

### CHAPTER III

## PEOPLE

This chapter deals with a detailed study of population growth, sociological, religious and cultural aspects are essential for the over all understanding of a given region. Regional variations in them are a common phenomenon. Even in Mandya District, variations can be seen in respect to castes and tribes, religion, customs and traditions, beliefs, food habits, dress, language usages and other Socio Anthropological features.

Mandya district comprising of seven taluks, occupies the seventh place in the state. According to the population census 1991, Mandya has a population of 16,44,374 (According to the population figures of Census 2001, Mandya District observed a growth of seven percent and had a population of 17,63,705). This population is spread across 11 towns and 1365 villages. Mandya Taluk has a population of 4,05,612 which is the highest among taluks in the state. Maddur Taluk that has a population of 2,90,783 occupies the second position. Both these taluks together contribute to 39.48 percent of the total population in the district. Nagamangala Taluk, being a bigger taluk in area, the district has only a population of 1,90,770 which contributes only 10.82% of the total population in the district. Srirangapattana Taluk is the smallest taluk, which has a population of 1,62,984 that accounts for 9.24% to the entire district population total. Taluk wise distribution of population from 1971 to 2001 census population is presented in Table 3.1.

**Table 3.1: Decadal Distribution of Population**

Taluk		1971	1981	1991	2001
KR Pet	Rural	144601	173857	203104	225665
	Urban	9631	12800	17999	22580
	Total	154232	186657	221103	248245
Maddur	Rural	185002	227068	260611	264262
	Urban	12089	17402	22115	26521
	Total	197091	244470	282726	290783
Malavalli	Rural	165101	197915	226971	245958
	Urban	245444	31510	37104	35851
	Total	189645	229425	264075	281809
Mandya	Rural	191179	230994	262765	274433
	Urban	72132	100285	120265	131179
	Total	263311	331279	383030	405612
Nagamangala	Rural	117883	141488	158380	174718
	Urban	12906	16522	20283	16052
	Total	130789	158101	178663	190770
Pandavapura	Rural	100403	119128	140903	699
	Urban	13386	17122	19252	310
	Total	113789	136250	160155	175009
Sreerangapattana	Rural	91417	107634	124836	139255
	Urban	14100	24384	21905	27723
	Total	105517	132018	146741	162984
KR Sagar	-	-	-	7881	8510
District Total	Rural	995586	1198084	1377570	1480990
	Urban	158786	220025	266804	282715
	Total	1154374	1418109	1644374	1763705

Source : Census of India Report 2001

If one observes the population growth of the district during 1901 to 1991, decadal increase can be noticed. During 1901 to 1991 the population in the state declined due to various reasons. However, this trend was not observed in Mandya district. In the decade since 1961 the rate of increase in population became highest (28.38%) But in the following decades there was a noticeable declining trend. Reasons to this could be attributed to the practice of family planning and family control. In the decade 1971 to 1991, Mandya District showed increasing population trend (15.96%) but it was lesser as compared to increasing trend at the State level, which was 21.12%. During the same period KR Pet taluk showed highest rate of growth of population (18.45%) and the Nagamangala taluk reported the least growth of population (13.03%) similar figures for Mandya taluk showed increase in absolute terms (15,751) and that in Nagamangala taluk was less (20,653). The Table 3.2 presents the population figures for census years, decade variations, in rates of decadal growth/decrease and total number of men and women.

**Table 3.2: Decadal Variation of Population Over Years**

Years	Total Population	Decadal Variation	Percentage	Men	Women
1901	482581			237471	245110
1911	504157	21576	4.47(+3.60)	248574	255583
1921	542421	38264	7.59(-1.09)	271331	271090
1931	581836	39415	7.27(+9.38)	291686	290150
1941	634727	52891	9.09(+11.09)	320323	314404
1951	316583	81856	12.90(+19.36)	360014	356569
1961	899210	182627	25.49(+21.57)	457143	442067
1971	1154374	255164	28.38(+24.22)	588914	565460
1981	1418109	263735	22.85(+26.75)	723674	694435
1991	1644374	226265	15.96(+21.12)	837597	806777
2001	1763705	119331	7.14(17.25)	88304	875671

*Note* : Mandya District formed a part of Mysore District till 1939 After 1939, Mandya District was formed. Figures of Census of years 1901 onwards have been computed based on the figures of urban and rural areas of Mysore District

*Source* : Census of India 1991: General Population Tables, p.417

### Density of population

Population density is expressed in terms of number of persons residing per sq. km of a region. In Urban areas density of population will be higher than that in Rural areas. In 1991, as per Census, density of population of the district was 331, which was above the state figures 281). In urban areas density was 4,508 as against 281 in rural areas, out of them Maddur taluk reported highest density (425) and amongst urban areas Malavalli taluk had 14,437 which was highest. According to census 1961, 1971, 1981 and 1991 density of population is presented in Table 3.3.

**Table 3.3 Indicates the Density of population as per census Reports of 1961, 1971, 1981 and 1991.**

Taluks	1971			1981			1991		
	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	Total
Krishnarajapete	162	728	170	193	2005	306	226	4225	244
Maddur	302	2121	319	371	3053	395	425	3880	457
Malavalli	208	2285	236	245	12261	283	281	14437	326
Mandya	274	4283	368	330	5955	463	376	7142	535
Nagamangala	114	3117	126	136	3171	151	152	3893	172
Pandavapura	192	1292	213	224	1986	252	265	2233	297
Srirangapattana	269	1980	304	317	1374	370	365	1885	415
Krishnarajasagara	-	-	-	-	-	-	-	-	1808
Total	204	2331	233	245	3610	286	281	4508	331

Source : Census of India Reports

### Houses and Households

An occupied residential House is a Census House used wholly or partly as residence by one or more Households and a Household is a group of persons who commonly live together and would take their meals from common kitchen unless exigencies or work prevented any of them from doing so. There may be households without houses and households of unrelated persons as in the case of hostels, prisons etc.

According to the 1991 census a total number of 3,07,942 households were living in 2,94,103 houses. This was a little more than (about 1,023) that of state figure. Table 3.4 presents the number of Houses number of households classified according to taluks, rural and urban areas during the census years 1961, 1971, 1981, and 1991.

### Institutional Population

During 1991 in Mandya district there were 335 such Institutional households were available and in which 8,404 persons were residing. In Table 3.5 the distribution of Institutional Households and populations are given during the census 1961, 1971, 1981 and 1991 are presented.

**Table No. 3.4 : Houses and House holds**

Taluks	1971			1981			1991		
	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	Total
<b>KR Pet</b>									
HHS	19561	1161	20722	30234	2308	32542	34727	3334	38061
Families	24765	1815	26580	30469	2319	32788	37442	3407	40849
<b>Maddur</b>									
HHS	26081	1626	27707	37436	3176	40612	46351	4119	50470
Families	33609	2193	35802	38846	3252	42098	48607	4376	52983
<b>Malavalli</b>									
HHS	23829	3317	27146	35362	5282	40644	41459	6454	47913
Families	28792	4271	33067	35584	5305	40889	42875	6745	49620
<b>Mandya</b>									
HHS	28397	11479	39876	38502	17391	55893	45372	22912	68284
Families	32769	14586	47255	38715	17779	56494	47109	23205	70314
<b>Nagamangala</b>									
HHS	19628	2042	21670	24709	2944	27653	29045	3742	32787
Families	21483	2318	23801	24798	2967	27765	29773	3844	33617
<b>Pandavapura</b>									
HHS	12874	1840	14715	20506	3140	23646	23386	3636	27022
Families	18208	2411	20619	20772	3161	23933	25788	3804	29592
<b>Srirangapattana</b>									
HHS	13888	2371	16259	19396	4549	23945	23533	4373	27906
Families	16806	2702	19508	19669	4591	24260	24831	4475	29306
<b>KRS</b>									
HHS	-	-	-	-	-	-	-	1657	1657
Families	-	-	-	-	-	-	-	1666	1666
<b>District Total</b>									
HHS	144358	23836	168094	206175	38790	244965	243873	50270	294103
Families	176432	30296	206728	208857	39374	248227	256425	51522	307947

*Note* : HHS - Households. KRS is denotified as NEC. It has 3 villages belonging to Pandavapura and Srirangapatna Taluks. District Census Handbook of Mandya.

