

CHAPTER III

PEOPLE

THE population of the Tumkur district, according to the 1961 **Population** Census, was 13,67,402 out of which 6,99,191 were males and 6,68,211 were females, the ratio between the two sexes being 1,000 : 956. This total population is distributed over an area of 4,096 square miles or 10,609 square kilometres according to the figures of the Survey of India and 4,073.7 square miles or 10,550.9 square kilometres according to the State Survey, Settlement and Land Records Department*. In terms of area, Tumkur ranks eighth among the districts of the State. From the point of view of population also, the district ranks eighth, while in respect of density, the district, with its figure of 129 per square kilometre, has the ninth place in the State. Thus, a striking feature about the district is that it occupies roughly a middle position in points of size, population and density among the nineteen districts of the State. Its density is more than that of Chitradurga (101) and Chikmagalur (83), its neighbours in the north and west, and also higher than the State average of 123, but less than that of Hassan (131), its another neighbour in the west, and of Kolar (156), Bangalore (314) and Mandya (181), its neighbours in the east and south. It is also interesting to note that in 1921, after which the previous Mysore Gazetteer was written, Tumkur was one of those districts which had a lower density of population in comparison with the average density of population of the then Mysore State; but to-day it is one of the districts with a density of population higher than the State average. Density of population depends on various factors like the fertility of soil, rainfall, facilities for irrigation and climate of the district, its geographical location, means of communication and industrial development and also on historical reasons. It may be said that several of these factors have contributed to the higher density of population of the district.

*The small difference is due to the different methods employed by them in measuring the area.

Coming to the taluks, of the 10 taluks of the district, Sira is the largest, being 573.2 square miles or 1,484.6 square kilometres in area, followed by Pavagada (547.6 square miles or 1,418.3 square kilometres), Gubbi (475.1 square miles or 1,230.5 square kilometres), Madhugiri (423.9 square miles or 1,097.9 square kilometres), Chiknayakanahalli (418.5 square miles or 1,083.9 square kilometres), Tumkur (393.1 square miles or 1,018.1 square kilometres), Kunigal (380.5 square miles or 985.5 square kilometres), Tiptur (320.5 square miles or 830.1 square kilometres), Turuvekere (297.5 square miles or 770.6 square kilometres) and Koratagere (243.8 square miles or 631.4 square kilometres).

But oddly enough, according to the census of 1961, the biggest taluks are also the most thinly populated ones, the density of population of Sira and Pavagada being only 269 and 214 per square mile, respectively. The most thickly populated taluk in the district is Tumkur (554) followed, with a fairly large difference, by Kunigal (408), Koratagere (367), Madhugiri (363) and Tiptur (358). The remaining five taluks have a density of population less than 350, the most thinly populated taluk being Pavagada (214). The following table gives the taluk-wise distribution of population and the density of population of each taluk as in 1951 and 1961 :—

Name of taluk	Population		Density	
	1951	1961	1951	1961
1	2	3	4	5
Tumkur	1,86,469	2,17,911	463	554
Madhugiri	1,31,042	1,53,793	310	363
Koratagere	78,710	89,383	307	367
Sira	1,25,932	1,54,004	216	269
Pavagada	95,579	1,17,196	183	214
Chiknayakanahalli	91,889	1,15,657	222	276
Gubbi	1,25,699	1,47,422	270	310
Tiptur	94,142	1,14,638	311	358
Turuvekere	86,467	1,02,325	283	344
Kunigal	1,35,433	1,55,073	354	408

The following table shows the decennial increase in the **Growth of population** of the district from 1901 to 1961 :—

<i>Year</i>	<i>Population</i>	<i>Decade increase</i>	<i>Percentage of decade increase</i>
1	2	3	4
1901	6,71,953
1911	7,39,276	+67,323	10.02
1921	7,76,971	+37,695	5.10
1931	8,63,227	+86,256	11.10
1941	9,55,809	+92,582	10.73
1951	11,51,362	+1,95,553	20.46
1961	13,67,402	+2,16,040	18.76

From these figures, it is clear that there was a marked variation between 1901 and 1921 and again between 1931 and 1951. From 1901 to 1931, the overall growth percentage was 28.47, whereas during the next thirty years, it was as much as 58.41 and taking these sixty years as a whole, it is found that the population of the district has increased by 103.50 per cent. The following figures show the taluk-wise increase in population for the period from 1901 to 1961 :—

<i>Taluk</i>	<i>Population</i>		<i>Increase</i>
	1901	1961	
1	2	3	4
Tumkur	1,07,513	2,17,911	1,10,398
Madhugiri	84,318	1,53,793	69,475
Koratagere	33,953	89,383	55,430
Sira	77,604	1,54,004	76,400
Pavagada	61,241	1,17,196	55,955
Chiknayakanahalli	51,286	1,15,657	64,371
Gubbi	87,468	1,47,422	59,954
Tiptur	54,354	1,14,638	60,284
Turuvekere	36,355	1,02,325	65,970
Kunigal	77,861	1,55,073	77,212
Total	6,71,953	13,67,402	6,95,449

The rate of increase during the period differs from taluk to taluk. While Turuvekere, Tumkur, Koratagere, Chiknayakanahalli and Tiptur taluks have added to the population to the extent of more than a 100 per cent, in the other five taluks, the growth has been less than a 100 per cent.

Urban and
Rural
Population

Of the total population of 11,51,362 of the district in 1951, 1,05,762 lived in towns and 10,45,600 lived in villages, the percentage of urban population to the total population being 9.2. According to the census of 1961, these figures were 13,67,402, 1,38,989 and 12,28,413 respectively and the percentage of the urban population to the total population was 10. The district is markedly rural in population, as is clear from a comparison of its figures with those of other districts and that of the State as a whole; the percentage of urban population in this district (*i.e.*, 10) is the lowest in the State; the second and third lowest in this respect are Mandya and Hassan, their percentages of urban population to total population being 11 and 12 respectively; the State's average percentage of urban population to total population is 22. But from the point of view of the number of inhabited villages, the district ranks second, the first place being taken by Kolar which is smaller in area than Tumkur. The numbers of towns and inhabited villages in the district in 1951 and 1961 were as follows :—

		1951	1961	Variation
Towns	..	11	11	Nil
Villages	..	2,392	2,444	+52

The number of villages has increased in most of the districts in South Mysore during this period and Tumkur's increase (52) is the third highest in this area, the increase in Mysore and Hassan districts being 159 and 61 respectively. The total number of uninhabited villages in the district, according to the 1961 Census, was 281.

The following statement gives the number of occupied houses in urban and rural areas in the district as in 1951 and 1961 :—

		<i>Number of occupied houses.</i>		<i>Variation</i>
		1951	1961	
Urban	..	17,667	24,416	+6,749
Rural	..	1,96,683	2,28,148	+31,465

Thus, while the percentage of increase in the number of occupied houses in towns was as high as 38, that in the villages was only 16. If the above statement and the rise in the urban population indicate the progressive drift of population from the rural to the urban tracts in general, a study of the increase in

population of the towns in the district reveals the tendency of large towns to grow larger, naturally at the cost of villages which do not register increase of population to the same extent. However, the Tumkur district does not have any big city ; nor does it have any Class I town (*i.e.*, with a population of 1,00,000 or more), or even Class II town (*i.e.*, with a population of 50,000 or more but not exceeding 99,999). There is only one Class III town (*i.e.*, with a population of 20,000 or more but not exceeding 49,999), five Class IV towns (with a population of 10,000 or more but not exceeding 19,999), two Class V towns (with a population of 5,000 or more but not exceeding 9,999) and three Class VI towns (with a population below 5,000). The population figures of 1901 and 1961 for the towns of the Tumkur district are as under :—

<i>Name of town</i>		1901	1961	<i>Increase</i>
Tumkur	..	11,888	47,277	35,389
Tiptur	..	3,560	15,558	11,998
Sira	..	4,059	15,408	11,349
Kunigal	..	1,802	10,566	8,764
Chiknayakanahalli	..	6,113	10,375	4,262
Madhugiri	..	4,060	11,275	7,215
Gubbi	..	5,593	8,543	2,950
Pavagada	..	2,840	5,913	3,073
Y. N. Hoskote	..	1,946	4,790	2,844
Turuvekere	..	2,333	4,983	2,650
Koratagere	..	2,811	4,301	1,490

From this table, it can be seen that the population of the four larger towns has increased fourfold or more. While the most spectacular rise has been registered by Kunigal, the towns that have registered the lowest rise are Gubbi and Koratagere. The reasons for the continuous drift of population from villages to towns are many. Employment opportunities and educational facilities available in the towns constitute major factors, and this is particularly true of Tumkur and Tiptur in the district. Often, the land-holding families maintain two households, one in the village and another in some town, the latter being meant for the school and college-going children. Many of the non-cultivating owners of land, *i.e.*, agricultural rent-receiving class and their dependents,

live in towns, a number of them engaging themselves in various kinds of urban business. The notion that town life is dependable and easy-going in contrast with the uncertainties and hardships of agricultural life is also responsible, to a certain extent, for the drift in population.

Sometimes, factions and party strifes in the villages also drive families to towns. In addition, there are the common attractions of town life such as impersonal living, cinemas and other means of entertainment, hotels and other modern amenities. But during very recent years, there has been some movement of population, however small it may be for the time being, towards the villages also and this is mainly due to the new Governmental policies towards land tenure, agricultural development and improvement of villages. The 'land to the tiller' movement and the measures for removing the system of 'absentee landlordism' are making many of the non-cultivating land-owners to go back to the villages, to safeguard their land, if for nothing else.

**Movement of
population**

Emigration and immigration figures in the censuses are arrived at on the basis of the places of birth and the places of enumeration of the persons concerned. According to the 1951 Census, out of the total population of the district, *i.e.*, 11,51,362, only 29 were born in countries in Asia beyond India, three in Europe and all the rest, *i.e.*, 11,51,330 were born in India. Out of these 11,51,330, 25,552 persons were born in States other than the then Mysore State and were immigrants from those States. Of these immigrants, as many as 25,292 came from the then adjacent States of Madras, Bombay and Coorg, out of whom 24,878 came from the former Madras State alone. Of the other remoter States in India, the largest number of persons, 84, were from the former Hyderabad State, the next largest figure being 67 relating to persons from the former Rajasthan. Thirty persons came from the former Travancore-Cochin and 29 from the former Saurashtra.

