

## CHAPTER III

### PEOPLE

#### Population

THE population of the district, according to the 1971 census, was 13,01,485, out of whom 9,94,172 persons lived in the rural areas and 3,07,313 in the urban areas. Between 1961 and 1971, the total decennial rate of increase of population was 27.93 per cent, the percentages for the rural and urban areas being + 31.33 and + 18.77 respectively. Out of the total population of 13,01,485 in 1971, 6,73,976 were males and 6,27,509 females. The district ranked twelfth in the State in respect of population. It contained 4.44 per cent of the total State's population in an area which constituted 5.50 per cent of the State's area. It holds the ninth place in point of area among the districts of the State. The provisional geographical area of the district, as computed by the Surveyor-General of India, is 10,548.0\* square kilometres (4,072.60 square miles). The taluk-wise reporting areas of the district, for land use, as worked out by the Director of the State Department of Survey, Settlement and Land Records, and the local bodies are as given below :—

<i>Sl. No.</i>	<i>Name of taluk</i>		<i>Sq. Kms.</i>
1.	Bhadravati	.. ..	686.9
2.	Channagiri	.. ..	1,212.0
3.	Honnali	.. ..	856.7
4.	Hosanagar	.. ..	1,423.3
5.	Sagar	.. ..	1,938.4
6.	Shikaripur	.. ..	896.4
7.	Shimoga	.. ..	1,104.7
8.	Sorab	.. ..	1,138.7
9.	Tirthahalli	.. ..	1,247.1
	Total	.. ..	10,504.2*

\*This difference is due to the different methods employed by them in measuring the area.

The first census in the old Mysore State was taken in the year 1871. Thereafter, there were census operations in 1881, 1891, 1901, 1911, 1921, 1931, 1941, 1951, 1961 and 1971. In the earlier period when enumeration took place in 1881, 1891, 1901 and 1911, the State's venture synchronised with the censuses taken in what was British India. The first census held in 1871 disclosed a total population of 5,07,856 for the district. In 1881, when the second census was taken, the population had fallen to 5,07,424 owing to a severe famine which affected also several other districts of the State. In 1891, the population was 5,28,996. The following table shows the variations in the population from 1871 to 1971 :—

Year	Population	Decade variations	Percentage decade variations
1871	5,07,856	..	..
1881	5,07,424	-432	-0.08
1891	5,28,996	+21,572	+4.25
1901	5,33,181	+4,185	+0.8
1911	5,18,863	-14,318	-2.69
1921	4,94,778	-24,085	-4.64
1931	5,21,727	+26,949	+5.45
1941	5,52,649	+30,922	+5.93
1951	6,63,315	+1,10,666	+20.02
1961	10,17,368	+3,54,053	+53.33
1971	13,01,485	+2,84,117	+27.93

Sources : (1) Census of India, 1941, Vol. XXIII, Part-I, Report, p. 53.

(2) Census of India, 1961, General Population Tables—Part II-A, p. 72.

(3) Census of India, 1971, General Population Tables—Part II-A, p. 123.

From the above table, it is seen that in a period of 100 years, the population of the district had risen by 7,93,629 more persons. The percentage variations of population have disclosed some interesting facts. While during the decade from 1891 to 1901, there was an increase of only 0.8 per cent, later during 1901-1911 and 1911-1921, there were continuous decreases by 2.69 and 4.64 per cents respectively. Prevalence of malaria, plague and influenza, inadequacy of medical facilities and communications, decline of agriculture and traditional industries, etc., were the reasons for the decrease of the population in the *malnad* parts. From 1921 and onwards, there has been a steady increase of population. During a period of 30 years from 1921 to 1951, there was an increase of 31.40 per cent and during the later decade from 1951 to 1961, there was a phenomenal rise of 53.33 per cent followed by an increase of 27.93 per cent during the latest ten-year period (1961-71). Eradication of malaria and control of several other diseases, better health and medical facilities, improved nutrition

and standard of living, improved communication facilities, development of agriculture, industries, trade and commerce, etc., are the reasons for the increase of population in the district.

**Population projection**

According to the population projections\* for the State (1972-86) as worked out by the State Bureau of Economics and Statistics, it is estimated that in a period of 15 years since 1971, the population of the district will rise by 5,62,500 persons, that is to say, the population of the district is expected to be 18,64,000 by 1986.

**Drift in population**

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

There has been immigration of people into this district from adjoining districts of the State and also from other neighbouring States. In recent years, a few people from drought-affected districts of Gulbarga and Bidar had also come to this district to work on daily wages. Many households, which had temporarily in-migrated from the neighbouring States for employment in the projects, are continuing to stay in the district. Further, the implementation of the Bhadra Project has opened many avenues of employment in subsidiary occupations also<sup>1</sup>. A large number of seasonal in-migrants visit the villages in the district in different seasons of the year. Seasonal in-migrants arrive in villages in a large number in about October-November and continue to stay there upto the end of about February-March<sup>2</sup>. It is reported that seasonal in-migrants are generally drawn from neighbouring districts only.

Some factory workers from Bhadravati town are also reported to be going to the villages around Bhadravati to work on the agricultural lands during the peak harvesting season. It is said that they take leave for some time and work on the lands

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

1. "Seasonal In-migrants in Rural Shimoga", by A. P. Katti, 1966, p. 1.
2. *Ibid*, p. 6.

where they get better wages and grains also. Incidentally that helps them to find some change also from the routine factory life.

Employment opportunities in the Mysore Iron and Steel Ltd., Mysore Paper Mills Ltd., and other industrial establishments and irrigation and hydro-electric projects have attracted to this district a considerable number of people from other States of India. The number of persons born in other States of India and in other countries, who were found in this district at the time of census enumeration in 1961, was as follows :—

I—Born in other States of India :—

Madras (now Tamil Nadu)	55,755	Goa, Daman and Diu	.. 57
Andhra Pradesh	.. 17,250	Uttar Pradesh	.. 55
Kerala	.. 8,371	Madhya Pradesh	.. 38
Maharashtra	.. 1,219	Bihar	.. 19
Rajasthan	.. 554	Orissa	.. 16
Punjab	.. 229	Pondicherry	.. 11
Gujarat	.. 184	Delhi	.. 10
West Bengal	.. 79	Jammu and Kashmir	.. 4
		Assam	.. 3

II—Born in other countries :—

Nepal	.. 103	Union of South Africa	.. 7
Pakistan	.. 44	France	.. 6
Burma	.. 21	United Kingdom	.. 3
Iran	.. 11	Saudi Arabia	.. 3
Ceylon (now Sri Lanka)	.. 10	West Germany	.. 1
Singapore ; and Malaya and British Borneo (now Malaysia).	9	Switzerland	.. 1
		Bhutan	.. 1
		U.S.A.	.. 1

Source :—Census of India, 1961, Vol. XI—Mysore—Part II-C (ii)—Migration Tables, pp. 59—61.

(Corresponding figures for 1971 are not yet available)

The density of population of a district depends, to a large extent, on fertility of its soil, rainfall, irrigation facilities, climate, railway and other communications, industrial development and the like. It may be said that all these factors have been at work in making the district one of the moderately populated areas in the State. The density of population may serve as an index of the pressure of population on the soil. The density of population in Shimoga district as in 1971 was 123 per sq. km. (rural 95 and urban 5,752) and this was below the State average which was 153 per sq. km. The district occupied the twelfth place among the districts of the State in this respect. Urban density is the highest in Bangalore district, being 7,605 per sq. km. as in 1971. The Shimoga district came next in this regard with 5,752 per sq. km. This is due to the industrial complexes in the district.

The proportion of females to males in the State as a whole has been observed to have decreased from 983 per thousand in

1901 to 1971. In Shimoga district, the ratio has, however fluctuated as shown by the sub-joined table :—

<i>Year</i>	<i>Total</i> ( <i>No. of females per one thousand males</i> )	<i>Rural</i>	<i>Urban</i>
1901 ..	917	914	956
1911 ..	922	920	951
1921 ..	915	893	1,174
1931 ..	891	896	854
1941 ..	899	903	875
1951 ..	902	906	888
1961 ..	898	920	836
1971 ..	931	942	899

*Source* :—Census of India, 1971, General Population Tables, p. 117.

The population figures of both the sexes from 1901 to 1971 were as given below :—

<i>Year</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>
1901 ..	2,78,068	2,55,113	5,33,181
1911 ..	2,69,904	2,48,959	5,18,863
1921 ..	2,58,403	2,36,375	4,94,778
1931 ..	2,75,964	2,45,763	5,21,727
1941 ..	2,91,092	2,61,557	5,52,649
1951 ..	3,48,684	3,14,631	6,63,315
1961 ..	5,36,103	4,81,265	10,17,368
1971 ..	6,73,976	6,27,509	13,01,485

*Source* :—Census of India, 1971, General Population Tables, p. 123.

The taluk-wise urban and rural break-up figures of males and females as in 1971 are given in the General Appendices of this volume. Both in the urban and rural areas of the district, the males outnumbered females in 1971. It was recorded that in 1901, in the Benkipur village which has now grown into a big town (Bhadravati), the females outnumbered males. In 1901 and 1911, Channagiri town had more females than males. In 1911 and 1931, in Sorab town, the females outnumbered males.

The sex-wise population of several taluks of the district was as follows in 1971 :—

<i>Sl. No.</i>	<i>Taluk</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>
1.	Bhadravati ..	1,06,613	96,825	2,03,438
2.	Channagiri ..	89,049	86,930	1,75,979
3.	Honnali ..	69,809	66,953	1,36,762
4.	Hosanagar ..	41,050	38,070	79,120
5.	Sagar ..	70,259	63,493	1,33,752
6.	Shikaripur ..	67,292	63,175	1,30,467
7.	Shimoga ..	1,09,207	99,130	2,08,337
8.	Sorab ..	61,780	57,373	1,19,153
9.	Tirthahalli ..	58,917	55,560	1,14,477
	<b>Total ..</b>	<b>6,73,976</b>	<b>6,27,509</b>	<b>1,30,14,850</b>

Out of the total population of 13,01,485 in 1971, while 9,94,172 persons lived in villages, 3,07,313 persons resided in 12 towns. The population of the towns in the district was as under in 1971. (The Bhadravati Urban Agglomeration consisting of Bhadravati Municipal area and Bhadravati New Town Board area is counted as a single city).