*Note* : In the 1991 Census Krishnarajasagar was declared as a Notified Area Committee. Since it comprised the area of three villages which come under Pandavapura and Srirangapattana Taluks, they have been given separately.

*Source* : The District Census Hand Book of Mandya District - 1971, 1981 and 1991.

Table 3.5 Population that Live in Hostels, Mess, Jails, Ashrams

Taluku	1971				1981				1991				
	TF	Men	Women	Total	TF	Men	Women	Total	TF	Men	Women	Total	
KRPet	Rural	92	168	64	272	6	251		251	16	623	24	647
	Urban	12	154		154	70	604	29	633	7	361	28	389
	Total	104	322	64	386	76	855	29	884	23	984	52	1036
Maddur	Rural	159	355	387	742	48	575	24	559	22	1082	125	1207
	Urban	24	111	17	128	20	204	67	271	16	135	84	219
	Total	183	466	404	870	68	739	91	830	38	1217	209	1426
Malavalli	Rural	28	49	57	102	13	86	62	148	27	400	88	488
	Urban	11	14	20	34	18	215	99	314	17	296	150	446
	Total	39	63	73	136	31	301	161	462	44	696	238	934
Mandya	Rural	48	77	42	119	7	68	5	73	9	368	6	374
	Urban	276	1347	287	1634	181	2086	470	2556	129	1662	567	2229
	Total	324	1424	329	1753	188	2154	475	2629	138	2030	573	2603
Nagamangala	Rural	7	92	6	98	18	824	9	833	44	1020	205	1225
	Urban	40	262	27	289	57	385	19	404	19	252	101	353
	Total	47	354	33	387	75	1209	28	1237	67	1272	306	1578
Pandavapura	Rural	48	67	20	87	2	8		8	11	198	6	204
	Urban	13	214	38	252	16	292	65	357	7	211	69	280
	Total	61	281	58	339	18	300	65	365	18	409	75	484
Srirangapattana	Rural	39	75	68	143	9	36	9	45	5	109	14	123
	Urban	12	85	8	93	13	226		226	6	153	67	224
	Total	51	160	76	236	22	262	9	271	11	262	81	343
District Total	Rural	421	883	640	1523	103	1808	109	1917	134	3800	468	4268
	Urban	388	2187	397	2584	375	4012	749	4761	201	3070	1066	4136
	Total	809	3070	1037	4107	478	5820	858	6678	335	6870	1534	8404

Note: TF - Total families that are transitory.

Source: Census of India, General Population Tables in Karnataka.

## Houseless Population

People without residential Houses constitute houseless population. They include the shelter less and those who live on the road side Pavements, Public Buildings, Open temples etc. Most of them are Beggars, Vagrants etc. Table 3.6 gives the details of Houseless population in the district.

**Table 3.6 : Gives the details of distribution of Houseless population in the district.**

Taluku	1971		1981		1991	
	No.	Men Women Total	No.	Men Women Total	No.	Men Women Total
KRPet	Rural	137 280 275 555	152 332 304 636	190 434 360 794		
	Urban	7 24 1 25	11 12 23 35	9 31 22 53		
	Total	144 304 276 580	163 344 327 671	199 465 382 847		
Maddur	Rural	266 502 283 785	199 403 277 680	326 599 409 1008		
	Urban	37 56 35 91	76 131 56 187	139 162 82 244		
	Total	303 558 318 876	275 534 333 867	465 761 491 1252		
Malavalli	Rural	61 172 100 272	171 377 301 678	155 343 249 592		
	Urban	11 30 17 47	23 53 45 98	21 43 30 73		
	Total	72 202 117 319	194 430 346 776	176 386 279 665		
Mandya	Rural	213 393 282 675	202 357 261 618	121 220 165 285		
	Urban	298 390 240 630	174 256 86 332	104 160 64 224		
	Total	511 783 522 1305	376 603 347 950	225 380 229 609		
Naga mangala	Rural	25 37 25 62	89 203 162 365	184 387 288 635		
	Urban	21 20 19 39	16 35 26 61	21 35 23 58		
	Total	46 57 44 101	105 238 188 426	205 382 311 693		
Pandava pura	Rural	74 95 70 165	38 69 60 129	70 153 115 268		
	Urban	34 41 26 67	21 54 48 102	6 12 6 18		
	Total	108 136 96 232	59 123 108 231	76 165 121 286		
Sriranga pattana	Rural	177 292 202 494	109 196 134 330	147 235 166 401		
	Urban	50 79 62 141	42 55 43 98	73 84 31 115		
	Total	227 371 264 635	151 251 177 428	220 319 197 516		
KRS	NAC			9 10 2 12		
District	Rural	953 1771 1237 3008	960 1927 1499 3436	1193 2331 1752 4083		
	Urban	458 640 400 1040	363 586 327 913	382 537 260 797		
	Total	1411 2411 1637 4048	1323 2523 1826 4349	1575 2868 2012 4880		

Note : Figures for Census 2001 not available. Census of India 1971.....1991 General population Tables, Karnataka. Source : Census of India 1971, 1981, 1991 or General Population Tables in Karnataka.

## Migration

Migrants are those who reside in places after moving from one place to another. Migration may be for temporary or permanent reasons and since ancient times the migration process is a social and economic phenomenon. Temporary migration is restricted to specific reason or for specific span of time for instance, after harvest reason people may move on from plains to Malnad region and get back to the same region for moving seeds. During famine, earthquake and frequent calamities period people may find it difficult to stay in a specific place and thus may permanently settle down in a place of residence, in such situations/circumstances it is termed as permanent migration. Migration due to marriage bonds/ties or employment may occur. Table 3.7 presents the population (migrants) over years since 1961 census.

**Table 3.7 : Population of Migrants (within the State and outside the State)**

Place of Birth	Total		Rural		Urban	
	Men	Women	Men	Women	Men	Women
In India	8,35,857	8,05,437	6,98,259	6,76,591	1,37,598	1,28,846
In Karnataka	8,25,577	7,96,187	6,92,439	6,71,171	1,33,138	1,25,016
Place of Enumeration	7,08,968	4,68,314	6,17,699	3,97,777	91,269	70,537
In the District	67,970	2,23,300	48,500	2,03,421	19,470	23,879
Other Dist. Of the State	48,639	1,00,573	26,240	69,973	22,399	30,600
Outside the State and other Union Territories	10,280	9,250	5,820	5,420	4,460	3,830
Andhra Pradesh	890	860	450	400	440	460
Kerala	1,390	880	500	290	890	590
Maharashtra	220	360	90	150	130	210
Tamil Nadu	6,430	6,270	4360	4,310	2,070	1,960
Uttara Pradesh	150	90	100	60	50	30
Foreigners	380	300	100	240	280	60

*Source : Census of India 1991: Series 11, Karnataka Part 5A & 5B, D Series, Vol.1, pages 180 to 187*

## Sex - Ratio

The number of Females to one thousand Males is the Sex Ratio of any given population. The Sex Ratio to some extent depends upon the preferences



of Male to Female children, Migration, Female infanticide and other social factors. Total population during 1991 census in Mandya district was 16,44,374 out of which 8,37,592 males and 8,06,777 were females. The sex ratio was 963. During the decade 1981-1991 sex ratio increased from 960 to 963 in Mandya district as compared to that in the State decreased during (1981-1991) from 963 to 960. In rural areas Sex Ratio was 969 that was highly as against 935 in urban areas. In Nagamangala and K.R.Pet Taluks, the Rural area sex ratio was highest (1042 and 1114 respectively). In Malavalli Taluk similar figure was 931, which was least in the district. Amongst urban areas Belakawadi had highest sex ratio (992) as compared to that in Bellur (910). It was found in Mandya, even though it had highest population in the district but had low sex ratio which was as low as 923. Out of the eleven urban areas in the district average sex ratio of four urban areas taluks was low (935) as against average sex ratio at the district level. Table 3.8 shows the sex ratio of the district in terms of decades since 1901 upto 2001 areas regions (rural and urban areas) and overall totals (figures in brackets indicate the state figures for sex ratio).