As among the districts of the State, there was much give and take between Tumkur and Bangalore districts. According to the 1951 Census, the Tumkur district received from Bangalore district 19,576 persons and gave to that district 70,486 persons; from the other neighbouring districts of Kolar, Mandya, Chitradurga and Hassan, the Tumkur district took 5,571, 4,942, 5,357 and 6,822 persons, respectively. Naturally, the inter-district movement within the State is more pronounced in the rural tracts, while the immigrants from other States are more numerous in the urban than in the rural tracts as can be seen from the following table :—

<i>District or State or Country where born</i>	<i>Enumerated</i>	
	<i>In Tumkur district (whole)</i>	<i>In Tumkur district (urban)</i>
Bangalore ..	19,576	5,010
Kolar ..	5,571	1,202
Mandya ..	4,942	613
Chitradurga ..	5,357	887
Hassan ..	6,822	1,184
Madras (former) ..	24,878	648
Bombay (former) ..	357	238
Hyderabad (former) ..	84	52
Rajasthan (former) ..	67	63
Travancore-Cochin (former) ..	30	19
Saurashtra (former) ..	29	29
Asia ..	29	24
Europe ..	3	3

The 1961 Census has revealed the following important and interesting particulars of migration into the district :—

<i>Where born</i>	<i>Enumerated in rural or urban area</i>	<i>Males</i>	<i>Females</i>	<i>Total</i>
1	2	3	4	5
Outside the district but within the State.	R	14,656	34,139	48,795
	U	8,141	9,827	17,968
	Total	22,797	43,966	66,763
Andhra Pradesh ..	R	7,825	18,554	26,379
	U	1,452	1,800	3,252
	Total	9,277	20,354	29,621
Madras State ..	R	1,886	1,420	3,306
	U	1,289	1,180	2,469
	Total	3,175	2,600	5,775
Kerala State ..	R	344	92	436
	U	394	94	488
	Total	738	186	924

R=Rural U=Urban

In 1961, there were also residing in this district 56 persons born in countries in Asia beyond India and 26 persons born in countries in Europe.

Language

Of the 170 languages and dialects spoken in the State as mother-tongues, Tumkur district has returned, in the 1961 Census, only 36. Of these 36 mother-tongues, Kannada, the regional language, accounts for 79.22 per cent of the population. Telugu is the mother-tongue of 11.92 per cent and Urdu of 5.97 per cent of the people in the district. Tamil and Marathi are the mother-tongues of a little less than one per cent each. These five languages together account for about 99 per cent of the district's population. The following statement indicates the number of speakers of each of the 36 mother-tongues in the district :—

<i>Sl. No.</i>	<i>Mother-tongue</i>	<i>Males</i>	<i>Females</i>	<i>Total</i>
1.	Assamese ..	1	..	1
2.	Balabandhu ..	2	1	3
3.	Banjari ..	6,103	5,888	11,991
4.	Bengali ..	1	..	1
5.	Coorgi/Kodagu ..	1	11	12
6.	English ..	25	6	31
7.	Garhwali ..	1	..	1
8.	Gorkhali ..	1	..	1
9.	Gujarati ..	440	385	825
10.	Gurmukhi ..	1	..	1
11.	Hindi ..	757	645	1,402
12.	Hindustani ..	475	452	927
13.	Irula/Iruliga ..	18	9	27
14.	Jagannathi ..	65	64	129
15.	Kannada ..	5,54,368	5,28,362	10,82,730
16.	Koracha (a dialect of Kannada).	68	68	136
17.	Korama-Kannada (a dialect of Kannada).	192	181	373
18.	Kongar ..	3	1	4
19.	Konkani ..	99	64	163
20.	Korava ..	15	13	28
21.	Kshatriya-Marathi ..	3	4	7
22.	Mahajani ..	7	8	15
23.	Malayalam ..	641	200	841
24.	Marathi ..	5,917	5,933	11,850
25.	Marwari ..	37	94	131

Sl. No.	Mother-tongue	Males	Females	Total
26.	Nepali ..	8	1	9
27.	Pali ..	8	3	11
28.	Punjabi ..	5	6	11
29.	Rajasthani ..	9	8	17
30.	Sanskrit ..	2	2	4
31.	Saurashtra ..	1	1	2
32.	Sindhi ..	8	11	19
33.	Tamil ..	5,610	5,249	10,859
34.	Telugu ..	83,148	79,840	1,62,988
35.	Tulu ..	121	115	236
36.	Urdu ..	41,030	40,586	81,616

The generality of the persons whose mother-tongue is not Kannada are also conversant with it. The next important subsidiary language in the district is Telugu; out of the 10,82,730 persons, who returned Kannada as their mother-tongue in this district in 1961, 76,322 persons were bilingual and out of these 76,322 persons with Kannada as mother-tongue and speaking also some language subsidiary to Kannada, 48,880 persons knew Telugu as a second language.

SOCIAL LIFE

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

Property and Inheritance

The affiliation of a son-in-law in the family is also prevalent in some castes. Among a section of the Adi-Karnatakas, a resident son-in-law receives an equal share of his father-in-law's property with his brothers-in-law. A similar custom prevails among the Bedas, Bestas, Voddas, Gollas and a section of Vokkaligas. This is called 'Manevalatana' in Kannada and 'Illatom' in Telugu. According to this custom, when a man has no sons, a daughter is married to a man who agrees to become a member of the family and who, thereafter, resides with the father-in-law and inherits his estate for his children.

Manevalatana or Illatom

Joint family system

The joint family system is, no doubt, losing its hold on the society. The reasons for its decline are obviously several. If the individualistic and selfish tendency of the male members of the joint family and the inability of its female members to live under the same roof are the common and age-old reasons for the break-up of the joint families, the conditions of modern living and the pattern of present-day economy are also, to some extent, responsible for their gradual disappearance. This should not be taken to mean that the joint family system is entirely a thing of the past; there are a number of joint families still existing in the district. But it may be said that they have lost the spontaneity and are more or less forced to be joint families. Transfer of property through wills is sometimes taken as a sign of the weakening of joint family ties. But it does not seem to be true in all cases, for wills are often made due to the absence of legal heirs or on account of the desire of the head of the family to pass some of his property to others of his liking. Hardly about 300 wills are registered in a year in the district.

Marriage and morals

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

Maternal uncle's place

Side by side with these restrictions on marriage, there exists a custom among many of the castes, which allows marriage between certain near relatives. Thus, 'cross-cousin' marriage is permitted among several communities in the district. It may be said that the practice for a man to ask for the hand of his sister's daughter either for himself or for his son is still common in the district.

Among certain castes, it is the right and duty of the maternal uncle to cut the post of *Kalli* (*Euphorbia tirucalli*) required for erecting the marriage booth. Among a section of the Adikarnatakas, the *tali* is tied to the bride by the maternal uncle. Among the Lingayats, a portion of the present made to the bride is given to the maternal uncle and another portion to the bride's sister. Among the Idigas and the Telugu Banajigas, the duty of tying the chaplet (*bhasanga*) to the bridegroom's forehead lies on the maternal uncle. Among some castes, the bride is brought to the marriage booth by her maternal uncle. Among the Madigas, the bride and the bridegroom are each lifted up by their respective maternal uncles, who circle round three times with them and upset a jug of water (kept close by) by kicking it. The couple is then carried inside the house and seated on the marriage dais. The maternal uncles are each presented with a turban, 12 betel leaves, 12 nuts, a cube of jaggery and some cash. This ceremony is called *binaga* or *serbidisuvudu*, i.e., 'release from bondage'. Especially among the Vaishyas, there has been a strong custom of asking for the hand of one's maternal uncle's daughter. The social outlook of the people is now changing owing to the modern conditions of living, and inter-sub-caste and inter-caste marriages, though few in number, are taking place and are not so much frowned upon as before. Formerly, a number of castes preferred child marriage or pre-puberty marriage to adult or post-puberty marriage. But in recent decades, due to social reform and legislation, this custom has gradually gone out of practice. Now, the usual marriageable age in the generality of the castes is round about 16 for girls and 20 to 25 for boys.

Among the Brahmins and those following them, the universal rule is to give away the bride as a gift to a suitable bridegroom. Formerly, there was practically no reference to any dowry. But in recent decades, with the increase in the cost of education and competition for well-educated and well-placed sons-in-law, the practice of paying large dowries to them came into existence. But at the same time, instances of enlightened bridegrooms who did not demand dowry or who refused to take dowry were also not wanting. This evil system, of late, had spread to some other communities as well. Payment of dowry has been now prohibited by legislation. However, the evil practice still persists to a certain extent.

Among certain other castes and tribes, it was the other way about, i.e., the bridegroom's party had to pay and this payment was called *teru*. 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. The cases where the payment was excused were rather rare; instances where it was excused partly or wholly were: (1) where the bridegroom was the maternal uncle

of the bride, or his son, the usual amount was reduced by one half, or even excused altogether; (2) when a widow married her husband's younger brother, no amount was paid; (3) where the bride was a widow and the bridegroom a widow, then the amount was reduced by one half; and (4) when there was exchange of daughters between the marrying families, the *tera* was altogether excused on both sides. On the contrary, among certain castes, when a widower desired to marry a virgin he had to pay a higher amount, and this was in addition to the payment of *savati hana* or the co-wife's gold. Sometimes, if the amount to be paid was heavy, its payment was spread over several years. Occasionally, when the bridegroom was too poor to pay, he was allowed to work in his father-in-law's house, being fed and clothed by the latter; there was no specified period of service, but usually, as among the Voddas, the son-in-law served until he begot a female child and presented her to his brother-in-law. Now-a-days, in many castes, only the poor take the *tera* and among them also the custom is dying out.