Towns	Population	Male	Female
1. Bhadravati Urban Agglomeration ..	1,01,358	53,520	47,838
(a) *Bhadravati (M) ..	40,203	21,291	18,912
(b) *Bhadravati New Town (T.B.)	61,155	32,229	28,926
2. Channagiri ..	9,655	5,006	4,649
3. Honnali ..	8,413	4,364	4,049
4. Hosanagar ..	3,841	2,014	1,827
5. Kumsi ..	4,680	2,376	2,304
6. Nyamati ..	6,531	3,353	3,178
7. Sagar ..	27,573	14,437	13,136
8. Shikaripur ..	17,207	8,932	8,275
9. Shimoga City ..	1,02,709	54,622	48,087
10. Shiralkoppa ..	9,262	4,741	4,521
11. Sorab ..	5,439	2,872	2,567
12. Tirthahalli ..	10,645	5,615	5,030
Total ..	3,07,313	1,61,852	1,45,461

Urban population

(\*These two form the Bhadravati Urban Agglomeration)

M = Municipal town (area)

TB = Town Board (area)

The sub-joined statement gives the figures of rural and urban population with a sex-wise break-up for the district as in 1961 and 1971 :—

1961

Sex	Rural	Urban	Total
Males ..	3,94,280	1,41,823	5,36,103
Females ..	3,62,720	1,18,545	4,81,265
Total ..	7,57,000	2,60,368	10,17,368

1971

Sex	Rural	Urban	Total
Males ..	5,12,124	1,61,852	6,73,976
Females ..	4,82,048	1,45,461	6,27,509
Total ..	9,94,172	3,07,313	13,01,485

There has been a phenomenal increase in the urban population of the district, the percentage variation between 1961 and 1971 being +645.25 which was the highest increase among the districts of the State, leaving Bangalore (+710.68%) and South Kanara (+653.95%). In the Shimoga district while the percentage

increase of urban population between 1901 and 1931 was only +52.11, it was +389.93 between 1931 and 1971. This was due to natural increase and flow of in-migrants.

As per the 1961 census, the urban population in the district was 25.6 per cent of the district's total population. According to the census of 1971, it was 23.61, *i.e.*, about two per cent less than in 1961. (The State's average percentage of urban population to the total population of the State in 1971 was 24.3). Kargal had a large temporary settlement of workers mainly engaged in a project. It was recognised as a town in 1961 since more than 75 per cent of the workers there were engaged in non-agricultural pursuits. But it could not be said to be a permanent urban development. Most of the workers actually dispersed later. Therefore, if we exclude the population of the temporary town of Kargal from the total urban population of the district, the proportion of the urban population to the total population of the district in 1961 would be 20.69 per cent only. Keeping this in view, if we make a comparison between 1961 and 1971, we would find that there has been an increase of about three per cent in the urban proportion of population in the district from 1961 to 1971.

**Growing urbanisation**

The total urban area of the district, as in 1971, was 53.4 sq. kms. or roughly 0.51 per cent of the total geographical area of the district. As already stated, the urban population of the district in 1971 was 3,07,313, *i.e.*, 23.61 per cent of the total population of the district, and the number of towns was 12. Out of the total urban population, 2,04,067 persons were living in class I towns, 27,573 in class III towns, 27,852 in class IV towns, 39,300 in class V towns and 8,521 in class VI towns. Two villages had a population of more than 5,000 each (one in Channagiri taluk and another in Sagar taluk), and two towns had a population of less than 5,000 (one each in Hosanagar and Shimoga taluks). The class-wise distribution of the towns and their percentages to total urban population as in 1971 are given below :—

Sl. No.	Name of Town	Class	Percentage to total urban population
1.	Shimoga City .. ..	I	33.42
2.	Bhadravati New Town and Bhadravati ( <i>i.e.</i> , Bhadravati Urban Agglomeration)	I	32.99
3.	Sagar .. ..	III	8.98
4.	Shikaripur .. ..	IV	5.60
5.	Tirthahalli .. ..	IV	3.48
6.	Shiralkoppa .. ..	V	3.00
7.	Channagiri .. ..	V	3.14
8.	Honnali .. ..	V	2.73
9.	Nyamati .. ..	V	2.12
10.	Sorab .. ..	V	1.78
11.	Kumsi .. ..	VI	1.52
12.	Hosanagar .. ..	VI	1.24

The table given below shows the growth-rates of population in respect of various urban centres of the district during the decades 1951-61 and 1961-71 :—

Sl. No.	Name of town	Population in 1961	Population in 1971
1.	Shimoga City .. ..	63,764 (+37.06)	1,02,709 (+61.08)
2.	Bhadravati Urban Agglomeration.	65,776 (+54.95)	1,01,358 (+54.10)
3.	Sagar .. ..	20,414 (+62.83)	27,573 (+35.07)
4.	Tirthahalli .. ..	8,510 (+36.18)	10,645 (+25.09)
5.	Shiralkoppa .. ..	7,755 (+49.08)	9,262 (+19.43)
6.	Nyamati .. ..	5,743 (+5.24)	6,531 (+13.72)
7.	Sorab .. ..	4,327 (+33.43)	5,439 (+25.70)
8.	Kumsi .. ..	4,057 (+28.02)	4,680 (+15.36)
9.	Hosanagar .. ..	3,122 (+75.00)	3,841 (+23.03)
10.	Honnali .. ..	6,566 (+11.61)	8,416 (+28.13)
11.	Channagiri .. ..	7,892 (+30.62)	9,655 (+22.34)
12.	Shikaripur .. ..	12,564 (+62.05)	17,207 (+36.95)

*N.B.* :—Figures in brackets show the growth-rates in percentages.

From the table given above, it is seen that the two largest towns showed a tendency to grow faster than the smaller ones. There were marked variations in respect of growth of other towns. The phenomenal increase of population of the towns over a period of 70 years, which varied from 88.70 per cent to 3,687.67 per cent is indicated in the table given below :—

Sl. No.	Name of town	Persons		Variation	Percentage increase
		1901	1971		
1.	Shimoga City .. ..	6,240	1,02,709	+96,469	1,545.90
2.	Bhadravati Urban Agglomeration.	2,676	1,01,358	+98,682	3,687.67
3.	Sagar .. ..	3,103	27,573	+24,470	789.58
4.	Shikaripur .. ..	5,007	17,207	+12,200	243.66
5.	Tirthahalli .. ..	2,623	10,645	+8,022	305.83
6.	Channagiri .. ..	4,775	9,655	+4,880	102.20
7.	Shiralkoppa .. ..	2,270	9,262	+6,992	308.02
8.	Honnali .. ..	3,894	8,413	+4,519	116.05
9.	Nyamati .. ..	3,461	6,531	+3,070	88.70
10.	Sorab .. ..	1,622	5,439	+3,817	235.33
11.	Kumsi .. ..	2,001	4,680	+2,679	133.88
12.	Hosanagar .. ..	918	3,841	+2,923	318.41



**Agglomeration**

At the 1971 census, the concept of town group was given up and a new concept of urban agglomeration was adopted. Smaller towns that are contiguous to a city or a major town and come within its urban influence are grouped together and they are called agglomerations. Bhadravati is one of such five agglomerations in the State. The Bhadravati Agglomeration consists of the Bhadravati Old Town and the Bhadravati New Town which have separate civic bodies. There are thus 13 towns by civic status, which have 12 municipalities and a town board (*see* Chapter XIV). The Bhadravati Urban Agglomeration and Shimoga city have each a population exceeding one lakh. Sagar is the only town in the district which has a population between 20,000 and 49,999. Two towns have a population between 10,000 and 19,999; five towns have a population between 5,000 and 9,999 and two towns have a population below 5,000.

**City and Towns**

Shimoga, the district headquarters town, which had a population of 63,764 in 1961, had been classified as a class II town. It was then eighth among the towns and cities of Karnataka and second among the towns of Shimoga district. By 1971, its population increased to 1,02,709 and hence it was classified as class I town, and it attained the status of a city as its population crossed the one lakh mark. It now ranks eleventh among the cities of the State and first among the towns of Shimoga district. Its main economic functions are trade, service and industry. The rate of growth of population of this city during the decade 1961-1971 was 61.08 per cent as against 37.06 per cent during the decade 1951-61. The increase in population of the city is due to the establishment of agro-based and other industries in addition to natural growth of population. Bhadravati is a major industrial town in the State. There has been a rapid growth of population of Bhadravati from 1921. This is due to the establishment of several big and many small industries in this town. Bhadravati, which had a population of 65,776 in 1961, was then classified as a Class II town. It was then seventh among the biggest towns of the State and second among the towns of the district. In 1971, the Bhadravati Urban Agglomeration (consisting of the Bhadravati Old Town and the Bhadravati New Town) had a total population of 1,01,358, when it ranked twelfth among the towns and cities of the State, and second among the towns and cities of the district. The rate of growth of population of the Bhadravati Urban Agglomeration during 1951-61 was 54.95 per cent and then during 1961-71, the growth-rate was 54.10 per cent. The growth of population of Sagar was fluctuating from 1901 to 1941, and the average annual increase in population during this period was 2.5 per cent. During 1941-51 (66.87 per cent) and 1951-61 (62.83 per cent), its rate of growth of population further increased and this was partly due to the immigration of people who came in

search of employment in the Hydro-Electric Project near this place during the period. Sagar ranked third among the towns in Shimoga district with a population of 20,414 in 1961 and 27,573 in 1971. It is also the headquarters of the Sagar revenue sub-division. It is one of the chief centres of arecanut trade, sandalwood carving and pithwork.

The rural area of the district is about 99.49 per cent of the total geographical area. In 1971, the rural population (9,94,172) accounted for 76.4 per cent of the total population of 13,01,485. It is the sixth district in the State in point of number of inhabited villages for every 100 square kilometres of the area, the number for the district being 17. In 1971, a little more than one-fourth of the rural population was found living in villages having a population of less than 500 each, which accounted for 61.22 per cent of the total number of villages in the district. Another 29.62 per cent of the people lived in villages having a population range between 500 and 999 persons, accounting for 24 per cent of the total number of inhabited villages. On an average, there were 571 persons per inhabited village, which was far below the State average of 827 persons. The number of villages having a population of less than 500 each is going down over the past 70 years, and now there is a greater trend towards bigger villages as shown by the following tables :—

Population size	Percentage of villages in				
	1901	1921	1951	1961	1971
Less than 500	84.90	87.07	81.76	71.64	61.22
Between 500 & 999	11.87	9.95	12.06	19.22	24.02
1,000 & 1,999	2.51	2.35	4.79	7.06	11.09
2,000 & 4,999	0.61	0.57	0.85	2.08	3.56
5,000 & 9,999	0.11	..	0.36	..	0.11
10,000 & above	..	0.06	0.18	..	..