**Table 3.8: Sex Ratio**

Decades	Rural	Urban	Total*
1901	1033(984)	1026(976)	1032(983)
1911	1030(984)	997(959)	1028(981)
1921	1001(975)	973(936)	999(969)
1931	998(972)	958(927)	995(965)
1941	987(975)	922(935)	982(960)
1951	999(974)	920(940)	990(966)
1961	975(973)	905(913)	967(959)
1971	968(971)	914(913)	960(957)
1981	966(978)	924(926)	960(963)
1991	969(973)	935(930)	963(960)
2001	990	967	986(965)

### Age Distribution

Reporting age wise figures for population is a significant social phenomenon. By way of categorizing into age specific groups one can understand the population (number of persons) who are gainfully employed and those who are unable to get employed gainfully or economically. Also it depicts the manpower of the country. Normally persons below 15 years of age

and above 60 years are not considered as economically active population. In the district total population per 1991 census was 5,59,737 out of which there were 2,80,845 males and 2,78,892 females to the age group of below 15 years.

It is noticed that the figures for the district are lesser as compared to the total state figures. The figures in parenthesis reveal the figures for the district and the second reveals those of the state respectively: Men (33.52 ; 35.78%) ; women (34.57% ; 36.28%) ; Total persons (34.03% ; 36.01%). Similar figures for age group 60+ for district as compared to the state figures (in percentages) is higher. These figures are presented in terms of district as well as state. Men 67,485 (8.06% ; 6.80%) ; women 65,509 (8.11% ; 7.189%) ; Total persons 1,32,994 (8.08% ; 6.99%). Age-group wise figures for 1991 census is presented in Table 3.9. It presents age wise, rural wise & urban wise figures.

**Table 3.9 : Distribution of Population According to Age-groups**

Age-group	Rural		Urban		Total	
	Men	Women	Men	Women	Men	Women
0-9	1,49,632	1,48,497	29,333	27,955	1,78,965	1,76,452
	85,270	85,500	16,610	16,940	1,01,880	1,02,440
15-19	74,527	68,920	15,930	13,990	90,457	82,910
20-24	63,958	59,200	13,818	12,768	77,776	71,968
25-29	52,890	59,969	10,519	12,890	63,409	72,859
30-34	44,410	46,040	10,100	9,471	54,510	55,511
35-39	46,060	43,140	10,439	8,864	56,499	52,004
40-44	39,930	36,519	7,704	6,170	47,634	42,689
45-49	33,480	27,650	6,455	4,766	39,935	32,416
50-54	31,407	29,100	4,850	4,289	36,257	33,389
55-59	16,810	13,810	3,090	2,370	19,900	16,180
60-64	23,205	22,990	3,510	3,104	26,715	26,094
65-69	11,280	10,156	1,820	1,369	13,100	11,525
70+	24,430	24,420	3,240	3,470	27,670	27,890
Age not reported	2,430	1,940	460	510	2,890	2,450

### Age Group and Marital Status

As per census the figures for married, unmarried, divorcees legally separated, widowers and widows are categorized separately. These figures depict the marital status of people and also the status of child marriage, widow remarriage and others. These also reflect the social styles of life in the district. The study of the department of Economics and Statistics 1991 Census indicates that, the rural areas comprises of age group 10-14 (0.52% Males and 1.44%

Table 3.10 : Population of Mandya District (1991), Age-wise and Marital Status

Age-group	Total Population		Unmarried		Married		Widower	Widow	Separated		Not Reported	
	Men	Women	Men	Women	Men	Women			Men	Women	Men	Women
All Ages	8,37,597	806,777	472,135	354,606	356,242	3,76,463	8,660	73,048	490	2,630	70	30
0-9	1,78,965	1,76,452	1,78,965	1,76,452	-	-	-	-	-	-	-	-
15-19	1,01,880	1,02,440	1,01,290	1,01,010	590	1,410	-	20	-	-	-	-
20-24	90,457	82,910	89,197	57,140	1,180	25,510	60	170	10	90	10	-
25-29	77,776	71,968	65,703	11,690	11,933	59,348	110	590	20	340	10	-
30-34	63,409	7,28,59	2,495	3,100	38,279	67,819	160	1,360	20	580	-	-
35-39	54,510	55,511	5,570	1,410	48,730	51,631	120	2,030	80	440	10	-
40-44	56,499	52,004	1,430	544	54,799	47,840	180	3,160	90	460	-	-
45-49	47,634	42,689	750	410	46,444	36,869	350	5,150	90	260	-	-
50-54	39,935	32,416	350	240	39,145	27,256	370	4,770	70	150	-	-
55-59	36,257	33,389	330	120	35,137	23,860	770	9,259	20	150	-	-
60-64	19,900	16,180	200	80	19,109	10,570	600	5,490	-	40	10	-
65-69	26,715	26,094	190	130	24,935	12,394	1,560	13,500	30	70	-	-
70+	13,100	11,525	60	50	12,120	4,906	920	6,539	-	30	-	-
Not reported	27,670	27,890	510	100	23,730	6,820	3,460	20,950	60	20	10	30
	2,890	2,450	2,640	2,130	230	230	60				20	30

Source: Census of India 1991, Series 11, Karnataka, p-IV-C series, pp.88 to 90

Females); age group of 25-29 (61.88% Males and 93.79% females) and age group fo 30-34 (90.52% Males and 93.11% Females) were actively belong to married group. In the urban areas the age group of 10-14 (0.90% Males and 1.06% females); age group of 25-29 (52.75% Males and 89.76% females) and age group of 30-34 (51.75% males and 80.29% females) were actively married. Table 3.10 presents the marital status of the people in the district categorized according to age group, men and women. Here the population in the age group 0-9 years is treated as unmarried.

### Rural Population

Normally people who live in villages in rural areas are termed as rural population. Population in rural areas is higher than those in urban areas. In this district too, the rural population is more as compared to that in urban areas. According to 1991 census the absolute figures for population in rural areas was 13,77,570, which contributed to the total population nearly, 83.77%. Taluk-wise figures reveal that KR Pet (91.86%) has the maximum population and in Maddur it is high (92.18%). It is observed that in the taluks such as Srirangapatna (80.74%), Malavalli (85.95%), Pandavapura (87.98%) and Nagamangala (85.65%) the range of rural population is 80% to 90%. Also one can observe that the taluk of Mandya has lowest percentage of rural population (68.60%). In the district there are 113 villages that are not habited. These contribute to 7.64% of the total inhabited and other spaces in the district. Table 3.11 presents the rural population according to 1991 census. Also reports on taluk-wise rural population. Figures in parenthesis reveal the percentage of the population to the total population in specific taluk.