Among the generality of castes, the marriage ceremonies used to be elaborate, and in all their details, lasted usually for five days. In the majority of cases, the marriage takes place at the bride's place. Among the Kadu Gollas, there is a peculiar custom according to which the marriage takes place outside the hamlet and those who attend the marriage enter their houses after taking a bath. The marriage ceremonies include among most castes various items, the chief of which are the *veelyada shashtra* (betel leaf ceremony) which fixes the contract between the parties; the *devadruta* which invokes the blessings of God and the dead ancestors on the couple; the *chappara* (or the *elvasa*) which is the erecting of the marriage pandal; the tail-tying which turns the contract into a sacrament; the *dhare*, the pouring of milk into the joined hands of the couple; the *sase*, the pouring of handfuls of rice by couples on the bride and the bridegroom; *bhuma*, the eating together by the newly married couple; the *nagavali*, the searching of two vessels containing red-coloured water; the *kankama-visarjama*, the untying of the wrist-bands from the hands of the couple, and finally the *gaddige* (or *simhasana puje*, the worship of the throne. The binding portion of the marriage is invariably the tying of the *tali* followed by the *dhare*. Among the Banjaras, going round the milk post is the operative part of the ceremony.

There is practically no difference between the details of marriage among the Brahmins in this district and those in other parts of the State. The marriage takes place usually at the bride's residence and occasionally in a temple or a *matha*. After the arrival of the bridegroom at the bride's place, the important steps

Marriage
ceremonies

of the ceremony are: *varapuja* or the honouring of the bridegroom by the bride's parents; *nandi*, which invokes the ancestors of the bridal couple; *kankana-dharana* symbolising the couple's entry into the marriage state; *akshata* or the throwing of a few grains of reddened rice by the couple on each other's head and also by the gathering over the couple, and tying of the *mangalasutra* followed by *lajahoma* and *saptapadi* which marks the completion of the marriage.

Amongst the Lingayats, generally, instead of fire, *pancha kalashas*, representing the five *gotrakaras* of the Lingayats, are set up. The marriage is performed mostly in the house of either of the parties or rarely in the *mathas*. All the details of the marriage ceremony, including the *varapuja*, take place after the *kalasha sthapana*. The most important part of the marriage ceremony is the tying of the *mangalasutra* by the bridegroom around the neck of the bride. The priest then invokes divine blessings and all the people present, who strew grains of reddened rice on the couple, also bless them.

The old ideas about caste and marriage are slowly losing their hold on the people. For instance, in many cases, at present the marriage ceremonies are greatly simplified. Instead of five days, the present-day marriages are completed in two or three days; but this should not be taken to mean that the expenses of marriage have come down in any way. On the contrary, it may be said that the marriage expenses have increased. Instances of performing marriage ceremonies in a 'grand style' by borrowing large sums of money are not wanting.

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

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

Marriage being a religious sacrament among the Hindus, divorce as such is not much in practice. Among some of the **Divorce**

castes, however, divorce is not difficult ; according to the custom, it can be brought about at the instance of either party for infidelity on the part of the wife or incompatibility of temper between the parties or loss of caste by either party. A fine is usually paid to the caste by either party adjudged to be at fault. In either case, the wife has to give back to her 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-marries. In some cases, the *tera* amount and the amount of the marriage expenses of the previous husband are collected from the man who marries her later. Such a union is called *kudike* in contrast with the regular marriage which is called *maduve*. The Hindu Marriage Act, 1955, has provided for divorce. Among the Muslims and Protestant Christians also, divorce is permitted. According to the 1951 Census, there were 1,864 and 3,860 divorced or separated men and women respectively in the district in that year.

Monogamy and polygamy

Before the passing of the Hindu Marriage Act of 1955, polygamy was prevalent among the Hindus, though to a little extent. The special reasons that sanctioned a second wife were the failure of the first to bear a son or her affliction by an incurable disease or infirmity. However, sometimes, a sort of compulsory polygamy prevailed among certain castes, for example, the Banjaras, owing to the practice of expecting a man to marry his elder brother's widow. On the other hand, amongst most castes, polygamy was usually discouraged by levying a fine on the party guilty of it. Polygamy is forbidden for the Hindus under the Act referred to above. The Christians also follow monogamy, while, however, polygamy is prevalent among the Muslims.

Widow re-marriage

Traditionally, in addition to the Brahmins, those who do not re-marry their widows are the Vaishyas, Kadu Gollas, Agasas, sections of the Idigas, Nayindas, Devangas and Kumbaras and the non-Lingayat Banajigas. Certain castes like the Ganigas and the Gollas and sections of the Vokkaligas stand in a middle position. If, among these castes, which generally discountenance widow re-marriage, a widow chooses to re-marry or live with a widower, she is allowed to do so and her children form a *salu* or line of their own. Among the Kadu Gollas, who traditionally believe that a woman on losing her husband becomes the bride of their tutelary deity, the feeling against re-marriage is intense, and the widow is allowed to continue to wear bangles and the *tali* as usual. Among the Lingayats, re-marriage of widows is permitted, but certain sections do not admit its sanctity.

In other castes, widow re-marriage is common and there is no restriction as to the number of times a widow can re-marry. Except among the Banjaras, a widow cannot marry her deceased

husband's brother. Among most castes, she cannot also marry any of the agnatic relations of her late husband. The restriction is further extended among a few other castes like the Kurubas, Helavas, Bedas and sections of Adi-Karnatakas to all persons belonging to the exogamous sept of the husband. When a widow marries her late husband's younger brother, there is hardly any ceremony excepting that the new husband has to supply to his caste fellow-men betel and nut. In other cases, there is a brief ceremony on the occasion. Married women do not take part in it. The marriage takes place usually during the dark fortnight and often after sunset, in the presence of the assembled castemen. The bride bathes, puts on the new dress given to her by the new husband, who ties the *tali* to her, and the customary dinner follows.

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

HOME LIFE

The houses in villages are built along narrow and irregular lanes and streets. Constructed usually of mud or sun-dried bricks, these dwellings are one-storeyed and low, generally with very few openings outwards except the main door. Larger houses have courtyards within, surrounded by verandahs. Some of the old houses, belonging to rich landlords, have wooden pillars and doorways elaborately carved. The houses of the poor consist of a couple of rooms with a small backyard. A raiyat's house is generally a long narrow room half of which is shared with the cattle at night. For roofing, the people of the upper classes use reinforced cement concrete or the red Mangalore tiles, while the poor thatch their huts with various kinds of grass. The people in between these two classes have houses with flat roofs covered with either stone slabs or mud. So far as the roofing material is concerned, the district may roughly be divided into three vertical belts:—(1) the western, consisting of Chiknayakanahalli and Tiptur taluks, (2) the central, comprising Kunigal, Turuvekere, Gubbi and Sira taluks and (3) the eastern, including Tumkur, Koratagere, Madhugiri and Pavagada taluks. There are more houses with tiled roofs than with flat roofs in the western taluks while the majority of houses in the eastern taluks have flat roofs. The largest number of houses with stone roofs are to be found in the central belt. The roofs of a majority of the houses in the urban areas of the district as a whole are tiled. In some of the houses with flat roofs, even the walls are built either Dwellings

of cut-stone slabs or a combination of stone-slabs outside and mud or brick inside. The temporary huts erected by the labourers and the migrating families are called *gudlus* or *gudisalus*.

Formerly, many of the villages in the plainer parts of the district appear to have been fortified as were many of the hill-tops in some way or the other. Even now one can see the remains of the gateways, which were perhaps closed at night, or the remnants of a *hude* or a round tower loop-holed for musketry on the outskirts of some of the villages. Scenes of the remains of regular forts are also not uncommon. Some of the villages are surrounded with the remains of a strong hedge of either *kalli* (*Euphorbia tirukalli*) or *butali* (*Agave vivipara*). Each village has its own temple dedicated to Hanuman, Veerabhadra or Basava and also a shrine dedicated to the local goddess, who is generally a form of Shakti.

In towns, housing conditions are much better than in the villages. Almost all the municipal towns have now well-planned extensions in addition to the old, irregularly shaped townships. The layout of streets and their sanitation being under control in these towns, a great deal of improvement has been effected during the last two or three decades. Here too, the roads in the older parts are often narrow and irregular. The houses in the towns range from small insanitary dwellings of the poor classes of labourers to the well-designed and elegantly constructed bungalows of the rich. The houses of the poor are almost similar to those in the villages. The middle and the upper classes have sufficiently big houses, often with an upper storey; the majority of them are roofed with Mangalore tiles or with reinforced cement concrete. Larger towns like Tumkur have a number of lodging houses, rest houses and *chhatras* or choultries providing travellers with some of the modern facilities. As for general housing conditions, Tumkur district may be said to be one of those districts in the State which have tolerably good housing conditions. The 1961 Census revealed the following proportion of houses, according to the number of rooms occupied, per 1,000 of the households in the district :—

	<i>No regular room</i>	<i>One room</i>	<i>Two rooms</i>	<i>Three rooms</i>	<i>Four rooms</i>	<i>Five rooms and more</i>	<i>Total</i>
No. of houses	78	368	370	111	44	29	1,000

Furniture

Furniture, in the modern sense of the word, may be said to be practically non-existent in most of the rural houses. A chair or two and a table may be found in a few rural houses and a bench or two in the village hotels. But in the urban areas, the

demand for furniture has been continuously on the increase. It has almost become a necessity with some classes of people like lawyers, officers and businessmen. Traditional pieces of furniture are the dining boards (*manes*) and the swing-boards (*toogumanchas*), the latter, however, fast going out of fashion. The more well-to-do have, in addition to the chairs and tables, sofas, wooden or steel cots, almirahs and cup-boards. In the shops and other establishments, now-a-days steel furniture is becoming more and more common.

