

CHAPTER III

PEOPLE

THE total population of the Chitradurga district, according to the **Population** Census of 1961, was 10,94,284, out of which 5,63,988 were males and 5,30,296 females, the ratio between the two sexes being 1,000 : 940. This total population was distributed over an area of 4,170.9 square miles or 10,802.6 square kilometres. In terms of area, Chitradurga ranked seventh among the districts of the State. But from the point of view of population, the rank of the district was eleventh. In respect of density of population also, the district, with its figure of 101 per square kilometre (262 per square mile), occupied the eleventh* place in the State. In spite of being a little bigger than Tumkur district, which is adjacent, Chitradurga fell much behind Tumkur in density of population, the figure for Tumkur being 130 per square kilometre or 336 per square mile. These facts together with a comparison of the density of population of the district with that of the State as a whole, which was 123 per sq. kilometre or 319 per sq. mile, make it obvious that Chitradurga is one of the not-so-thickly-populated districts of the State. This, however, is not without reason. Density of population depends on various factors like the soil, rainfall and climate of the district, its geographical location and geological features, railway communications and industrial development and also on historical reasons. It may be said that all these factors have been at work in retarding the growth of population of the Chitradurga district. While the rainfall in the district is very scanty—the normal annual rainfall figure for this district is the lowest of all the districts in the State—the hill tract comprising five out of its nine taluks is more or less uncultivable and arid. Chitradurga was not a district known for its industrial development. Added to this, as has been observed in the previous Gazetteer (1927), “in the wars of the 18th century the western districts of the State suffered heavily from the Mahratta depredations and there is reason to believe that while the eastern division rapidly recovered from the effects of the Mysore wars, the western has not” (Volume I, page 359).

*In terms of square mile, it would be tenth in the State.

Coming to the taluks, of the nine taluks of the district, Challakere is the largest, being 798.2 square miles or 2,067.4 square kilometres in area, followed by Hiriyyur (660.9 square miles or 1,711.7 square kilometres), Hosadurga (557.1 square miles or 1,442.9 square kilometres), Chitradurga (527.7 square miles or 1,366.7 square kilometres), Holalkere (423.8 square miles or 1,097.6 square kilometres), Jagalur (371.4 square miles or 961.9 square kilometres), Davangere (365.1 square miles or 945.6 square kilometres), Molakalmuru (281.2 square miles or 728.3 square kilometres) and Harihar (185.5 square miles or 480.5 square kilometres). But, oddly enough, according to the 1961 census, the biggest taluk is also the most thinly populated one, the density of population of Challakere being 101 per square mile or 74 per square kilometre. The most thickly populated taluk in the district is Davangere (514 per square mile or 199 per square kilometre), followed by Harihar (444 per square mile or 171 per square kilometre), Chitradurga (329 per square mile or 104 per square kilometre) and Holalkere (269 per square mile or 104 per square kilometre). These, except Chitradurga, are the taluks consisting of more plain land than hills. The other five taluks which have a more hilly terrain, have the density figures varying from 191 per square mile or 74 per square kilometre for Challakere to 223 per square mile or 86 per square kilometre for Jagalur. It is interesting to note that while, according to the 1961 census, the number of inhabited villages is the same (*i.e.*, 161) in both Challakere and Holalkere taluks, the former is in area, nearly double the latter, which is only 423.8 square miles or 1,097.6 square kilometres.

**Growth and
variation**

The following figures show the talukwise increase in the population during the period from 1901 to 1961 :—

<i>Taluk</i>	<i>Population</i>		
	1901	1961	<i>Increase</i>
Chitradurga ...	83,205	1,71,225	88,020
Challakere ...	74,035	1,52,249	78,214
Molakalmuru ...	35,252	61,478	26,226
Jagalur ...	47,196	82,796	35,600
Davangere ...	70,202	1,87,835	1,17,633
Harihar ...	38,919	82,309	43,390
Holalkere ...	53,284	1,14,014	60,730
Hosadurga ...	49,695	1,10,994	61,299
Hiriyyur ...	58,837	1,31,384	72,547
Total for the district ...	5,10,625	10,94,284	5,83,659

The total increase in population of the district during this period has more than doubled. This increase has, however, not been contributed to equally by all the taluks. The percentage variation of population between 1901 and 1961 has been 97.80 in the case of rural areas and 255.23 in the case of urban areas.

The total percentage variation for the district during the period was 114.30.

Of the total population of 10,94,284 of the district, 1,90,159 lived in towns and 9,04,125 lived in villages, the percentage of the urban population to the total population being 17. According to the Census of 1951, these figures were 8,68,370, 1,35,961 and 7,32,409, respectively. This means that during this period, the urban population of the district has increased by about 40 per cent whereas the rural population has increased by about 23 per cent. The numbers of towns and inhabited villages in the district in 1951 and 1961 were as follows :—

	1951	1961	Variation
Towns ..	12	12	Nil
Villages ..	1,212	1,239	+27

Urban and
Rural popu-
lation

This statement shows that there has been no increase in the number of towns between 1951 and 1961, but there has been an increase in the number of villages during the same period. The total number of uninhabited villages in the district according to the censuses of 1951 and 1961 was 268 and 246 respectively.

The following table gives the numbers of occupied houses in the urban and rural areas in the district in 1941, 1951 and 1961.

<i>Number of occupied houses</i>				
	1941	1951	1961	
Urban ..	16,427	21,662	32,627	
Rural ..	1,21,800	1,34,410	1,61,366	

If the above two tables indicate the progressive drift of population from the rural to the urban tracts in general, the following table reveals the tendency of large towns to grow larger, naturally at the cost of the villages which do not register increase of population to the same extent. The population figures of 1901 and 1961 for the towns of the Chitradurga district are as under :—

<i>Name of the town</i>	1901	1961	Variation
Davangere ..	10,402	78,124	+67,722
Chitradurga ..	5,792	32,336	+27,544
Harihar ..	5,783	22,829	+17,046
Challakere ..	2,000	10,408	+ 8,408
Hosadurga ..	2,263	6,712	+ 4,449
Holalkere ..	3,418	5,976	+ 2,558

<i>Name of the town</i>	1901	1961	<i>Variation</i>
Hiriyur ..	2,313	11,455	+ 9,142
Jagalur ..	3,307	5,772	+ 2,465
Molakalmuru ..	2,915	4,853	+ 1,938
Turuvanur ..	5,035	4,706	- 329
Mayakonda ..	1,894	3,211	+ 1,317
Nayakanahatti ..	2,858	2,777	- 81

Thus, while the population of the larger towns like Davangere and Chitradurga has increased by about 7 times and about 6 times respectively, that of the smaller towns like Holalkere, Jagalur and Molakalmuru has increased by hardly 2 times. The population of two towns, namely, Turuvanur and Nayakanahatti, has gone down. In the case of Turuvanur, the decrease is due to separation of Turuvanur village from the town.

The reasons for this continuous drift of population from villages to towns are many. Employment opportunities and educational facilities available in the towns and cities constitute a major factor. Often, the land-holding families maintain two houses—one in the village and another in some town, the latter being meant for the school and college-going children. The majority of the non-cultivating owners of land, *i.e.*, agricultural-rent-receiving class and their dependents live in towns, many 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 largely responsible for this drift in population. Sometimes the factions and party strifes in villages also drive families to towns and cities. In addition to all these reasons, there are the common lures of town life such as impersonal living and attractions of hotels, cinemas and other entertainments.

With all this, it should be mentioned that there has been, during very recent years, 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 policy towards land tenure. The 'land to the tiller' movement together with the idea of removing the system of 'absentee landlordism' are making more and more non-cultivating land-owners to go back to the villages in order to safeguard their interest.

Language

The 1961 Census gives a list of languages returned as mother-tongues in the Chitradurga district. Of these, Kannada is, of course, the dominant language claiming more than 70 per cent of the district's total population. The total number of persons speaking Kannada in the district was 7,98,616. Trailing far behind Kannada came Telugu, with 1,57,327 persons speaking it, and Hindustani, including Urdu, with 79,569 persons having it as

mother-tongue. Tamil was spoken by 16,392 persons, Marathi by 13,958 persons and Hindi by 1,452 persons.