**Table 3.11 : Population in Rural Areas**

Taluk	Villages	Villages with Less than 200 population	200-499	500-1999	2000-4999	5000-9999	10000 /
KR Pet	296	39(13.18)	95(32.09)	151(51.01)	11(3.72)	-	-
Maddur	153	2(1.31)	12.(7.84)	91(56.98)	44(28.76)	3(1.96)	1(0)
Malavalli	172	15(8.72)	25(14.54)	98.(56.98)	31(18.02)	3(1.74)	-
Mandya	174	11(6.32)	26(14.94)	95(54.60)	37(21.27)	5(2.7)	-
Nagamangala	343	79(23.03)	154(44.90)	107(31.20)	3(0.87)	-	-
Pandavapura	140	13(9.28)	35(25.00)	79(56.43)	11(7.86)	2(1.43)	-
Srirangapattana	87	10.(11.49)	16(18.39)	44(50.58)	13(14.94)	4(4.60)	-
Total	1365	169(12.38)	363(26.59)	665(48.72)	150(10.99)	17(1.25)	1(0)

### **Growth of Urban Population**

Urbanization is nothing but the development of towns or cities. This has an impact on social changes and development. As per census, a town is defined as a space where atleast a minimum population of 5000 and nearly 75% of the population should be engaged in agriculture related activities and density of population should be around 400. A Town comprises of regions coming under the jurisdiction of Town Municipality, Corporation, Cantonment area, Notified Areas. The population in urban areas of Mandya district increased by 16.23% during 1991 census as compared to 15.5% during 1981. During the same period the urban population in K.R. Pet was highest (increased from 6.86% to 8.14%) and in Pandavapura it declined (From 12.57% to 12.02%).

A majority of region as per the 1981 census in Hongahalli (not in the purview of the town Municipal Council) re-classified and greater part or it was merged into KrishnaRaja Sagar Notified Region in 1991. When one observes the growth or decline of the urban population during 1901 to 1911, the district figures had declined which was the similar case in the entire state.

The reason for this may be the reclassification of the regions. During 1961 to 1981 the urban population figures show an increasing trend. Reason for this may be due to the increase in the educational development as well as industrial development in the district. At the same time, during the decade 1981 to 1991, there was a considerable decline in population figures for urban areas. Reorganization of the townships as well as towns and their expansion on the one hand and the population differentials in urban areas on the other, may be the causes for this phenomenon. Similar situation was found in the state scenario too. Table 3.12 presents the decadal increase and decrease in the urban areas and the decennial (percentage) of the population in the district as well as at the state level.

As per census 1991 the population in urban areas in the district are - in Belakawadi Total - 7,282, (Men -3,656 and women - 3,626); in Bellur Total - 6,187, (Men - 3,239, Women - 2,948), Krishnarajpet Total - 7,999, Men - 9,421, Women - 8,578; Krishnaraja Sagar Notified Area Total - 7,881, (Men - 4,062, Women -7,819); Maddur Total - 22,115, (Men - 11,329, Women - 10,786); Malavalli Total - 29,822, M-15,336, Women - 14,486); Mandya Total -1,20,265, (Men - 62,544, Women - 57,721); Melkote Total - 3,254, (Men - 1,655, Women - 1,599); Nagamangala Total - 14,196, (Men - 7,331, Women - 6,765); Pandavapura Total - 15,998, (Men - 8,186, Women - 7,812) and Srirangapattana Total - 21,905, (Men - 11,119, Women - 10,786).

**Table 3.12 : Decadal Urban Population Details in the District**

Decades	No. of Towns	Population Towns	Decadal increase	Proportion growth rates	Growth rate(Total)
1901	10	36,989	-	-	-
1911	8	29,879	-7,110	-19.22	-4.41
1921	8	37,734	7,855	26.29	-17.53
1931	9	39,979	2,245	5.95	21.66
1941	9	50,638	10,659	26.66	23.03
1951	10	77,776	27,138	53.59	61.19
1961	10	1,00,072	22,296	28.66	18.26
1971	10	1,58,788	58,716	58.67	35.23
1981	11	2,20,025	61,237	38.56	50.65
1991	11	2,66,804	46,779	21.26	29.62

*Note : Figures for Census 2001 - Not available*

### **Scheduled Castes**

As per the Article 241 or the constitution those who are notified as Scheduled have community as well as caste groups. This is in accordance with the Indian Constitution. Accordingly the state of Mysore (now known as Karnataka) has prepared a separate list of Scheduled Castes and Tribes that is applicable specific to the state. In 1976, the Scheduled Castes and Scheduled Tribes list has been modified as per directives. As per 1991 census 2,26,626 persons are Scheduled Castes who form 13.78% of the total population in the District. This population is lesser than that of the state (which is 16.380%). In rural areas Scheduled Caste population is 1,90,551 (13.83%) and in urban areas it is 36,075 (13.52%). In 479 villages Scheduled Caste population (as proportion of total population was less by 10%) and in 143 villages their population was higher than 30%. Among urban areas the population of Scheduled Castes was 15,092 in Mandya and 6,777 in Malavalli which were higher than other urban areas. These figures for the taluks mentioned above contributed 41.84% and 18.78% respectively. In Melkote the similar figure was 184 and it was lowest in terms of percents (0.51%). Table 3.13 provides the population of Scheduled Castes in 1981 and 1991 Census years categorized as men, women, urban and rural areas.

### Scheduled Tribes

According to the article 342, the Scheduled Tribes as specified by Government of India constitution Census has been carried out. According to 1991 Census in the District, there were 11,926 Scheduled Tribe population. Out of them 9,485 were living in rural areas. About 0.73 percent of the total population was Scheduled Tribe population in Mandya district (0.69% in rural areas; 0.92% in urban areas). This is lower than that of the State (by 4.26%). The Scheduled Tribe Percentage out of their total population was below (15%) spread over 265 villages and six villages it is higher (25%) if one observes the Scheduled Tribe population it is evident that the ten towns of the district comprises of the this group and except Belakawady having no population of them. except in Belakawady. Then in Mandya town (787) and in Srirangapattana (708) there were more number of Scheduled Tribes. These contribute (about 32.19% and 28.89% respectively) to the district population. When compared to the urban areas and the Scheduled Tribe population across the taluks - Bellur Town has highest percentage (3.57%) and Malavalli Town had the least population proportionately (0.23%). Table 3.14 presents the population of Scheduled Tribes in the district according to taluks, men and women and during the years 1981 and 1991.

**Table 3.13 : Talukwise Details of Scheduled Castes**

Taluk		1981			1991		
		Men	Women	Total	Men	Women	Total
KR Pet	Rural	9602	9731	19333	11724	11896	23620
	Urban	977	947	1924	1402	1335	2737
	Total	10579	10678	21257	13126	13231	26357
Maddur	Rural	14721	13965	28686	17451	16818	34269
	Urban	1006	1050	2056	1283	1312	2595
	Total	15727	15015	30742	18734	18130	36864
Malavalli	Rural	18857	18017	36874	23087	21778	44865
	Urban	3222	3263	6485	4159	4053	8212
	Total	22079	21280	43359	27246	25831	53077
Mandya	Rural	15087	14540	29627	18123	17497	35620
	Urban	6170	5529	11699	7995	7097	15092
	Total	21257	20069	41326	26118	24594	50712

Nagamangala	Rural	6626	6818	13444	8306	8506	16812
	Urban	897	740	1637	1236	1113	2349
	Total	7523	7558	15081	9542	9619	19161
Pandavapura	Rural	6154	6098	12252	8136	8107	16243
	Urban	900	740	1640	1132	1037	2169
	Total	7054	6838	13892	9268	9144	18412
Sriranga pattana	Rural	7557	7238	14795	9719	9403	19122
	Urban	1240	1115	2355	860	760	1620
	Total	8797	8353	17150	10579	10163	20742
KR Sagar	NEC	-	-	-	683	618	1301
District Total	Rural	78604	76407	155011	96546	94005	190551
	Urban	14412	13384	27796	18750	17325	36075
	Total	93016	89791	182807	115296	111330	226626