“Dress generally varies with caste”—this was said about **Dress** forty years ago (C. Hayavadana Rao : *Mysore Gazetteer*, 1927, Vol. I, p. 418). But in the present day society, the dress hardly betrays the caste. The orthodox Hindu men of the older generation usually have their heads shaved except for the tuft at the crown. The *panche* or *dhoti*, a thin sheet of white cloth, covers the lower limbs. The elderly people wear the *dhoti* in the *katche* style, *i.e.*, one end of it being gathered into folds in front and the other passed between the legs and tucked in at the waist behind; the others simply wrap a shorter *dhoti* round their waist. A shirt, half or full, covers the upper part and a piece of cloth known as *angavastra* is often thrown over the shoulders. While attending offices, elderly persons usually wear a turban called *peta* or *rumal* 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 head-gear of the older generation in the former Mysore State and it is often lace-bordered. The *rumal*, which is a large square cloth, wound round the head less systematically and in slightly differing styles, is less worn now than in the past. The merchant classes dress more or less in the same manner.

Among the younger generation, the modern type of dress consisting of a pair of trousers and a shirt and a coat or a bush shirt has become common among all the communities. Boys wear a shirt and half or full trousers or pyjamas. Some of them wear a cap, white or coloured, when attending schools and colleges, while others prefer to be bare-headed. The Hassan cap, once in great vogue, has gone out of fashion. The dress of the cultivators consists of a *rumal*, a shirt and a short *dhoti*, while some of them wear also an *angavastra* and sometimes shorts, all made of cotton. To this is often added a *kambli* (blanket) in the cold weather.

Coming to the dress of women, one may say at the outset **Women's dress** that in common with the other districts of the Mysore State, women in this district are fully clothed. A tight-fitting short bodice called *kuppasa* is universally worn here. This covers the upper part of the body leaving the neck, throat and, to some extent, the arms bare. It is generally of a gay colour, or with

borders and gussets of contrasting colours. The *seere* or saree, a long sheet of cloth, of various colours and designs, is wrapped round the lower part of the body coming down to the ankles. One end of this is gathered into a large bunch of folds in front while the other, passing across the bosom, hangs freely over the left shoulder, or is taken over the right shoulder also so as to cover the upper part more fully. The latter end of the saree, among the generality of castes, is taken over the head, except among the Brahmins and some other castes. Among orthodox sections of some Brahmin sects, particularly among the Madhvas and Shrivaisnavas, the saree is worn in particular *katche* styles. The usual dress of the girls consists of a *langa* or skirt and a jacket, or occasionally a frock.

The dress of some Muslim men differs chiefly in cut and colour and in the wearing of long loose drawers. It is mostly the same as that worn by the Deccani Muslims in general. The orthodox Muslims shave their heads completely and grow beard. A skull cap is worn before the turban is tied round the head. The Muslim women wear either a saree in the general style described above, taking the free end of it over the head, or long loose drawers with long full-sleeved shirt, a coloured petticoat and bodice; especially in the urban areas, they observe *gosha*. The Indian Christians dress generally much like the Hindus.

Among others, the Lambanis are noted for their peculiar dress. The Lambani women's dress consists of a *langa* or gown of stout coarse print, a tartan petticoat and a mantle, often elaborately embroidered, which also covers the head and the upper part of the body. The hair is worn in ringlets of plaits hanging down each side of the face and decorated with small shells and silver ornaments. The arms and ankles are profusely covered with trinkets and bangles made of bones, brass or other materials. The dress of the older generation of men consists of a white or red turban and a pair of white breaches reaching a little below the knees, with a string of red silk tassels hanging by the right side from the waist-band, the bust above the waist being often uncovered. Now-a-days, the men's dress has changed and is similar to that of others, while the women have 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 village has its goldsmith, who prepares different kinds of ornaments, and the urban areas have attracted many goldsmiths from South Kanara and some of the Tamil districts. Gold ornaments of to-day usually consist of ear-rings, nose-studs, necklaces, bangles and rings. Plaits and studs for the back of the head are also usual. Silver ornaments are more common among the poorer classes, these consisting of chains and heavy rings for the ankles

and loops or zones for the waist. Fashions have now changed, lightness and fineness being the order of the day.

As in other southern districts of the State, ragi (called *maruva* or *muduva* in Northern India) and rice form the staple foodgrains throughout the district. Ragi, which is by far the most important dry crop raised in the district, supplies, especially the working classes, with their main diet. It is reckoned as a most nourishing and sustaining food for people doing heavy manual work. It is ground into flour which is then dressed in various ways. The most common are a kind of pudding called *mudde* or *hittu*, and two kinds of cake, called *rotti* and *dosæ*, the latter usually fried in oil. Food habits

To some extent, food varies with caste, or more correctly, with class. The upper classes use more rice than ragi. The Brahmins are mainly rice-eaters. Boiled rice, called *kusabalu-akki*, is used largely by the poorer classes. Wheat is used rather rarely, on festive, ceremonial and other similar special occasions. It may be said that the use of rice and wheat is gradually increasing. The items of food do not differ much from those in other districts. The normal vegetarian meals consist of rice, ghee, *dhal*, one or two vegetables, pickles and curds or butter-milk. These are also the common items of hotel food in the district, often with the addition of *chapatis* and *happalas* (*poppods*). On festive occasions, these are supplemented by sweet and savoury dishes and fruits.

The adults among the higher classes have only two meals a day, one at mid-day and the other at night; but they are supplemented by tiffin, with coffee or tea in the morning and in the afternoon. Orthodox Brahmin widows do not take meals at night; instead they take light un-cooked food like parched rice and fruits. The working classes have generally three meals, breakfast in the morning, lunch at mid-day and a dinner at night. Breakfast in many households is now-a-days mostly in the form of tiffin with coffee.

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

Largely, the poor classes take their food in platters made of leaves. This is also the case with many of the well-to-do families for 'reasons of cleanliness'. But generally speaking, leaves

are being fast replaced by plates. Some of the Lingayats, particularly those living in villages, use the *addanige*, a small three-legged wooden stool for placing the plate in which they take their food.

Festivals

The lives of the Hindus are enlivened by a great variety of festivals. While some important festivals are common to all the Hindu communities, others are sectarian in nature, the Brahmins claiming many more than the rest. Although these holidays are apparently religious in nature, they serve also social purposes to some extent. Many traditional holidays are not being now observed. The following is a chronological enumeration of some of the more important holidays observed by the different sections of Hindus of the district. *Ugadi* or more correctly *Yugadi*, the first day of Chaitra, is the new year day of the Shalivahana Shaka and is observed by all castes. The day is considered as one of the most auspicious days in the year. On this day, the priest reads out the new year's *panchanga* or the Hindu almanac. *Ramanavami*, the 9th day of Chaitra, is celebrated as the birthday of God Rama. *Hanuma Jayanti*, the birthday of Hanuman, is observed on the full moon day of Chaitra. *Basava Jayanti* falls on the third day of Vaishakha Shuddha (Rohini Nakshatra) and is one of the most sacred days for the Lingayats; it is celebrated on a wide scale with social functions and lectures on the life and teachings of Basaveshwara, and other programmes are also arranged. *Akshayatritiya*, the third lunar day of Vaishakha, is considered as one of the luckiest days of the year. Most of the cultivators start their spade work on this day, and in general, many people begin on this day anything new and important that they want to take up. *Narasimha Jayanti*, on the full moon day of Vaishakha, is observed by a section of the Brahmins as the birthday of God Narasimha. Though the 11th day of the bright half and the dark half of every month is considered as a fasting day, only few observe it; but *Ashadha Ekadashi*, the 11th day of the bright half of Ashadha, is observed by many. *Nagapanchami*, the fifth day of Shravana, is an occasion on which the serpent in the form of a stone image or an earthen image is worshipped. *Gokulashtami*, the 8th day of Shravana, is believed to be the birthday of God Krishna. Many Hindus observe this day as a day of fast and at midnight, when the Lord is believed to have been born, an idol of Him is worshipped; the whole night is often spent in singing devotional songs in praise of Krishna.

Ganesha Chaturthi, falling on the 4th day of the bright half of Bhadrapada, is another festival widely observed. This festival, which lasts usually for one, three, five or eleven days and during which Ganesha is worshipped as the god of learning and wisdom, is one of the most popular festivals. *Navaratri*, which begins from the first day of Ashvina, is known for the worship of Shakti

in her various forms—Saraswati, Durga, Chamundi, etc. The 10th day known as Dasara marks the end of the festival. *Nava-ratri* is one of the most important festivals for all the Kannada people and it has assumed great social importance as *Nadahabba*. After the formation of the new Mysore State, the Government decided to organise, on the occasion, various cultural programmes, including those of dance, drama, music and sports, in all the districts. A State Sports Festival is arranged from the village to the State level and the District Champions participate in the finals held in Mysore city during the Dasara festivities. *Deepavali* signifying a festival of lights, starts from the 13th day of the dark half of Ashvina and lasts for five days. This is one of the most colourful festivals observed by all Hindu communities and known to the children as the festival of crackers. In addition to its religious aspect, this festival also has some social importance and there is much give-and-take among near relatives on this occasion. *Makara Sankranti*, also called *Bhogi*, on the 4th lunar day of Pushya, marks the entry of the sun into capricorn. It is also one of the harvest festivals in which the newly harvested rice is cooked into a dish called *Huggi* or *Pongal*. There is also a distribution of a mixture of sesamum, sugar or gur and bits of copra on the occasion.

Mahashivaratri, on the eve of new moon day of Magha, is the most important festival for the devotees of Shiva. On this day, they observe a fast and worship Shiva at home or in a temple. The night is spent in singing devotional songs on Shiva. The next morning, the god is again worshipped and a feast is held. *Holi* or *Kamana-habba*, marking the death of Kama, is observed during the week ending with the full moon day of Phalguna, when people revel in songs and sprinkle *okali* (coloured water) on one another. In the houses, a cake and some other eatables are put into a special fire along with an effigy of Kama; the male members of the family walk round the fire three or four times as if at a funeral. There are also communal worships of Kama and bonfires at night, where the same is repeated on a larger scale. In addition, festivals of local deities like Mariamma are celebrated in the belief that this would help to ward off pestilences and the like.

