bordering the forest area is again full of uncertainty as crops are being destroyed often by the wild animals like elephants, wild pigs, bears, etc., and the cattle are being killed by tigers or panthers. Though compensation is paid by the Forest Department for the loss of crops and life, the agony of the loss of the fruits of his year-long labour cannot be compensated by money. During 1984-85, the Forest Department settled about 1,200 cases with a compensation of Rs. 5.95 lakhs in the district. To minimise the crop damages particularly by the wild elephants, trenches are being dug along the forest borders to avoid elephants coming into the fields.

The traditional hereditary occupations like pottery and oil pressing are on the decline and many other services have become only subsidiary occupations. Oil pressing is almost disappearing. In the early hours of the morning, one used to hear the sweet folk songs by women while grinding grain in their houses which has now become a memory of the past. Flour mills do the job with a gruelling boisterous noise. During sowing and harvesting seasons, the women folk sing folk songs in groups while working in the fields, a delightful scene to witness. A villager generally gets up early in the morning and after completing his morning ablutions, attends to the cattle, cleans the cattle-shed and after offering prayer to the rising

morning sun, starts his routine field works till evening ; he will have his supper and goes to bed early. The weekly shandis, even today have their own importance in the remote villages of the district.

With the dawn of Independence, a change in the social outlook has taken place among the down trodden and the oppressed in the society. With the enactment and enforcement of social legislation against social injustice, abolition of untouchability, etc., a changed outlook of life is evidenced, bringing with it a better understanding of their rights and a will to fight for justice among the socially disabled people. The economic upliftment efforts and the educational programmes of the governments, both State and Central, have made people to think rationally about the evil customs that are detrimental to progress. The social stigma attached to certain castes and the social limitations and barriers have all been eschewed at least in public places. Added to these, the hotels, improved transportation system, the mass media have all helped in narrowing down the distances among castes. Cocoon reeling and twisting have brought prosperity to a considerable number of scheduled castes in Kollegal and Chamarajanagar taluks.

Mysore being the capital city of the former princely state, had been an abode of many eminent Samskruta scholars, musicians, other artists and men of merit. Even to-day the Mandi Mohalla area of the City is full of artisans, specially in inlay work.

Adoption is in practice in cases where there are no issue and the practice of Illathanam (treating son-in-law as the heir to property) is in vogue among some castes. During 1985-86, there were 11 adoptions and 586 wills registered in the district as against 25 adoptions and 579 wills in 1984-85. The traditional joint family system is on gradual decline and a few families of more than two generations can be found but among the tribal people, there are only nuclear families. Industrialisation and urbanisation has helped many people to leave villages and take jobs in urban centres. Increased roads and transport facilities have almost completely ended the isolation of villages. Some people from villages visit nearby towns daily taking milk or vegetables, either by bus or bicycle.

Customarily, a Hindu wife does not utter the name of her husband. As a general rule, the wives are younger to their husbands in age. There are many customs and traditions associated with pregnancy and child birth. The first delivery invariably takes place in the house of the bride's parents. During pregnancy she is provided with the dishes of choice or wish and she is not allowed to undertake jobs involving strenuous physical labour. She is prohibited from seeing inauspicious things, not permitted to cross the threshold of the main door of the house after dusk in the evening, not allowed to go out on a new moon day or on the day of eclipse. In the fifth or seventh month, *Simantha* is celebrated in the husband's house and particularly a green saree is presented to her. During delivery, old women with

experience or *dayis*, and now-a-day a trained midwife is called to conduct delivery. Among many castes, the husband of a pregnant lady will not shave his beard from the seventh month of pregnancy till the 10th day of delivery. The period of defilement or pollution observed by the agnates varies from caste to caste from 8 to 15 days, when they do not visit temples and undertake religious ceremonies. The naming ceremony is celebrated on the 11th or 12th day of delivery along with cradling of the child. In certain sections, horoscopes are got drawn by the astrologers. The period of convalescence is generally three months but in some cases, it is curtailed or extended. During the first eleven days, the mother is given light food consisting of boiled rice and pepper water, and herbal tonics such as *bhananthi lehya*, etc. are also given during the period of convalescence. The mother and the child return to the husband's house generally either in the third or fifth or seventh month. In the cases of barrenness, the villagers go on pilgrimages, worship the Aswatha tree (Pipal tree) or instal Naga stone. Seeking medical help is also catching up. The first tonsure ceremony for the child takes place in the first or third year of age at the temple of the family deity.

Among Muslims, the person who brings the news of the birth of a child to the father is given some gift. Many customary acts are performed to keep the evil forces away from the child. The child is named on the sixth day along with the propitiation of the female relatives that had died during delivery. The Akika ceremony is celebrated on the seventh, 14th or 21st day of birth, the Namak Chasi, the salt-tasting or the mutton sucking ceremony is celebrated when the child is four-and-a-half months old. Bismillah, the initiation ceremony takes place at the age of four years four months and four days which is followed by circumcision (*sunnat*) generally at the age of seven years.

*Puberty customs.*—A girl attaining puberty is considered impure for days varying from three to 15, but the period is longer among tribal people, for example 16 days among Gollas, 21 days among Kadu Gollas and 30 days among Iruligas. She is kept under seclusion in a hut or shed specially erected for the purpose by the maternal uncle of the girl or in a separate room or corner of the house. In erecting a hut, green leaves of jack tree, *honge* and neem are used. She is bathed and *aarti* is waved to her by the married women and they are presented *arishina kumkuma* in the evenings. Among some castes, she is presented with cocoanuts, plantains and fruits by placing them in her lap (*udi*). During the period of seclusion, she is served nutritious food. Special sweet, *chigali* is given to her. Among the tribals, a separate hut is built outside the residential cluster and an old lady accompanies her during night times. On the last day, the hut is pulled down by the maternal uncle and is burnt. After the purificatory bath, she is given new clothes to wear, brought by the maternal uncle. In these days, huts or sheds are not erected outside the houses in most of the cases but

an imitation of it is made inside the house itself by using a saree and tying the green leaves to it. The saree is later given to the Agasa.

*Marriage.*—Generally marriage ceremonies were elaborate and lasted usually for five days, but now-a-days, are limited to a couple of days and in some cases to a single day only, keeping the essence of marriage as a sacrament. In the earlier days, girls were married before attaining puberty, the practice which is almost absent now. The parents of the boy go in search of a bride wherever *tera* or bride price is in practice. The day and the hour of marriage is fixed in consultation with an astrologer. The marriages are generally held at the bride's residence, and of late, the practice of going to the nearby temples for conducting marriages is becoming more and more popular. In urban areas like Mysore, marriages are invariably held in *chatras* and *Kalyana mantapas*. Caste and sub caste endogamy and *gotra*, *Kula* or *bedagu* exogamy are the rule but the caste and subcaste endogamy is becoming more and more flexible. Cross-cousin marriages are allowed and customarily preferred. Persons belonging to the same totem do not intermarry. Customs connected with marriage rites and rituals are partly social, partly magico-religious and religious. The astrologers are consulted for tallying the horoscopes of the bride and the bridegroom in some castes. The erection of the marriage pendal with 12 pillars and milk-post (*halgamba* or *dharekamba*) of *kalli* (cactus) plant is a general feature. This milk-post should have five branches and at the top of it is tied a cloth smeared with turmeric powder or dipped in a solution of turmeric powder containing the *panchadhanya* viz., *avare* (field bean), *togari* (red gram), *huruli* (horsegram), *kadale* (Bengal gram) and *alasandi* (cow pea). But in these days, big pendal of 12 poles is not erected but instead 12 poles are tied together and kept in a corner. The marriage ceremony among most of the castes include various items, the chief of which are *vilyada shastra* (betel ceremony) which is *nischitartha* or engagement; *devadhritha* invoking the blessing of gods and the dead ancetors, the *chappara* (or *elevasa*), the erecting of marriage booth in which the maternal uncle of the bride plays an important part; the tying of the *tali* which formalises the sacrament; the *dhare*-the pouring of the milk over the hands of the couple which is caught in a vessel and thrown over an anthill later; *sese*, the sprinkling of rice by married couple on the bride and the bridegroom; *bhuma* the newly married eating together; the *nagavalli*, the *kankana visarjana* or untying the wrist bands from the hands of the couple and *gadduge puje*. While invoking the Gods, a number of women from both the parties go to the potter and bring new pots, paint them with vermilion and rice flour, worship, carry them to a tank or well, and after worshipping water, fill the pots with water and bring them back. They are placed on a sheet of thinly spread manure into which nine kinds of grain are sown. This is called *Ariveni*. The binding portion of the marriage is tying of the *tali* round the neck of the bride by the bridegroom and *dhare*. The *tali* is usually a round disc of gold made flat or concave

with a small button at the top. Among the Banjaras, going round the milk-post is the operative part of the ceremony. The important stages of Brahmin marriage are invoking the gods and ancestors, *malnir*, *madhuparka*, *kanyavarnana*, *kankana dharana*, tying of the *tali*, *vivaha homa*, *panigrahana*, *lajahoma*, *saptapadi*, *arundhati darshana*, *pravesha homa*, *stali paka*, *aupasana* and *shesha homa*, *haribhuma*, *nagavalli* and bride-receiving.