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

Sl. No.	Name of taluk	Total No. of inhabited villages (as in 1971)	Total rural population	Population range between 500 and 999	
				No. of villages	Population
1.	Bhadravati	143	1,02,080	51	36,971
2.	Channagiri	190	1,66,324	54	38,050
3.	Honnali	139	1,21,818	35	25,756
4.	Hosanagar	200	75,279	44	29,105
5.	Sagar	228	1,06,179	41	28,064
6.	Shikaripur	141	1,03,998	41	30,910
7.	Shimoga	194	1,00,948	43	30,883
8.	Sorab	261	1,13,714	51	35,138
9.	Tirthahalli	245	1,03,832	59	39,552
	Total	1,741	9,94,172	419	2,94,429

**Houses and households**

According to the census of 1971, the total number of houses and households\* in Shimoga district was 2,05,664 and 2,21,237 respectively. This gave an average of 19.5 houses and 20.97 households per sq. km. The average number of inmates came to 5.6 per household. According to the 1971 census, a census house is a building or part of a building having a separate main entrance from the road or common courtyard or staircase, etc., used or recognised as a separate unit. It may be inhabited or vacant. It may be used for residential or non-residential purpose or both. Houses used as residence-cum-shop, residence-cum-workshop, etc., are also treated as occupied residential houses.

The tables given below show taluk-wise distribution of houses and households and population as in 1961 and 1971 :—

Sl. No.	Name of taluk	1961		
		No. of houses	No. of households	Population
1.	Bhadravati .. ..	25,128	25,998	1,31,553
2.	Channagiri .. ..	24,720	25,796	1,45,811
3.	Honnali .. ..	17,713	17,905	1,08,481
4.	Hosanagar .. ..	9,641	9,746	59,365
5.	Sagar .. ..	29,510	30,505	1,55,685
6.	Shikaripur .. ..	18,173	18,370	1,01,313
7.	Shimoga .. ..	25,214	25,467	1,35,117
8.	Sorab .. ..	15,739	16,138	92,937
9.	Tirthahalli .. ..	14,902	15,109	87,106
	Total .. ..	1,80,740	1,85,034	10,17,368
		1971		
1.	Bhadravati .. ..	35,810	38,060	2,03,438
2.	Channagiri .. ..	25,557	27,689	1,75,979
3.	Honnali .. ..	20,678	22,247	1,36,762
4.	Hosanagar .. ..	11,806	12,677	79,120
5.	Sagar .. ..	21,959	23,118	1,33,752
6.	Shikaripur .. ..	20,152	21,994	1,30,467
7.	Shimoga .. ..	35,262	37,449	2,08,337
8.	Sorab .. ..	17,419	18,766	1,19,153
9.	Tirthahalli .. ..	17,021	19,237	1,14,477
	Total .. ..	2,05,664	2,21,237	13,01,485

**Houseless population**

There are many persons who have no houses to live in and their number finds a place in the 1971 enumeration. The follow-

\*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 prevented any of them from doing so. Boarding houses, hostels, residential hostels, orphanages rescue homes, *ashramas*, etc., are called "institutional households".

ing table indicates taluk-wise number of people who did not live in houses :—

Sl. No.	Taluk	Houseless persons	Males	Females
1.	Bhadravati .. ..	680	388	292
2.	Channagiri .. ..	710	370	340
3.	Honnali .. ..	622	341	281
4.	Hosanagar .. ..	864	499	365
5.	Sagar .. ..	1,266	732	534
6.	Shikaripur .. ..	595	326	269
7.	Shimoga .. ..	607	336	271
8.	Sorab .. ..	272	159	113
9.	Tirthahalli .. ..	500	292	204
Total .. ..		6,116	3,447	2,669

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

**Institutional  
population**

Sl. No.	Taluk	No. of persons	Males	Females
1.	Bhadravati .. ..	925	697	228
2.	Channagiri .. ..	278	229	49
3.	Honnali .. ..	1,797	977	820
4.	Hosanagar .. ..	451	389	62
5.	Sagar .. ..	854	684	170
6.	Shikaripur .. ..	714	564	150
7.	Shimoga .. ..	2,350	1,922	428
8.	Sorab .. ..	256	236	20
9.	Tirthahalli .. ..	463	374	89
Total .. ..		8,088	6,072	2,016

### LANGUAGES

Kannada is the principal and common language of the district. It is the mother-tongue of 74.61 per cent of the district's population. Most of the people having other languages and dialects as their mother-tongues and who are settled down in the district are well conversant with Kannada and use it. This being an interior district, the spoken Kannada language here is not mixed with words of other regional languages. It has some dialectical peculiarity common to the *malnad* districts and is also influenced by the slightly different type spoken in the northern parts. The district has a long and rich tradition of cultivation of Kannada.

The following statements give the distribution of population according to mother-tongues as in 1921, 1961 and 1971 :—

1921				1961			
Sl. No.	Names of mother-tongues	No. of persons speaking	Percentage to total population	Sl. No.	Names of mother-tongues	No. of persons speaking	Percentage to total population
1	2	3	4	1	2	3	4
1.	Kannada	3,95,479	79.9	1.	Kannada	7,06,596	68.5
2.	Hindustani	34,526	6.9	2.	Urdu	83,288	8.2
3.	Lambani	17,520	3.4	3.	Tamil	68,917	6.7
4.	Telugu	13,804	2.5	4.	Telugu	56,247	5.5
5.	Marathi	12,416	2.4	5.	Banjari	33,301	3.2
6.	Konkani	5,967	1	6.	Marathi	27,125	2.6
7.	Tulu	5,507	1	7.	Konkani	18,446	1.8
8.	Tamil	4,632	0.89	8.	Malayalam	10,498	1.0
9.	Malayalam	1,047	0.2	9.	Tulu	8,556	0.8
10.	Gujarati	701		10.	Hindi	3,331	
11.	Koracha	429		11.	Gujarati	1,234	
12.	Marwari	199		12.	Arabic/Arbi	500	
13.	English	109		13.	English	346	
14.	Arabic	78		14.	Punjabi	203	
15.	Korama	54		15.	Parsi	178	
16.	Persian	27		16.	Hindustani	175	
17.	Pashto	24		17.	Coorgi (Kodagu)	98	
18.	Punjabi	22		18.	Bengali	97	
19.	Coorgi	44		19.	Nepali	43	
20.	Portuguese	4		20.	French	11	
21.	Patnuli	3		21.	Rajasthani	6	
22.	Bengali	2		22.	Oriya	5	
23.	Baluchi	2		23.	Sindhi	5	
24.	French	2		24.	Sanskrit	2	
25.	Kachchhi	1		25.	Persian	1	

Sources :—(1) Census of India—1921—Vol. XXIII—Mysore—Part II—Tables, pp. 78–86.

(2) Shimoga District Census Hand-Book—1961.

#### 1971

Sl. No.	Names of mother-tongues	No. of persons speaking	Percentage to total population
1.	Kannada	9,71,031	74.61
2.	Urdu	1,19,897	9.21
3.	Telugu	52,094	4.00
4.	Tamil	48,604	3.74
5.	Marathi	30,498	2.34

Source :—Census of India—1971—“Portrait of Population”.

The Government of Karnataka have introduced the use of Kannada as the official language at the district-level. Orders were issued directing the use of Kannada in respect of communications from all Government Offices in the taluks, with effect from 1st April 1968. The use of Kannada was extended with effect from 1st November 1970, subject to certain reservations, to all Government Offices located in revenue and other sub-divisions, whose jurisdiction extended beyond the taluk, but was limited to a part of the revenue district. Later, orders were issued introducing Kannada as the language of administration from 15th August 1972 in all offices having jurisdiction beyond the sub-divisional level, but limited to a revenue district. It was also ordered on 17th August, 1972 with immediate effect that as a preparatory step in the direction of extending the use of Kannada at higher levels in due course, a beginning should be made in all Government Offices at levels higher than the district-level in noting and drafting in Kannada on the files to the extent possible. As per Government Order dated 14th February 1974, the work of implementation of adoption of Kannada as the official language in the district has been included among the functions of the Deputy Commissioner. There is a district-level committee with him as the chairman, and the District Development Assistant as the convener for reviewing periodically, the progress of its implementation.

#### RELIGIONS

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

##### 1921

Sl. No.	Religion	Males	Females	Total	Percentage
1.	Hindus ..	2,26,815	2,08,354	4,35,169	88.4
2.	Muslims ..	18,824	17,094	35,918	7.3
3.	Jains ..	1,694	1,288	2,982	0.6
4.	Christians ..	1,916	1,389	3,305	0.7
5.	Animists ..	7,674	7,504	15,178	3.8
6.	Sikhs ..	3	5	8	..
Total ..		2,56,926	2,35,634	4,92,560	..

Source :—Mysore Gazetteer—Vol. V, 1930, p. 1218.

##### 1961

Sl. No.	Religion	Males	Females	Total	Percentage
1.	Hindus ..	4,77,961	4,29,529	9,07,490	89.20
2.	Muslims ..	47,190	42,973	90,163	8.86
3.	Jains ..	2,239	1,816	4,055	0.40
4.	Christians ..	8,513	6,693	15,206	1.50
5.	Buddhists ..	..	3	3	..
6.	Sikhs ..	139	250	389	..
7.	Religion not stated ..	61	1	62	..
Total ..		5,36,103	4,81,265	10,17,368	..

Source :—Shimoga District Census Hand-Book—1961.

1971

Sl. No.	Religion	Males	Females	Total	Percentage
1.	Hindus ..	5,95,282	5,55,714	11,50,996	88.44
2.	Muslims ..	66,351	60,435	1,26,786	9.74
3.	Christians ..	9,172	8,631	17,803	1.37
4.	Jains ..	2,818	2,610	5,428	0.42
5.	Buddhists ..	266	78	344	0.02
6.	Sikhs ..	87	41	128	0.01
Total ..		6,73,976	6,27,509	13,01,485	..

Source :—Shimoga District Census Hand-Book—1971.

Hinduism comprises many traditional faiths. There are followers of various *sampradayas* in the district like Smartha, Veerashaiva, Madhva-Vaishnava, Shri Vaishnava, Shakta, etc. A form of popular faith which is prevalent to a certain extent in the district is worship of the 'gramadevata' (meaning 'deity of the place') who is often a goddess. There are Smartha, Madhva-Vaishnava, Veerashaiva and Jaina monasteries (*mathas*) in the district (see Chapter XIX). Celebrated saints like Allama Prabhu and Akka-Mahadevi, who were exponents of the Veerashaiva creed, in the twelfth century, hailed from this district.