Kannada is the mother-tongue of a majority of people in all the taluks of the district. The largest Telugu-speaking population is in Molakalmuru and Challakere taluks and the smallest in the Holalkere-cum-Hosadurga tract. Hindustani is more or less evenly distributed throughout the district, more than 50 per cent of the speakers, however, living in the urban areas. Diametrically opposite to this is the case of Banjari, largely spoken in the Holalkere-Hosadurga tract and mostly confined to the rural areas. All other languages like Marathi, Gujarathi, Marwari, Oriya, Konkani and Tulu are mostly to be heard in towns. A word about the style of the Kannada language spoken in this district would not be out of place here. Chitradurga was the northernmost district in the former Mysore State; but now it is one of the central districts bounded on its north-western and northern sides by Dharwar and Bellary districts. There has been considerable social and marital give-and-take between Chitradurga and these districts. These contacts have had their effect on the style of the language of the district. Even a casual visitor to the district, particularly its western taluks, can perceive some peculiarities in the intonation of the local people and anybody who has heard both the old Mysore and North Karnatak styles of Kannada can make out that the peculiarities of the district are due to the influence of North Karnatak districts on these parts. It is also a fact that this influence is more strongly felt in towns than in the interior parts.

Most of the persons whose mother-tongue is a language other than Kannada are bilinguals and in the majority of cases their second language is Kannada. This is the case not only with respect to the nearer languages like Tamil, Telugu, Tulu, Malayalam, Marathi and Hindusthani but also with respect to the farther languages like Banjari, Konkani, Marwari, Gujarathi and Oriya.

As for the script, if we leave aside the Roman script, Kannada is by far the only script used for all official, business and commercial purposes.

The inheritance of property continues to be governed generally by the customary Hindu Law, even though the Hindu Succession Act of 1956 has introduced radical changes in the matter of inheritance of property. The daughters do not always claim any right in the property of their deceased father, though the new Act has for the first time conferred the right of inheriting a share out of the property of the deceased equally along with the sons, when the father dies intestate. Similarly, the widow's right to own her share of the estate absolutely is not always exercised.

**Social life—
Property and
Inheritance**

The inheritance is universally in the male line. Evidence, however, of the existence at one time of the mother-right is, according to previous Mysore Gazetteer (Vol. I, page 181), traceable among several castes of the district. Under the system, descent was traced and property transmitted in the female line. Even now among the Kurubas, Bedas, Voddas, Madigas and Holeyas the family is often sought to be continued through a daughter who lives in her father's house.

Manevalatana

The affiliation of a son-in-law in the family is also prevalent in some castes. Among the Holeyas, a resident son-in-law receives an equal share of his father-in-law's property with his brothers-in-law. A similar custom prevails among the Bedas, Voddas, Gollas and a section of 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.

Joint Family System

The joint family system is no doubt losing its hold on the society in recent years. The reasons for this are obviously many. If the individualistic 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 joint families, the conditions of modern living, the pattern of present-day economics and the new social laws are also to some extent responsible for their gradual decline. This should not be taken to mean that the joint family system is entirely a thing of the past; there are a number of joint families still existing in the district. But it may be said that they have almost lost spontaneity and in many cases are more or less forced by circumstances to be joint families.

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 (*e.g.*, Kuruba, Holeyas, Agasa, Uppara, Kumbara, Banjara, Telugu Banajiga and Devanga), 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 bride-groom should not belong to the same *Gotra* (or sept) prevails. 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 Vedic 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 animal, plant or some other inanimate object now or until recently held in reverence by the members of the sept.

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 common among many of the communities in the district.

Among most castes and tribes in the district, a woman's brother enjoys an important position in the family. It might be said that the practice for man to ask for the hand of his sister's daughter either for himself or for his son is almost common in the district. Among the Kurubas, Agasas, Helavas, Kumbaras, Idigas, Banajigas, etc., it is the right and duty of the maternal uncle to cut the chief post of *Kalli* (*Euphorbia tirukalli*), required for erecting the marriage booth. Among the Holeyas, the *tali* is tied to the bride by the maternal uncle. Among the Lingayats, a portion of the present made to the bride must go to the maternal uncle and another portion to the bride's sister. Among the Idigas and Telugu Banajigas, the duty of tying the chaplet (*Bhasinga*) to the 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 the burden and upset a jug of water (kept close by) by kicking it. The couple is then carried inside the house and deposited on the marriage dais. The maternal uncles are each presented with a turban, 12 betel leaves, 12 nuts, one cube of jaggery and some cash. This ceremony is called Binaga, or *Serebidisuvudu*, i.e., release from bondage.

Traditionally, a number of castes used to prefer child-marriage or pre-puberty marriage to adult or post-puberty marriage. Under the law as also in practice, child marriages are not now in vogue. The Hindu Marriage Act, 1955, has fixed the marital age for girls at 16 and for boys at 21.

Marriage is essentially a sacrament among the Hindus, and its rites are governed by set rules, variations occurring according to the customs of individual castes and communities.

Among the Brahmins and those following them, the universal practice is to give away the bride as a 'gift' to a suitable bridegroom. In recent years, with the increase in the cost of education and competition for well-educated sons-in-law, the habit of paying

for them in some form or other had come into existence. This evil system had spread to other communities as well. But at the same time, instances of enlightened bride-grooms who refused to take dowry were also not wanting.

This anti-social practice of paying dowry to the bridegroom at the time of marriage was prevalent among the generality of castes. Therefore, the Dowry Prohibition Act—a Central Act—was adopted and it came into force with effect from July 1, 1961. Since then, giving, taking and demanding of dowry have become offences punishable under law. A person who violates the law can be sentenced to imprisonment upto six months or to a fine which may extend to Rs. 5,000 or both. However, the evil practice still persists to a certain extent.

Tera

Among certain other castes and tribes, it was the bride that had to be paid for and this payment was known as *tera* or *teravu* and it had to be in cash. The amount varied with each caste. Many castes were content with the amount fixed by tradition and did not arbitrarily raise it. The cases where the *tera* was excused were rare; instances where it was excused partly or fully were: (1) where the bridegroom was the maternal uncle of the bride or his son, the usual amount was reduced by one half or was excused altogether; (2) when a widow married her husband's younger brother, no *tera* was paid; (3) where the bride was a widow and the bridegroom a widower, then it was reduced by one half and (4) when there was an exchange of daughters between the marrying families, it was altogether excused on both sides. On the contrary, when a widower desired to marry a virgin, he had to give a higher *tera*. Sometimes, as among the Kurubas, if the amount to be paid was heavy, its payment was spread over a number of 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 period of service fixed, but usually, as among the Voddas, the son-in-law had to serve until he begot a female child and presented her to his brother-in-law. The practice of *tera* is not much in vogue now.

Marriage Ceremonies —Hindu

Among the generality of castes the marriage ceremonies are elaborate and, in all their details, last usually 2—3 days. In the majority of cases the marriage takes place at the bride's place. Among a section of the Holeyas, however, it is performed at the bridegroom's. Among the Kadu Gollas, it 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 observances, the chief of which are the *Vilyada Shastra* (betel ceremony) which fixes the contract between the parties; the *Devadruta*, which invokes the blessings of God and

the dead ancestors on the couple ; the *Chappara* (or the *Elevasa*) which is the erecting of the marriage pandal; the tying of *tali* which turns the contract into a sacrament; the *Dhare*, the pouring of milk into the joined hands of the couple ; the *Sase*, the pouring of handfuls of rice by married couples on the bride and the bridegroom ; *Bhuma*, the eating together by the newly married couple ; the *Nagavali*, the searching of two vessels containing red coloured water; the *Kankana Visarjina*, 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 or rarely in a temple or a *Matha*. After the arrival of the bridegroom at the bride's place, the important steps of the ceremony are *Varapuja* or the honouring of the bridegroom by the bride's parents, *Nandi*, which invites the ancestors of the bridal couple, *Kankana Dharana* symbolising the couple's entry into marriage state, *Akshata* or the throwing of a few grains of reddened rice by the couple on each other's head and also by the gathering over the couple and the tying of the *Mangalasutra* followed by *Lajahoma* and *Saptapadi* which marks the completion of the marriage.