The role of maternal uncle in marriages and puberty customs is very significant. He brings the milk-post in marriages after worshipping it, ties the *basinga* among some castes and in some others he unties it, plays the chief part in the ritual *serebidisuvadu* in marriages, often claims *tera* paid to his niece, and in some castes has the right to the daughters to be married by himself or by his sons, and among some, he is consulted for the marriage of his sister's son. On attaining puberty of a girl, it is the maternal uncle or his son who erects a hut and after defilement is over, it is he who sets fire to it, among the castes where her seclusion is prevalent. Among Brahmins, he plays a key role by taking the bride to the marriage booth. All these and many other roles imply the importance of the maternal uncle suggesting the earlier materilineal society which has changed to patrilineal.

*Mass marriages.*—Mass marriage is a recent phenomena evolved to help the poor and to reduce the cost of marriages. Associations, Mathas and the benevolent persons organise such mass marriages where a number of brides and bridegrooms are married in a single pendal. The Government is also encouraging such marriages under the 'Taliya Bhagya Scheme'. Inter-caste marriages are also encouraged by the Government by a cash award of Rs. 5,000 to the couple if either of the marrying couple belongs to the Scheduled Castes, with an income limit of Rs. 8,000 per annum.

*Widow marriages.*—Widow marriages are allowed and practised among many castes and are traditionally called *koodike* or *seerudike*. The widow is not allowed to marry her deceased husband's brothers or persons of her deceased husband's *kula* or *bedagu*; but among the Banjaras, a widow used to marry her deceased husband's younger brother, but this practice is slowly vanishing. A widow could generally marry a widower, but if a bachelor wanted to marry a widow, he was first married to an *ekku* plant, rendering him a widower in the eyes of the society. The *koodike* takes place at night in the second half (dark fortnight) of any lunar month in the presence of castemen. The bride bathes and puts on the new clothes given by her new husband who ties the *tali*, after paying *tera*, followed by a caste dinner. A remarried lady did not enjoy the same status as the married virgins and could not take leading part in religious and other auspicious ceremonies. There is awakening among the educated and the progressive thinking men about the social injustice done to the women folk particularly widows. Many social reformers and associations are advocating widow marriages and have come forward to organise widow marriages in the

district. In this context, mention may be made of the Chanthanalaya in T. Narasipur and Family Needs Centre of Mysore who are advocating and organising widow marriages.

Muslims allow marriages among agnates and marriage is a contract. The offer for marriage is initiated by the parents of the bridegroom through a match maker followed by betrothal when gifts are exchanged between the parties of the boy and the girl and an agreement is reached regarding the *mehar* and other details. On the wedding day, the bridegroom in the wedding dress arrives at the bride's residence on a horse (or a car now-a-days), his face covered by *sehra* or streams of flower garlands. The *kazi* gets the consent from the bride and bridegroom and over the *mehar* to be paid which are recorded in the presence of witnesses and then the *kazi* reads out the *nikah*. There is the practice of tying of *lachha* (black beads) round the bride's neck by the bridegroom's mother or some married women among Muslims. The bridegroom dines in the house of the bride's father on first four Fridays after marriage known as *char jumagis*. Muslims consider the new moon day of the first Muharrum after marriage as unlucky.

Among Christians, the parties who agree to unite in wedlock meet formally at the bride's residence which follows the betrothal ceremony in groom's Parish Church where rings are exchanged followed by a lunch or dinner. Then, the date of marriage is announced by the priest in full detail on three consecutive Sundays called banns to avoid impediments and future complications. The priest solemnises the marriage in the Parish church of the bridegroom. Exchange of rings was the earlier practice but now people prefer to the tying of the *mangala sutra* after exchange of promises to be man and wife for life. This is followed by the signing in the marriage register by the bride and the bridegroom with witnesses. There will be a dinner in the end with light music.

The Registration of marriages is yet to become popular and only 72 marriages had been registered in 1985-86 as against 60 in 1984-85 in the district.

*Divorce*.—Marriage being a sacrament, divorce does not exist traditionally among castes following Vedic rites and rituals. But wherever divorce existed, it was simple and easy and could be brought about at the instance of either party. The headman or the Kattemane decided the case and a fine was usually levied on the party adjudged to be at fault. The divorced lady had to return the bride price, and marriage expenses were to be paid back by the man whom she married afterwards. No case of divorce had been registered in the district for the past five years.

#### **Funeral rites**

Among the Hindus, the dead are disposed off either by burning or by burying. Cremation is universal among Brahmins, Vaishyas, Banjaras and some sections of other castes. Very aged men among some castes are

cremated and so also the dead bodies of those suffering from diseases like leprosy, tuberculosis, etc. or dying out of wounds inflicted by wild beasts and the dead bodies of pregnant women in all castes are cremated. *Kalluseve* was another type of disposal of the dead prevalent in the district among some castes, which consisted of the dead body being placed on a suitable ground and being heaped over with stones so as to form a mound. While burying, the head of the deceased is placed towards south. Some bury with face upwards and very few with face downwards. The Lingayats bury in sitting posture and so do the Vaishnava Holeyas. The custom of erecting a stone over the grave, building of Brindavana or setting up of *gadduge* is in practice.

Among the Brahmins and other such castes, *tulsi* leaves are placed and the Ganga water is poured in the mouth of the dying person and the name of God is uttered in his ears and after the person dies fire is kindled in front of the house. The body is carried on a bamboo bier by four persons, the chief mourner in front carrying in his hand a pot smouldering with ambers taken from the fire in front of the house. At the cremation ground, the body is washed with water, covered with white cloth and after certain rituals, the corpse is placed on the pyre which is lit. The chief mourner carries a pot full of water round the pyre three times, in the anti-clock direction, and the persons standing by making a hole in it each time. At the end of the third round, he shatters the pot on the ground. After the corpse is consumed by the flames, the chief mourner and his brothers and other close relatives get themselves shaven, take bath and go home with a stone representing the deceased for which offerings are made. The ashes and the bones are collected and immersed in the holy rivers on the third day. The pollution is observed for ten days. The dead body of the infants who have not cut teeth are buried,

Among others, as a man dies, a fire is lit in front of the house and is used for giving a hot water bath to the dead body and cooking rice to be used later. The corpse is bathed and dressed in its best. The surviving wife or husband exchanges *pan-supari* with the deceased. The chief mourner, usually the eldest son, carries the earthen pot with cooked rice in one hand and fire in the other in front of the bier. In the middle, the bier is rested on the ground for a few minutes on the way to the burial ground. The chief mourner goes round the corpse thrice with pot of boiled rice in his hand and at the end of the third round the pot is smashed on the ground near the corpse's head. This ritual is called *talekoolu*. The corpse bearers change their positions and proceed to the grave. The corpse is placed in the grave with head to the south, the direction of Yama, the God of death. The chief mourner and the near relatives get their heads shaven before burial. The chief mourner takes a clod of earth in his cupped hands and throws it on the body which is repeated by the other relatives. The grave digger fills the grave with mud over which are planted *thumbe* or *tulsi*. Then, the

ceremony of going round the grave with pot full of water in the hand is performed. After crashing the pot on the ground, the chief mourner takes a bath in the nearby tank or river, returns home taking care not to look back at the grave and sees the light kept at the spot where the dead person had expired. On the third day, cooked food is offered at the grave to the spirit of the dead which is believed to reside in the body of the crows. Most of the people give a caste dinner on the 12th or 14th day of death. The dead ancestors are propitiated during the Mahalaya Paksha in September-October every year. (For Lingayats see under the caste heading in page No. p. 164).

Among the Muslims, a few drops of honey are put into the dying person's mouth and the *Koran* is recited. After death, the dead body is washed, perfumed and placed on a platform covered with a white cloth. The body is later laid in box-like wooden bier and is lowered at the grave by four persons exchanging shoulders. The bier is lowered at the mosque and prayers are offered by the mourners and then the body is lowered into the grave with head to the north and leaning on the right side, turning the face towards Mecca. Food is not cooked in the house of mourning for three days and *ziarat*, the death feast is held on the third day. The other death feasts are on the 40th day, in the fourth month, sixth month, ninth month and on the last day of the first year.

Among Christians, the Parish Priest administers the Extreme Unction, one of the seven sacraments, on the death bed of the dying man. After death, the dead body is washed and dressed up for the last journey. After placing in a coffin, the elite call for the hearse which is accompanied by pall bearers dressed in black and the hearse is moved to the Parish Church where the Priest sprinkles holy water on the body after a thanks giving ceremony and blesses it. The body is taken to the cemetery for burial. Others who cannot afford to hire a hearse are content with a van or a horse driven carriages, which are meant for the purpose.