The district has also many followers of Shirdi Sai Baba, Aurobindo, Shri Satya Sai Baba of Puttaparthi, Raghavendraswami of Mantralaya, Sridharaswami of Varadahalli of Sagar taluk in this district, Sri Narahari Sadguru Peetham of Hindupur, etc. Archaka Anantarama Iyengar of Kote Seetharamanjaneya temple, Shimoga, who died in 1965, was well-known in the area for his devotional attainments and he had many followers. There are a number of Bhajan Mandalis where devotees gather once in a week or oftener for participating in congregational prayers. There is the Maitri Mandal, a Buddhist institution, and a branch of the Chinmaya Mission at Shimoga.

Now-a-days, there is hardly any sectarian ill-will or rancour among the followers of various sects and faiths, and traditional tolerance and harmony are much in evidence. A district-level Integration Council was constituted in May 1971 with a view to promoting communal harmony, to check group tension and to prevent the occurrence of incidents which might flare up into a law and order problem. The Council, of which the Deputy Commissioner is the Chairman, has representatives from various walks of life and religions. Inter-community celebrations of festivals, taken up by voluntary organisations like the Rotary and Lions Clubs, Junior Chambers, under the guidance of this Council, also help to strengthen harmony.

'Agni-Archane' (fire-walking), a religious rite, is performed by devotees of Veerabhadra Devaru, at several places in the district. It is usually done on Tuesdays, in fulfilment of vows or as a prelude to performance of an important *samskara* like the marriage of a son or daughter or *keshha-khandana* of sons. The head of the family, father, mother or some other elderly member of the family does this 'Agni-Archane'. He or she observes a fast on the day prior to the day of 'Archane'. A nine-feet long, three-feet broad and one-and-a-half feet deep pit is dug. About a cart-full of firewood is put into it and ignited. After Rudrabhisheka and other religious rituals and prayers, the devotee walks on the live embers with bare feet.

Agni Archane

Another religious rite performed also by the devotees of Veerabhadra Devaru in the district is 'Guggula'. This involves 'locking' of the mouth of the devotee with a silver or copper wire after piercing through left and right sides of the mouth.

Guggula

The Hindu community continues to be divided into a number of castes and sub-castes. "Scheduled Castes" mean such castes, races or tribes or parts of groups within such castes, races or tribes as are deemed under Article 341 of the Constitution of India to be Scheduled Castes for the purposes of the Constitution of India. The following castes have been recognised as the Scheduled Castes in Shimoga district: (1) Adi-Andhra, (2) Adi-Dravida, (3) Adi-Karnataka, (4) Banjara or Lambani, (5) Bhovi, (6) Dakkaliga, (7) Ghanti-Chore, (8) Handijogi, (9) Kepmari, (10) Koracha, (11) Korama, (12) Machala, (13) Mochi, (14) Sillekyatha and (15) Sudugadu Siddha. "Scheduled Tribes" mean such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed so under Article 342 of the Constitution of India. The following are recognised as the Scheduled Tribes in Shimoga district: (1) Gowdalu, (2) Hakki-Pikki, (3) Hasalaru, (4) Iruliga, (5) Jenu-Kuruba, (6) Kadu Kuruba, (7) Malaikudi, (8) Maleru and (9) Soligaru.

Scheduled Castes and Tribes

The number of persons belonging to the Scheduled Castes and Scheduled Tribes in the district in 1961 and 1971 was as follows:—

1961

Particulars	Males	Females	Total	Percentage to total population
<i>Scheduled Castes :</i>				
Rural .. ..	65,364	60,258	1,25,622	..
Urban .. ..	10,424	9,393	19,817	..
Total .. ..	75,788	69,651	1,45,439	14.30



<i>Particulars</i>			<i>Males</i>	<i>Females</i>	<i>Total</i>	<i>Percentage to total population</i>
<i>Scheduled Tribes :</i>						
Rural	..	..	2,984	2,982	5,966	..
Urban	..	..	141	133	274	..
Total			3,125	3,115	6,240	0.61
<b>1971</b>						
<i>Scheduled Castes :</i>						
Rural	..	..	83,781	78,037	1,61,818	..
Urban	..	..	12,504	11,143	23,647	..
Total			96,285	89,180	1,85,465	14.25
<i>Scheduled Tribes :</i>						
Rural	..	..	3,617	3,410	7,027	..
Urban	..	..	269	244	513	..
Total			3,886	3,654	7,540	0.58

*Sources :* (1) Shimoga District Census Hand-Book—1961.

(2) General Population Tables—1971.

(See also Chapter XVII).

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

*Adi-Karnataka* :—There are two main divisions among the *Adi-Karnatakas*. One is of those who are mainly agricultural and other labourers. A few of them are cultivators. Another section is of those whose hereditary occupation has been leather-work and drumming. Many of these also do agricultural and other labour. Owing to large-scale manufacture of footwears in big factories, the traditional occupation of the people of this section (leather-work) has declined. They pay reverence to Haralayya, a disciple of Basaveshwara. This section has its own priests. There are several endogamous and exogamous sub-divisions among each of the two sections. Divorce and marriage of widows are allowed. The dead are generally buried. These castes suffered much due to the evil social custom of untouchability. Various welfare measures launched since 1947 have brought some improvement in the living conditions of the *Adi-Karnatakas*.

*Agasa* :—The hereditary occupation of the Agasas (also known as Madivalas) has been washing of clothes. Besides this, some of them took to agriculture also. They formed a part of the village hierarchy and were also employed as torch-bearers at marriage and other functions. Traditionally, widow marriage was not permitted. Divorce was not allowed for any reason other than adultery or “loss of caste”. They invite Brahmin or Jangama priests. There are both Shaivas and Vaishnavas among the Agasas and they show reverence to all deities. They particularly rever Bhoomadevaru which they worship during the Gouri feast, after which they perform “Ubbe-pooja” (*ubbe* means the boiling of clothes as per their practice). They generally bury their dead.

*Beda* :—The name ‘Beda’ is said to have been derived from the Sanskrit word ‘Vyadha’, meaning a hunter, and indicates their original occupation. Military service also has been their traditional employment. Many of the Bedas were soldiers in the armies of the Vijayanagara kingdom and under the Palegars and Haidar Ali and Tipu Sultan. Some of them took to agriculture, village service, ordinary labour, etc. They are also called Nayakas or Nayaka-makkalu, and sometimes they call themselves as “Palegars”. From the fact that sage Valmiki is described as having been a Beda, it is claimed that they belong to Valmiki-mata. The Beda caste is divided into several endogamous groups. They worship all the Hindu deities and there are both Shaivas and Vaishnavas among them. Widow marriage is not usually allowed among them. The Uru Bedas bury their dead, whereas cremation prevails amongst the Myasa Bedas.

*Besta* :—The main hereditary occupations of the Bestas have been fishing and boating. They are also called Gangemakkalu or Gangaputras or Gangakuladavaru. Many of the Bestas have taken to agriculture, lime-burning and other avocations. There are several exogamous groups such as Haggadavaru, Settalliyavaru, Sannakkiyavaru and Baleyaleyavaru. Divorce and widow marriage are prevalent. There are both Shaivas and Vaishnavas among them and they have their own priests also. Some of them invite Brahmin priests. The dead are usually buried.

*Brahmin* :—The sects amongst the Brahmins in the district are : (1) Smartha, including Havyaka or Havika, (2) Madhva-Vaishnava and (3) Shrivaishnava. Each of them is composed of *vaidikas* (priestly section) and *loukikas* (i.e., those who follow secular occupations). Many of the Havyaka families have been cultivating arecanut gardens for generations. The Smarthas have several sub-divisions like Hoysala-Karnataka, Hale-Karnataka,

Babbur-Kamme, Badaganadu, Aravattu-Vokkalu, Havyaka, Panchagramadavaru, Mulakanadu, Sanketi, Vadama, Dravida, etc. They are the followers of the Shankaracharya Mathas at Sringeri and Kudli. The Havyaka section has a *matha* of its own at Ramachandrapura in this district, and the Panchagramadavaru also have a separate *matha* of their own at Tirtha-Mattur of Tirthahalli taluk of this district. The Madhvas in Shimoga district are the followers of the Uttaradi Matha at Holenarasipur, Vyasaraya Matha, Arya-Akshobhya-Tirtha Matha of Kudli, Bheema-Setu Matha or Bheemanakatte and Balagara Matha of Balagar in Tirthahalli taluk. Shrivaisnavas have two main sub-divisions known as Tengalai and Vadagalai. All the Brahmins perform the annual Shraddha ceremony in honour of each dead individual. They are expected to perform every day the *Sandhya-Vandanas*. Widow marriage and divorce have not been in vogue. The dead are generally cremated.

*Deevaru (Idiga)* :—Deevars (Deevaru) or Halepaikas (Halepaikaru) are chiefly found in Sagar, Sorab and Shikaripur taluks of the district. Toddy-tapping has been their hereditary occupation. Some of them were also enlisting in the armies. Many of them have taken to agriculture. They are included under the Idigas. Some of them affix the title 'Nayak' to their names. There are several *balis* among them, most of which are of totemistic origin.\* Marriage within the same *bali* is prohibited. Widow marriage is permitted in *keudike* form, but not with any of her deceased husband's brothers. They bury their unmarried dead and cremate the married dead. There are both Vaishnavas and Shaivas among them. They are devotees of Bhaire Devaru, Renukamba of Chandragutti, and Hutcharayaswamy of Shikaripur, Rameshwara of Keladi and Venkataramana of Tirupati. Their principal festivals are Aridre feast, Bhoomi Hunnime and Deepavali. (A survey about this caste has been made by the Sociology Department of Lal Bahadur Sastry College of Sagar).

*Gudigara*.—The name 'Gudikars' or 'Gudigars' means 'temple-workers', carvers, painters and picture-drawers. They carve sandalwood, ivory, ebony and stone with great skill. They are found in Sagar and Sorab taluks of the district. They have no endogamous groups, but have seven exogamous clans or *gotras*. Their spiritual head is the Smartha Guru of Sringeri. Traditionally, widow marriage and divorce are not prevalent among them. They generally cremate their dead. (*see* also chapter V).

*Kumbara*.—The Kumbaras have been pot and tile-makers. The introduction of the cheap aluminium vessels, and lack of demand for the country tiles have hit their trade considerably.

\* Census of India-1961—Vol. XI—Mysore—Part VI—Keladi Village Survey Monograph, p. 7.

Some of them have taken to agriculture, sundry labour, etc. They have several exogamous clans. Widow marriages are not prevalent and divorce is rare. They worship Kumbheshvara and various other deities. Some of them follow the Veerashaiva faith. The Kumbaras generally bury their dead.