The main feature of the Lingayat marriage, as distinguished from the Brahminic, is the absence of fire in the former. The place of fire amongst the Lingayats, it may be stated, is taken by the *Panchakalashas* representing the five Gotrakaras of the Lingayats. 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 *Kalashasthapana* is over. The most important part of the marriage ceremony is the tying of the *Mangalasutra* by the bridegroom around the neck of the bride. The priest then invokes the divine blessings and all the people present strew rice on the couple and 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 rituals are simplified. In the old days, the marriage ceremonies used to last for about five days, but now marriages are completed in two or three days. However, 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 going in for big loans of money are

not wanting. Views are also changing regarding inter-caste relations. Though, of course, inter-caste marriages are still few and far between, the number of inter-sect marriages is increasing.

**Muslim
Marriage**

Muslim marriages are celebrated according to the Islamic rites. Formal proposals for the marriage come from the bridegroom's father. Like the other communities in the district, Muslims also erect large pandals in front of the marriage-house. The bridegroom arrives in a procession on the day of the marriage and is received by the bride's people. The *Kazi* asks the bride's representative whether the bride agrees to the marriage. The representative obtains the consent of the bride in the presence of a witness and conveys it to the *Kazi*. The same question is put to the bridegroom and his consent obtained. The *Kazi* obtains the signatures of the bridegroom, the bride's father and two witnesses, one from each side. The proceedings are recorded and the guests raise hands in approval. The *Kazi* reads out the *nikha* and invokes the blessings of the Holy Prophets. Later, the bridegroom is taken to the *zenana* for the face-showing ceremony which is called *Jahwa* when he puts a gold ring on the bride's finger. Then chapters from the Quran are read.

**Christian
Marriage**

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

Divorce

Marriage being a religious sacrament among the Hindus divorce as such is not generally in practice. Among some of the castes, however, divorce is not difficult. It can be brought about at the instance of either party for infidelity on the part of the wife or husband or other serious reasons. In either case, the wife has to give back to her husband the *Tali* tied to her on the occasion of marriage, the jewels, if any, presented to her then as also the bride's dowry and the marriage expenses incurred by the husband in case she re-marries. Often the bride's dowry 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, however, provided for divorce. Among the Muslims and the Protestant Christians also, divorce is permitted.

Before the passing of the Hindu Marriage Act of 1955, polygamy was not unknown. With the enactment of this law, polygamy has become illegal. Among the Hindus, *sagotra* and *sapinda*

marriages were prohibited as a rule, nor were inter-caste or inter-sub-caste marriages permissible. The Hindu Marriage Act, 1955, however, permits inter-caste marriages but prohibits *sapinda* marriages altogether. *Sagotra* marriages are now permissible under law.

Among some castes, widows do not remarry. In addition **Widow** to the Brahmins, those who do not remarry their widows are the **Remarriage** Vaishyas, Kadu Gollas, Agasas, sections of the Idigas, Nayindas, Devangas and Kumbaras, the non-Lingayat Banajigas, etc. Certain castes like the Ganigas and the Gollas stand in a middle position. If, among these castes, a widow chooses to remarry or live with a widower, she is allowed to do so and her children form a *Salu* or line of their own. Among the Kadu Gollas, who believe that a woman on losing her husband becomes the bride of their tutelary deity, the feeling against remarriage is very intense, and the widow is even allowed to continue to wear bangles and the *Tali* as usual. In many other castes, widow remarriage is quite common. Among certain castes 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, for example, Kurubas, Helavas, Bedas and Holeyas, to all persons belonging to the exogamous sect 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 fellowmen betels and nuts. In other cases, there is a kind of brief ceremony on the occasion. Married women cannot 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 new clothes given to her by the new husband, who ties the *Tali* to her and the customary caste-dinner follows.

Social evils like prostitution, drinking, gambling and **Social evils** untouchability are prohibited by law, but all the same these evils do exist to some extent. All these evils, except the last one, are more to be met with in towns and cities.

The houses in villages are built along narrow and irregular **Home life—** lanes and streets. Built usually of mud or sun-dried bricks, **Dwellings** 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 persons have wooden pillars and doorways elaborately carved. The houses of the poor consist of a couple of rooms with a small back-yard. A raiyat's house is generally a long narrow room half of which is shared with the cattle at night. For roofing, the rich use the red Mangalore tiles

while the others use the country tiles or thatch their huts with various kinds of grass called Badi, Apu, etc. Many of the houses in the eastern taluks of the district have flat mud roofs. The temporary huts erected by the labourers and the migrating classes are called *Gudlus* or *Gudisalus*. Formerly, most of the villages in the plainer parts of the district appear to have been fortified in some way or the other. Even now one can see the remains of the gateways, which were perhaps closed at night, or the remnants of a 'hude' or a round tower loop-holed for musketry on the outskirts of some of the villages. Scenes of the remains of regular forts are also not uncommon.

Each village has its own temple dedicated to deities like Hanuman, Veerabhadra or Basava and also a shrine dedicated to the local goddess, who is generally a form of Shakti.

In towns, housing conditions are much better than in the villages. Almost all the municipal towns have well-planned extensions in addition to the old townships. The layouts 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 people. The houses of the poor are almost similar to those in the villages. The middle class and the rich people have sufficiently big houses often with an upper storey; the majority of them are roofed with Mangalore tiles or cement concrete. Larger towns like Chitradurga and Davangere have a number of lodging houses, rest-houses and *chatras* or *choultries*, providing many of the modern facilities.

Furniture

Furniture, in the modern sense of the word, may be said to be practically non-existent in the rural houses. A chair or two and a table may be found in one or two houses and a bench or two in the village hotels. But, in the urban areas, the demand for furniture may be said to be continuously on the increase. 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 (*toogu manchas*), the latter, however, fast going out of fashion. The rich, in addition to the ordinary chairs and tables, have one or two easy chairs, one or more wooden or steel cots and cup-boards. In the shops and other establishments, nowadays steel furniture is becoming more and more common.

Dress

"Dress generally varies with caste": this was said about forty years ago (C. Hayavadana Rao: Mysore Gazetteer, 1927, Vol. I, page 418). To-day it is only partially true. In

the present day society, with the increasing modern outlook, dress hardly betrays the caste.

The generality of the orthodox Hindus including the Brahmins, usually have their heads shaved except for the tuft at the crown. The *dhotra* 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. When going out on formal business, elderly Hindus usually wear a turban called *peta* or *rumal* and a long close-collared coat, either woollen or cotton. The *peta*, which is a long piece of cloth, is the characteristic head-gear of the former Mysore State and it is often lace-bordered. The *rumal*, which is a large piece of cloth, is less worn now than in the past. The merchant classes dress more or less in the same manner. Among the younger generation, the Western type of dress consisting of a pant and a shirt and a coat or a bush-shirt has been common in all the castes. Boys wear a shirt and a half pant or a pyjama. Some of them wear a cap, white or coloured, when attending schools and colleges, while others prefer to be bare-headed. The Hassan cap, once in great use, has been out of fashion and now replaced by the home-spun white cap popularly known as Gandhi cap. The dress of the cultivators consists of a *rumal*, a shirt and a *dhoti*, while some of them wear an *angavastra* and loose drawers reaching to the knees called *challana*, all made of cotton. To this is often added a *kambli* or blanket.