Besides, the Hindus undertake *yatra*s or pilgrimages to places within the district (See under Fairs in this Chapter and Chapter XIX on Places of Interest) as also to places outside the district to worship deities like Ranganatha of Biligiri, Venkateshwara of Tirupati, Madeshwara of Madeshwara Hills, Srikantheshwara of Nanjangud, Sri Krishna of Udipi and Manjunatha of Dharmasthala, on certain specified days in the year. It is usual for some people to visit one of these places if they are cured of some disease or if they are blessed with a son, etc. Those

Pilgrimages

that can afford also visit places like Kashi, Rameshvaram and, less frequently, Kedarnath and Badrinath.

Muslim festivals

The chief Muslim festivals are the *Id-ul-Fitar* or breaking of the fast, which marks the conclusion of the *Ramzan*, and the *Id-ul-Zuha* or *Bakrid*, which is held on the ninth day of the month called *Zib-hajah*. *Bakrid* is perhaps the greatest of the Muslim festivals. The *Ramzan* falls in the eighth month of the Muslim year. During this period, the time for breaking the fast is from 2 to 5 A.M. *Muharram* is observed by fasting and is continued for ten days till the day of Karbala in the month called Muharram. The *Shab-e-Barat* is observed on the fifteenth day of the month of Shaban. The *Bara-Wafat* is observed to commemorate the death of the Prophet and occurs in the month of Rabi-ul-Avval. The *Akhiri-Chahar-Shumba* or the last Wednesday of the month of Saffar is also observed as a festival. The *Milad-un-Nabi*, the Prophet's birth-day, is another important day celebrated.

Christian festivals

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

Communal life

The communal life of a people, as a whole, is expressed in the group-games, general means of recreation and communal festivals like *jatras*. The children in this district play a variety of indigenous and inexpensive games. Some of these are *chini-phani*, *killi-patti*, *mara-koti*, *ane-kirra*, *kuntata*, etc. Among girls, *kolata* is a common item of entertainment. This is played on a wide scale in a beautiful manner on festive occasions. Girls also play, both individually and in groups, *haggadata* or skipping over a rope. Other minor games of girls are played with pebbles, *gajjaga* (a kind of nut), tamarind seeds and dolls. Major Indian games for boys are *kho-kho* and *kabaddi*, which is called *hututu* in the northern parts of the State.

The youth in towns usually play foot-ball, cricket and hockey. Of the indoor games, the game of cards and carrom are the most popular ones. Some of the office-goers usually spend some time of their evenings in the clubs which are formed in almost all towns. In addition to these, there are also art, dramatic and other associations which help not only their members but also the public at large to relieve the monotony of life. In recent years, festivals like those of Ganesha and Dasara or *Nadahabba* have assumed added social and cultural importance; programmes of variety entertainments, public lectures and sports events are organised on those occasions.

The elders, particularly the orthodox ones, sometimes spend their evenings in listening to *puranas*, *kirtanas*, *bhajans*, etc.

These are mostly religious in character and vary according to communities. In the villages, an additional attraction is the singing of *lavanis*. At the village fairs, it is common for the Dombars, tumblers by profession, to exhibit their clever acrobatic feats. The strength, skill and agility displayed by them is much admired by the spectators. *Bayalata* or *Bayala Nataka* is a major form of recreation, particularly in the rural areas. This type of drama is staged often on festive and *jatra* days. The play is enacted on a platform erected in an open space. It starts late at night and continues till day-break. The themes are generally *pauranic* and are very popular among the villagers. But these older forms of recreation have largely gone out of fashion in towns, where their place is taken by the cinema, which, in the form of touring talkies, has now penetrated into the interior of the district also. The towns are often visited by theatrical companies also, which stage *pauranic* and social dramas and do fairly good business.

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

Tumkur :

- (1) Car festival of Lakshmikanta, held at Tumkur about the month of January for one day.
- (2) Car festival of Gangadharaswami, held at Tumkur about the month of February for one day.
- (3) Shri Siddhalingeswara *jatra*, held at Siddhaganga about the month of February for ten days.
- (4) Shri Narasimhaswamy *jatra*, held at Devarayanadurga about the month of March for three days.
- (5) Car festival of Anjaneyaswami, held at Settihalli about the month of March for three days.
- (6) Car festival of Someshwara, held at Bellave about the month of March for three days.

Koratagere :

- (1) Shri Anjaneyaswami *jatra*, held at Kyamenahalli about the month of February or March for twelve days.
- (2) Shri Ahobala Narasimhaswami car festival, held at Doddasaggere about the month of March for five days.

Madhugiri :

(1) Dandi Marammana *jatra*, held at Madhugiri about the month of February for ten days.

(2) Shri Lakshminarasimhaswami *jatra*, held at Doddadativatta about the month of July for seven days.

(3) Shri Lakshminarasimhaswami *jatra*, held at Garani about the month of April for seven days.

(4) Shri Anjaneyaswami *jatra*, held at Gondihalli about the month of May for eight days.

Pavagada :

(1) Shri Shanimahatmadevara *jatra*, held at Pavagada about January—February for six days.

(2) Shri Subrahmanyeshwaraswami *jatra*, held at Nagalamadike about December—January for ten days.

(3) Shri Siddheshwaraswami *jatra*, held at Hariharapura about the month of February for twelve days.

Sira :

(1) Shri Bandi Ranganathaswami *jatra*, held at Tavarekere about the month of January for ten days.

(2) Shri Ganga-Brahmeshwara *jatra*, held at Patnayakanahalli about the month of January for fifteen days.

(3) Car festival of Narasimhaswamy, held at Seebi about the month of February for fifteen days.

Gubbi :

(1) Shri Channabasaveshwaraswami *jatra*, held at Gubbi about February-March for seven days.

(2) Ranganathaswami *jatra*, held at Hosakere about the month of March for ten to twelve days.

(3) Shri Anjaneyaswami *jatra*, held at Kallur about the month of March for seven days.

(4) Shri Kempammadevi *jatra*, held at Sagasandra about the month of March for seven days.

Kunigal :

(1) Shri Siddhalingeswaraswami *jatra*, held at Yedeyur about the month of March for five days.

(2) Kaggeri *jatra*, held at Kaggeri about the month of March for two days.

(3) Haleyuramma *jatra*, held at Haleyur about the month of March for one day.

(4) Hemagiriappana *jatra*, held at Hemagiri hill about the month of January for one day.

Turuvekere :

(1) Shri Udusalamma *jatra*, held at Turuvekere about the month of March for seven days.

(2) Shri Mahadeshwaraswami *jatra*, held at Danayakanapura-Kaval about the month of November for seven days.

(3) Shri Mahalingeshwaraswami *jatra*, held at Lokammanahalli about the month of February for seven days.

(4) Shri Gangadhareshwaraswami *jatra*, held at Malla-ghatta about the month of February for seven days.

(5) Shri Honnadevamma *jatra*, held at Dandinashivara about the month of April for seven days.

(6) Shri Kanathuramma *jatra*, held at Kanathur about the month of April for seven days.

Tiptur :

(1) Shri Shankareshwaraswami *jatra*, held at Karagodi about the month of March for three days.

(2) Shri Narasimhaswami *jatra*, held at Hatgal about the month of March for four days.

(3) Shri Kariammanadevara *jatra*, held at Peddihalli about the month of March.

(4) Shri Gopalakrishnaswami *jatra*, held at Nonavinakere about the month of April for four days.

(5) Shri Bidarammadevara *jatra*, held at Bidarammanagudi about the month of April for two days.

Chiknayakanahalli :

(1) Haliyur Shri Anjaneyaswami *jatra*, held at Chiknayakanahalli about the month of April for seven days.

(2) Shri Siddharameshwara Belpatri Vahanam, held at Yelanadu about the month of October for three days.

(3) Shri Siddharameshwara Deepotsava, held at Godekere about the month of December for two days.

(4) Shri Ranganathaswami *jatra*, held at Kerehalli about the month of April for seven days.

The following table gives the religion-wise distribution of the population of Tumkur district. The figures pertain to the 1961 Census. **Religions**

<i>Religion</i>	<i>Males</i>	<i>Females</i>	<i>Total</i>
Buddhists ..	1	..	1
Christians ..	1,663	1,417	3,080
Hindus ..	6,53,747	6,23,565	12,77,312
Jains ..	1,533	1,366	2,899
Muslims ..	42,223	41,853	84,076
Sikhs ..	24	8	32
Religion not stated	2	2
District Total ..			<u>13,67,402</u>

Thus, out of the total population of the district, which was 13,67,402 in 1961, Hindus form a very large majority, their total number being 12,77,312. The next largest community is that of Muslims, who numbered 84,076. It is followed by the Christians, Jains and Sikhs. The Muslims are to be found in largest number in Tumkur taluk. But the Sira taluk, which was the capital of a Muslim province for a long time under the Bijapur Sultans and the Mughals, has comparatively a small number of Muslims, while Kunigal taluk, which is exactly at the other end of the district, has a large number of Muslims. Sira also has the smallest number of Jains who appear to be more concentrated in the eastern parts of the district, being most numerous in Madhugiri taluk. As for the Christians, they are mainly concentrated in the Tumkur, Sira, Tiptur and Turuvekere taluks. There were 2,32,684 persons belonging to the Scheduled Castes and only 402 persons belonging to the Scheduled Tribes in the district in 1961. Their rural and urban as also male and female break-ups were as follows :—

Scheduled Castes

		<i>Males</i>	<i>Females</i>	<i>Total</i>
Rural	..	1,13,817	1,07,556	2,21,373
Urban	..	5,962	5,349	11,311
Total	..	1,19,779	1,12,905	2,32,684

Scheduled Tribes

Rural	..	211	176	387
Urban	..	7	8	15
Total	..	218	184	402

The percentage of the Scheduled Castes population to the total population of the district was 17.02, which was well above the State average of 13.22, while the corresponding percentages for the Scheduled Tribes were only 0.03 and 0.81 respectively.