Source : General Population tables of the Census of India

**Table 3.14 : Talukwise Details of Scheduled Tribes**

Taluk		1981			1991		
		Men	Women	Total	Men	Women	Total
KR Pet	Rural	1,480	1,440	2,920	1,293	1,265	2,558
	Urban	21	18	39	71	47	118
	Total	1,501	1,458	2,959	1,364	1,312	2,676
Maddur	Rural	505	484	989	669	618	1,287
	Urban	110	97	207	122	118	240
	Total	615	581	1,196	791	736	1,527
Malavalli	Rural	1,512	1,397	2,909	796	768	1,564
	Urban	79	75	154	36	33	69
	Total	1,591	1,472	3,063	832	801	1,633
Mandya	Rural	814	787	1,601	653	587	1,240
	Urban	276	286	562	401	386	787
	Total	1,090	1,073	2,163	1,054	973	2,027



Nagaman gala	Rural	299	312	611	369	358	727
	Urban	8	5	13	143	130	273
	Total	307	317	624	512	488	1,000
Pandava pura	Rural	201	195	396	501	541	1,042
	Urban	76	89	165	65	65	130
	Total	277	284	561	566	606	1,172
Sriranga pattana	Rural	491	443	934	570	497	1,067
	Urban	75	78	153	370	338	708
	Total	566	521	1,087	940	835	1,775
KR Sagar	NAC	-	-	0	70	56	126
District Total	Rural	5,302	5,058	10,360	4,851	4,634	9,485
	Urban	645	648	1,293	1,278	1,173	2,451
	Total	5,947	5,706	11,653	6,129	5,807	11,936

### Disabled

Till 1941 the disabled persons such as Blind (visually impaired), Deafs and Dumbs were enumerated. After which the census of Disabled persons had been stopped. During 1981, census of disabled was carried out while household census was conducted. Separately the counting of disabled was carried out. It is believed that the number of persons who are disabled may not be accounted for where they are not existing or available in house holds and also when they become houseless and beggars. Hence the true account of the disabled persons was not available. As per 2001 Census, the figures for disabled persons are not available currently. Hence as per the census conducted by the department of Women and Child Development on 30-11-2002. Physically Challenged Figures are presented in Table 3.15

### Languages

According to 1991 census 91.03 percent of people in Mandya District speak Kannada language and the rest 3.900 percent of Urdu speaking persons were available. In Table 3.16 the languages spoken by more than 500 persons (categorized according to rural urban regions and percent of them out of the total population).

**Table 3.15 : Gives details of the number of Physically Challenged and other Disabled Persons**

Categories	Mandya	Maddur	Malavalli	Srirangapattana	Pandavapura	Nagamangla	KR Pet	Total
Physically Challenged*	1,208	1,145	1,038	657	660	708	819	6,235
Blind	278	272	254	155	189	169	161	1,478
Deaf and Dumb	494	756	462	222	180	221	343	2,678
Mentally retarded	267	269	322	177	213	215	232	1,695
Lepracy afflicted	38	-	74	25	35	10	12	194
Multiple handicapped	229	130	254	137	126	151	124	1,151
Total	2,514	2,572	2,404	1,373	1,403	1,474	1,691	13,431
* Loco-motor disability		-	-	-	-	-	-	-

**Table 3.16: Number of Persons Speaking Different Languages**

Languages	Rural	Urban	Total	Percentage out of district population
Kannada	13,08,006	1,88,921	14,96,927	91.03
Urdu	22,523	41,525	64,048	3.9
Tamil	22,516	13,928	36,444	2.22
Telugu	16,255	11,378	27,633	1.68
Marathi	4,697	3,999	8,696	0.53
Hindi	1,330	3,072	4,402	0.27
Malayalam	1,137	1,825	2,962	0.18

**Literacy**

As per census definition, persons who are able to read and write are considered as literates. It does not require any formal education or formal literacy attainment children in the age group 0-6 years is considered as illiterates. The district figures for literacy rates are 48.15%, out of which 59.18% are men and 36.70% are women. These figures are below the state figures. (Total for the state literacy rates out of the state total of 56.14% 67.76% for men and 44.34% for women). In the rural areas the literary rates 55.89 among men as against 32.12% among women). In the urban areas the literary rates are 75.75% for men as compared to 60.66% for women. As per 2001 census, Literacy rates for the district were 61.00% per total persons (Men-70.05% and women 51.05%) and similar figures for the state were 66.06 (Men 76.01, women-56.09). (For details also refer Chapter 15 on Education).

**Religions**

The notable religions in the district are Hinduism, Islam, Christianity, Jainism, Buddhism and Sikkism. The Muslims are found mostly in the urban

areas of the district. The percentages of people belonging to various religions in rural and urban areas of the district as per the 1991 census are given in the table 3.17. The table also gives the details of the distribution of persons belonging to various Religions in both rural as well as urban areas along with decadal percentage of the district population along with state average have been given. It becomes evident that the total percentage of Hindu Population has considerably increased when compared with the state decadal average.

**Table 3.17 : Distribution of population as per Religions**

Religions	Rural	Urban	Total	District%	State%
Hindus	13,51,161	2,16,854	15,68,015	95.36	85.45
Muslims	22,761	42,540	65,301	3.97	11.64
Christians	2,328	4,434	6,762	0.41	1.91
Jains	374	2,713	3,087	0.19	0.73
Buddhists	98	19	117	0.01	0.16
Sikhs	68	89	157	0.01	0.02
Others	8	12	20	minimum	0.01
Not reported	772	143	915	0.05	0.08

### **Hinduism**

The Hindus of the district are divided into many castes, cults and tribes. The sacred books of Hindus are the Vedas, the Upanishads, the Puranas and the two great Epics. There are various sects following the philosophies of the saints like Shankaracharya, Ramanujacharya, Madhwacharya, Basavanna etc. which go by the names Adwaita, Vishishtadwaita, Dwaita and Shakti Vishishtadwaita respectively. Hindus worship Brahma, Vishnu, Maheshwara and their consorts and incarnations together with other parivara devathas and various local deities. These gods and goddess are worshipped in temple as well as at homes in the form of their images or pictures. Among the rural folk, the Goddess Shakti is worshipped in various names. Animism and totemism are found intermixed and fused with in the form of worship and religious practices. Hanuman and Ganesha are the gods worshipped by all. Traditional worship is elaborate consisting of sixteen services (or upacharas). Every work of importance and major activities are started after invoking the gods and goddesses. The idea of dedication is found even in small things like wearing new clothes, taking food which will be used or consumed after its being offered

to the family Gods. Ganesha is considered as the God who will ward off all obstructions will be prayed or worshipped before undertaking any new project and he is worshipped on the fourth day of the second half of every lunar month called Sankashta Chathurthi.

The cardinal principles preached by Adi Shankaracharya (AD 788 - 820) Adwaitha; Ramanujacharya (AD 1017 - 1137); Vishishtadwaitha; Basaveshwara (AD 1131-1167); Shakthi Vishishtadwaitha and Madhwacharya (AD 1200-1280) Dwaitha are the main Faiths of Hinduism followed widely.