Coming to the dress of the women, one may say at the outset that in common with the other districts of the Mysore State women in this district also are fully clothed. A tight-fitting short bodice called *kuppasa* is universally worn here except perhaps among the Voddas and the Myasa Bedas; this covers the upper part of the body leaving the arms, neck and throat bare. It is generally of a gay colour, or with borders and gussets of contrasting colours. The *sire* or *sari*, a long sheet of cloth, is wrapped round the lower part of the body coming down to the ankle. One end of this is gathered into a large bunch of folds in front while the other, passing across the bosom, hangs freely over the left shoulder, or is taken over the right shoulder also, so as to cover the upper part more fully. The latter end of the *sari* among the generality of castes is taken over the head, except among the Brahmins and some other castes. Among some Brahmin sects, particularly among the Madhvas, the *sari* is worn in the *katche* fashion. The usual dress of the girls consists of a *langa* or skirt and a jacket or a frock.

The dress of many 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 Muhammadans shave their heads completely and grow beard. A skull cap is worn before the turban is tied round the head.

Among other castes, 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 or plaits hanging down each side of the face and decorated with small shells and silver ornaments. The arms and ankles are profusely covered with trinkets and bangles made of bones, brass or other crude materials. The men's dress consists of a white or red turban and a pair of breeches reaching a little below the knees, with a string of red silk tassels hanging by the right side from the waist band, the bust above the waist being often uncovered. Now-a-days, the men's dress has changed and approximated with that of other castes, while the women have still stuck to their old dress.

Ornaments

The usual ornaments put on by the women-folk in the district are *jadenagara*, *kedage* and *koorma* adorning the head and hair, *bendole*, *bugudi* and *kennesara* on the ears, *moogubattu*, *besari* and *mukra* on the nose, *mangala sutra*, *paun-sara*, *gundina sara*, *padakada sara* and *havalada sara* on the neck, glass bangles, *kadaga*, *himbale* and *dundu* on the wrists, *bandi* and *vanki* on the arms, *kalukadaga* and *kalchainu* on the legs, *minchu*, *bellisutha*, *pillihoova* and *vare meenu* on the toes. The head, ear and nose ornaments are generally made of gold. The *paunsara*, *gundinasara* and *padakadasara* are of gold and the cost varies according to the gold content and the size of the ornament. Glass bangles are put on by both the married and the unmarried, except of course the widows. The *bandi* which adorns the arm is also of silver but is not in common use. *Vanki* which is of gold and similar in design to that of *bandi* is very rare now. The waist band is of silver. The other ornaments are also made of silver. Of late, the *kadaga*, *himbale* and *bandi* have lost their popularity. It was a must for the bride on the occasion of her marriage, but since the past one or two decades it is found not essential. Similarly the *bugudi* and *kennesara* have lost their original popularity during the past decade. About 10 or 15 years back, it was a practice to adorn all the toes, except the big toes, with toe-rings. Now, the women of the district put on rings for the second and the fourth toes only. The ornaments that may be worn by the widows are restricted. They should not have the glass bangles. But they may put

on *dundu*, a silver wristlet, or *bilavara*, a brass wristlet. An unmarried girl may put on all the above-mentioned ornaments, except the gold *thali* (*mangalasutra*), *kadaga* and *himbale*. Gold necklaces are possessed by only a few rich. At the time of marriage, upper middle class families adorn the bride with a *gundina sara* or a *padakada sara* made of gold.

Some men wear *kadaka* of gold *i.e.*, an ear-stud with a red or a white crystal, while many men wear gold finger rings. *Bedi*, a silver wristlet, has gone out of use during the past 20 years. A few of the men-folk have silver finger rings. The ears of the boys are pierced at a tender age and first of all, a copper wire ring is put on the ears for a couple of months, which would be changed to that of gold with a small crystal.

Women in rural areas used to get their forearms tattooed with floral designs while still young. But since the past about 15 years this practice has declined.

As in language so also in food habits, the Chitradurga district stands in between the southern and the northern districts of the Mysore State. If the staple food-grains in the southern districts are ragi and rice and those in the northern districts are jowar and rice, the staple food-grains in Chitradurga district comprise all the three, *i.e.*, ragi, rice and jowar in addition to the minor grains like navane. Speaking region-wise, it may be said that ragi and rice are more in use in the eastern taluks and jowar, rice and navane are more in use in the western taluks. To some extent food varies with caste, or, more correctly, with class. The Brahmins are mainly rice-eaters, their secondary items being made of jowar and wheat. Wheat is usually used on festive, ceremonial and other special occasions. Among other castes also, the use of rice is gradually increasing. Just as ragi, jowar is also used more in the form of *mudde* or balls than in the form of bread (which is similar to the chapati of North India), the latter being more popular in the Harihar and Davangere taluks. Among the lower classes, ragi or jowar *mudde* with the dal preparations like *saru* or *huli*, or *chatni* or what is called as *udaka*, a sort of soup with leafy vegetables, is the commonest item of food.

Food habits

Poor classes take their food on leaves. This is so with many of the well-to-do families also, for reasons of cleanliness. But generally speaking, leaves are being 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 on which they take their food.

Coming to the items of food, which do not differ much from those in other districts, the normal vegetarian meals consist of

rice, jowar or ragi preparation, ghee, dal, 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* or *pappads*. On festive occasions, these are supplemented by sweet and savoury dishes and fruits.

The grown-ups among the upper 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. The other classes have generally three meals, once in the morning, lunch at mid-day and a dinner at night. Some among these now-a-days have their breakfast in the form of tiffin with coffee.

The Brahmins, Vaishyas, Lingayats and the Jains are strict vegetarians. The majority of the others eat meat, poultry and fish. As elsewhere, beef is not eaten by the Hindus and pork by the Muhammadans. The Myasa Bedas do not eat fowls and the Pinjaris, a section of the Muslims, beef.

Festivals

The lives of the Hindus are enlivened by a great variety of festivals. While some important festivals are common to all the communities, others are sectarian in nature, the Brahmins claiming many more than the rest. Although these festivals are primarily religious in nature they also serve social purposes to some extent. A number of old and traditional festivals have by now become either extinct or are fast dying out. The following is a chronological enumeration of some of the more important festivals observed by the different sections of Hindus of the district. *Ugadi*, or more correctly *Yugadi*, the first day of Chaitra, is the new year day of the Shalivahana Saka and is observed by all castes. The day is considered as one of the most auspicious days in the year. On this day, the priest reads the new year's *panchanga* or the Hindu almanac. *Ramanavami*, the 9th day of Chaitra, is celebrated as the birthday of god Rama. *Hanuma Jayanti*, *i.e.*, the birthday of Hanuman is observed on the full moon day of Chaitra. *Basava Jayanti*, *i.e.*, the birthday of Basaveshwara is celebrated on the third day of Vaishakha Shuddha (Rohini Nakshatra). This is a sacred day for the Lingayats. Now-a-days the festival is taking a social turn and lectures on the life and teachings of Sri Basaveshwara and other programmes are arranged. *Akshayatriya*, 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 people begin on this day anything new that they wish to do. *Narasimha Jayanthi*, *i.e.*, the birthday of god Narasimha falls on the full moon day of Vaishakha and is observed by a section of the Brahmins. Though every 11th day of the bright half and the dark half of a month is considered as a fasting day, only a few observe it; but Ashadha Ekdashi, *i.e.*, the 11th day of the

bright half of Ashadha is observed by many including Brahmins, Lingayats and Reddis. *Nagapanchami*, the fifth day of Shravana, is one of the important festivals which is observed by almost all sections. This is an occasion on which the serpent in the form of a stone image or an earthen image is worshipped. *Gokulashtami*, the eighth 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 Lord Krishna is believed to have been born, an idol of Him is worshipped. The whole night is often spent in singing devotional songs in praise of Krishna.