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

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

Amongst the Brahmins, all the three important sects are **Brahmanism** represented in the district, *i.e.*, Smarta, Madhva and Shri-vaishnava. The Smarta Brahmins derive their name from *Smriti*, the code of revealed or traditional law. They worship the triad of Brahma, Shiva and Vishnu under the mystic syllable 'Om' and, while admitting all of them to be equal, worship Shiva as their chief deity. Philosophically, they hold the monotheistic Vedanta doctrine of *Advaita* or non-dualism; the supreme soul, called Brahman, is only the existing being, the whole universe, including both matter and spirit, being an appearance created by the Brahman with the help of *Maya*. The founder of the Smarta sect is Shankaracharya. The distinctive mark of an orthodox Smarta Brahmin is a parallel horizontal line of pounded sandalwood or three horizontal lines of holy ashes (*vibhuti*) on the forehead.

The Madhvas derive their name from Madhvacharya, the founder of the sect, who lived in South Kanara about the thirteenth century. They worship both Vishnu and Shiva, but more particularly the former. They profess the doctrine of *Dvaita* or dualism. By this is meant the distinction between the independent Supreme Being (Paramatman) and the dependent principle of life (jivatman). There are, according to this school of thought, five real and eternal distinctions (*Panchabhedas*), namely, (i) between God and the individual, (ii) between God and matter, (iii) between one soul and another, (iv) between the soul and matter and (v) between one particle of matter and another. Orthodox Madhva Brahmins usually have two vertical lines of sandalwood paste in the centre of the forehead and a black perpendicular line from the junction of the eye-brows to the top of the forehead with a dot in the centre.

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

The Shri vaishnava Brahmins, also called Iyengars, are worshippers of Vishnu as identified with his consort, Lakshmi or Shri, and hence their name. The founder of this sect was Ramanujacharya, who lived in the Chola and Hoysala territories about the eleventh century A.D., and after him the Shri vaishnavas are also called Ramanujas in some parts of India. Their creed is called the *Vishishtadvaita*, which differs from the *Dvaita* in attributing both form and qualities to the Supreme Being. *Vishishtadvaita* reconciled devotion to a personal God with the philosophy of *Vedanta* by affirming that the soul, though of the same substance as God, can obtain bliss not in absorption but in existence with Him. In Mysore State, their *Guru* is the Parakalawami of Melkote. There are two principal subdivisions amongst them, Tengalai (Southern) and Vadagalai, (Northern). The distinction between the two groups arose from a dispute about doctrinal points formulated about four centuries back by Manavala Nathamuni on the Tengalai side and Vedanta Deshikar on the Vadagalai side. There are some differences in social observances also. The orthodox Shri vaishnavas usually have a *nama* in the form of a trident, the central line being yellow or red and the two outer ones white. The Tengalais continue the central line of the trident in white for some distance down the nose. Three of the five original settlements of the Shri vaishnava Brahmins in the Mysore State, called the Panchagramas, are in the Tumkur district. They are Kadaba in Gubbi taluk, Mayasandra in Turuvekere taluk and Nonavinakere in Tiptur taluk, the other two being Nuggihalli in Channarayapatna taluk in the Hassan district and Bindiganavale in Nagamangala taluk in the Mandya district. Of all these, Kadaba is said to be the chief settlement.

Veerashaivism

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

corresponding to the life or subtle body and *Ishta-linga* corresponding to the material body or material *linga*.

A form of popular religion is what is known as animism or **Spirit worship** spirit worship. This essentially consists of firstly a belief in the existence of spirits, secondly of a fear of the evils which they inflict and thirdly their propitiation through offerings. The spirits worshipped are many and usually take the form of goddesses who are referred to as 'mothers'. Among the most common goddesses of this type are Mariamma, Durgamma, Yellamma, Gangamma, Matangamma and Kamma. Each village has its own goddess known as *Grama-devata*. While some of these 'Ammas' are associated with epidemics like cholera and small-pox, *e.g.*, Mari, the goddess of small-pox, the function of the *Grama-devatas* is often to protect her devotees from such epidemics and calamities. This faith has its votaries among the higher classes also. There is no priesthood attached to it; nor those who act as priests belong to any hereditary class. Ordinarily, the head of the family or that of the community officiates. Sacrifice was considered a fundamental doctrine of this cult. But now animal sacrifices have almost become things of the past, even ordinary animal sacrifice being to-day a rare event.

The Jains are spread throughout India and they are most **Jainism** numerous in Western India including Mysore. Among the Jains, there are largely two sects—Digambara (clad in space) and Shwetambara (clad in white). The Jains in Mysore belong mainly to the former division. The *Yatis* who cover themselves with a yellow robe form the religious order, the common people being called the *Shravakas*. Their great teachers, called Tirthankaras, of whom there are 24 in all, are the chief objects of Jaina reverence. Their philosophical tenet is designated as *Syadvada* as we can neither affirm nor deny anything absolutely. *Dharma* is virtue and *Ahimsa* is the highest virtue. They believe in the doctrine of *Nirvana*, *i.e.*, cessation from rebirth and a state of beautiful rest. The moral code of the Jains is expressed in five *Mahavratas* or great duties; these are: refraining from injury to life, truth, honesty, chastity and freedom from worldly desires. There are four *dharmas* or merits: liberality, gentleness, piety and penance. There are three kinds of restraints: of the mind, of the tongue and of the person. To these are added a number of minor instructions or prohibitions. The Jains have their own priests. *Upanayana* and other *samskaras* are also performed by them. They cremate their dead.

The essential Muslim beliefs are six in number: (1) in one **Islam** God, Allah, (2) in angels, (3) in the Koran, (4) in the Prophets of Allah, (5) in judgment, paradise and hell and (6) in the divine decrees. The five primary duties called "the five pillars of

Islam" are : (1) repetition of the creed, *Kalimah*, every day, (2) prayer, (3) alms-giving, (4) fasting during the month of Ramzan and (5) pilgrimage to Mecca. Apart from Ramzan, the other principal feasts are the *Bakrid* and the *Shab-e-Barat*. The main divisions of Muslims found in this district are Saiyad, Sheikh, Mughal, Pathan and Pinjari. While the Saiyads claim a descent from the Prophet, the next three claim to be of Arab, Mughal and Pathan origins, respectively. The name 'Pinjari' denotes the traditional occupation of the section, *i.e.*, cotton cleaning, and the Pinjaris, like several other Muslim classes, are converts or of mixed descent.

Christianity

The Christians, both the Catholics and the Protestants, like the Muslims, are strict monotheists. There are both Catholics and Protestants in the district. The former are the earlier entrants in this district than the latter. It is said that Sira had a Catholic Church in 1770. Gubbi was made a residence of a Wesleyan Missionary in 1837. The Catholics believe in Father, Son and the Holy Ghost as comprising one Supreme. They owe their allegiance to the Holy Church founded by Jesus Christ and entrusted to Peter, the first Vicar (the Pope). His Holiness the Pope, who resides in the Vatican city, is the supreme religious head of the Catholics. The Protestants follow the teachings of Jesus Christ as the Lord and Saviour and have faith in His death, resurrection and ascension. They believe in His second coming and judgment. Also, they profess faith in the Holy Trinity, Nicene creed and Apostles' creed.

Castes and Communities

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

Adi-Karnataka

The Adi-Karnatakas are the chief agricultural labourers in the district. A section of them was known as 'Holeya'. Many of them are also cultivators and village watchmen. Some of them have taken to a variety of other occupations. The caste is divided into several territorial and occupational sub-divisions which do not inter-marry. Divorce is more or less easy. Widow re-marriage is permitted. The dead are usually buried. In the matter of inheritance, the Hindu Law, modified by custom, is followed. Sons divide the paternal property equally; but the youngest son has the privilege of selecting his share first. Widows and unmarried daughters are entitled to maintenance. The members of the caste generally live together. They are worshippers of both Shiva and Vishnu. Many of the *gurus* of the Shaiva group belong to the Lingayat faith, while some of those of the Vaishnava

group are Satanis. The people of the caste, as a whole, also worship a number of village goddesses. (See also under 'Madiga').

The Agasas or washermen are a functional community. Their remuneration is paid usually in the form of grains by the cultivators and in cash by others. They are also employed as torch-bearers on marriage and other ceremonial occasions. Some of the Agasas follow agriculture and other professions. Among them widow remarriage is allowed, subject to the condition that the husband is also a widower. Divorce is not allowed for any reason other than adultery or loss of caste. The divorced woman may marry another man by *kudike* form of marriage. They worship Bhoomadeva or *Ubbe*, i.e., the steam arising from the cauldron in which they boil the clothes, besides the main Hindu deities. They usually bury their dead. The Dhobis, a sub-division of the caste, appear to be immigrants from Orissa. They are Vaishnavites and occasionally engage Brahmins as their priests. They cremate their dead and perform *shraddhas*.

Agasa or
Madivala

Banajigas have been traditionally traders, their name being derived from the word *vanijya*, meaning trade. Many of them have now taken to agriculture and other occupations. Tumkur is one of the districts in which this community is larger than elsewhere. The Banajiga community is divided into three distinct groups, Panchama Banajigas, Jaina Banajigas and Telugu Banajigas, who generally do not inter-marry. The Panchama Banajigas are all Lingayats. Divorce and widow remarriage are prohibited among the Banajigas. The Telugu Banajigas are either Shaivites or Vaishnavites, these groups also being mutually exogamic.

Banajiga

See under Lambani.