### Home life

*House types.*—Houses in the rural areas are classified into *thotti* houses, houses with single ridge with one or two slopes, terraced houses and huts. Most of the houses are single storied with a rectangular ground plan. The plinth of the houses rises to a height of two to three feet above the ground level. A *thotti* house has an open quadrangle inside the house in the middle, generally with four but sometimes with 8 or 12 pillars, and will have four ridges with eight slopes (four slopes inside and four outside). These houses are very convenient for the residence of big cultivators. They have a natural air-conditioning effect. These houses contain *jagali* or raised platforms on both the sides of the main entrance. Space all round the *thotti* is used for residential purposes and will have kitchen and a few rooms around for keeping valuable things. The roofs will be generally of



the country tiles or Mangalore tiles. The second type consists of houses with a single ridge with two slopes called *nittu* houses and *gudaragattu*, the houses with a quadrangular shape having four ridges and four slopes. There are also houses with a single slope without a ridge, one side of the wall being raised higher than the opposite side. Such houses are a recent phenomena. The terraced houses will have mud terrace, mortar or stone slabs which are only a few in number to be found here and there. The huts are small structures with thatched roofs and with mud or bamboo wattled walls. They are low roofed without any compartments generally. Most of the houses do not have open space nor any backyards, but the houses of Brahmins generally will have a front or back yard, where a *tulasi* plant is invariably planted on elevated platform called as *vrundavana*. Many manure pits can be found in and around the villages. The houses are built of mud walls generally, but there are also walls of burnt bricks which are becoming more and more popular. The flooring will be of mud, smeared with cowdung periodically but cement flooring with red oxide is also becoming popular. Some have pavements of stone slabs. Small houses and huts do not have windows and if they have, they are very small. The cattle shed, *kottige*, is sometimes attached to the dwelling house and sometimes built separately. Electricity is being used to light houses even in villages. Otherwise, kerosene or vegetable oil lamps are in use. While going out in nights, torches made of combustible material, kerosene lanterns or dry battery torches are used.

Houses in the urban areas are generally of burnt brick walls and of reinforced concrete roofing with more than a single storey in many cases, but, there are more number of houses with tiled roofs. The township is laid out according to plans but the earlier localities even in towns are congested. Due to increased influx of people into the urban areas, the congestion of space has set in and big apartmental buildings with many floors are coming up in Mysore city. There are also decorative, big palatial buildings of the rich in urban areas, more particularly in Mysore city.

According to 1971 census 3,14,505 census houses (71.2 per cent of the total) had mud walls (rural 2,72,715, urban 41,790); 98,840 houses (22.4 per cent) had burnt brick walls (rural 30,935, urban 67,905); 21,435 houses (4.9 per cent) had walls made of grass, reeds, leaves, bamboos, etc (rural 20,535, urban 900); 740 houses (0.2 per cent) had unburnt brick walls (rural 410, urban 330) and the rest had walls made of stone, cement concrete, G.I. sheets etc. The materials used for roofing were grass, leaves, reeds, wood, mud, unburnt bricks or bamboos, tiles, slate, asbestos, corrugated Iron Zinc or other metal sheets, brick and lime stone, cement sheets, cement concrete, etc. During 1971 there were 3,17,545, census houses (71.9 per cent) having tiles, slate and shingle (rural 2,44,570, urban 72,075); 85,805 houses had roofs made of grass, leaves, etc. (rural 79,040 urban 6,765); 2,615 houses

had corrugated iron, zinc and other metal sheets (rural 960, urban 1,655); 32,265 (7.3 per cent) houses had cement concrete roofing (rural 3,520, urban 28,745) and the rest of the houses had roofs made of asbestos, brick and lime, stone, etc.

One of every 1000 census houses in 1971, 518 had one room each, 309 had two rooms, 101 had three rooms, 42 had four rooms and 30 had five rooms each. Out of every 1,000 houses 821 were owned (934 for every 1,000 in rural areas and 460 for every 1,000 in urban areas) and the rest being rented.

#### Food and drink

*Ragi* and jowar are the staple food of the rural folk in the district but rice and *navane* are also used together with *ragi*. Pulses like *avare*, green gram, horse gram, bengal gram, *togari*, etc. are commonly used. On special occasions like feasts, festivals and marriages, even the poor people eat rice at the least as a portion of their diet. There will be two meals a day one in the mid-day and the other at about 8 O' clock in the night, with a morning tiffin called *tangalu* which will either be freshly prepared *ragi rotti* or *ragi mudde*, left over of the previous night, taken along with curds, salt, onion and chillies. The common dishes for the meals are *ragi* or jowar *mudde*, *saru* (soup), boiled rice and butter milk. The common vegetables used are brinjal, different kinds of gourds, onion, tomato, cucumber, ladies finger, beans, radish, pumpkin and greens. The sweet dishes prepared on special occasions are *payasa*, *obbattu*, *kajjaya*, *kadubu*, etc. The special dish for Maramma festival is *tambittu*; *obbattu*, *namada hatage* or *halundige* for *Yugadi*; *Huliyanna*, *vade*, *idli*, *kichadi*, *kajjaya*, *payasa* for Deepavali. Drinking coffee or tea in the morning has almost become a daily habit and most of the villages have one or two tea and coffee stalls, which are also the places of village gossip.

In the urban areas, the office-goers usually take the morning meal early and a light lunch in the afternoon but some in the semi-urban areas have a light lunch in the morning and the meal in the afternoon. The varieties of dishes are more in the urban areas than the rural areas of the district. The hotel preparations are: *idli-sambar*, *dose*, *vade*, *puri-sagu*, *Mysore pak*, *jilebi*, *jamoon*, etc. and *set dose* is a speciality in the hotels of the district. The dishes for meals in the hotels are cooked rice, *sambar*, *rasam*, vegetables, curds, *pappads*, *puris* and rarely *chaptis*.

Those who take non-vegetarian food, take it occasionally depending upon their economic conditions. Non-vegetarian food is not cooked on the day of a week considered as God's day which is generally Saturday for Vishnu worshippers and Monday for Shiva worshippers. During the lunar months of Shravana and Kartika, people generally abstain from eating non-vegetarian food. Smoking beedies and cigarettes, by men and chewing of tobacco and pan by both men and women are common and a few use snuff. Drinking toddy and arrack is found among the poor, and European liquors among the well-to-do.

With the digging of bore wells in all the villages and hamlets in the district, the problem of fetching drinking water from long distances is mostly easing.

### Dress

The upper garment of males irrespective of caste, generally consists of a shirt with full or half sleeves and the lower portion is the lungi or dhoti. While going out, a man puts on a towel on the shoulders. When at work in the fields, the farmer uses a short and a baniyan and covers his head. Young and educated persons use a bush shirt and pants. The poorest old male uses only a loin cloth with a *dubati* or *kambli* which serves many purposes. During winter and rainy seasons *kambli* is used. Coats and head dress are used only by a few while they go out for official work or to see elders to outside places. The renowned *Mysore peta*, a head dress is a rare thing to see now-a-days. The typical dress of an adult female is a saree 6 to 8 yards in length, worn in an ordinary way, without *kachche* with a blouse called *ravike* or *kuppasa*. The dress of a male child is a knicker and a shirt while that of a female is a frock or a *langa* along with a blouse. The quality of cloth depends upon the economic conditions of the household. New clothes are purchased and got stitched for the festival seasons of Ganesh, Gouri, Dasara, Deepavali or Ugadi or at Ramzan or Muharram among the Muslims. It is customary among the Hindus that before wearing new clothes, turmeric powder is smeared at the edges of clothes and the clothes are placed before family deities, and prayer is offered. The Muslim dress consists of pyjama or *lungi* and a shirt. While going to the mosque for prayer, men use a head dress. The Muslim women in urban areas of the district use veils. Young girls use *chudidar* and *pyjamas*. There is not much variation in the dress of the urban dwellers except for the use of pants and shirts by a majority while going out.

### House-hold goods

Among the poorer sections in the rural areas, household goods like benches, chairs, tables, etc. are generally not found and they use the earthen wares for all purposes and have only a few brass and aluminium vessels. Of late, plastic pots and vessels are used to carry water. Among the middle and rich classes we find the use of brass, copper and aluminium vessels and the house decorated with benches, chairs and tables. The earthen vessels in use are *madake* for cooking, *gadige* and *haravi* for bringing and storing water, *gudana* and *wade* for storing food grains. For fetching drinking water, some will have *koda* made of brass or copper. The eating plate is made of brass called *tanige* or *gangala*. The use of vessels made of aluminium, stainless steel and plastic are on the increase of late. The rich elite who used silver plates and vessels in the past have also resorted to stainless steel vessels as silver has become a very costly metal. The villagers change their cooking pots every year in the month of Shravana and during Yugadi, the periods when Kumbars will have a good market for their

commodities. In the urban areas, aluminium and stainless steel vessels are replacing brass and copper vessels of the earlier times and plastic vessels such as buckets and pots are extensively used, and for lifting water from wells, tin pots are also used. The villagers use *madake* of bigger size to heat water for taking bath and the urban people use *hande* made of copper, and the use of electrical appliances for heating and cooking are on the increase in the big towns. For sitting and sleeping, the rural folk use mats, gunny bags, carpets, *kamblis* and other materials.