Ganesha Chaturthi, falling on the 4th day of the bright half of Bhadrapada, is another festival observed by many castes. The festival which lasts usually for one, three, five or eleven days and during which Ganesha is worshipped as the god of wisdom, is one of the 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. *Navaratri* is one of the most important festivals for all the Kannada people and it has now-a-days assumed almost a national importance as *Nadahabba*. *Dipavali*, signifying a festival of lights, starts from the 13th day of the dark half of Ashvina and lasts for five days. This is one of the most colourful festivals observed by all 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. *Tulasi Lagna*, or the marriage ceremony of Tulasi (Basil plant) is mostly a Brahminic festival falling on the 12th lunar day of Kartika. *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 a distribution of a mixture of sesamum, sugar or gur and bits of copra on the occasion. *Mahashivaratri*, on the new moon day of Magha, is the most important festival for the devotees of Shiva. On this day they observe a fast and worship Shiva at home or in a temple. The night is spent in singing devotional songs 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. On this day people of all communities revel in songs. In the houses a cake and some other eatables are thrown into a special fire along with an effigy of Kama; the male members of the family walk round the fire three or four times beating their mouths with their hands as if at a funeral. There are communal worships (of Kama) and bonfires at night, when these rites are repeated on a larger scale.

On the fifth day of the dark half of Phalguna men and boys sprinkle *okali* or coloured water on one another. In addition to these, comes the worship of Mari during summer, when the epidemics are likely to prevail. Many castes take part in propitiating or 'cooling' her.

In addition, the Hindus undertake *yatras* to worship deities like Ranganatha of Biligiri hills, Venkateshwara of Tirupati, Madeshwara, Shrikantheshwara of Nanjangud, Sri Krishna of Udipi etc., on certain specified days in the year. It is also usual for people to visit one of these places if they are cured of some disease or if their desires are fulfilled, etc. Those that can afford also visit places like Kashi and Rameshwaram and less frequently, Kedarnath and Badrinath.

The important Muslim festivals are *Bakrid*, *Shab-e-Barat* and *Ramzan*. Both the Catholic and Protestant Christians observe Christmas, the birth-day of the Christ, and Easter, the day of Resurrection.

Cultural life

The social and cultural life of a people is reflected in the group-games, general means of recreation, intra-family relationships, communal festivals, *yatras* and the like.

Children in this district play a variety of indigenous and inexpensive games. Some of these are *chini phani*, *killi patti*, *mara-kothi*, *ane-kirr*, *sari-badagi*, *kuntata*, etc., but now-a-days these games are being replaced by western games like foot-ball and cricket. Among girls *kolata* is a common item of entertainment. This is also played on a large scale in a beautiful manner on festive occasions. Girls also play, both individually and in groups, *haggada ata* or skipping over a rope. Other minor 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, in this district as in the districts of North Karnataka, is called *hututu*.

While children engage themselves in these games, the grown ups, particularly the orthodox ones, spend their afternoons 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*. Some of the villages have professional singers of *lavanis*. *Bayalata* or *Bayala Nataka* is a major form of recreation particularly in the rural areas. This type of drama is staged often on festive and *yatra* days. The play is enacted on a platform erected in an open space. It starts late at night and continues till day-break. The themes are almost always *pauranic* in content and are very popular among the villagers.

The youths in towns usually play foot-ball, cricket and hockey. Of the indoor games, the games 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.

The following are some of the important *jatras* in the **Jatras** district :—

- (1) The Tipperudraswamy car festival held for three days in the month of *Phalguna* at Nayakanahatti in Chalakere taluk.
- (2) The Veerabhadradevara *jatra* held for three days in *Phalguna* at Kotigudde in Jagalur taluk.
- (3) The fair at Kalledevarapura in Jagalur taluk held about the month of April.
- (4) The *Ammana jatra* held for seven days from the full moon day of *Chaitra* at Bevinahalli in Hiriya taluk.
- (5) The *jatra* of Terumalleshwara celebrated for a week from the full moon day of *Magha* at Hiriya.
- (6) The Murugimatha festival on the 11th day of *Ashvina* at Chitradurga.
- (7) The Chaudeshwari *jatra* about the month of March at Gurusiddapura in Jagalur taluk.
- (8) The Maremma's *jatra* held for five days in *Vaishakha* at Marikanive in Hiriya taluk.
- (9) The Maremma's *jatra* held in *Vaishakha* at Yeraballi in Hiriya taluk.
- (10) Durgamma's *jatra* held once in two years in *Phalguna* at Davangere.
- (11) The *jatra* of Sangameshwara held about the month of March at Harihar.
- (12) The *jatra* in honour of Nunke Bhairava held for three days in *Vaishakha* at Nunkebhairavagudda near Molakalmuru.

- (13) The car festival of Ramadevaru held for three days about the month of March at Bommaghatta in the Molakalmuru taluk.
- (14) Kamplidevara *jatra* held in Molakalmuru taluk for three days in the month of Magha by the Myasa Bedas.
- (15) The Maremma's *jatra* held for four days in the month of *Bhadrapada* at Gowrasamudra in Challakere taluk.

Religion and Caste

Of the total population of 10,94,284 of the district, Hindus, according to the 1961 Census, formed a very large majority, their total number being 10,10,529. The next largest community was Muslim, claiming as many as 78,117 persons. Then came the other religions, Christians numbering 3,215, Jains 2,386 and Sikhs 37. The 1951 Census figures for these communities were 8,05,396, 59,984, 1,323, 1,656 and 11 respectively. The community that conspicuously added to its population during the ten years from 1951 to 1961 was the Christian. Their number according to 1941 Census was only 668.

The strength of the Scheduled Castes in the district in 1961 was 2,03,848 consisting of 1,04,774 men and 99,074 women. Of these, 1,87,419 lived in villages and 16,429 in towns. The following were the castes recognised as Scheduled Castes in the district :

- (1) Adi-Andhra.
- (2) Adi-Dravida.
- (3) Adi-Karnataka.
- (4) Banjara or Lambani.
- (5) Bhovi.
- (6) Dakkaliga.
- (7) Ganti Chor.
- (8) Handi Jogi.
- (9) Kepmari.
- (10) Koracha.
- (11) Korama.
- (12) Machala.
- (13) Mochi.
- (14) Sillekyatha.
- (15) Sudugadu Sidha.

The number of persons enumerated under Scheduled Tribes in the district in 1961 was 152, of whom 103 were men and 49 women. The following were the tribes recognised as Scheduled Tribes in the district :

- (1) Gowdalu.
- (2) Hakkipikki.

- (3) Hasalaru.
- (4) Iruliga.
- (5) Jenu-Kuruba.
- (6) Kadu-Kuruba.
- (7) Malaikudi.
- (8) Maleru.
- (9) Soligaru.

The word 'Hindu' is rather wide in its connotation. The two **Hinduism** dominant sections coming under Hinduism in this district may be said to be Brahmanism belonging to the Vaidika school and Veerashivism, which while having many points in common with that school, in many others radically differs from it. Brahmanism is represented by the various sects of Brahmins and Veerashaivism by a number of castes professing the Veerashaiva or Lingayat religion. Lingayat is generally looked upon as a *caste but it would be more correct to treat it as a religion or a way of life. Lingayat is a general designation for several castes, the members of which wear the *Linga* on their bodies after due initiation. Thus included in that name, are many castes. Each caste, though professing the Lingayat religion, follows its own customs and usages, of course, with some notable exceptions; for instance, at the Lingayat marriages and funerals only a Jangama can officiate. The burying of the dead person among sections professing that faith is usually in the sitting posture; no *shraddha* is observed, nor any of the *pancha-sutakas* or five impurities; and animal food and alcoholic drinks are abstained from. From all these facts it is clear that the term Lingayat has more a religious than a caste significance.

Among the Brahmins mainly two sects are represented in the district, *i.e.*, Smartha and Madhwa, the others being represented to a negligible extent. The Smarthas 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, exalt Shiva as their chief deity. Philosophically, they hold the pantheistic Vedanta doctrine of *Advaita* or Non-dualism. The founder of the Smartha sect was Sri Shankaracharya. The distinct marks of an orthodox Smartha Brahmin are three parallel horizontal lines of pounded sandalwood or *vibhuti* on the forehead, often with a round red spot in the centre.