*Kuruba*.—The Kurubas have been shepherds and blanket-weavers. Many of them have taken to agriculture and other occupations. There are mainly two sub-divisions among them, viz., Hatti-Kankana and Unne-Kankana. Widow marriage and divorce are prevalent. They worship Beere-Devaru and other deities. At some places, they have their own priests called Odeyars who wear a *linga*. Some of them bury their dead, while others have recourse to cremation.

*Lambani or Banjara*.—The Lambanis or Banjaras may be classed among the gypsies of India. They are of good stature and fair-complexioned. They are a brachycephalous race, with oval face, black or brown eyes and straight nose. They speak an Indo-Aryan dialect called Banjari. Some of them live still in detached clusters of huts called *tandas* which are mainly pitched away from the villages and usually on high grounds. Their traditional occupation had been formerly transport of grains and other produce by means of herds of pack-bullocks. The Lambanis have 'Gosavis' or 'Gosavis' as their priests. They are Vaishnavas, their principal deity being Krishna. Widow marriage is permitted. It is customary for divorced women to marry again under the *kudike* form of marriage, which also obtains among some other castes. They generally cremate the dead. The unmarried dead are buried.

*Lingayat or Veerashaiva*.—The term 'Lingayat' or 'Veerashaiva' denotes a faith and not a caste. The Lingayats have been following diverse occupations. The caste system was rejected by Basaveshwara and other Sharanas who propagated egalitarian views and accepted into the faith people following many vocations, as equals. *Kayaka* (bodily labour) is considered as sacred and compulsory for every Veerashaiva. The adherents of the Veerashaiva faith wear on their bodies a *linga* (called the *ishtalinga*) which is worshipped. It may be said that Veerashaivism is a full-blown off-shoot of early Shaivism. Its origin is sometimes traced to the Shaiva Agamas. However, it was largely built up on the sayings of Basaveshwara and other Sharanas such as Allama Prabhu, Akka-Mahadevi, Channabasava, Siddharama, etc. Allama Prabhu and Akka-Mahadevi, who hailed from this district, took a most prominent part in the Veerashaiva movement.

It is a protestant faith in the sense that it did not accept the four-fold caste system, etc., of Brahmanism. It provided a common man's religion on a democratic basis. *Ashtavaranas*

(eight-fold aids to faith), *Panchacharas* (five-fold discipline) and *Shatsthalas* (six-fold stages towards union with God) form the fundamental structure of the Veerashaiva faith. The first may be said to be its body, the second its breath and the third its soul. *Ashtavaranas*, constituted of *Guru*, *Linga*, *Jangama*, *Vibhati*, *Rudraksha*, *Mantra*, *Padodaka* and *Prasada*, form its practical aspect. *Panchacharas*, constituted of *Lingachara*, *Sadachara*, *Shivachara*, *Ganachara* and *Bhrityachara*, form its ethical aspect. *Shatsthalas* constituted of *Bhaktha*, *Mahesha*, *Prasadi*, *Pranalingi*, *Sharana* and *Aikya*, form its metaphysical aspect. *Linganga Samarasya* (union of the individual with the cosmic and transcendental) is the ultimate goal. The material life is accepted as a divine leela. The *ishtalinga* corresponds to the material body, while the one corresponding to the subtle body is *Pranalinga* and that which corresponds to causal body is *Bhavalinga*. These three suggest the degree of divine manifestation. Veerashaivism has certain points in common with Tamil Shaiva Siddhanta and Kashmiri Shaivism.

The Lingayats have their own *gurus* known as Jangamas who belong either to *Virakta* or *Guruvarga* category. The *virakta swamis*, who are celibate monks and live in *mathas* (monasteries), guide their followers in religious and spiritual matters. There are several Veerashaiva *virakta mathas* in the district, such as those at Hirematha near Honnali, Togarsi, Achapura, Keladi, Shiralkoppa, Kavaledurga and Malali. Some of them have a tradition of also promoting education. Divorce and widow marriage are traditionally permitted by custom among some sections. The Lingayats bury their dead.

*Maratha*.—The Marathas in the district are also known as Areru. Their forefathers migrated to the area centuries back. They are found mainly in Shimoga, Bhadravati, Channagiri and Honnali taluks. They have family surnames like Jadhav, Pawar, Sindhe, Bhonsle, Mane, Chavan. Hodigere near Channagiri has the tomb of Shahji, the father of Shivaji (*see* Chapter XIX). The Marathas in the district follow several occupations such as agriculture, shop-keeping, other business, military service. They are of *smartha* tradition. They worship especially goddess Amba-Bhavani. Divorce and widow marriage are traditionally permitted among them. They cremate their dead.

*Nayinda*.—Nayindas are a caste of barbers. Many of them practise music in their leisure time. They sometimes call themselves as Angarakas or Nayanaja Kshatriyas. There are some exogamous sub-divisions in the caste. There are both Shaivas and Vaishnavas among them. They bury their dead.

*Uppara*.—Upparas are also called Uppaligas. The term 'Uppara' denotes their original occupation which was manufacture

of salt (*uppu*). As the manufacture of earth salt is not in vogue now, they took to masonry, agriculture, gardening, etc. There are two sub-divisions among them in the district, namely, (1) Mel-sakkare-Uppara and (2) Kallu-Uppara. They have also exogamous septs of totemic origin. Widow marriage is not prevalent, but divorce is permitted. Some sections bury and others cremate their dead.

*Vaishya*.—Vaishyas (also known as 'Komatis') are mostly found in towns and large trade centres. Trade and commerce have been their hereditary occupations. Many of them are merchants, jewellers, bankers and industrialists. Some of them are in learned professions and Government and private services. There are three main sub-divisions among them, namely, Gavara, Tuppada and Traivarnika. There are also exogamous groups. Some of the Vaishyas migrated to these parts from Andhra Pradesh in the past. The chief deities of their reverence are Nagareshvara and Kanyakaparameshwari also called Vasavi. Divorce and widow marriage have not been in vogue among them. There is a customary obligation for a boy to marry his maternal uncle's daughter. But generally, a boy does not marry the daughter of his sister. The Vaishyas cremate their dead.

*Vishwakarma or Panchala*.—The traditional occupations of the Vishwakarmas or Panchalas are gold, silver, copper and brass-smithies, carpentry, blacksmithy and sculpture. 'Panchalas' is a collective name for five artisan groups. A few of them follow agriculture and allied occupations. Owing to the Gold Control Orders in recent years, the goldsmiths had to face some hardships and they were helped to rehabilitate themselves. They have five *gotras* and many *upagotras*. Some of the Panchalas have their own priests. Some of them are followers of the Swamiji of Yadagirimatha of Anegondi. Widow marriage and divorce are not permitted. They cremate their dead.

There is another artisan group of people who are called Uttaradi Akkasales, doing gold and silver-smithy, who seem to have come from Goa originally. They are followers of the Sringeri Matha, and Brahmin priests officiate at their ceremonies. Traditionally, they permit widow marriage and not divorce. The dead are generally cremated.

There is also another section called Konkani Acharis who are Konkani-speaking carpenters. It appears that they too came from Goa originally. They are also followers of the Sringeri Matha. They correspond to those who are usually called as "Achari or Mestha" in North Kanara and Nayak or Charodi in South Kanara. Divorce and widow marriage are not in practice among them. Their dead are generally cremated.



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

*Vokkaliga*.—Agriculture has been the traditional occupation of the Vokkaligas. The term 'Vokkaliga' means a cultivator and is probably derived from the word "Okkalu". In recent decades, they have taken up several other occupations also. The title used by many male members of the community is *Gowda*, meaning headman. Some Vokkaliga families have also surnames like Nayak and Heggade in this district. There are several sections among the Vokkaligas. Those of the Gangadikara section worship both Shiva and Vishnu, while the Namadharis are Vaishnavas.

The Gangadikaras have two main sub-divisions among them which are endogamous, namely, "Pettigeyavaru" and 'Bujjanigeyavaru', being based on certain customs. The former name is derived from the custom of carrying marriage articles in a bamboo box and the latter from the custom of carrying them in a covered basket. The 'Bujjanige' sub-division is otherwise known as "Dhare-maduveyavaru", while the 'Pettige' sub-division is otherwise called "Veelyada-maduveyavaru". The Namadharis are divided into different *balis* the members of which do not intermarry. Another section is called Cheluru Gangadikaras who are vegetarians. There is another small section called Hallikara Vokkaligas whose traditional occupation has been agriculture and cattle-breeding.

There is one more section called Kotte-Vokkaligas\* found in Sagar and Sorab taluks, whose present main occupation is cultivation. They are called so, because their main occupation was to cover bunches of tender betelnuts with *kottes* (meaning

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\* (1) "The Mysore Tribes and Castes" by H. V. Nanjundayya and L. K. Ananthakrishna Iyer—Vol. IV, 1931.

(2) Census of India—1961—Vol. XI—Mysore—Village Survey Monograph No. 9  
—Keladi village.

bags made of sheaths of betel-palm) for preserving them from injury by the heavy rains. There are also two other sections, which are based on religious beliefs, namely, Mullujana who are Shaivas, and Dasajana who are the devotees of Vishnu. Bhairu-Devaru of Chunchanagiri near Nagamangala in Mandya district is the family god of Gangadikaras. Divorce and widow marriage are permitted and they are practised rarely among them. The dead are generally cremated.

*Yadava or Golla*.—The Gollas (Gauligas) or Yadavas have been cowherds and dairymen. Now many of them are agriculturists. There are two main exogamic divisions, namely, Uru Gollas and Kadu Gollas. The Uru Gollas are divided into several endogamous units; among them, widow marriage is not permitted. The Gollas are generally Vaishnavas; a few of them used to become 'dasas' to lead a mendicant life. The Kadu Gollas say that they are immigrants from north India. They are divided into several endogamous septs. Divorce is allowed, though a divorced wife cannot remarry. The dead are usually cremated.

Among the various other occupational or functional groups are Devangas or Neygis (weavers), Ganigas (oil-pressed-pressers), Daryis (tailors also called as Chippigas or Simpils), Bafantriyavaru or Olagadavaru (pipers) and Medas (bamboo-workers). The Korachas, a Scheduled Caste, are also known for their skill in making mats and baskets.

Banajigas and Gowda Saraswata Brahmins are also engaged in trade and commerce in the district. The Kunchitigas and Kurubas also follow agriculture. Some of the Satanis, who have been temple assistants, are now agriculturists. Among the Scheduled Castes, many of the Sillekayathas who have been by custom mendicants, are now agricultural labourers and also do fishing.