### **Shaivism**

It is evident from the several inscriptions available in the district that Shaivism received royal encouragement and development from the ancient times. To illustrate some of them, an inscription from Kikkeri dated AD. 1095 - 96 mentions that Hoysala Vishnuvardhana granted 15 Khandugas of Paddy growing land and the village of Bhuvanahalli to one saint Brahmarshi Panditha for carrying out routine rituals at the Brahmeshwara temple of the place. Nanjeraja of Karaganahalli made several land grants to God Gangadhareshwara of Srirangapattana and Shivarama Panditha, a brahmin priest received a grant for installing Thandaveswara image has been recorded in their inscriptions. Dalawai Nanjaraja of Mysore offered a metal image of Dakshinamoorthy to the same temple of Gangadhareshwara at Srirangapattana has also been recorded. An inscription dated 1459 AD. from Rampura mentions about a land grant given by one officer Thippaiah to God Ramanatha of Belatur village. Another record dated 1234 AD from Basaralu, records the construction of Mallikarjuna temple by a chieftain Harihara in memory of his parents at Basaral. It also records the construction of huge tank in the same place. Another inscription from Maddur Taluk dated 1132 AD. Records several grants made by certain officials Adappa and Rajappa to God Vaidyanatheswara at Vaidyanathapura during the rule of Hoysala Vishnuvardhana. The same grant further mentions about the Ganga Emperor Shivamarasimha making a grant of village Halagur for carrying out several religious rituals to the same God. Another inscription dated 1199 AD. From Bellur mentions about the construction of a tank and the Mandaleswara temple by one local officer Mandalaswamy. A second inscription from Bellur dated 1224 AD. mentions a land grant made by a Mahasamantha Kachideva to the god Sindeswara and also records the installation of the main Shivalinga and other images in the same temple. Two records from Belakavadi and Kundur in Malavalli taluk dated 1603 AD. mentions the consecration of god Swayambeshwara at Belakavadi

by one local official Bijjavarada Thotadaiah and another official Chennappa made several grants to the Moolasthan temple at Kundur in Malavalli taluk. Besides the above mentioned inscriptions several Shaiva centres such as Mallikarjuna temple located inbetween Bhima and Kunti hills, Kashivishweshvara at Hosa Boodanur, Maruleshwara at Arakere in Srirangapattana taluk, Konkaneshwara temple at Akkihebbal and Mahalingeshwara temple at Santhebachahalli are some of the celebrity temples along with several other ancient temples spread over different taluks of the district.

Adi Shankaracharya who preached Adwaitha philosophy also emphasised the need for worshipping Shiva, Vishnu, Shakthi, Kartikeya, Ganapathi, Brahma or Surya, which have been classified as dieties of Shivapanchayatana. As preached by Shankara himself Brahma is the supreme god and the world is a myth or misnomer (Jaganmithya), the concept of maya were the cordinal principles of the Adwaitha philosophy. Followers of Shankarayacharya are found in great number in this district.

### **Shakthi Vishishtadwaitha**

The doctrine of practising the principles of Basavanna is otherwise described as the Shakthi Vishishtadwaitha path. According to this doctrine Shiva is the only truth in the world and all the moving and immoving evolutions are attributed to God Shiva himself. This supreme Shiva is all powerful and virtuous (not non-virtuous Brahma (Nirguna Brahma) as Shankara says); Shiva can create Shakti and exhibit his power and also remains undisturbed as Niranjana or a complex supreme soul. Since everything is considered as embodiment of Shiva there is no scope of Maya theory (Adwaitha believes absolute Maya theory). According to Veerashaivism the soul is active and strives hard to take part in the Shivaleela activities, it becomes a part of shiva and hence shiva is worshipped as Linga and Soul is identified as Anga or part of Shiva himself. According to this philosophy no one can disown the social responsibilities prescribed for a Sanyasi or saint. Worshipping of Shakthi is the embodiment of this philosophy and through this method of reverence a soul can achieve success in accordance with the blessings of Supreme Shiva. An inscription from Maradipura in Mandya Taluk dated 1305 A.D. mentions Navileya Jadeya Shankaradeva, Siriyala, Dasimayya, Dasavarma, Udbhata, Nambi, Kumbara gunda Andal, Karikalachola, Bhogadeva, Keshiraja Dandanayaka, Surigeya Chelwadaraya, Sangana Basavaiah, Animiti Keshavaraja, Jagadeva, Dandanayaka, Ekantada Ramaiah, Sonnalige Ramaiah,

Huligere Ponnaiah, Neluvige Shantaiah and other various names of various Veerashaiva saints have been recorded and this is considered as an important inscription. Another inscription dated 1440 AD. from Malavalli taluk mentions the installation of the image of Vasavarajadeva, which has been identified as a statue of Basavanna becomes a clear evidence for the practice of Veerashaivism in the district.

### **Mylara Pantha**

The followers of Myalara cult originated from Devara Gudda in Haveri district has been identified as worshippers of Mylara and his wife Malachi (Malavva). The Mylara (Mallaiah) seated on a horse with sword in hand has been regarded as Shiva incarnation and as such the followers of Shiavism largely worship him. God Mylara is also called Khandoba or Marthanda. At Bellur in Nagamangala taluk the followers of the Mylara cult are found in large number. Myalara pattana is another place of Mylara cult in the district and during every full moon day during Phalguna Masa (Kamana Hunnime) or the Tuesday preceded by the full moon day, a huge five days jatra is held at both these places.

### **Shri Vaishnavism**

The followers of Sri Vaishnavism though found in other districts are in large number in the Mandya district. Since Melukote a celebrated SriVaishnava Pilgrimage centre is located in this District, also it is the area of activity for its founder saint Ramanujacharya, ShriVaishnavism became very popular. As there is no scope for describing the principles of SriVaishnavism in this chapter, a detailed account has been given, tracing their style of living and such other socio-religious traditions.

Rao Bahaddur C. Hayavadana Rao in his Mysore Gazetteer has traced the growth of Shri Vaishnavism as a branch of Hinduism even earlier to the Christian era. According to tradition the founders (12 Alwars) of this Path have recognised it as a basic Bhagavatha faith. The word Alwar traditionally means those who undertake indepth study about the virtuous qualities of everkindful supreme God (Vishnu) and it is also described that those who rule the spiritual world are recognised as Alwar or Alwars. They said to have lived between the 4<sup>th</sup> and 9<sup>th</sup> centuries AD.

The works of Alwars are described as devotional songs or *kirtanas* and their texts are called *prabandhas*. Celebrated Alwars like Yamunacharya, Nathamuni and Ramanujacharya have been revered as pioneering Shri

Vaishnava saints who undertook this noble task. The works of Ramanujacharya have been classified as collection of Geethas interpretation of commentaries and spreading the Gospel of '*VishnuBhakthi*'. He is said to have born in the year 1017 AD. At SriPerambudur in Tamil Nadu and his parents were Asuri Keshava Perumal and BhumiPirathi (Kanthimathi). He is believed to have lived for 120 years and got educated extensively at places like Kanchi, Sri Rangam, Thirumalai and Melukote. He was the founding father of the philosophy of '*Vishitadwaita*' and is said to have prescribed perfect do's and don'ts, introduced religious marks (Thirunama) clearly drafted the religious rules and regulations to the followers of this faith. By extensively collecting 4000 devotional songs (*Nalayira Prabandha*) and systematically organised them in the form of Niyamanappadi which became the very basement of ShriVaishnavism.

Much earlier to Ramanujacharya popularising ShriVaishnavism, the Vaishnavas living in Karnataka had settled in wide spread areas in both Mysore and Mandya Districts. Even the ruling dynasties has encouraged Vaishnava cult and also undertook the construction of several Vaishnava temples. The Cholas encouraged both Vaishnavism and Shaivism during their long rule. But only during the end of 11<sup>th</sup> century AD. The rift between the Nayanars and Alvars grew rapidly in Tamil Nadu, Shri Vaishnavism received a temporary set back and this was the reason for the migration of Ramanujacharya (at his old age) from Tamilnadu to Thondanur in the present Mandya district. Hoysala Vishnuvardhana (Bittideva) got converted to ShriVaishnavism when this great saint cured the inherent disease suffered by his daughter. He supported Ramanujacharya for installing the image of Cheluvanarayana at a huge temple built by him at Melukote. The saint is said to have brought the processional diety which was under the custody of the daughter of a Muslim ruler in Delhi. It is evident, from the works of '*Guruparampare*' and Prabhannamrutham that he located Thirunama (white soil) used for the white marking of the nama on the foreheads. This has been endorsed by an inscription dated 1319 found at a garden in a village called Namadakatte wherein Ramanuja has been mentioned has Emberumannor and the founder of the record has been mentioned as Thirmanna samya. The shishya parampara created by the saint undertook the stupendous task of popularising ShriVaishnava faith and the philosophy of Ramanuja all over the southern country. Finally Ramanuja's return to Srirangam has been mentioned in several inscriptions found at Melukote. The first deciples of Ramanujacharya Ayivattibbaru Shri Vaishnavas has been confirmed by the records found here.