Banjara

The Bedas are more concentrated in the northern and eastern taluks of the district. They are also called Nayakas or Nayakamakkalu and sometimes they call themselves as Palayagars. From the fact that Valmiki, the author of the Ramayana, is described as a Beda, the Bedas also claim that they belong to Valmiki-mata. It is said that Kannappanayanar, one of the 63 great devotees of Shiva, was a Beda. Their traditional occupations have been hunting and military service. But many of them have now taken to agriculture. Some of them are also employed as revenue and police peons; the village watchmen in various parts belong to this class. Many of the Bedas were soldiers in the armies of the old Vijayanagara kingdom and under the Palayagars and Haidar Ali. They are Vaishnavites and worship all the Hindu deities. Widow re-marriage is usually not allowed. The Beda caste is divided into several endogamous groups: (1) Uru Bedas or Chinna Boyis, (2) Myasa Bedas or Pedda Boyis, (3)

Beda

Ureme Bedas, (4) Monda Bedas, etc. As the first of these lived in the villages proper, they were called 'Uru' Bedas; they form by far the largest division of the caste. The Myasa Bedas are not so numerous in this district as in the Chitradurga district. They live largely outside the villages, in temporary huts. They do not eat fowl or pork. It is an interesting sub-division in that its members present a strange and unique jumble of customs not usually found among other Hindu castes. These customs seem to have been adopted by them when some of them were included in the armies of Haidar Ali. Another peculiarity about them is that they scrupulously avoid liquor of every kind, so much so that they do not even use materials connected with the date palm, even for building purposes. The Uru Bedas bury their dead, whereas cremation prevails amongst the Myasa Bedas.

Besta

The Bestas are also called as Gangemakkalu, Gangaputras or Gangekuladavaru. Though fishing has been their traditional occupation, a great many now follow lime-burning, cultivation and other occupations, these differences acting as bars to inter-marriage among them. The caste is divided into several exogamous sects which appear to be totemistic in origin. There are both Shaivas and Vaishnavas among them. There are two religious mendicant orders within the caste, called Jogis who are Shaivites, and Dasaris who are Vaishnavites. Widow re-marriage and divorce are allowed. The dead are usually buried.

Bovi

See under Vodda.

Brahmin

As already mentioned, there are Shaivites, Vaishnavites and Shri vaishnavites (also called as Smartas, Madhvas and Ramanujas, respectively) among the Brahmins of the district. Inter-marriage amongst them is not common though not altogether absent. All the Brahmins, whether Shaivites or Vaishnavites, have, according to the Sutras, to go through sixteen *Samskaras* or rites, the most important of which are: (1) *Garbhadana* or foetus-laying ceremony known as *Shobhana* in the regional language; it is a rite for the consummation of marriage; (2) *Pumsavana* or worship for securing the birth of a male child, performed at the end of the third month of pregnancy; (3) *Seemanta* performed either in the fifth, seventh or ninth month of pregnancy with a view to warding off evils from foetus; (4) *Jatakarma* done immediately after the birth of the child before the naval cord is cut; (5) *Namakarana* or naming of the child, on the 12th day after birth; (6) *Nishkramana* or taking the child out of the house and to a temple in the third month; (7) *Annaprashana* or feeding the child for the first time with solid food; (8) *Chaula* or *Chudakarma* or the ceremony of tonsure, i.e., shaving the head, except for one lock which is the *chuda* or crest; (9) *Upanayana* or investiture with the sacred thread, to be done in the 8th year, but now usually done much later, and (10) *Vivaha* or

marriage. All Brahmins perform annual *Shraddha* in honour of the dead. They are expected to perform everyday the *Sandhya* services, the *Pancha-Mahayajnas* comprising *Brahma-yajna*, *Deva-yajna*, *Pitru-yajna*, *Bhuta-yajna* and *Manushya-yajna*, *Devapuja*, *Tarpana*, etc. Usually, in every-day-life, only the head of the family performs the ceremonial worship, his wife assisting him. In the evening, only the *Mangalarati* or the waving of the sacred flame is performed. The initiated boys are expected to perform *Sandhya* services thrice a day. The married ladies worship the *Tulasi* plant.

See under Besta.

Gangakula

According to the 1931 Census, the Tumkur district had the largest number of Gollas in the erstwhile Mysore State. The Gollas have been traditionally cowherds and dairymen; but at present many of them are agriculturists. They are also called 'Yadavas'. Among them, there are two main exogamic divisions, Uru Gollas and Kadu Gollas. Their original language appears to have been Telugu, but now they have adopted Kannada as their own language. The Uru Gollas are divided into many endogamous units, one of them being Bokkasa or Bigamudre, who were, in former times, the guards of the treasury. Even now, the persons who open and lock the Government treasury and handle the money boxes are often known as Gollas. *Manevalatana* adoption is in vogue. The Gollas are usually Vaishnavites; a few of them become *dasas* and lead a mendicant life. The Kadu Gollas say that they are immigrants from Delhi and its neighbourhood. They speak Kannada and are divided into three endogamous sects which are again divided into different exogamous sects known after animals, plants and other inanimate objects. Among both Uru and Kadu Gollas widow re-marriage is not permitted, while divorce is allowed. The dead are usually buried.

Golla or Yadava

Idigas are said to be of Telugu origin, which language some of them still speak. Their traditional occupation has been toddy-drawing; but now many of them follow agriculture, trade and other occupations. Some of them are also land owners. They worship all the Hindu deities. Among them widow remarriage is permitted and they bury their dead.

Idiga

See under Vaishya.

Komati

The Kunchitigas are also called Kunchati Vokkalu. They appear to be a section of immigrant Kurubas who took to agriculture (*Mysore Gazetteer*, Vol. I, 1927, p. 247). Many of them have now taken to a variety of occupations. Tumkur is one of the districts where they are to be found in large numbers. A section of them is Lingayat by faith. There is another section which has

Kunchitiga

accepted the Shrivaiishnava faith. Widow remarriage is generally not allowed; but the widows who remarry start a different *salu* or line. Divorce is allowed only in case of adultery. The section known as Mullu-jana worships both Shiva and Vishnu; the Vaishnava group worships Shri or Lakshmi by preference; the Lingayat section, of course, worships Shiva. But the caste as a whole has a number of family gods and goddesses. The dead are usually buried.

Kuruba

The Kurubas have been traditionally a caste of shepherds and blanket-weavers; a large number of them now follow agriculture and other occupations. The caste is divided into three endogamous divisions, Halu, Ande and Jadi or Kambli. Each of the three divisions is further sub-divided into several exogamous sects named after plants, trees, animals, etc., which are of totemic origin. Some of them have accepted the Lingayat faith. Widow remarriage and divorce are allowed. The dead are usually buried. The caste is well organised, being divided territorially, the head of each section being known as a *Gowda*. Shaivism is professed by many and the people of the caste in general worship Biredevaru.

Lambani

Lambanis or Banjaras may be classed among the gypsies of India. They are of good stature and fair-complexion. They are of a brachycephalous race, with oval face, black or brown eyes and straight nose. Theirs is a peculiar Indo-Aryan dialect which has borrowed from various languages. They live in detached clusters or huts called *Tandas* which are mainly pitched away from the villages and usually on high grounds. Their traditional occupation was the transport of grain and other produce by means of herds of pack-bullocks, especially in the hilly and forest tracts which are difficult of access. Due to the change in the mode of transport, they were thrown out of the profession and some of them took to committing of thefts and other offences. But now they have become a settled people and working as labourers of various kinds. The Lambanis have *gosayis* or *gosavis* as their priests. The Lambani out-castes comprise a sub-division called 'Dhalya', who are their drum-beaters and live in detached habitations. Among the Lambanis, post-puberty marriage has been in vogue. Widow remarriage is allowed and it is also customary for divorced women to marry again under the *kudike* form of marriage, which also obtains among some other castes. The Lambanis are Vaishnavites, their principal deity being Krishna. They also worship the goddess Banashankari.

Lingayat or Veerashaiva

The Lingayats are also known as Veerashaivas and Shiva-charas. As has been already stated, the term 'Lingayat' does not denote any particular caste. A number of castes came under the influence of Veerashaivism at one time or another. In many of the castes, sections of

them profess the Lingayat faith. Lingayats do not perform *yajnas* and annual *shraddhas*; nor do they observe the *pancha sutakas* or five impurities. They follow a simplified system of daily and special ceremonies. The daily ceremonies consist chiefly of *Shivapuja* or *Lingapuja* or the worship of Shiva, in the form of *linga*, while the special ceremonies consist of what are known as *Dasha-samskaras* or ten rites, some of them being common with the Brahmanic rites. The Veerashaiva householder has also to observe five *Acharas* in his daily life, namely, *Lingachara*, *Sadachara*, *Bhaktachara*, *Shivachara* and *Ganachara*, more or less similar in their object to the *Pancha-mahayajnas* of the *Vaidika* householder. The Lingayats have their own *gurus* and priests called *Viraktas* and *Jangamas*. The *Virakta swamis* live in *mathas* and lead a solitary and spiritual life and are highly venerated. Many of the Lingayats in this district are the adherents of the celebrated *matha* at Siddhaganga, near Tumkur. The Veerashaivas are found engaged in many occupations—agriculture, trade, commerce, public administration and other services and various professions.

The Madigas sometimes call themselves as Matangas, *i.e.*, Madiga descendants of Matanga Rishi. A section among them is also known as Jambavas, *i.e.*, descendants of Jambava, one of the chief allies of Rama. The Madigas or the Holeyas or together are called Adi-Karnatakas. The Madigas claim to be the children of Matangi. There was formerly a Matanga dynasty in the Kannada country and the Madigas are believed by some to be the descendants of those people who were once connected with those rulers. Tumkur is one of the districts of the State in which the people of this caste are in large number. Though, by tradition, the Madigas are the workers in leather, a very few of them actually follow that profession now. About a third of them are cultivators and many others are agricultural and other labourers. A few of them are also village servants and musicians. They speak Kannada or Telugu, and the Kannada and Telugu sections do not generally inter-marry. Each of these groups is divided into three endogamous divisions known as 'Tanige Buvvadavaru' meaning the eating dish division, the 'Hedige Buvvadavaru' or the basket division and the 'Mora Buvvadavaru' or the winnow section. The last of these is further divided into two sub-sects—one of single winnow and the other of double winnows. This division is based on the manner in which the bride and the bridegroom eat the 'Buvva' (the common marriage meal).