*Muslims*.—The Muslims in the district are following diverse occupations. They are to be found more in the urban parts than in the rural areas. There are five main sub-divisions among the Deccani Muslims, namely, Saiyad, Sheikh, Moghul, Pathan and Pijnari. The name Pijnari denotes a traditional occupation of the section, *i.e.*, cotton-cleaning and related occupations. Many Muslim families from Kerala and Tamil Nadu have also come into the district and they are mainly shop-keepers. In addition to the usual *namaz* of every day, a special *namaz* is held in the mosques on every Friday. Several *Uruses* are also held in the district. They are annual festivals in honour of saints and other pious persons, held at their respective tombs which are venerated. *Christians*.—There are both Catholics and Protestants in the area and they are following various professions. The Nayakas



of Keladi gave shelter and protection in their kingdom to many Christian families, which had fled from Goa, owing to persecutions under Inquisition there. They were given lands for cultivation and were also enlisted in the army. The Nayakas permitted construction of churches in their territories. Much later, several Catholic churches were founded in Shimoga, Sagar, Tirthahalli and other places. The Protestant Christian missionary work began in the district in 1863 and a regular church was built in 1898 at Shimoga. Subsequently, Protestant Christian places of worship were constructed at Bhadravati, Mandagadde, Sagar, etc. The Christian missionaries are running a few educational and social service institutions in the district.

*Jains.*—Jainism has flourished in the district since ancient times. Its followers in the district belong mainly to the *Digambara* sub-division. They have their own priests. Upanayana and other *samskaras* are also performed by them. They are vegetarians. There is an important *matha* (monastery) of the Jains at Humcha in this district. Many of the Jains are merchants and are to be found chiefly in the urban centres. Divorce and widow marriage are not traditionally permitted among them. They cremate their dead.

#### SOCIAL LIFE

##### Property and inheritance

The various Hindu castes and communities are governed by the Hindu law. Though now daughters are also entitled to share the paternal property, they still do not often claim it. The hereditary descent is universally in the male line. The existence of mother-right is traceable among several castes (*vide* Mysore Gazetteer, 1927, Vol. I, p. 181).

##### Joint family

No doubt, the joint-family system is losing its importance in the present-day society. The reasons for its decline are obviously several. If the individualistic and selfish tendency of the male members of the joint-family and the inability of its female members to live under the same roof are the old and common reasons for the break-up of joint-families, the conditions of modern living and the pattern of present-day economy are also to a great extent responsible for its decline. This does not mean that joint-family system is a thing of the past. There are a number of joint-families still existing in the district. But it may be said that they have lost the spontaneity and in some cases are more or less forced to be joint-families by circumstances. Transfer of property through wills is sometimes taken as a sign of weakening of joint-family ties. But it does not seem to be true in all cases, for wills are sometimes made on account of the desire of the head of the family to pass some of his property to others of his liking or due to the absence of legal heirs. The

number of wills being registered in the district is small. The following statement gives the total number of wills registered during a period of ten years from 1962-63 to 1971-72 in the various taluks of Shimoga district :—

<i>Taluk</i>	<i>No. of wills registered</i>	<i>Taluk</i>	<i>No. of wills registered</i>
1. Bhadravati	159	6. Shikaripur	129
2. Channagiri	130	7. Shimoga	300
3. Honnali	79	8. Sorab	111
4. Hosanagar	113	9. Tirthahalli	174
5. Sagar	165	Total	1,360

Marriages among the Hindus are usually arranged by parents and guardians and what are called courtship or love marriages are very rare. There are many restrictions on marriages among the generality of castes and tribes. Generally, a man does not marry outside the limits of his caste and if he belongs to a sub-caste, he does not marry outside the particular sub-caste. In the case of several castes, religious, territorial, occupational and linguistic differences generally prove effective bars to inter-marriages. In many cases, horoscopes of the proposed girl and the boy are also consulted and if they do not agree, the marriage proposal is dropped. In the recent years, *sagotra* marriages have been validated by law under the Hindu Marriages Act, 1955. Many of the exogamous groups among the Brahmins are generally eponymous, each group or *gotra* being supposed to consist of the descendants of one or other of the ancient *rishis*. *Gotras* with similar names are found among several castes. Some castes and sub-castes have headmen of comparatively modern times as the reputed ancestors of their exogamous clans, for instance, among the Agasas, Idigas and Banjaras. A few groups are also named after the places where the founders originally resided or are supposed to have resided. Traces of totemism giving rise to exogamous clans are also found, the totem being generally some plant, animal or some other object held in reverence by the members of the clan.

Marriage and  
morals

There is also a custom among several castes, which allows marriage between certain relatives. Except in the Tirthahalli area of the district, it is customary among many castes for a man to ask for the hand of his sister's daughter either for himself or for his son. Among certain castes, it is the right and duty of maternal uncle to cut the post of *Kalli*, (*Euphorbia tirukalli*) required for erecting the marriage pandal. Among a section of the Adi-Karnatakas, traditionally the *tali* is tied to the bride by the maternal uncle. Among some castes the bride is brought to the marriage booth by her maternal uncle. Formerly, a number of

castes preferred child-marriage or pre-puberty marriage to adult or post-puberty marriage. In recent decades, due to social reform and legislation, this custom has gone out of practice. Now the usual marriageable age is round about 16-18 for girls and 20-25 years for boys.

**Dowry**

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

**Tera**

Among certain other castes and tribes, it was the other way about, *i.e.*, the bridegroom's party had to pay and this payment was called *tera*. The amount to be paid varied from Rs. 12 to Rs. 500. Many castes were content with the amount fixed by custom and did not arbitrarily raise it. Now-a-days, in many castes, only the poor take the *tera* and among them also the custom is dying out.

**Civil marriage**

Registration of marriages under the Civil Marriages Act is still very rare in the district. It is gathered that only 58 marriages were so registered during a period of ten years from 1962-63 to 1971-72, in the district. In some cases, besides registration, religious ceremony is also gone through.

**Marriage ceremonies**

In the majority of cases, the marriage takes place at the bride's place and sometimes in the temple. The marriage ceremonies include, among most castes, various items, the chief of which are the *veelyada-shastra* (betel-leaf ceremony) or *nishchitartha* which fixes the contract between the parties; the *devadruta* which invokes the blessings of God and the dead ancestors on the couple, the *chappara* (or the *elevasa*) which is the erecting of the marriage pandal; the *tali*-tying which turns the contract into a sacrament; the *dhare*, the pouring of milk into the joined hands of the couple by relatives and friends; the *sase*, the pouring of handfuls of rice by couples on the bride and the bridegroom; *bhuma*, the eating together by newly married couple; the *nagavali*, the searching of the two vessels containing red coloured water; the *kankana-visarjana*, the untying of the wrist-bands from the hands of the couple, and finally the *gaddige* (or *simhasana*) *pooje*, the worship of the throne. Among the Lambanis, going round the milk post is the operative part of the ceremony. Among Brahmins and

those who closely follow their customs, such as Vaishyas, after the arrival of the bridegroom at the bride's place, the important steps of the ceremony are ; *varapooje*, the honouring of bridegroom by the bride's parents ; *nandi* which invokes the ancestors of the bridal couple, *kankana-dharana* which symbolises the couple's entry into the marriage state ; *akshata*, the strewing of a few grains of reddened rice by the couple on each other's head and also by the gathering over the couple, and the tying of *mangala-sutra* followed by *lajahoma* (worship of sacred fire) and *saptapadi* (going round the sacred fire seven times) which marks the completion of the marriage. Among the Lingayats (Veerashaivas), instead of fire, *panchakalashas* are set up ; other steps including the *varapooje* take place after the *kalasha-sthapana*. Among them, marriage is performed in the house of either of the parties or rarely in the *mathas*. Jangama priests officiate at their marriages.

Among most of the castes, the most important part of the marriage ceremony is the tying of the *mangalasutra* or *tali* by the bridegroom around the neck of the bride and *dhare*. The priest invokes divine blessings and all the people present strew grains of reddened rice on the couple as a sign of their best wishes.

Among the generality of castes, the marriage ceremonies used to be elaborate, and in all their details lasted usually for five days. Now in most cases, the marriage rituals are simplified and are completed in a couple of days. It is now usual even among the well-to-do people to finish all the rituals connected with marriage in two or three days. But this should not be taken to mean that the expenses of marriage on the whole have come down in any way. On the contrary, it may be said that the marriage ceremonies in a 'grand style' by even going in for loans of money are not wanting. However, in recent years efforts have been made by some families of middle and poor classes to cut down the expenditure by celebrating the marriage in a simple way. In recent years under the auspices of the Narahari Sadguru Mandir, Sorab, marriages of a number of pairs coming from poor families are performed at a mass marriage ceremony on the occasion of an *aradhana* at the time of Shivaratri.

'Mantra Mangalya' is a form of marriage function which is coming into vogue among some enlightened groups in the *malnad*. It is more a symbol than a particular mode of marriage ceremony. It aims at removing priestism. The key note of this form of marriage is simplicity and economy. The renowned poet *Kuvempu* (Dr. K. V. Puttappa) is the pioneer of this form of marriage. He selected a few *mantras* and *stotras* from ancient and modern texts and published them with the title 'Mantra Mangalya'. The *mantras* are of the nature of prayers invoking the blessings of the

Mantra  
Mangalya

Supreme Being and various deities like Saraswathi, Lakshmi, Shiva and Parvathi, Rama and Seetha, and saints like Ramakrishna Paramahansa and Sharadadevi. At the appointed time, the bride and the bridegroom along with their parents and relatives may read these *mantras* and *stotras*. Any other sacred texts also may be recited to invoke divine blessings. The bridegroom may then tie the *mangalya*, and garlands may also be exchanged. Thus the sanctity of the marriage function is maintained without dependence on priests, and there is no ostentation and extravagant expenditure.

#### Inter-marriage

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

The State Government have recently announced offer of a grant of financial assistance of Rs. 2,000 to persons contracting inter-caste marriages, in which either of the parties is of Scheduled Caste, and who on that account are placed under hard circumstances. This financial assistance is available to those persons whose annual income from all sources does not exceed Rs. 3,000.