Ramanujacharya came to Mandya region and propagated Sri Vaishnavism (before this it was noticeable that Vaishnavism was being practiced in some households). Several Maharajas (kings) had encouraged building of temples for Vaishnavas. At the end of the eleventh century A.D. Ramanuja came to Thondanur in Mandya District. SriVaishnavism in Tamilnadu was under threat. This made young Ramanuja visit Thondanur in Mandya district). It is believed that Sri Ramanuja cured the disease of the daughter of Hoysala king Vishnuvardhana (Bitti Deva) and converted Vishnuvardhana into Sree Vaishnavism and finally installed an idol of Cheluvanarayana in the temple at Melukote. It is found in the religious texts such as *Guru Parampare*, *Prabhannamrutham* and so on, that the *utsava* idol of Cheluvanarayana swamy was under the possession of a daughter of a Muslim ruler in Delhi and was brought by Ramanuja and installed in Melukote. Besides this he identified a white coloured mud 'Thiruman' (which is used to keep tilak on forehead) near Melukote. In the inscriptions of 1319 available in Namadakatte it is reported that Emberumannor (Ramanuja) observed 'Thirumanna samya' which supports the aforesaid facts on Thiruman. It is recorded in other documents that Ramanuja returned to Srirangam after propagating Sree Vaishnavism and Shishya parampare (teacher-pupil tradition).

Owing to the encouragement given by Vijayanagara and Mysore kings to SreeVaishnavism, most of the followers of Sree Vaishnavism dwell in and around Mandya, Melukote. Among Sree Vaisnavites, Mandyam, Hebbar, Keelnat, Hemmige, Maradoor, Sree Choleeya, Andhra Sree Vaishnava and other sects are found. However, Sree Vaishnavas are termed as originally hail from the Mandya district. Those who wear Namam or Thripundranama; who practice Sree Vaishnavism religious rites (irrespective of their category or strata) are identified as Sri Vaishnavas. Many who are not Sri Vaishnavas but follow Vaishnavism also dwell, to name a few, Bahu Sara Nayana Kshatriyas (Kshourikas), Devangas, Madiwalas, Vokkaligas, Ediga and other caste members.

Anantharangacharya swamy, who lived in a place near Kirangur near Srirangapattana, wanted to become a disciple of Ramanuja (during AD 1053), was directed to become a priest to perform pooja of Lord Srinivasa in Thirumalai and went to a place called Eliya Mandya which was donated by the king there. He became popular as Thirumalai Anandam Pillai as well as 'Ananthapurushaarya'. After a lapse of several centuries his heir Govindaraj Udaiyar went to Vijayanagar Empire and won in a religious debate and procured in 1516, a place called Mandyam (Manteya) and neighbouring



villages from Sri Krishnadevaraya (as a gift) and named it as Krishnarayapur and settled down with his family members is evidenced from several copper plate inscriptions in Mandya. According to them along with these families Sreevatsa, Vadhoola, Bharadwaja and other 13 families (with *gothras*) had settled down. Out of them except for Shatamarshana *gothra*, others live there even today. Besides this, Govindaraj prescribed rules for all those who have marriages between and among *gothras*, cultural habits of eating food jointly, distributed and divided the lands (which was gifted by the king) and handed over them to *Shanubhogha* (village accountant) and others. Those who followed Thirumalai Sri Ubhaya Vedantha Govindraj Udaiyar's rules and regulations became 'Sree Vaishnavas' Disciples of Govindaraja such as Asuri, Gomatam and similar eleven categories belonged to Mandyam community and they are identified as Mandyam Aiyengars. This has been the opinion of Sir B.L. Rice.

In these communities some of them have settled down in Melkote, Mysore, Srirangapattana, Ramanujapura (Machehalli, near Malur), Mandya Koppalu, Malur, Honnalgere, Bangalore, Chennai (Thiruvallikeni), and also a few places abroad. In 1980 the genealogical study revealed that there are 140 principal families and around 2800 Mahajanas (scholarly Brahmins) in the community. In order to protect the religious rights of the Sree Vaishnavites, the Mandyam Sree Vaishnava Sabha was started by descendants Anandalwar Swamy in 1870. Besides Melukote, Sree Vaishnavas are living in Nagamangala, Kunigal, Haravu, Kyathanahalli, Srirangapattana, Thirumakudalu Narasipura, Muthagere known as upper Vaishnavas were together called as 'Mandyam Sree Vaisnavas'.

Special food items such as *shakkare pongal*, *ksheeranna*, *puliyogare*, *thuni thengul*, *sajjappa* are unique preparations of Sree Vaishnavas and are popular. In Melukote, traditional orthodox men wear dhothis with golden border and put on a shawl (*shalya*) upon it. Often they wear on the forehead, the '*Tirunamam*' - a vertical vermilion line with white lines on either side. Those who strictly follow traditional customs wear *Namam* on neck, shoulders, chest, stomach (waist) and back. At the time of wedding the bride wears a '*Thali*', which is flat in shape with *shanka* and *chakra* and *namam* symbols are engraved on it. It is normally square or rectangular in shape. In Melkote, Goddesses Sree Devi and Bhodevi are considered daughters and are invited to an occasion called Kanu festival (the day after Sankranthi). This *utsav* is auspicious. Angamani utsava carried in a decorated Palanquine and in houses and they are considered as mothers' place and they are offered various gifts.

Their gifts are kept in a decorative way in houses. This is why it is called 'Angamani'. It is highly an emotional festive wherein Goddesses are decorated as women and they are taken in a procession in a palace, which moves very fast when it reaches the in-laws house but while returning to temple it moves in a slow pace and move towards the temple (away from mother's place). Just a few days before Chandramana Ugadi Day, when *Kumbha* and *Mithuna* meet, the auspicious occasion called *Charadu Habba* is celebrated. On this occasion goddesses as well as housewives and women wear yellow thread (thread dipped in turmeric powder and made yellow) which is called as *Charade* is worn (to be pious and *Sowbhagyavathi*). On this day, pancakes with two layers of flour and one layer made out of jaggery and coconut paste also called *Hoorna* is baked and prepared as a special dish popularly called 'Ade' and this is a special one.

During Deepavali festival some of the Vaishnavites perform Elephant *pooja* (*Ane Habba*) which is made of mud (and clay) and keep it in their houses for 3 to 5 days. On the final day, they prepare a variety of food items (predominantly rice preparations) and sweet '*Yereyappa*' and immerse the mud elephant in water. Sri Krishna Jayanthi is a very important festival for them. They prepare a cradle and along with Lord Krishna's Idol they keep other God/goddesses idols and decorate with fruits and flowers and offer *pooja*. On this occasion they prepare many varieties of snacks and food items (those who can afford make 32 varieties) and offer to god and do *poojas*. People keep the god for four to five days and they invite friends and relatives to see the decorated gods and distribute snacks and *prasada*, at the same time perform *Arathi* for the god. Often Sree Vaishnavites follow solar calendar and thus their Festivities and celebrations of festivals are unique and entirely different from those that are performed by others. On 14<sup>th</sup> April, they celebrate New Year's Day. From this day they have New Year accounts. As per solar (*Souramana*) calendar *Aridhra* star falls on the 4<sup>th</sup> day following *Souramana Ugadi*. This day is celebrated as Ramanuja Acharya's birth-day (as *Thirunakshatra*).