### Ornaments

The desire for ornaments is almost instinctive among women and are exhibited by them during festive occasions and special occasions like marriages and fairs. The ornaments used by women folk in the district are the following ; *Nagaru*, *rojada hoovu*, *jade bille*, *muravalu*, *chowligunasu*, *kolave*, *patlak*, all of gold for the ears ; *moogubottu* and *nattu* of gold for the nose ; *sara*, *addike*, *padaka*, all made of gold for the neck ; *bale*, *kappa*, made of gold and *kadaga* made of silver for the hands ; finger rings of gold for the fingers ; *dabu* of silver for the waist ; *kalumuri* (anklet) or *kalu sarapali* made of silver for the ankle and *minchu* or *kalungura* made of silver for the toes. In the earlier days, men also were wearing *hattodaku*, *kalavar* and *patlak*, made of gold for the ear, *tayitha* for the neck and *kaimuri* of silver or gold for the hand. Though the use of ear ornaments by males is on decline, a gold chain around the neck and finger rings of gold are used by men who are well-to-do. Women also were wearing *havala* (coral) in the earlier days. *Tali* of gold with *karimanisara* is invariably worn by the married ladies.

The elderly women tie their hair into a knot at the back, while the young girls plait them at the back. Generally, castor oil is used to comb the hair excepting people of a few castes like Brahmins who use coconut oil. Among the rural folk, use of toilet soap is a luxury. Flour of pulses or *shikakai* are used while bathing, and *antarala kayi* for washing cloths by the poor. While going to the fields and to tend the cattle, country made *chappals* are used as they are durable for rough use. Tattooing was very popular among the older generation, especially women.

### Festivals

The Hindus observe many fasts and feasts during the year in honour of many Gods and Goddesses and some of the festivals are observed only in the rural parts of the district and some are of great significance to one or the other castes. Yugadi is celebrated on the first day of the first month of the Lunar calendar during March—April every year. It is a great festival for Hindus both urban and rural. On this day the door frames are decorated with festoons of green mango leaves. People take oil bath, wear new clothes and eat *bevu-bella* (neam leaves and jaggery) after wor-

worshipping the family deity. In the evening or at night the villagers hear *Panchanga* (the new year's almanac). On the next day people go for hunting and it is a must and a special programme for the Beda and Besta (Pariwara) castes, which of late has lost its original colour due to restrictions imposed by the forest laws. In some places Honnaru (golden plough) festival is also celebrated on this day when the oxen are washed, decorated with coloured cloth and they are yoked to the ploughs. They are taken to the fields in a procession. A sumptuous meal with sweets in the afternoon follows. They spend the evening in merriment. Sri Ramanavami, the birthday of Rama, is celebrated on the ninth day of the first half of Chaitra during April. Basava Jayanti on Akshaya Tertiya in Vaishakha is celebrated by holding processions, festivities and lecture programmes. Next come Gouri and Ganesha festival in August-September, when the villagers will have completed the sowing operations. Gouri is worshipped on the third of the first half of Bhadrpada and Ganesha the next day. Gouri festival is of special significance for the Parivara and the Beda communities though the goddess is worshipped on other occasions also. Basavana Habba is again a great festival in some villages on which day the oxen are worshipped and offered *yede*. Those villages who do not celebrate this festival are often called *nogasokadahalli* in Gundlupet area of the district. Naga Panchami on the fifth day of the bright half of Shravana is important for all sections of the Hindus and an earthen or metallic serpent or anthills are worshipped, Prathama Ekadashi on the eleventh day of the bright half of Ashadha is a day of fast for many and is a special festival for certain castes like the Banajigas. The birth day of Lord Krishna on the eighth day of the second half of Shravana is called Gokulashtami, a holy day for the Vaishnavites, but is observed by others also. Dasara is the special festival for the city of Mysore and also for the people of the district. It starts on the first day of the month of Aswija in September-October and lasts for 10 days. During these days gods and goddesses are worshipped in the form of Kalasha with a *nanda deepa* (a perpetual lamp). Saraswathi, the Goddess of learning is worshipped on the seventh day, Shakti or Durgi on the eighth day and implements, machinery and other instruments of use on the ninth day called *Mahanavami*. On the tenth day, at night the village deities are taken out in a procession to the Shami tree where the deities and the tree are worshipped. People exchange *shami* leaves calling it gold. Deepavali, in the district is celebrated on the 14th and 15th days of the second half of the Ashwija and on the first day of the Karthika. On the new moon day Goddess Lakshmi is worshipped specially by the trading class and on the next day, the first day of Karthika, Bali Chakravarthy, a legendary emperor is worshipped. Sankranti which falls on the 14th of January and sometimes on the 15th is a great festival for Hindus when *ellubella* (gingilley and jaggery) are exchanged. Cows and bullocks are decorated and taken in procession. They are made to cross a fire place and this is called *kendahayudu*. Shivaratri is celebrated on the 14th day of the second half of Magha, a day

of fasting for many and people worship Shiva throughout the night by undertaking *jagarane* (keeping oneself awake through the night). The Holi festival is observed on the fullmoon day of Phalguna and is an occasion for all sorts of vociferous shouts and abuses, and Kamadahana or burning of Kama is held.

*Basavana Okali*.—Basavana Okali, a colourful festival is being celebrated in the villages of Hunsur, Krishnarajanagar, Heggadadevanakote and other taluks of the district some times on a competitive basis among people of different villages. A tankful of water is kept near a Basavanna temple and the area is decorated with festoons of green leaves and plantain plants being tied to the poles erected. Two parties, either from the same village or from different villages, compete with each other in throwing water at each other by using horns of cattles or bamboo stems called *ande* which will be witnessed by large number of villagers. The festival is generally celebrated during February or sometimes people vow to celebrate it when rain fails. *Kuntipuje* is another festival of the villagers celebrated during the Karthika month (November-December) by the women folk in the rural parts of the district, generally for a minimum period of three days and a maximum of 45 days, with slight variations in different regions of the district. The festival starts on a Monday and the place where Kunti is to be installed is cleaned and *ekka* leaves in odd numbers coinciding with the number of days the deity is to be worshipped are spread. Above these, three platforms are erected one above the other, fixing a stone as Kunti on the uppermost platform. Every night, lamps are lit in front of the deity and the womenfolk sing the folk songs on Kunti and worship the deity with flowers brought from the fields. The men folk exhibit their talents in different entertainment programmes. On the last day the deity is taken in a procession and left in the middle of the *rasi* fields after a farewell worship.

On certain occasions, the villagers by abusing their friends and relatives get themselves relieved of the pent-up emotions. Holi is one such occasion. We find such occasions in the village festivals such as the Mari festival of Bommalapura and the Yogeswari fair in Chikthuppur in Gundlupet taluk which takes place once in 7 or 8 years. *Made* is another ritual found during Maramma and Chowdeswari festivals in villages. On the day previous to the festival at night all the villagers assemble at a place and occupy a place fixed for them by the people of each caste, cook rice and jaggery using water given by the priest of the temple deity using a new pot. The priest takes handful of this cooked food from each of the pots and offers it to deity which is followed by ritualistic worship. This is a speciality of the Maramma and Chowdeswari Jatras in almost all villages. The first worship of Gopalaswamy at the Gopalaswamy Hills on the festival day in March-April is done by a member of the royal family of Mysore and upper

portion of the Ratha (car) is built by *pannerale* sticks (*ulada kaddi*). The car of Biligiri Rangaswamy is first drawn by the Soligaru.

*Attiguli* is a village festival celebrated when rain fails by parading a frog. The Maramma festivals of Padagaru, Kodihalli, Hasguli, Kasalipura and Pattadadevi of Bommalapura of Gundlupet taluk are very famous. So also is the Bandihabba of Bannur and Mugur which attracts large number of bullock carts. There is also the custom of opening the doors of the temple deities during jatra season and keep them closed for the remaining period as in the case of Pattada Devi of Bommalapura.

The most important one of the Jaina festivals is the Pajjushanaparva (Paryushanaparva), the solemn season which closes the Jaina year. Many devout laymen fast for eight days or even longer and attend special services at the Upasara, a place of meditation. During this period the householders are urged to live a monk's life at least for 24 hours. On the closing day of the *pujjushana* every Jain fasts throughout the day and the Upasaras are crowded with men and women making their confessions. The next important holy day is Deepavali, the day on which Mahavira attained *nirvana*. Jnana Panchami is observed once a year when the sacred books are worshipped which correspond to Saraswathi Puja during Dasara festival for the Hindus. On the fifth day of the bright half of Shravana, Jaina women worship serpents to appease the spirits of their ancestors. The other festivals are Yugadi, the new year's day celebrated as the day of Srimukha Darshana, Mahavira Jayanthi on the thirteenth day of the bright half Chaitra (in April), Upakarma on the full moon day of Shravana, Gauri festival, on the third day of bright half of Bhadrpada (when Yakshi Gauri is worshipped), Jeevadayashtami on the eight day during Dasara festivals as the day of non-injury to animals. Special *pujas* are offered to Padmavathi Yakshi on Mahanavami day and gifts are distributed to the poor on Vijayadashami day. Shivaratri is observed as Jinaratri. Akshaya Tertiya, Shruta Panchami, Dashalakshana Parva are also festivals observed by the Jains.