The Madhwas are called so because of Madhwacharya, the founder of the sect. They worship Vishnu and profess the

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

doctrine of *Dwaita* or dualism. An orthodox Madhwa Brahmin is known by a black perpendicular line from the junction of the eyebrows to the top of the forehead with a dot in the centre.

Veerashaivism

Veerashaivism as a faith has its basis in the original Shaivism and was largely built on the sayings and teachings of Sri Basaveshwara and other *Shivasharanas*. The main features of the faith are what are known collectively as *Ashtavaranas* and *Shatsthalas*. *Ashtavaranas* or the eight emblems comprise the aids to faith and protection against sin and evil. They are (1) devotion to a *guru*, (2) worship of the *linga*, (3) reverence to the *Jangamas* or priests, (4) use of *vibhuti* or holy ash, (5) wearing of *rudraksha*, (6) use of *padodaka* or holy water, (7) partaking of *prasada* or sanctified food and (8) *mantra* or the uttering of a mystic formula called *panchakshari*. Many of these observances are to be found in Brahmanism also. *Shatsthalas* may be described as the six stages of elevation towards union with the Lord; they are *bhakta*, *mahesha*, *prasadin*, *pranalingin*, *sharana* and *aikya*. There are three degrees of manifestation of the deity, some times described as the *Bhavalinga* corresponding to the spirit, *Pranalinga* corresponding to the subtle body, and *Ishtalinga* corresponding to the material body. The wearing of a *linga* on the person is the distinctive external mark of the Veerashaiva faith. The doctrines and rules of Basaveshwara's faith were that there is one God who guards man from evil, that between this God and his worshipper there is no need of middleman and no need of sacrifices, penances, pilgrimages or fasts.

Animism

Another form of popular religion is what is known as animism or spirit-worship. This consists of firstly a belief in the existence of spirits, secondly of a fear of the evils which they inflict and thirdly their propitiation through offerings. The spirits worshipped are many and usually take the form of goddesses who are referred to as 'mothers'. Among the most common goddesses of this type are Mariamma, Durgamma, Yellamma, Gangamma, Matangamma and Kalamma. Each village has its own goddess known as *grama-devata*. While some of these '*ammias*' are associated with epidemics like cholera and small-pox (*e.g.*, *Mari* is the goddess of small-pox), the function of the *grama devata* is often to protect her devotees from such epidemics. This belief is widely prevalent among some classes in the district; but it has its votaries among the other classes too. There is no priesthood attached to it; nor those who act as priests belong to any hereditary classes. Ordinarily, the head of the family or that of the community officiates. Sacrifice is considered an important doctrine of this cult. The details of the sacrifice vary greatly and until recently, they "were not infrequently of a somewhat revolting character". But now they have almost become

things of the past ; even ordinary animal sacrifice has now become considerably less prevalent.

Self-torture, in various forms, was another feature of this cult. Of these, hook-swinging or 'Sodi' as it is called in Kannada, which is referred to in some inscriptions of this district, is now out of vogue. Passing of a metal wire through the jaws has also become rare. Fire-walking, however, is still more or less in vogue.

The Jains are dispersed throughout the country and their number in the district according to the 1961 census was 2,386. There are two sects among the Jains, viz., the Digambaras and Svetambaras. The Yatis form the religious order. The moral code of the Jains holds existence as divisible into two heads, namely, *Jiva* (life) or the living and sentient principle and *Ajiva* (inanimate) or the various modifications of inanimate matter. These are imperishable, though their forms and conditions may change. Their philosophical tenet is designated *Syadvada* as we can neither affirm nor deny anything absolutely. Absolute knowledge is attained only by *Thirthankaras*. All others have only relative knowledge. *Dharma* is virtue and *Ahimsa* is the highest virtue (*ahimsa paramo dharmah*). *Adharma* is vice. Although their objects of worship are the *Thirthankaras* they pay their devotion to some of the gods of the Hindu pantheon also. They visit a temple where the image of any *Thirthankara* is installed, walk round the image three times, make an offering of fruits and flowers, and sing praises in honour of the saint. Their *japa* is known as *Panchanamaskara* and they make obeisance to *Arhanta*, *Siddha*, *Acharya*, *Upadhyaya* and *Sarva Sadhu*.

Jainism

The Muslim population in the district was 78,117, according to the 1961 census. They are spread both in the urban and rural areas. Most of the Muslims in the district belong to the Sunni sect. There are five classes of Muslims, viz., *Mughals*, *Syeds*, *Sheiks*, *Pathans* and *Pinjaris*. The essential Muslim beliefs are six in number, namely, faith (1) in one God, Allah, (2) in angels, (3) in the Quran, (4) in the Prophets, (5) in judgment, paradise and hell, and (6) in the divine decrees. The five primary duties called the five pillars of Islam are (1) repetition of the creed, *Kalimah*, every day, (2) prayer, (3) fasting during the month of Ramzan, (4) the giving of alms and (5) pilgrimage to Mecca. Apart from Ramzan, two other principal public feasts are the Bakrid and the Shab-e-Barat. According to Islam, the daily prayer called *Namaz* has to be performed five times a day and men should go to the mosque to say their prayers. In addition to the usual *Namaz* of every day, special *Namaz* is held in the mosques every Friday and generally the Muslims make it a point to attend this prayer. The

Islam

Kazi is the main religious dignitary of the Muslims. He has no judicial powers now, his main duty being to lead the *Jumma* and *Id* prayers and to officiate at the marriage and funeral ceremonies.

Christianity

Among the Christians of the district, there are both Catholics and Protestants. The number of Christians, as has already been indicated, has been steadily increasing.

Catholics are the followers of Jesus Christ. They believe in one God in three persons, *viz.*, Father, Son and the Holy Ghost, as they believe these three comprise one God. They owe their allegiance to the Holy Church founded by Jesus Christ and entrusted to Peter, the first Vicar (the Pope). The Pope is the supreme head of the Catholics. His headquarters are at the Vatican city in Rome. They worship God in these three persons and venerate saints and follow the teachings and gospels preached by Christ contained in the 'Bible', which is their holy book.

Protestant Christians are those who follow the teachings of Jesus Christ, as found in the 'Holy Word of God'—Bible. They believe Jesus Christ as the Lord and Saviour, and have faith in His death, resurrection and ascension. They believe in His second coming and judgment. They have faith in the Holy Trinity, Nicene creed and Apostles' creed. Their faith and order of worship depend on two important commands given by Jesus Christ :

“The Lord, our God, is one Lord and thou shalt love the Lord, thy God with all thy heart and with all thy soul and with all thy mind, and with all thy strength and thou shalt love thy neighbour as thyself”.

Castes and Communities

The principal castes and communities of the district are as follows :—

Agasa

The Agasa or the washerman caste is divided into two main divisions, Kannada and Telugu, who do not inter-marry. Agasa was a member of the village hierarchy, his office being hereditary and his remuneration usually being 'grain-fees' from the raiyats or the cultivators. He was also employed as a torch-bearer on marriage and other ceremonial occasions. The Agasas seldom follow any other profession than that of washing. Widow re-marriage is prohibited. They worship *Bhoomadeva* and *Ubbe*, i.e., the steam arising from the cauldron in which they boil the clothes for washing. The dhobis, though a sub-division of the caste, appear to be immigrants from Orissa. They are Vaishnavites and occasionally engage Brahmins as their priests. They burn their dead and perform *shraddhas*.