#### Muslim marriage

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

#### Christian marriage

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

#### Divorce

Marriage being a religious sacrament among the Hindus, divorce as such is not much in practice. Among many castes, customarily, it can be brought about at the instance of either party for infidelity on the part of the wife, neglect by the husband or

some other serious reasons. Such marital questions were being decided by caste *panchayats*. A fine was usually paid to the caste by either party adjudged to be at fault by the caste *panchayat*. In either case, the wife had to give back to the husband the 'tali' tied to her on the occasion of marriage, as also the jewels, if any, presented to her then, and also the *tera* amount, and sometimes the marriage expenses incurred by the husband in case she re-married. Where the caste *panchayats* still exist, such matters are sometimes still referred to it. The marriage of divorced persons is called *kudike* in contrast with regular marriage which is called *maduve*. The Hindu Marriages Act, 1955, has provided for legal divorce. Among the Muslims and Protestant Christians also divorce is permitted.

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

**Monogamy and  
Polygamy**

Among Brahmins, Vaishyas and some other castes traditionally widow marriage was forbidden. A few decades back, a reform movement for marriage of widows was launched among the Havika section of Brahmins, which has had some success. In some other castes, the old custom has been that if a widow chooses re-marriage or lives with a widower, her children form a *salu* or line of their own.

**Widow  
marriage**

In various castes, widow marriage is common and there is no restriction as to the number of times she may re-marry. However, among most castes, she cannot marry any of the agnatic relations of her late husband. This restriction is further extended among a few other castes like the Kurubas and Bedas and sections of the Adi-Karnatakas to all persons who belong to the exogamous clan of her deceased husband. For widow marriage, generally there is only a brief ceremony. The bride bathes, puts on the new dress given to her by the new husband, who ties the *tali* around her neck, and the customary dinner follows.

The dead are either buried or cremated. Cremation is universal among the Brahmins, Vaishyas, Jains, Banjaras, etc. The ashes are immersed in a river. Among those castes, which usually bury

**Funeral rites**

their dead, bodies of those, who die from very contagious diseases, are also usually cremated. On the other hand, among those castes which generally cremate their dead, dead bodies of children and pregnant women are buried. The generality of castes, who bury their dead, do so with the head turned to the south. The Lingayats, some sections of Adi-Karnatakas, etc., bury their dead in the sitting posture. Amongst the Muslims, the dead are buried in the sleeping posture on the back with the face towards the west. The Christians also bury their dead in the sleeping posture.

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

#### Social evils

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

The Government have been taking steps to ensure adequate protection to the Scheduled Castes against any kind of discrimination. Recently (1973), the Department of Social Welfare has appointed a worker to tour in the district to do propaganda for the removal of the vestiges of untouchability. A Special Cell has been also created in the Police Department to give protection to the Harijans (*see* Chapter XII). The Government have been implementing various measures for the removal of the social, educational and economic disabilities of the Scheduled Castes (*see* also Chapter XVII).

'Untouchability' has been abolished and its practice in any form has been forbidden by Article 17 of the Constitution of India. The enforcement of any disability arising out of 'untouchability' is made an offence by the Untouchability Offences Act, 1955, which is a Central legislation. It is in force in the whole of the State. It has prescribed punishment for the practice of 'untouchability' or for the enforcement of any disability arising therefrom and for matters connected therewith. The Act has laid down that a

person belonging to the Scheduled Castes is to be treated identically and in the same way in every place of public worship and place of public resort as any other Hindu. Every offence under the Act is made a cognisable offence and a police officer can take cognisance of the same without reference from a magistrate and arrest the offender without warrant of a court.

The Deputy Commissioners of the districts have been recently directed by the State Government to bring to the notice of all concerned the provisions of the Act and ensure that prompt action is taken against all those who contravene any of the said provisions, to see that in all places of public resorts like public wells, public tanks, hotels and other public premises, boards, to the effect that they are open to all including Harijans, are put up and displayed prominently, to see that the bye-laws of the local authorities concerned are suitably amended to require every licensee of a hotel to put up such boards, and to give wide publicity in the villages to the provisions of the Act and the consequences of contravening any of the provisions thereof.

#### HOME LIFE

The houses in villages are built along narrow and irregular lanes and streets. They are usually constructed of mud or in some cases with bricks. These dwellings are one-storeyed and low, generally with very few openings outwards except the main door. Larger houses have courtyards within and are surrounded by verandahs. Houses belonging to the affluent are constructed with materials of a superior quality and better designs and have more apartments, better ventilation, flooring and roofing. Some of the old houses belonging to the rich have wooden pillars and doorways elaborately carved, which are, in a way, reminiscent of the artistic heritage of the district. The houses belonging to the poor consist of a couple of rooms with a small backyard. The houses of cultivators have long narrow rooms, a portion of which is sometimes shared with the cattle at night. Dwellings

In the *malnad* and semi-*malnad* areas, the houses have invariably sloping roofs because of heavy rainfall and they are either tiled or thatched. Largely, country tiles are used, and in some cases, what are called "Mangalore tiles" can be seen. In the country-side, R.C.C. roofs are still few. The poor thatch their huts with various kinds of grass.

In the *maidan* area, the houses are either tiled or have flat roofs covered with either stone slabs on mud. Generally, the village houses are surrounded by a strong hedge of either *kalli* (*Euphorbia tirukalli*) or *butali* (*Agave vivipara*). Most of the villages have temples dedicated to Anjaneya, Veerabhadra or Basava and also a temple of *gramadevata*.



In the urban areas, dwelling houses are tidier and are constructed better. There is more use of "Mangalore tiles" and reinforced cement concrete. Almost all the municipal towns have now well planned extensions in addition to the old irregularly shaped township. The layout of streets and their sanitation being under control in the towns, considerable improvement has been effected during the last two or three decades. Here too, the roads in older parts are often narrow and irregular. The houses in the towns range from small insanitary dwellings of the poor classes of labourers to the well-designed and elegantly constructed bungalows of the rich. The houses of the poor are almost similar to those in the villages. The upper and middle classes have sufficiently big houses, often with an upper storey. As far as general housing conditions are concerned, the Shimoga district may be said to be one of those districts in the State which have tolerably good housing conditions.

#### Furniture

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

#### Dress

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

Among the younger generation, the modern type of dress consisting of a pair of trousers and a shirt and a coat or a bush

shirt has become common among all the communities. Boys wear a shirt and half or full trousers or *pyjamas*. Some of them wear a cap, white or coloured, when attending schools and colleges, while others prefer to be bare-headed. The dress of the cultivators consists of a *rumal*, a shirt and a short *dhoti*, while some of them wear also an *angavastra*, and sometimes shorts, all made of cotton. To this is sometimes added a *kambli* (blanket) in the cold season.

The dress of some Muslim men of the older generation differs in cut and colour and by the wearing of long loose drawers; it is mostly the same as that worn by the Deccani Muslims in general. Some orthodox Muslims shave their heads completely and grow a beard. A skull cap is worn before the turban is tied round the head.

In common with the other districts of the State, women in the district are fully clothed. A tight-fitting short bodice called *keuppasa* is universally worn. It is generally coloured and sometimes has borders and gussets. The *seere* or saree, which is of various colours and designs, is wrapped round the lower part of the body coming down to the ankles. The latter end of the saree, among the generality of castes, is taken over the head except among the Brahmins and some other castes. Among the orthodox sections of some Brahmin sects, particularly among the Madhva-Vaishnavas and Shrivaisnavas, the saree is worn in two different *katche* styles. In the villages, the working class women sometimes wear sarees of shorter width which cover upto knees only, as they have to work frequently in the fields and also inside the cattle sheds.

#### Women's dress

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

**Ornaments**

The passion for ornaments is universal. It is as strong to-day as in the past, and if there is any change, it is only in the style. Every big village has its goldsmiths who prepare different kinds of ornaments and the urban areas have attracted goldsmiths from South Kanara also. Gold ornaments of to-day usually consist of ear-rings, nose-studs, necklaces, bangles and rings. Plaits and studs for the back of the head are also sometimes used. Silver ornaments are more common among the poorer classes. These consist of chains and heavy rings for the ankles and loops for the waist. Fashions have now changed, lightness and fineness being the order of the day. Some men wear finger-rings and many men of the older generation wear also ear-rings.

**Food habits**

While rice is the main staple food, jowar and ragi (called *maruba* or *muduva* in Northern India) are also used to a small extent in the district. Jowar and ragi are reckoned as more nourishing and sustaining food for people doing heavy manual work. They are ground into flour which is cooked and shaped into *rotti* or *mudde*. With extended irrigation facilities in recent years, paddy is now grown in some former dry-farming areas also. As a result of this, use of rice has of late increased in the *maidan* areas too. Par-boiled rice called *kusubalakki* is also used by some. Wheat made into *chapatis* is also sometimes eaten by some of the upper and middle sections. It is also used for preparation of sweet dishes for eating on festive occasions. The use of wheat is now increasing. The items of food do not differ much from those in the other districts. The normal vegetarian meals consist of rice, ghee, *dhal*, one or two vegetables, pickles and curds or butter milk. [These are also common items of hotel-food in the district, sometimes with the addition of *chapatis* and *happalas* (*pappads*)]. On the festive occasions, these are supplemented by sweet and savoury dishes, some of which are a speciality of the *malnad* parts.

*Avalakki* (beaten rice) and *aralu* (parched rice), spiced or roasted or mixed with curds, are popular items of the menu in the district. The *midigayi* variety of mango pickle is a speciality of the area. It is prepared from uncut raw mangoes which are kept in salt water for days and then spiced and seasoned. Raw mango is also boiled with salt and chilly powder and ground into paste. This is called *mavina-hindi* and preserved. The people of the district prepare also several other delectable types of preserved food. Jack-fruit being in abundance, they are cut and mixed with rice or lentil to prepare *happalas* (*pappads*). Rice lentils, etc., are also used in the preparation of *happalas*. *Sandiges* are prepared from rice, black gram, pumpkins and the like. They are fried and eaten during the meals. A sweet preparation made of *nellikayi* (*Emblica officinalis* Gaertn) is another much-liked preserved food.

The adults among the upper and middle classes have two meals a day, one at mid-day and the other at night, but they are supplemented by tiffin, with coffee or tea in the morning and the afternoon. Orthodox Brahmin widows do not take meals at night; instead, they take light un-cooked food like parched rice and fruits. The working classes have generally three meals, breakfast in the morning, lunch at mid-day and a dinner at night. Breakfast in many households is now-a-days mostly in the form of tiffin with coffee. Sometimes, platters made of leaves are used for taking food. But plates have come into general use.

The Brahmins, Jains, Lingayats, Vaishyas, etc., are traditionally vegetarians. The majority of the others eat meat, poultry and fish. As elsewhere, beef is not eaten by the Hindus and pork by the Muslims. The Myasa Bedas do not eat fowls and the Pinjaris, a section of the Muslims, beef. The most popular drink in the district is coffee, tea coming next. The use of aerated waters, preserved juices, squashes and the like is generally confined to towns.