The common festivals for all Muslims are Moharam, Ramzan and Bakrid. Bakrid is held on the tenth day of the month Zillhaj, the day on which Muslims put on new clothes and go in procession to Idga to offer prayer, and later feast. Ramzan Id is observed on the first day of Shawwal, when they go to the Idga in a procession to offer prayer. Muharram-ki-Id begins on the first day of the month Muharram. Shab-I-Barat is observed on the evening of the fourteenth, of the eighth month Shaban, the night on which the fates of the unborn souls are registered in heaven. The 12th day of Rabi-us-san is the birthday of the Saint-us-San of Baghdad. The 12th day of Rabi-ul-Awwal is the day of Prophet's death, the day on which prayers and cooked food which the Prophet was fond of are offered. Aakri Charshumbah is observed on the last Wednesday of Safar month in memory

of the recovery of the Prophet from a dangerous illness, when they go out to the fields and eat sweets.

The Christian festivals are the New Year Day on first of January, the Good Friday, the Easter Sunday (the day of Resurrection of Christ), the birth day of Mary on eighth September and the Christmas day on 25th December. At Saint Antony's Church at Dornahalli in Krishnarajanagar taluk the feast of St. Antony takes place on 13th June every year, the day on which St. Antony died. About a lakh of people gather there for the feast.

*Yatras.*—There are many pilgrim centres in the district of which the important ones are the Male Madewara Hills, Nanjangud, Tirumakudalu Narasipur, Talkad, Chamarajanagar and Krishnarajanagar. All these are centres of Shiva worship. Mugur and the Chamundi Hills are the pilgrim centres of Shakti worship. Talkad, T. Narasipur, Nanjangud (Raghavendra Matha), B. R. Hills, Gopalswamy Betta and Mysore are pilgrim centres of Vishnu worship. Gommatagiri in Hunsur taluk, Hanasoge and Maleyuru are Jaina pilgrim centres. The Dodda Sampige tree near Biligirirangana Betta (B. R. Hills) is a sacred tree and a pilgrimage centre for Soligaru, a hill tribe. People of the district go out on pilgrimages to Varanasi, Allahabad, Gaya, Badrinath, Kedarnath, Nasik, Rameshwara, Kanyakumari, Tirupati, Gokarna, Pandharapur, Kolhapur, Sreeshaila and also to Shrirangapattan and Melkote in the neighbouring Mandya district. Siddappaji and Rachappaji *Gadduges* at Chikillur in Kollegal taluk and Kappadi in Krishnarajanagar taluk respectively are important pilgrim centres for the people of the district as well as neighbouring districts. There will be an exodus of the people of the district to the Kongalli Mallikarjunaswamy temple in Tamilnadu (on State border) on pilgrimage during the month of Kartika in November-December and on Shivaratri. On the days of eclipses, new-moon days and Sankranti days people of Mysore City go to the Paschima Vahini in Shrirangapattana to take a holy dip in the river Cauvery.

### **Jatras**

*Jatra* (fair) is a very old religious institution, generally centered round a deity or a religious saint which takes place annually and sometimes two or four times a year as in the case of Male Mahadeshwara Jatra in Kollegal taluk. In very rare cases as in the case of Panchalinga Darshana it takes place once in 12 years and the Beeredewara Jathre in Hemmaragala once in 100 years. Though a religious institution, *Jatra* is also socio-cultural in character providing recreation and merriment. *Jatras* have economic importance also when associated with cattle fairs. In good old days they were major venues where people brought vessels, bangles, cloth and other items. They fulfil the aspirations of the people, find a way out for the pent-up emotions of the participants through cultural activities and other provisions for fun and frolic. A list of important jatras in the district is appended.



*Panchalinga Darshana.*—There are five Lingas at Talkad and they are Arkeswara, Vaidyeshwara, Pathaleswara, Saithakeswara (Maruleshwara) and Mallikarjuneswara, the last named at Mudukutore nearby which are to be worshipped on the fifth Monday coinciding with New-moonday of Kartika in the Lunar calendar and Vruschika Masa in the Solar Calendar and such an auspicious day occurs rarely once in 12 years and some times even earlier. These five temples are scattered in the river bed of the Cauvery near Talkad at some distances from each other. Keeping the Vaidyeswara Temple at the centre, all the four other Lingas are to be visited and worshipped one by one, every time taking a dip in the river and worshipping Vaidyeswara each time before proceeding to the next temple on that Monday after sun rise and before sun set. The last such occasion was in 1986.

*Dasara of Mysore.*—Dasara was initially a thanks-giving festival in honour of Indra for the timely shower of rains. It came to be regarded as signifying the day of victory for Rama and the Pandava brothers. In myths and legends, Dasara is associated with the destruction of Chanda and Munda the two *rakshasaas* by Adishakti in the form of Chamundeswari, in the battle that lasted for nine days and on the tenth day she won the battle by killing the *asura* who came in the form of Mahisha (buffalo). These ten days are observed as Dasara or Navaratri. The Dasara is an age-old feature of the Mysore city, believed to have had its beginning when Rajawodeyar (1578-1617) instituted its observance in 1610 on a royal scale. It is said that the tradition has passed on from Vijayanagar rulers to the Mysore rulers. And it is also said that the ritual observance in particular of this festival in the city by the then, rulers has chiefly contributed to the prominence of the Dasara as one of the biggest National festivals of India. The Maharaja used to sit on the throne on these nine days and conduct Durbar in the Durbar Hall of the palace. In the days of the British rule on the ninth day there used to be English Durbar when the Resident along with English people used to participate. The Maharaja was distributing prizes for the competition held in those days in wrestling and other sports and cultural activities and conferring titles on persons of meritorious work in social service, music, drama and other cultural activities. The ten-day festival includes the Saraswathi Puja, Lalita Puja, Durga Puja and Aparajitha Puja, to name a few. The festival begins on the first day of Aswija, the lunar month in September-October and continues for ten days till Vijayadashami. Saraswathi is worshipped on the seventh, Durga on the eighth and Ayudhapuja on Mahanavami, the ninth day. All the weapons and vehicles used for daily activity are worshipped on this day, including vehicles and riding animals like horses and elephants. On the tenth day (Vijayadashami) there will be the grand State procession. This is called Jambu Savari, actually *jambi*, literally meaning *banni* or *shami*, the *bannimantapa* being destination of this procession. With its parade of caparisoned elephants, camels, horses and chariots followed by colourful Tableaux giving the spectators a thrilling glimpse of historical episodes. Until 1970, the Maharaja

of Mysore was the pivot of the most of the celebrations connected with the Dasara. The image of Goddess Chamundeswari is now taken in procession on the tastefully caparisoned elephant. The procession goes to the *bannimantap* on a six km long route followed by, mounted horses, scouts, guides, N.C.C. etc. At night there will be the captivating torch light parade. Added to this is the Mysore Agricultural, Industrial and the Fine Arts exhibition popularly known as the Dasara Exhibition started in 1888 organised by the Government of Karnataka lasting for about a month. In houses, there will be recital of *Devipurana* or *Ramayana*, where religious rites with *ghata sthapana* are performed. Doll exhibition in almost every house is another attraction and an event of merriment for children. The whole city, the palace, the Chamundi Hill and the Brindavan Garden nearby are tastefully illuminated during nights with multi-coloured electric lamps. Music concerts by outstanding artists are organised at the palace. During this period Mysore is also the venue for State level Dasara Sports and Games. Dasara is the Nadahabba (State festival) in the State.

A table of major jêtras and uruses of the district is given in the following pages.