The Banajigas are mostly traders, their name being derived from the word 'vanijya' meaning trade. But many of them have now taken to agriculture. The Banajiga community may be divided into three distinct classes—Panchama Banajigas, Jain Banajigas and Telugu Banajigas, who do not inter-marry. The Panchama Banajigas are Lingayats. Widow marriage is prohibited. The Telugu Banajigas are either Shaivites or Vaishnavites, these groups also being mutually exogamic. They eat animal food but usually drink no liquors. Widow marriage is prohibited and the dead are buried. **Banajiga**

The Bedas are also called Nayakas or Nayakamakkalu and they call themselves Paleyagars. From the fact that Valmiki, the author of the Ramayana, is described as a Beda, the Bedas also style themselves as belonging to Valmikimata. They also claim that Kannappanayanar, one of the 63 devotees of Shiva, belonged to their caste. Though their traditional occupation is hunting, most 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 this caste were soldiers in the armies of the old Vijayanagara kingdom and the kingdoms of the Paleyagars 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) Ureme Bedas, (4) Monda Bedas, etc. The first of these live in villages. Hence their name 'Uru'. They form by far the largest division of the caste. The Myasa Bedas are mostly found in this district. It is an interesting sub-division in that its members present a strange and unique jumble of apparently antagonistic customs not usually found among any other Hindu classes. They live mostly outside the inhabited places, in temporary huts. Those customs seem to have been adopted by them when some of them were included in the hordes of Haidar Ali. At the same time, they observe other rites such as taking of *Panchagavya*, burning of the tongue with a neem stick, etc., which are customs pre-eminently Hindu. 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. **Beda**

Banjara (See under 'Lambani').

Bestas are the fisher folk of the district. Though fishing is 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 numerous exogamous sects which appear to be **Besta**

totemistic in origin. Widow re-marriage and divorce are allowed. The dead are usually buried.

Brahmin

As already mentioned there are Shaivites and Vaishnavites or Smarthas and Madhwas amongst the Brahmins of the district. Inter-marriage between them is not common. 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; in short, it is a rite for the consummation of marriage; (2) *Pumsavana* or worship to secure the birth of a male child, performed at the end of the third month of pregnancy; (3) *Simantha* performed either in the fourth, sixth or eighth month of pregnancy with a view to warding off evils from foetus; (4) *Jatakarma* done immediately after the birth of the child before the navel 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 in the third month; it is taken to a temple and well water is worshipped; (7) *Annaprashana* or feeding the child for the first time with solid food; (8) *Choula* or *Chudakarma* or the ceremony of tonsure; shaving the head except for one lock which is the chuda or crest; (9) *Upanayana* or investiture with sacred thread to be done in the eighth year, but now usually done much later and (10) *Vivaha* or marriage. In addition to these ceremonies, all Brahmins perform annual *shraddha*. They are also expected to perform every day the *Sandhya* services, the *Pancha Mahayajnas* comprising *Brahmayajna*, *Devayajna*, *Pitruyajna*, *Bhutayajna* and *Manushyayajna* and *deva puja*, *tarpana*, etc. Usually, in every day life only the head of the family performs the worship, his wife only assisting him. The initiated boys are expected only to perform *Sandhya* services twice a day. In the evening only the *Mangalarati* or the waving of the sacred flame is performed. The married ladies usually worship the Tulsi plant.

Golla

The Gollas are cow-herds and dairymen, but at present many of them are agriculturists. Among the Gollas there are two main exogamic divisions, Uru Gollas and Kadu Gollas. Their original language appears to have been Telugu but now they have adopted Kannada as their own language.

The Uru Gollas are divided into numerous endogamous units, one of them being Bokkasamu or Bigamudre, who were in former times the guards of the treasury. Even now the persons who open and lock the Government treasury and handle the money boxes are often known as Gollars. Among these, widow-marriage is not permitted. *Illatom* adoption is common. Divorce is allowed, though a divorced wife cannot re-marry. The dead are usually buried. The Gollas are usually Vaishnavites, some of

them becoming *dasas* and leading a mendicant life. The Kadu Gollas say that they are immigrants from Delhi and its neighbourhood. They speak Kannada and are divided into three endogamous sects which are again divided into different exogamous sects known after animals, plants and other inanimate objects. Widow marriage is not permitted. Divorce is allowed. The dead are usually buried.

The Holeyas are the chief agricultural labourers in the district. **Holeya**
The caste is divided into several territorial and occupational subdivisions which do not inter-marry. Divorce is more or less easy. The dead are usually buried. The members of the caste generally live together.

The Idigas are said to be of Telugu origin, which language **Idiga**
many of them still speak. Their traditional occupation is toddy-tapping, but many of them are now employed in household and other services. Some of them also hold land and are agriculturists. They worship all the Hindu deities including *Shaktis*. Widow re-marriage is allowed. They bury their dead.

Komati (See under 'Vaishya').

The Kuruba is a caste of shepherds and blanket-weavers, **Kuruba**
a good number of whom, however, now follow agriculture. The caste is divided into three endogamous divisions, *Halu*, *Ande* and *Jadi* or *Kambli*. The Halu Kurubas abstain from liquor. Each of the three divisions is further sub-divided into several exogamous sects named after plants, trees, animals, etc., which are of totemic nature. Some of them have accepted the Lingayat religion. Widow re-marriage and divorce are allowed. The dead are usually buried. The caste is well-organised, being divided territorially, the head of each section being known as Gowda. Shaivism is professed by many but their common deity is Biredevaru.

The Lambanis or Lamanis or Banjaras may be classed **Lambani**
among the gypsies of India. They are of good stature and fair-complexioned. They are a brachycephalous race, with oval face, black or brown eyes and straight nose. Theirs is a peculiar Indo-Aryan dialect, which has borrowed words from various languages. They live in detached clusters of huts called *Tandas* which are mainly pitched away from the villages and usually on high grounds. Their traditional occupation was the transport of 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 their profession and they took to other means of livelihood. Their complete isolation from the ordinary population and their language unintelligible to others had enabled them to carry on

their own occupations. The Lambanis have *gosayis* or *gosavis* as their priests. The Lambani outcastes consist of a subdivision called *Dhalya* who are their drum-beaters and live in detached habitations. Among the Lambanis post-puberty marriage has been in vogue. Widow re-marriage freely prevails among them, and it is also customary for divorced women to marry again under the *Udike* form of marriage, which also obtains among some other castes. The Lambanis are Vaishnavites, their principal deity being Krishna. They also worship the goddess Banashankari.

Lingayat

The Lingayats do not perform *yajnas*. They follow a simplified system of daily and special ceremonies. The daily ceremonies consist chiefly of *Shivapuja* or *Linga-puja* 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 similar to the Brahmanic rites. A Veerashaiva house-holder has also to observe the five *Acharas* in his daily life, namely, *Lingachara*, *Sadachara*, *Bhaktachara*, *Shivachara* and *Ganachara*, more or less similar in their object to the *Panchamahayajnas* of a Vaidika house-holder. One particular feature of this sect is the existence of an order of priests called *Viraktas*, in addition to the *Jangamas*. These *Viraktas* hold the highest position in the ecclesiastical order. Many towns have a *Virakta matha* built outside the town where the Swami leads a solitary, simple and spiritual life. The position of the *Virakta*, in short, is that of a pure sanyasi of the most exalted order. The Lingayats have played a great part in the history of Karnataka and to them is largely due the development of the Kannada language and literature. The Lingayats are engaged in various occupations but are largely traders and agriculturists, some of them being also in government and other services.

The Lingayats of this district are adherents of either of the two *Mathas*—the Murugharajendra *Matha* and Sirigere *Matha*—both of which are situated in this district.