The lives of Hindus are enlivened by a great variety of **Festivals** festivals. While some important festivals are common to all the Hindu communities, others are sectarian in nature, the Brahmins claiming many more than the rest. Now many traditional holy days are not being observed. Most of the Hindu festivals and feasts are of socio-religious character and serve social purposes also to some extent. The two seasons into which the year is equally divided are *Uttarayana* and *Dakshinayana*. The following are some of the more important Hindu religious festival days. *Yugadi*, the first day of *Chaitra* which is the Hindu new-year day; *Ramanavami*, the birthday of Ramachandra; *Basava-Jayanthi*, which falls on the third day of *Vaishakha-Shucāha* (*Rohini-Nakshatra*), is one of the most sacred days for the Lingayats, when social functions are also organised; *Akshaya-Tritiya*, the third lunar day of *Vaishakha*, is considered as one of the most auspicious days when most of the cultivators start their spade work; *Gokulashtami*, the birthday of Lord Krishna; *Ganesha-Chaturthi*, falling on the fourth day of bright half of *Bhadrapada* is another festival widely observed. It is one of the most popular festivals. *Navaratri* is known for the worship of Shakti in her various forms and has been one of the most important festivals of all the Kannada people for centuries and it has assumed great cultural importance as *Nadahabba*. A State sports festival is also organised for the occasion from the village to the State-level and the district champions participate in the finals held in Mysore city during the *Dasara* festivities; *Deepavali*, the festival of lights, which is locally also called as *dodda-habba* (big festival); *Makara Sankranti* is a harvest festival

when the newly harvested rice is cooked into a dish called *huggi* and when there is also a distribution of a mixture of sesamum, sugar or gur and bits of copra on the occasion; *Mahashivaratri*, the night of God Shiva; *Holi* or *Kamana-habba* when people revel in songs and sprinkle *okali* (coloured water) on one another. In addition, annual festivals of deities of local temples are celebrated in many of the villages and towns. Besides, the Hindus undertake *yatras* or pilgrimages to places within the district (*see* under fairs in this chapter and chapter XIX on places of interest), as also to several holy places outside the district such as Dharmasthala and Udupi in South Kanara, Balehonnur in Chikmagalur district, Nanjangud and Madeshvara-Betta in Mysore district, Tirupati and Srishaila in Andhra Pradesh, etc. It is usual for some people to visit one of these places if they are cured of some disease or if they are blessed with a son, etc. Those that can afford also visit places like Kashi (Varanasi), Rameshvaram, and Cape Comorin (Kanya-Kumari) and less frequently Kedaranath and Badrinath.

#### Antige-Pantige

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

On the second day of *Deepavali*, it is also customary in some parts to bathe the cattle, decorate and worship them as a token of gratefulness for the help received from them during the year. Sometimes, processions of the decorated herds of cattle are also taken out.

#### Muslim festivals

The chief festivals which the Muslims in the district observe are the *Id-ul-Fitar* which marks the conclusion of *Ramzan*, *Bakrid*, *Shab-e-Barat*, *Bara-Wafat*, *Akhiri-Chaharshumba* and *Milan-un-Nabi* (Prophet Mohammed's birthday). During the *Ramzan*, the time for observing the fast is from 4-30 A.M. to 6-30 P.M. *Muharram* is observed by fasting and is continued for ten days till the day of *Karbala* in the month called *Muharram*.

#### Christian festivals

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

The children in the district play a variety of indigenous and inexpensive games. Some of these are *chini-phani*, *ane-kirr*, *mara-koti*, *bugari-ata*, *kuntata* and the like. Among the girls, *kolata* (play of sticks) is a common item of entertainment. This is played on a wide scale in a beautiful manner on festive occasions. Girls also play both individually and in groups *haggadata* (skipping over a rope). Other minor games of girls are played with pebbles, *gajjaga* (a kind of nut), tamarind seeds and dolls. Some indigenous games played by boys are *kho-kho* and *kabaddi* (which is called *hututu* in the northern parts of the State). A form of recreation of children is *jokali*; for this, a rope is tied to two sides of a tree in such a way that one or two children can sit on a seat made on the rope; then they go on swinging the rope to and fro. There is much enthusiasm for modern games and athletics in the district. The youth in towns usually play football, cricket, hockey, basket-ball, table-tennis, volley-ball and badminton-ball. Recently, a stadium has been constructed in Shimoga city, and sports events like all-India cross-country road relay race from Chikmagalur to Shimoga, all-India invitation *kho-kho* tournament, State volley-ball championships, State-level foot-ball tournament, etc., have been held at Shimoga. Many young sportsmen from the district have represented the State in athletics, basket-ball, *kho-kho*, volley-ball, *kabaddi*, badminton-ball and wrestling. The district has a good tradition of cultivation of the pastime of wrestling also. There are many veteran wrestlers. Several young enthusiastic wrestlers have participated in all-Karnataka and all-India wrestling matches and won laurels. The district has about 25 *garadimanes* (gymnasias) which are producing good musclemen and weight-lifters. Of the indoor games, carom and playing of cards are most popular. Every town has one or more recreation clubs which have facilities for indoor and outdoor games. In addition to these, there are also music, *yakshagana*, dramatic and literary associations which help not only their members but also the public at large to relieve the monotony of life (see chapter XV). In recent years, festivals like those of Ganesha and *Dasara* or *Nadahabba*, have assumed added social and cultural importance; programmes of variety entertainments, public lectures and sports events are also organised on those occasions.

The elders, particularly the orthodox ones, some times spend their evenings in listening to *puranas*, *vyakhyanas*, *kirtanas*, *bhajans*, etc. These are mostly religious in character. In some of the villages, an additional attraction is the singing of *lavanis* and folk-tales. At the fairs, it is common for the *dombars* (tumblers by profession) to exhibit their clever acrobatic feats. The strength, skill and agility displayed by them is much admired by spectators. There are many *Dollu-kunita* (drum-dance) parties

in the villages. *Huli-vesha* (tiger-play) is exhibited in the streets during the *Dasara* and *Holi* festivals. Professional dramatic troupes from other parts of the State also camp in the towns and at fairs and provide entertainment. Now more cinema theatres are springing up in towns, and picture-going is becoming increasingly popular. They screen Kannada, Hindi, English, Tamil and Telugu films. The touring talkies go into all the interior parts of the district.

#### Jatras (fairs)

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

(i) *Bhadravati taluk.*—(1) Narasimhaswamy Jatra (annual) at Bhadravati in about October, (2) Haladamma Jatra (annual) at Bhadravati in about March.

(ii) *Channagiri taluk.*—(1) *Sarigiro Makan* (annual) at Basavapatna in Safar-ka-Mahina, (2) Udumaradi Ranganatha Jatra (annual) at Devarahalli in about March-April, and (3) Siddheshwara Devara Jatra (annual) at Shantisagara, during about February for 5 days.

(iii) *Honnali taluk.*—(1) Narasimhaswamy and Manjunathaswamy Jatras (annual) at Sunkadakatte village in about March for about seven days, (2) Halaswamy car festival and cattle fair (annual) at Rampura village in about February.

(iv) *Hosanagar taluk.*—(1) Ammanghatta Jatra at Kodur for a month about the *Dasara* time, (2) Maramma Jatra (annual) at Masarur for a week in about February, (3) *Vinayaka Rathotsava* at Karagadi (annual) for two days in about April, (4) *Lakshminarasimha Rathotsava* (annual) at Hulikal for two days in about March, (5) *Neelakantha Rathotsava* (annual) at Nagar for two days in about March, (6) Sri Rama festival (annual) at Ramachandrapura on *Ramanavami* day, (7) Marikamba Jatra (annual) at Hosanagar about February for one month, (8) *Shambhulinga Rathotsava* (annual) at Sampekatte for two days in March-April, (9) Mahaganapathi *Kartikotsava* (annual) at Nagar, (10) Mahaganapathi *Kartikotsava* (annual) at Hosanagar, and (11) Padmavatiamma *Rathotsava* (annual) at Humcha in about March.

(v) *Sagar taluk.*—(1) Mahaganapathi car festival (annual) at Sagar on *Chaitra-Shuddha Chowti* for four days, (2) Marikamba Jatra at Sagar once in 3 years for nine days in about April, (3) Rameshwara Jatra (annual) at Keladi on *Phalguna-Shuddha*

*Padyami*, (4) Aghoreshwara Jatra (annual) at Ikkeri for three days in about March-April, (5) *Varadamba Jatra* (annual) at Tirtha village for three days during about January, (6) Durgamba Jatra (annual) at Vaddalli (Varadahalli) village for three days in about January, and (7) *Urus* (annual) at Aralikoppa village for one day.

(vi) *Shikaripur taluk*.—(1) Huchcharayaswamy Jatra (annual) at Shikaripur for seven days during about April, (2) Mallikarjunaswamy Jatra and cattle fair (annual) at Togarsi village for one month in about March-April, (3) *Makkan Urus* (annual) at Kotta village for a day, and (4) Syed Shahid Ali Shah *Urus* (annual) at Shiralkoppa for three days.

(vii) *Shimoga taluk*.—(1) Guddekal Siddheshwara car festival and cattle fair organised annually by the City Municipal Council at Shimoga for fifteen days during about January-February, (2) Sangameshwara car festival during about March-April organised by the Shimoga Taluk Development Board at Kudli, (3) Kote-Anjaneya annual festival at Shimoga for three days about March-April, (4) Bheemeshwara Jatra (annual) at Shimoga for one day in about May, (5) Lakshminarayana Jatra (annual) at Shimoga for one day in May, (6) Brahmeshwara Jatra (annual) at Kudli for three days during about October, (7) Rameshwara Jatra (annual) at Kudli for one day in about March, (8) Chintamani-Narasimha Jatra (annual) at Kudli for one day in about November, and (9) Venkataramana Jatra (annual) at Pillangere for one day about July.

(viii) *Sorab Taluk*.—(1) Renukamba Jatra at Chandragutti (annual) for fifteen days during about March-April, (2) Hole-Lingeshwara Jatra and cattle fair (annual) at Bankasana village for one month about January-February, and (3) Jomal Sha *Urus* (annual) at Hirechowti village for three days.

(ix) *Tirthahalli taluk*.—(1) Rameshwara car festival and cattle fair (annual) for fifteen days at Tirthahalli in about December-January, (2) Marikamba Jatra (once in three years) at Kavaledurga for two days, and (3) Marikamba Jatra at Tirthahalli (once in three years) for two days.