MAJOR JATRAS AND URUSES IN THE DISTRICT

194

Place	Name of the Deity or Saint	When held	Duration	No. of People assemble	Remarks
1	2	3	4	5	6
<b>Chamarajanagar Taluk</b>					
Bagali	Malige Arasamma	March	Four days	10,000	
Chamarajanagar	Chamarajeswara	June	One day	10,000	
Chandakavadi	Lakshmi devi	February	Two days	20,000	Cattle fair is also held
Gangavadi	Veerabhadra Swamy		One day	55,000	
Kestur	Doddamma Tayi	December- January.	One day	6,000	
Ummathur	Urukathamma	January	Three days	10,000	
Yennehole	Mahadeswara	February	One day	15,000	
Kilagere	Venkataramana Swamy	March	One day	4,000	
Maleyur	Maramma	January	One day	4,000	
Aralikatte	Chamundeswari	January	One day	3,000	
Kudluru	Manteswamy	March	One day	2,000	
<b>Gundlupet Taluk</b>					
Bommalapura	Pattadarani	March	One day	5,000	
Gundlupet	Vijaya Narayanaswamy	January	One day	5,000	
Gundlupet	Voddara Maramma	April	Two days	5,000	
Hangala	Himavat Gopalswamy	April	Two days	5,000	
Hasiguli	Maramma	December	Three days	5,000	
Kabbahalli	Malarasamma		Three days	6,000	Once in 12 years
Kandagala	Parvathamma	May	Two days	5,000	
Terakanambi	Venkataramana Swamy	January	One day	5,000	

KARNATAKA STATE GAZETTEER

	1	2	3	4	5	6
13 <sup>a</sup> Begur		Mahadeswara	March	Three days	3,000	
Dumdasanapura		Mahaseswara	November	One day	2,000	
Heggadahalli		Parvathamma	February	One day	1,500	
<b>Heggadadevanakote Taluk</b>						
Bhimanahalli		Mahadevaswamy	February	Three days	50,000	Cattle fair is held
Belada Kuppe		Mahadeswara	October- November.	Three days	35,000	Cattle fair is held
Antharasanthe		Mahadeswara	Feb.-March	Three days	25,000	Cattle fair is held
Antharasanthe		Dada Peer	—	Two days	8,000	
Matakere		Ramalingeswara	Feb.-March	Three days	15,000	Cattle fairs held
Nilavagilu		Mahadeswara	Feb.-March	Two days	10,000	Cattle fair id held
Thumbusoge		Mahadeswara	Feb.-March	Two days	10,000	Cattle fair is held
Gundre		Sayyad Bashi Shavali	—	Two days	5,000	—
<b>Hunsur Taluk</b>						
Bannikuppa		Bannamma and Veera bhadra	March	One week	10 000	
Gommatagiri		Gommatewsare	September	Two days	10,000	
Gowdikere		Gowdageramma	March	One day	5,000	
Halebeedu		Mahadevaswamy	February	Three days	5,000	Cattle fair is held
Hosa Ramenahalli		Veerannewara	January	One day	5,000	
Kattamalalavadi		Sidiyemma	March	One day	5,000	
Mallinathapura		Hosurumaramma	March	One day	5,000	
Ramapatna		Mahadewara	February	Three days	5,000	Cattle fair is held.
Ratnapuri		Jamal Urs		Three days	5,000	
		Anjaneyswamy	February	One day	2,000	
Gaddige		Kendagannaswamy	March	Two days	3,000	

1	2	3	4	5	6
Nadappanahalli	Mahadeswara	February	One day	3,000	
Niluvgilu	Mururamma	March	One day	3,000	
	Onkareswara	February		2,000	
Benkipura	Anjaneya	February	One day	2,000	
Dodda Hejjur	Sri Rama	January	One day	2,000	
Harave	Mahadeswara	February	One day	2,000	
Kothegala	Honnathalamma	March	One day	2,000	
M. Hosalli	Muthuraya	March	One day	2,000	
Bachahalli	Anjaneya	February	One day	1,000	
Singamadanahalli	Baireswara	February	One day	1,000	
Marudur	Dandinamma	March	Two days	1,000	
<b>Kollegal Taluk</b>					
M.M. Hills	Malemahadeswara	February, March	One week	50,000	
	Swamy	September, October	One week	50,000	
Sivana Samudra	Hazrat Mardana Gaib		One week	50,000	Urus
Chikkillur	Siddappaji	January	Eight days	25,000	
Goolya	Male mahadeswara	November	Three days	10,000	Cattle fair is also held
		March	Three days	10,000	
Boodabalu	Venkataramanaswamy	March	Three days	5,000	Cattle fair is also held
<b>Krishnanrajanagara Taluk</b>					
Chunchanakatte	Sri Rama	15th January	Fifteen days	1,00,000	Cattle fair is also held
Kappadi	Siddappaji and Rachappaji	February-March	One month	1,00,000	
Doranahalli	St. Anthony	13th June	One day	1,00,000	
Yedathore	Arkeshwara Swamy	February, March	One week	25,000	Cattle fair is also held
Yedathore	Urus		One day	5,000	

1	2	3	4	5	6
<b>Mysore Taluk</b>					
Chamundi Hills	Chamundeshwar	September, October	One day	75,000	
Siddalingapura	Subramanyeswara	December January	One day	50,000	
<b>Nanjangud Taluk</b>					
Nanjangud	Nanjundeswara	Mar.-April Aug. -Sept.	Eight days	10,000 10,000	
Suttur	Shivarateswara	February	Seven days	10,000	Cattle fair is also held.
Gonahalli	Maramma	February	Eight days	5,000	
Byaladakuppe	Mahadeswara	March	Seven days	5,000	
Kudlapura	Lakshimidevi	March	Two days	10,000	
Sangam Jatre	Basaveswara	March	Two days	4,000	
Tharaganahalli	Madeswara	March	Two days	3,000	
Hunasanalu	Vonakarappa	February	One day	3,000	
Thummanerale	Nageswara	March	Two days	3,000	
Hosakote	Kapileswara	March	Two days	2,000	
Kalale	Lakshmi kantha	March	One day	1,200	
Immavu	Mahabaleswara	February	One day	1,000	
Karya	Siddeswara	November	One day	1,000	
Hejjige	Veera bhadra Someswara				
	Marammma	February	One day	1,000	
Mallanamoolle	Basaveswara	Feb. & Nov.	Two days	1,000	

1	2	3	4	5	6
<b>Periyapatna Taluk</b>					
Bettadapura	Mallikarjuna	February	Fifteen days	30,000	Cattle fair is also held
Periyapatna	Kannambadiamma	March	Ten days	10,000	Cattle fair is also held
Kittur	Kitturamma	March	One day	3,000	
Attigodu	Mahadeswara	Nov.	One day	2,000	
Kudakur	Mallikarjuna	Nov.	One day	1,000	
<b>T. Narasipur Taluk</b>					
Bannur	Ramadevaru	March	One day	10,000	
	Hemadramma	February	One week	20,000	Cattle fair is also held.
Kaliyur	Mahadeswara swamy	February	2 to 5 days	5,000	Cattle fair is also held
Midukuthore	Mallikarjuna swamy	February	2 Weeks	80,000	Cattle fair is also held
Migur	Tripura sundarammanni	January	2 to 3 days	15,000	
Talkad	Vaidyanatheswara	Nov-Dec	Nine days	8 to 10 lakhs.	Once in twelve years
				4,000	
Talkad	Kirtinarayana	March	One week	4,000	
T. Narasipur	Gunja narasimhaswamy	March	2 days	5,000	Cattle fair is also held.
	Agastyeshwar	April - may	Three days	1,000	
	Mulastaneswara	Mar- April	One day	500	
Srirangarajapura.	Venugopala	May-June	Four days	300	
Sosale	Shannadevi	April	One week	8,000	
<b>Yelandur Taluk</b>					
Biligiri	Biligiri	January	Three days	10,000	
Rangana Hills	Ranganathaswamy	April- May	Three days	20,000	

## Gallantry

The Government of India have instituted the Gallantry Awards for the servicemen. The top awards are the Ashoka Chakra, Kirti Chakra, and Shourya Chakra awardable for the most conspicuous bravery of some daring or pre-eminent valour of self sacrifice or for conspicuous gallantry or acts of Gallantry. The other awards are Param Vir Chakra, Maha Vir Chakra, Vir Chakra, and the medals are Parama Vishista Seva Medal, Sena Medal, Navsena Medal and Vayu Sena Medals. The following are the persons who are the recipient of the various awards in the district. Brigediar M.A. Gokhale of Mysore has been awarded Ati Vishista Seva medal. J.P.A. Narhona of Mysore has been awarded Mahaveer Chakra for his various acts of Gallantry. G. M. Shivamallappa of Galipura in Chamarajanagar taluk has been awarded Vishista Seva Medal for his valour during Indo-China War in 1962, and Indo-Pakistan War in 1971. Sheshagiri Rao Prakash of Mysore has been honoured with Commendation Card for his brave act during Indo-Pakistan War in 1971, Smt. Nanjammanni of Belaganahalli in H.D. Kote taluk for having sent her lone son to the army and Smt. Bhagyalakshamma for having sent all her four sons to the Army, are being given 'Yuddha Prashasti' every year by the State Government.