Madiga

The Madigas sometimes call themselves as Matangas, *i.e.*, descendants of Matangarishi. A section among them is also known as Jambavas, *i.e.*, descendants of Jambava, one of the allies of Rama. Chitradurga is one of the districts of the State in which this caste is most numerous. Though by tradition the Madigas are workers in leather, 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. These 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 other of double winnows. These divisions are based on the manner in which the bride and the bridegroom eat the 'Buvva' (common marital meal), i.e., eating in a dish, basket or a winnow. There is also another division known as Dakkalu. The Dakkalus form the hereditary bondsmen of the Madigas. The members of the Jambava section form the *gurus* of the Madigas. They have *mathas* in different parts of the State, one of them being at Kodihalli in the Hiriyur taluk of this district. They wear a *Linga* and mark their forehead with ashes and sandal paste. The Jambavas may marry girls from the other Madigas after subjecting them to some purificatory ceremony, but generally they do not give their girls in marriage to the other Madigas. The Jambavas claim to be immigrants from Cuddapah and many of them speak Telugu. The Madigas also pay reverence to Aralappa, said to be a contemporary of Sri Basaveshwara, as their patron saint. These various divisions have, in turn, numerous exogamous septes known after animals, plants, trees and other inanimate objects, several of them being totemic in nature. Divorce and widow re-marriage are allowed. The dead are usually buried. In matters of religion, they are also worshippers of village deities such as *Maramma*, *Morasamma* and *Matangamma*, the caste goddesses. They have priests of their own called *Tappattigas*. 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 is the common occupational name of a number of castes engaged in hadloom weaving. Following are the main sub-divisions :

Neygi

- (a) *Bilimaggas* (Bilimagga literally means white-loom) are engaged in the weaving of white muslin and other cloths. Some of them are Lingayats who do not inter-marry with non-Lingayats. The caste comprises several endogamous divisions. Widow re-marriage is allowed. The dead are buried.
- (b) *Devanga* caste consists of two main linguistic sub-divisions, Kannada and Telugu, which do not inter-marry. The Kannada section has many further sub-divisions some of which are Lingayats. In some places widow re-marriage is allowed. Divorce is not in practice. The dead are usually buried. Though both Shiva and Vishnu are worshipped, their caste goddess is Chaudeshwari.

- (c) *Khatri* is a caste of immigrant silk-weavers. They are Shaivites in religion and speak an Indo-Aryan dialect.
- (d) *Patvegar* or *Pattegar* is another class of immigrant silk-weavers. They speak an Indo-Aryan dialect and worship all the Hindu deities, especially Shakti. The Patvegars and the Khatriis do not inter-marry.
- (e) *Sale* caste is divided into Padmasale, Pattusale and Shankusale. The Pattusales profess the Lingayat religion. The Padmasales are Vaishnavites. Their common caste deity is, however, Chaudeshwari. Neither widow re-marriage nor divorce is permitted. The dead are burnt or buried according to the faith followed.
- (f) *Saurashtra* caste is also known as Patnuli and Jamkhanwala. According to tradition, they are immigrants from Gujarat and speak a language akin to Gujarati. They do not permit widow re-marriage. They profess Vaishnavism.
- (g) *Senigar* is a class of immigrant weavers. They are all Lingayats.
- (h) *Togata* is a Telugu caste of weavers. They are Vaishnavites by religion but also worship Chaudeshvari as the caste goddess.

Panchala

Panchala is a collective name of the artisan caste of goldsmiths, blacksmiths, stone-cutters and carpenters. The names of the sub-divisions are *Akkasale*, *Kammara*, *Kanchugara*, *Shilpi* and *Badagi*. These inter-marry, except occasionally in urban areas where the goldsmiths remain aloof from the blacksmiths. Widow re-marriage and divorce are not generally permitted.

Uppara

Traditionally, Upparas are earth-salt workers, but their 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 several exogamous septs of totemic origin. Widow re-marriage and divorce are allowed. The dead are usually buried. They are Vaishnavites by religion, their caste god being Channakeshava. They also worship the village deities.

**Vaishyas
(Komatis)**

The Vaishyas or Komatis are mostly found in towns and large trade centres. The majority of them are worshippers of Shiva and a few of Vishnu; but their chief deity is goddess Kannika.

Parameshvari. Both the divisions inter-marry. Most of them are merchants, jewellers or money-lenders. One peculiar custom of this caste is the obligation of a boy to marry his maternal uncle's daughter.

Vodda is a caste of earth-workers, well-sinkers, tank-diggers and stone-dressers. They are divided into three endogamous divisions, namely, *Kallu* or *Uru* or *Bandi Voddas*, *Mannu* or *Bayalu* or *Desada Voddas* and *Uppu Voddas*. Each of these sub-divisions is divided into several exogamous totemic septs. Widow re-marriage and divorce are allowed. They worship Lord Venkateshwara of the Tirupati hills. **Vodda**

"Vokkaliga" is the general name given to the cultivating castes. It is really made up of several castes amongst whom inter-marriage is not generally in vogue. The name 'Vokkaliga' is said to have been derived from *vokku*, which means in Kannada 'threshing the grain out of ear-stocks'. The various component castes that come under Vokkaligas in general are Gangadikara Vokkaliga, Morasu Vokkaliga, Nonaba Vokkaliga, Hallikara Vokkaliga, Hal Vokkaliga, Sada Vokkaliga, Kunchiga Vokkaliga and others. There are several endogamous and exogamous divisions amongst these castes. Traditionally their chief occupation has been agriculture. In recent decades they have taken up several other occupations also and have progressed in many fields. **Vokkaliga**

Gangadikaras worship both Shiva and Vishnu as also the various village deities. Widow remarriage and divorce have been in vogue. The practice of *manevalatana*, i.e., affiliation of a son-in-law in the family, was prevalent among them. The dead are usually buried. The Morasu Vokkaligas, sometimes also known as Hosadevara Vokkalu, had a well-organised caste organisation, each group having a *kattemane* with a Gauda or Yajamana as its head. Traditionally, divorce is not permitted. They worship Shiva under the name of Bhaire Devaru. The Hallikara Vokkaligas were largely engaged in the rearing of cattle.

The Sadas are found chiefly in Chitradurga and Shimoga districts. They appear to have been originally Jains; many of them now profess the Lingayat and Brahmanic religions. The Jain section worships the *Tirthankaras* as also Hindu gods. Widow re-marriage has been in practice in the Lingayat section. The Sadas are vegetarians and abstainers. They had the usual *kattemane* form of caste organisation. A section of the Kunchigas or Kunchitigas also follow the Veerashaiva religion. Many of the Kunchitigas have taken up occupations other than agriculture. Widow re-marriage was not generally in vogue and those who remarried formed a different *salu* or line by themselves. The dead are usually buried. The name 'Nonaba' has been derived from Nolambavadi, an ancient kingdom which covered principally

the present Chitradurga and Tumkur districts. Even now it is in these parts and a little to the west that the Nonabas largely reside. They are Veerashaivas by faith.

**Caste
Panchayats**

Caste Government of some kind or the other was universal in the past. Its powers and jurisdiction have been mostly taken away from them by the civil courts. At present the caste panchayats usually consider questions relating to marriage, admission of outsiders into the caste and like matters. Their hold on these matters too is, of course, becoming less and less, gradually. These panchayats are of two kinds. One of them is presided over by the Swamijis of recognised *Mathas* such as those of Sringeri, Uttaradi, Vysaraya, etc., among the Brahmins and the Murugharajendra Matha and the Sirigere Matha among the Lingayats. In the other kind of caste panchayat, the Headman of the caste resident in each village decides disputes as they arise. He is variously called as Gowda, Setty or Yajamana. The office of the Headman is hereditary, and the assembly of castemen he convenes is known as *Kattemane*. He is usually assisted by his deputies (as among the Bedas) or by assessors (called *Buddhivantas*) in his work (as among the Voddas).

Funerals

The dead are either buried or cremated. Cremation is universal among Brahmins, Banjaras and Komatis. The priestly section among the Helavas and other Vaishnavite castes also burn their dead. Occasionally, aged men among the Holeyas are also cremated. Those dying from communicable diseases are also usually cremated. Among some castes, for instance, the Upparas, Voddas, Madigas, Agasas, Telugu Banajigas and a few others, the body is disposed of by what is known as *Kalku Seve* (or stone-service). This consists of the body being placed on suitable ground and being heaped over with stones so as to form a mound. The generality of castes bury their dead with the head turned to the south. Lingayats and some other castes including Vaishnavite Holeyas bury their dead in the sitting posture. The Lingayat-Devangas, however, bury in the lying posture. 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.