There is also another division known as the Jambava. The members of the Jambava section form the *gurus* of the Madigas. They have their own *mathas* in some places. They wear a *linga* and mark their forehead with holy ashes and sandal paste. The Jambavas marry girls from the other Madigas after subjecting

them to a 'purificatory' ceremony, but they do not generally give their girls in marriage to the other Madigas. The Jambavas are said to be immigrants from Cuddapah and some of them speak Telugu. The Madigas also pay reverence to Haralayya, a disciple of Basaveshwara, as their patron saint. The various divisions have, in turn, many exogamous septs known after animals, plants and other inanimate objects, several of them being totemic in nature. Infant marriage was held in high esteem in the old days, but there was no bar against adult marriage. Divorce and widow re-marriage are allowed. The dead are usually buried. They worship village deities such as Mariamma, Morasamma and Matangamma, the caste goddesses. They have priests of their own called Tappattigas who are the *pujaris* in their temples. Some Madigas profess the Vaishnavite religion. As a caste, the Madigas are well organised under *Kattemanes*, each with a head called *Dodda Yajamana* and a deputy called the *Chikka Yajamana*.

Neygi

Neygi is the common occupational name of several of the castes traditionally engaged in handloom weaving. The following are the main sub-divisions :—

(a) *Bilimaggas* (literally meaning 'white looms') are engaged in the weaving of white muslin and other cloths. Some of them are Lingayats and the two sections do not generally inter-marry. The caste comprises several endogamous divisions. Infant marriage was once in high esteem. Widow re-marriage is allowed, and the dead are buried.

(b) *Devanga* consists of two main linguistic sub-divisions, Kannada and Telugu, which do not inter-marry. The Kannada section has several further sub-divisions, some of which are Lingayats. In some places, widow re-marriage is allowed, but divorce is not recognised. The dead are usually buried. Both Shiva and Vishnu are worshipped, but their caste goddess in general is Chaudeshwari.

(c) *Khatri* is a caste of immigrant silk weavers. They are Shaivites in religion and speak an Indo-Aryan dialect.

(d) *Patvegar* or *Pattegar* is another class of immigrant weavers. They also speak an Indo-Aryan dialect which is akin to Gujarati and Hindi, and worship all the Hindu deities, especially Shakti. The Patvegars and the Khatriks have some of their customs in common, but they do not inter-marry.

(e) *Sale* caste is divided into Padmasale, Pattusale and Sankusale. The Pattusales profess the Lingayat faith, while the Padmasales are Vaishnavites, but the caste deity in general is Chaudeshwari. Neither widow re-marriage nor divorce is permitted. The dead are cremated or buried according to the faith followed.

(f) *Sanigar* is a class of immigrant weavers from the northern districts. They are all Lingayats.

(g) *Togata* is a Telugu caste of weavers. They are Vaishnavites by faith and also worship Chaudeshwari as the caste goddess.

Panchala or Vishwakarma is also a collective name of the artisan castes of goldsmiths, blacksmiths, copper or brass-smiths, sculptors and carpenters. The names of the sub-divisions are Akkasale, Kammara, Kanchugara, Shilpi and Badagi, respectively. They claim descent from Vishwakarma, the architect of gods, and have their own priests. They have five *gotras* and many *upagotras*. They inter-marry, except occasionally in urban areas where the goldsmiths remain aloof from the blacksmiths. There are both Shaivas and Vaishnavas among them. Widow remarriage and divorce are not permitted and the dead are generally cremated. **Panchala**

Uppara is traditionally a caste of earth-salt workers; but its chief callings at present are cultivation and labour. Many of them are also brick-layers in towns and some are lime-kiln burners. The caste has two linguistic divisions, Kannada and Telugu, who do not inter-marry. Each of these is further sub-divided into exogamous septs of totemic origin. Widow remarriage and divorce are allowed. The dead are usually buried. They are Vaishnavites by faith, their caste deity being Channakeshava. They worship also the village deities. **Uppara**

Vaishyas or Komatis are mostly found in towns and large trade centres. They are also known as the Nagartas. There are three main groups among the Vaishyas, which practically constitute three different castes. They are Gavara, Tuppada and Traivarnika, the majority of the Vaishyas in the State belonging to the first group, which is so called after Gauri, consort of Shiva. The caste contains two main divisions, Vaishnava and Lingayat, worshipping mainly Vishnu and Shiva respectively; but the chief objects of their reverence are the god Nagareshvara and the goddess Kanyaka Parameshvari. They are, again, divided into five endogamous and many exogamous groups. Most of them are merchants, jewellers and bankers. In many of their customs, they follow the Brahmins. A peculiar custom of this caste is the obligation of a boy to marry his maternal uncle's daughter. The Bheri division amongst them speaks Telugu and the rest mostly Kannada. In inheritance, they follow the Hindu Law, but at the time of partition, an extra share is generally allowed to the eldest brother. **Vaishya**

Vodda or Bovi has been a caste of earth-workers, well-sinkers, tank-diggers and stone-dressers, fairly well represented in the **Vodda**

Tumkur district. The Voddas are divided into three endogamous divisions, namely, Kallu or Uru or Bandi Voddas, Mannu or Bayalu or Deshada Voddas and Uppu Voddas. Each of these sub-divisions is divided into numerous exogamous totemic septs. Widow re-marriage and divorce are allowed. They worship Venkateshwara of the Tirupati hills.

Vokkaliga

'Vokkaliga' is the general name given to the cultivating castes. Traditionally, it is an occupational name. In recent decades, they have taken up a variety of other occupations also and have progressed in several fields. Among those several castes, which are distinct, inter-marriage has not been in vogue. The three principal divisions of the traditional cultivators found in this district are the Morasu Vokkaligas, the Nonabas and the Reddis. Though the Morasu Vokkaligas form considerably a large group, yet they are among themselves a homogeneous community, which not only restricts marital relations within itself, but also contains a few sub-groups which are endogamous. They are most commonly called Morasu Vokkalu and less frequently Hosadevara Vokkalu. The Morasu Vokkalu are confined to some of the eastern districts of the State. The now obsolete practice of cutting off two fingers of a woman was a peculiar custom in this caste; and those who followed it formed a distinct endogamous group. There are a few endogamous and many exogamous divisions amongst the Morasu Vokkalus. The exogamous divisions, called *kulas* or *bedagus*, are of totemic origin, being named after some animal, plant or other object. Widow re-marriage has not been in vogue, while divorce is permitted; but a divorced woman may not marry again. The Morasu Vokkaligas have a well-defined caste organisation. The whole caste is divided into separate groups, known as *Kattemanes*, each of them being presided over by a headman called *Yajamana* or *Gauda*. Several *Kattemanes* together form a *Nadu* or a territorial division, presided over by a *Desayi-Gauda* or *Bhumi-Gauda*. There are two such *Desayi Gaudas*, one at the head of the Kannada section and the other at the head of the Telugu section, the headquarters of the former being *Muduvadi* in the Kolar district. The offices of the *Gaudas* are all hereditary and descend in the male line. The Morasu Vokkaligas worship Shiva in the name of *Bhαιρεdevaru* or *Bandidevaru*. The chief place of this deity is *Seeti-betta*, a hill in the Kolar taluk of the Kolar district. The celebration of the feast of *Hosadevaru*, literally meaning new god, by women is a unique institution of this caste. Some observe this only once in a year during *Deepavali*, while others also celebrate it on the occasion of *Yugadi*. The common mode of disposing of the dead in this caste has been burial; but, of late, some are resorting to cremation.

The Nonabas are Lingayats by faith. The name 'Nonaba' is derived from Nolambavadi, an ancient kingdom which covered principally Tumkur and Chitradurga districts. The Reddis are largely a caste of Telugu-speaking agriculturists. Among them, there are two main divisions, Lingayat and non-Lingayat, each of which is further divided into a number of endogamous and exogamous units. The Kamma Reddis and Velnati Reddis are Vaishnavas and the Lingayat Reddis worship Shiva, while among others, there are both Shaivas and Vaishnavas. In general, deities of both the faiths are worshipped by all. The re-marriage of widows is said to be permitted customarily only among the Lingayat Reddis. Traditionally, widows, who are not allowed to re-marry, discontinue wearing the bodice, bangles, toe and nose rings, jewels with pearls and silk cloth, from the date of the death of their husbands. Kamma widows retain their ear ornaments and dress in white cloth. The caste is organised through *Kattemanes*, presided over by *Yajamanas*.

Caste government of some kind or the other was universal in the past; its powers and jurisdiction have now been mostly taken away from them and given to the civil courts. At present, the caste tribunals usually consider only questions relating to marriage, food, admission of outsiders into the caste and like matters. Their hold on these matters too is, of course, becoming less and less.

**Caste
Panchayat**

These tribunals are of two kinds: One of them is presided over by the *Swamis* of the recognised *Mathas* belonging to different sects. The other sort of caste tribunal is the headmen of the caste resident in many of the villages, who decide the disputes as they arise. The office of the headman is hereditary, and his jurisdiction is known as *Kattemane*. He is usually assisted by deputies (as among the Bedas) or by assessors (called *Buddhivantas*) in his work (as among the Voddas).

The dead are either buried or cremated. Cremation is universal among the Brahmins, Vaishyas and Banjaras. The priestly section among the Helavas and Vaishnavite Nagartas also burn their dead. Occasionally, aged men among sections of the Adi-Karnatakas are cremated. Those dying from contaminating diseases and pregnant women are also usually cremated.

Funerals

Among some castes like the Uppara, Vodda, Madiga, Agasa, Telugu Banajiga and a few others, the body is disposed of by what is known as *Kallu Seve* (stone-service). This consists of the body being placed on suitable ground and being heaped over with stones so as to form a mound. The generality of castes bury their dead with the head turned to the south. Amongst the

Muslims, the dead are buried in the sleeping posture on the back with the face towards Mecca. The Christians also bury their dead in the sleeping posture. The Lingayats and those who have come under their influence, bury their dead in the sitting posture. The Lingayat-Devangas, however, bury in the lying posture. On the other hand, the Vaishnavite sections of Adi-Karnatakas bury their dead in the sitting posture.