## SPORTS, GAMES AND RECREATIONS

A variety of old paintings, serving as boards for various types of indoor games resembling Snake and Ladder are found in the possession of many families in Mysore and even in moffusil areas. Some boards are of even inlay work with ivory carvings. The historical records and old paintings contain details of various interesting sports, and mallayuddha (wrestling), *mustiyuddha*, *kattivarase*, hunting, *dyuta*, archery, dice play, etc., are some such sports. A colourful painting of *chaduranga* play (Chess) by Mumjadi Krishnaraja Wodeyar who championed the skill is exhibited in Mysore Palace. The quail or pigeon fights were thrilling plays witnessed by the Mysore princes. The district has a rich tradition of continued encouragement to sports. Many traditional games like wrestling, archery, kabaddi, horse racing, dice play, etc. and modern exotic games like cricket, foot ball, volley ball, badminton, tennis, tenikoit, hockey, chess, golf, etc. are widely popular in urban centres. Some less expensive modern games like the foot ball, volley ball and tenikoit are attracting the village enthusiasts. The advent of modern games has in no way lessened the fascination towards the indigenous games. Replacing the royal patronage of Mysore rulers both the government and private agencies are consistantly encouraging the sport activites. Apart from modern games, some indigenous games have found their place in school curriculum and are taught to children on scientific lines. The Department of Youth Services and Sports conducts Dasara Sports every year to encourage the talented youths. The agencies like Nehru Yuva Kendra, Rotary Clubs, Lions Clubs, Sports Associations, Yuvak and Yuvathi



Clubs are also extensively promoting the sport activities. Even the public strives to provide opportunities to encourage sports.

*Indigenous games.*—These traditional games involve mainly the basic activities like running, leaping, aiming, balancing, etc. and are helpful in the development of various skills. These games need little or no equipments and are inexpensive group games, both indoor and outdoor. The *lagge chandu*, *gilli dandlu*, *kabaddi*, *khokho*, *buguri*, *kunte bille*, *kannu muchchale*, kite flying, etc. are some commonly played outdoor games. A few commonly played indoor games are *pagade*, *chaukabara*, snake and ladder, *haralu maniguni*, marble play, tamarind seed play, clapping play, skipping, etc. Girls of lower ages relish in plays like dolls, *kolata*, marble, *kannu muchchale*, etc. Mostly school goers play games of intellectual and literary value such as word building, story telling, quiz, *antyakshari*, cross word, puzzless, etc. Some other games like wrestling, archery, *dyuta* (dice play), *donnevarase* and *kattivarase* are mostly played with competitive spirit. Competitions in these events are held in fairs and festivals, along with folk-oriented sport events.

*Wrestling.*—Wrestling, *mallayuddha* or *jatti kalaga* had been in vogue right from the ancient times, as a favourite Indian sport. This sport received royal patronage and had attained a prestigious place among the other sports. Ranadhira Kantheerava Narasaraj (1638-59), a Mysore ruler was himself a veteran wrestler and he is said to have defeated a noted wrestler of Tiruchirappalli. Krishnaraja Wodeyar IV was accompanied by Pailwans like Papaiah, Khureshi, etc. to Delhi Darbar to take part in wrestling competition and Pailwan Papaiah hoisted high the prestige of Mysore in 1911. Most of the kings of Mysore nurtured this sport. During Dasara festivities, Mysore attracted numerous wrestlers from in and outside the kingdom, for participating in the competitions arranged annually by the Maharaja of Mysore in front of his Darbar Hall. Maharaja used to witness the competitions and honoured the winners. Even now such competitions are held in the palace to a limited audience. Generous men like Sahukar Channaiah, Narasaiah, Venkataraju, etc. extended patronage to this sport. Even now, the wrestling bouts are being arranged by the local leaders of villages and towns during the Dasara festivals and the *jatras*. Both government and non-government agencies conduct competitions at the various olympic sports meets also. The winners are honoured with various titles like, Dasara Kumara, Karnataka Kesari, etc. Pailwan Satish and Pailwan Muga are among the many that had participated in national level wrestling events. Many important wrestling competitions are held every year in the Sahukar Channaiah Akhada Mysore. For some families of Mysore district, wrestling has been the profession. The people of the Jetty caste, emigrants from outside, were patronised by the Mysore rulers and some of them even today engage themselves in this sports. Wrestling is also free style, and the Jattis

put on fists made of horn (*vajramushti*) with pointed projections to hit each other in bouts. These bouts are held even now at the palace during Dasara.

*Rural pastime.*—The rural folk spend their leisure time by witnessing various folk-oriented cultural programmes, on various occasions of fairs and festivals. Most of the folk arts so developed are having religious origin, connected to some caste or community. *Nandi dhwaja, Veeragase, Goravar kunita, Mari kunita, Garudi kunita, Hulivesha kunita, Keelu kudure, Kademme kunita* and *Veeramakala kunita*, etc. are some folk oriented dances popular in the district. *Konhi songs, Lavani, Suggi songs, Sobane songs, Beesu kamsale*, etc. are folk songs widely sung on various occasions. During Dasara festival, doll display is popular. Puppet show, drama, and *kolata* are also organised. During festivals and fairs, competitions in various events like cart race, cattle race, quail race, ram fight, wrestling, athletics and *gundu eseta* are held. There are some folk arts which are hereditarily performed by certain castes only as a profession to earn their livelihood. They are Kinnara Jogi, Kolebasava, Dombidasa, Budubudike, Kilukudure players and Dombaru. These artists move from place to place and exhibit their talents.

The old orthodox people spend their evening hours listening to the *bhajan*s, *harikathas*, *puranas*, etc. Musical concerts and film shows are also popular. The television has been of late, a house-hold entertainer in many urban houses.

*Other recreations.*—Fairs and festivals of the district include national festival days. During the Dasara festival, Mysore city will have crowded programmes like music by orchestras, display of dolls, paintings, classical dance, recitals, religious discourses, puppet shows, concerts, etc. Colourful, cultural and entertainment programmes are held at the Exhibition grounds and the palace. Some voluntary organisations and government agencies are providing platforms to the talented artists.

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

The office of the District Youth Services and Sports was established in 1975 in Mysore with the District Youth Services and Sports Officer as its head. He is also the Secretary-cum-Treasurer of the District Youth Services and Sports Board which was formed in 1975 replacing the District Sports Council. The Board headed by the Deputy Commissioner organises the rural youth in the formation of Youth Clubs, Yuvathi Clubs and Mahila Mandals and reviews the progress of Youth activities and guides them. It also supervises sports organisations, conducting and organising Youth Rallies, Sport Competitions, Dasara sports, cultural festivals, tournaments and training camps. It provides financial assistance to youth clubs and yuvathi clubs. To look after the sports and cultural activities of each taluk, one post of Assistant Youth Services and Sports Officer was created in 1976, and the post was attached to the Block Development Officer of each taluk. The

rural sports centres are also attached to this office for their supervision and control. It extends financial assistance for development of sports complex at Chamundivihar, Mysore. The Board receives annual grants from government and extends financial assistance to Nehru Yuva Kendra and various Youth Organisations, Rural Sports Centres, besides Bharath Scouts and Guides. District level sports competitions like rural sports meet, Government servants sports meet, women sports, athletic and tournaments are also being conducted by it.

### **Sport Complex, Mysore**

Under the provision of constructing stadia in all district headquarters, the Sport complex, Chamundivihar is founded. Situated to the south-west of the palace in an area of about 105 acres, this is being developed on modern lines. It aspires to provide facilities for all sports and games including indoor facilities. A cricket field is also being provided. The Sports Complex Committee was constituted in 1980 by the Government of Karnataka under the Chairmanship of the Deputy Commissioner and the Deputy Director of Youth Services Board, Mysore as the Secretary. The committee has taken up the work of its construction at an estimated cost of Rs. 35 lakhs as its first phase. As per the Master Plan prepared and submitted to Government for the formation of all athletic field, a gallery of 18,000 capacity and a pavilion for 4,000 persons are provided. The committee has already raised Rs. 17 lakhs from public donations and received grants of Rs. 19 lakhs from State Government and Rs. 10 lakhs from Government of India. Due to rise in the cost of construction material, the government has accorded administrative approval for the revised estimate for Rs. 52 lakhs, The Complex becomes a full-fledged stadia providing facilities to all sports and games when completed.

*Nehru Yuva Kendra.*—The Nehru Yuva Kendra was established in Mysore in 1972 and it is functioning under the ministry of Human Resources Development with the Youth Co-ordinator as its head having the entire district as its jurisdiction. It aims at the organisation of rural youth by constituting *yuvak*, *yuvathi* and *mahila mandals* at village level; promotion of sports and games, providing vocational training to rural folk and financial assistance to sports and cultural organisations. The Kendra has spent Rs. 17,000 for leadership training programme for 100 youths, Rs. 25,000 for Shramadan Shibir, Rs. 14,000 for the conduct of sports and games, Rs. 8,000 for cultural programmes, Rs. 25,000 for vocational training, Rs. 4,000 for extending financial assistance to youth clubs and Rs. 10,000 for Yuvasaptaha and Yuvamela during 1986-87. The Kendra observes Yuvasaptaha from January 12th to 19th every year by arranging various creative youth activities. The Janapadamela and Kala mela, competitions are also arranged by the Kendra as a part of its cultural activities.

## Recreation Clubs

Many urban recreation clubs are functioning in the district. They provide facilities for promotion of sports, games and cultural activities. Some of them are introduced below.

*Cosmopolitan clubs.*—The Cosmopolitan Clubs, Mysore was founded by the late Sir. M. Kantharaj Urs in 1895. It aims at promotion of sports, games and social well-being. The Club has an attractive building with its reading room, tennis court (one of the best in India), conference hall and sports hall. It has the credit of conducting State Level Tennes Championship Tournament in 1976. As a patron of the club, the late Jayachamaraja Wodeyar instituted a Rolling Trophy for open Tennis matches. The club has made provisions for indoor tennis and shuttle-cock. It stages dramas and conducts music and other cultural competitions. At present, it comprises of over 300 members.

*The Mysore Race Club.*—The Mysore Race Club Ltd., Mysore began to function as a limited company affiliated to Bangalore Turf Club Limited on 20-4-1968. The main objectives of the club are conducting of horse races and athletic sports like polo, lawn tennis, golf, etc. It provides facilities for training jockeys and riders, both professional and amateur. The club has a most picturous Race Course in India which is a royal gift. It has a race tract of approximately 2,000 metres circuit with grass track and practice sand track, being second to none in the country. During 1986, it conducted 187 races with 550 horses participating. The races attract crowd varying from 1,200 to 1,800 people. The average annual income of the company is Rs. 7.5 lakhs. It has started a charitable trust for achieving the objectives, mentioned above. Inside the race course, there is a 18 hole golf course and a club house to facilitate sport activities.

*Towners' Association.*—The Tennis Club, Nanjangud was established in 1904 with a membership of 15 with the name Towners' Association. It aims at providing encouragement to sports activities of the taluk. The club has grown up considerably to a membership strength of 100, comprising 25 members in tennis and 75 ordinary members. The Club owns two tennis courts and proposes to extend its services for plays like shuttle badminton and table tennis. It conducts tournaments and celebrates national festivals by organising various cultural activities.

*Hunsur Club.*—The Hunsur Club of Hunsur was established in 1930 with a view to promote sports ad socio-cultural activities in the town. It has a tennis court and accommodation for indoor games like carrom, chess table tennis, etc. It has developed a good reading room. It conducts tournaments in tennis. At present, it has 85 members.

*Vanivilas Ladies Club.*—The Vanivilas Ladies Club, Mysore was founded by the late Maharani Sri Vanivilas Sannidhanadavaru C.I.E. in 1922.

The club has a membership over 140, It intends to provide the much needed recreation to ladies of Mysore and a venue for other cultural activities. At the beginning, it received the royal patronage and became the centre of blending Eastern and Western cultures, and social relationship between the Europeans and Indians. It was a link between the royal ladies and common Mysore ladies. It conducted annual tournaments, cultural programmes like music, dance and drama, etc. The Challenge Cups, Rolling Cups and Trophies have been received for annual tournaments for tennis, shuttlecock, etc. from the palace and Chamundi Vihar. The club has got a well equipped library and a reading room.

### The Vyayamshalas

The Vyayamshalas are referred to be the body building centres and are found in most of the villages and towns of the district. Gymnastic activity in early days included wide and varied activities like body building, wrestling, boxing, gymnastic feats, acrobatic and balancing exercises. In some schools of the district, students were trained in gymnastic activities as it had been a part of their curriculum. Such educational institutions imparting training in gymnastics had *gymnasia* attached to them. There were text books written on *gymnasia* and *Vyayam Deepika*, one such book in Kannada (1896) approached the subject scientifically with pictures, and has dealt both traditional and modern gymnastic activities. Both government and non-government agencies are popularising this activity by providing suitable opportunities and encouragement. In the field of best physique competitions, the titles of Sri Olympic, Sri Karnataka and Yuva Karnataka are conferred on the winning youth, every year. The taluk-wise list of Vyayamshalas reported are as under which are functioning in the district. Hattujanara Garadi, Chamrajanagar, Devaraj Vyayamshale, Somavarpet of Chamarajnagar taluk; Papanavara Garadi, Kurubarbeedi Garadi, Hattujanar Garadi of Gundlupet; Matakere and Saragur Gardi of H.D. Kote tq; Anjaneya Garadi, Mirle, Deshada Garadi, Krishnarajanagara of K.R. Nagar tq; Hattujanara Garadi, Hunsur, Munirannanavar Garadi, Hunsur, Bhatti Ramannanavar Garadi, Hunsur, Garadi Sangha, Bolanhally, Garadi Sangha, Gavadagere and Garadi Sangha, Bilikere of Hunsur taluk; Garadimane of Kadakol and Udburu villages of Mysore tq; Garadis of Kalale, Hullahally Nanjangud, Gumballi, Chamalapura, Srirampur, Devarasanahalli, Goluru, Maralur, Kempasiddanahundi, Banchallihundi, Chikkayyan Chatra, Immavuhundi, Karlapura, Hosahally, Sinduvallipura, Nagarle and Tayuru of Nanjangud tq. and Sri Rajeswari Garadi, Kollegal. Mysore city has many prominent *gymnasia* including Sahukar Channaiah Garadi.

### Eminent Sportsmen

The district has to its credit many eminent sportsmen and women of national and international standing and it has a prestigious place in the sports map of India. The enthusiasts who have created an impression in national

and international sport meets both in track and field events in recent decades are listed as follows, but the list is not exhaustive by itself. Prasanna E. A.S. (cricket) is world class off-spinner to take over 100 wickets in test matches and 'Arjuna' Awardee in 1968 and 'Padmashri' in 1970. Chandrashekhar B.S. (cricket), world class googly bowler has taken more than 100 wickets in the test matches, and is the only Karnataka player who played for World XI and 'Arjuna' and 'Padmashri' Awardee of 1972-73; Varadaraj K.V. (foot ball) represented Indian team of 1948 and 1952 Olympics at London and Helsinki respectively. Papanna N (foot ball) represented India in 1964 and 1968 Olympics. Nanjundaiah (International player), Azam, Basavanna, Gurulinga Naik, Jaishekhar, James Sampath Kumar, Kayamuddin, Krishna Naik, Maksood Alam Khan, Nagaraj, Nizamuddin, Paul Purushotham, Rajanna, Rama Naik, Shanmugam, Somashekhara G.V., Udaya Kumar, Venugopal and Vishwanatha (all in foot ball) are national level participants; Shankaranarayanappa B. (volley ball) represented India in 1976 tournament in Paris; Seetharam (Marathon) secured III place in Asian Games (1982) held in New Delhi; Jagadeep, Laxmanarao, Parthasarathi (athletics), long distance runners, participated in International events. Akhande, Balasubramanya, Basappa, Basavaraj B., Divakar K. M., Krishna Singh S., Mahadevaiah, Mallikarjuna, Nagaraju K.M., Narasimhiah N., Prabhakar G.R., Prithwiraj M.B., Ramesh Babu, Ramu A., Ravindra Pai, Siddalingaiah, Shivananjappa, Somashekhara, Subbe Gowda N, Syed Muheenuddin and Tangavelu (all athletics) participated in national level events; Yathiraj (lawn tennis), national level Jr. Player participated in tournaments at Delhi and Chandigarh; Kariyappa N. (hockey) is a national level participant; Pavan Adikari, Prakash N., Venkataraju S., Damodar Hegde, Ramesh Hegde, Ganeshbabu, Vishwanath, H. J., Srinivas S., Harish G., Channabasavaiah, Eshwara, Deepak W.D. and Suresh Kumar (Kho-Kho) have played at inter-university and national level games. Mahadevaiah, Raghava and Shekhar (ball badminton) are national level participants; Sreedhar T. V. (boxing, both Jr. and Sr. fly-weight) is winner of the State-level championship, selected twice for Indian coaching camps held at Delhi for X President Cup at Jakarta and XIII Kings Cup Boxing Tournament at Bangkok 1987; also participated in XIX Jr. National Boxing Championship in 1987. Guruswami, Mahesh, Sridhar and Subramanya Raj Urs (all basket ball) participated in national level tournaments; Guruprasad, Sundaresh and Umar Dhavan (swimming) participated in National Swimming Competition; Ravi Prakash S. M. (chess) is an Inter-State player. Anil Urs, Manjesh Kumar K. V. Nagendra, Sri Kanta Prasad (Scooter unit) and C. M. Subramanyan (chitti) have excelled in motor cross and dirt tracks races.

The women of the district have not lagged behind in sports activity. Puspa A. C. (basket ball) participated in A. B. C. Internationals, Japan; Seetha Devaiah (basket ball) winner in III Asian Games at Kuala Lumpur in 1970 and A.B.C. tournament of Tokyo in 1982, Bangkok in 1978; Suchitra K. (athletics) participated in National Sports Talent Contest 1987 at New

Delhi in running event, Girija, Gunasheela, Jyothi, Moun Puvaiiah, Nirmala, Rani, Reshma, Revathi, Sabita, Sharada A.C., Sharada M.M. and Suchitra Medappa—all basket ball, national players ; Anitha M., Anupama S. S., Kalpana M., Nalani N., Nandini H. N., Pavana Adhikari, Roopa M. V., Saniathi Naidu C., Swathi B. N., Umamaheswari, Vanitha R. and Vasundhara (all kho-kho) played for national-level championship. Anitha Kishore (Swimming-diving) is national level gold medalist in 1985, Bhanumati S. (table tennis) is inter-university player.