At Melkote, there is Sri Yathiraja Mutt; Ahobala Mutt started during the Vijayanagara Empire, Manavala Mutt in Kanchi, Annadana Mutt that belongs to Shaktas (Mummadi Krishnaraja's) Bramha Thanthra Mutt, all these have sectors. Ramanuja's vision of Nachiyar is also special. In Mandya district, there are four Baby villages wherein people worship (family deity) Cheluvanarayana Swamy and Nacchiyar. Ogarakallamma temple is believed to be of Nachiyar's, similarly in Kanchi, Nachiyar's Aradhana is being performed.

### **Vaishnava Cult**

After Ramanuja, Sree Madhwacharya the founder of Dwaitha faith was born in Belle located in Pajaka Kshetra in Udupi. According to Madhwacharya, Vishnu Aradhana or *pooja* is important and He is the supreme. He postulated five exploratory (*Pancha Bedha Sutra*) formulas. All those who accepted this doctrine of Madhwacharya (wherein differences do exist between Human beings and God) named it as "*Dwaitha Siddantha*" or Dulaism. This doctrine emphasised upon the human beings that every individual should follow *Bhakti Marga* and attain self-actualization. In Mandya district, there are other Mutts, which follow the doctrine of Madhwacharya including Raghavendra Swamy Mutt. In the month of Shravana, on the day of *Bahula Bidige*, *Aradhana* of Sri Raghavendra Swamy is performed in mutts. So also on the day of *Magha Shuddha Navami*, *Madhwa Navami* is celebrated.

### **Jainism**

From ancient times Jainism was in vogue in Mandya District as per the inscriptions. In Devanahalli, according to the Gangavaresha Sree Purusha's Thamrsha Janas' (AD776), wife Kundacchi of (*Prithwinirgundaraja Birudankitha*) Paramagula had built a Lokathilaka Jina temple (Jain temple) in Sreepura, because of Paramagoola's request. Sree Purusha had donated Ponnalli village to the temple. According to the inscriptions. (AD 900) in Kyathanahalli village (in Bastigaddhe) Thyagi Permudi had constructed a stone Basadi during Sathyavakya Konguni Varma's rule and had donated the same to Kumarasena Bhattar. According to the inscriptions in the village named Rampura (AD 904-905) Annaiah, Devakumar and Dora (as directed by Sree Varamathi Sagara Pandit Bhatta of Shraavanabelagola) had constructed a Tank. According to inscriptions (AD 1175) available in Kodandarama temple located in Kasaba Hobli in Kyathanahalli, Yeranna had donated a small piece of land (after buying) to Kadehal Basadi. Manalara had constructed a Basadi in Kanakagiri Thirtha hillock, in the presence of the then ruling king who had given tax rebate to Kanakasena Bhattar for Tippur. (As per inscriptions available in Kolagere village tank (AD. 909) located in Maddur taluk). Inscriptions on the threshold door of Masthyamma's temple (AD. 1068) which is located towards the north of Elekoppa village in Nagamangala Taluk reveals, that Hoysala Deva had donated Maniyarasana tank for Basadi. Similarly in inscriptions available in K R Pet Taluk, Hosaholalu village (in Parshwanatha Basadi in AD1175) has shown that Nonambisatti had donated the Arthanahalli to Shubha Chandra Siddantha temple. In the same taluk there, is a temple of

Parshwanath (which has been renovated) located in Murukanahalli. There is an idol of Brahmadeva on the top of Manasthambha which has a height of 50ft. located in front of Panchakoota located in Kambadahalli. There is also an Adinathas's Basadi, which was installed during the reign of Gangadeva (around AD 900) in the same vicinity. Inscriptions (which are many in number) are available that had been written during Hoysala rule; records that Hoysala kings had donated much for Basadi in Kambadahalli village. In some of the inscriptions available in the same village shows that there was harmony between Jains and Shaivites.

As per inscriptions that are available in Kalleshwara temple in Kasalagere mentions that the king Somaiah Nayaka had built Uttunga Chaityalaya (which was of great length) and had installed the idol of Parshwanatha Thirthankara in Hebbidirawadi and had donated Arapanahalli village to Brahmadeva Muni. Inscriptions in Bhogadi Village (AD 1144) records that Sreekarana Hegde Madiraja had built a Jaina temple dedicated to Shree Karana Jina at Bhagavadi and there he had installed an image of Parshwanatha and had donated Bhogadi village as a gift. It has been shown in the inscriptions available near Gommateshwara Basadi (AD 1165) that is located in Basti Hoskote in Krishnarajapet taluk, that Chiefton of Hoysala king named Hegde Shivaraja Somaiah had donated Manakya Dolala Jain temple. In the same place another inscription records that Marisamiah had built the chief Basadi in Hoysala Jain temple. An inscription belonging to AD 1184 was available in Alisandra and that depicted main principles and doctrines of the Hoysala dynasty and also reveals valuable informations about Jain Basadis in Alisandra, Sindhagatta, and Chakenahalli. Besides these, incidentally, information about Kollapur's Samantha Basadi in Ingleshwarahalli. Gommateshwara idols are found in Arethippur hillock in Maddur taluk and in Basti Hosakote near K R Pet, which is in the backwaters of Krishnaraja Sagara (Kannambadi). Amongst Jains there are two sects namely Dhigambaras and Shwethambaras who are living in this district. Religious leaders are known as Upadhyayas (among jains).

### **Islam**

According to an inscriptions in Sindhagatta village of KR Pet taluk during (AD 1537) Vijayanagara empire, a local paleyagara named Ranganayanayaka along with Babuseti of Sindheghattta, had jointly built a black stine Masjid (mosque), and had accordingly granted Shivapura village for religious purpose and a house for Habeed (Chief priest). Even today this building remains intact and has decorative pillars and lotus motifs as well as

elephant head resembling idols in front, and the stone work having attractive railings. Inscriptions that have symbols of sun and moon along with *shapashayas* (sofas like structures) and the mosque built in Hindu temple style as depicted in the architectural style of this mosque reflected in the inscription the harmony between Hindus and Muslims.

During the administration of Hyder and Tippu Sultan, Islam received greater encouragement. During their regime it is said that Muslims were brought from Bijapur, Tamil speaking Labbes were brought from Madras, Mappilla communities from Kerala brought to Srirangapattana besides Muslim skilled workers from Iran and from Lucknow (in north India). In the district, in places such as Srirangapattana, Thonnur in Pandavapura, Nidagatta in Maddur were the other noted centres of this religion in the district.

Annually, a huge Urus is held at Ganjam in Srirangapattana in honour of peer Ha Ghouse Ee Pak, who hailed from Bagdad. On this occasion a green flag is hoisted and prayers are offered as a custom. At the borders of Malavalli taluk, there is a dargah of peer Hazarath Syed Mardame Fayah's near Shivanasamudra (*MadhyaRanga*) falls which is identified as a centre for Hindu-Muslim unity. These two have been constructed during Tippu's rule (it is opined by people) and Hindus participate in great number in the Annual Urus held during Ramzan. Till recently the Sandalwood paste (*Chandana*) prepared by the priests of Ranganatha and Someshwara temples were being sent in procession. But, presently this is being sent in procession by the natives of the village from Sri Ranganatha temple to be used at this dargah.

Darghas such as Salar Masood Khaji in Thonnur in Pandavapura taluk; Ghungharu Deewan Babar in Nagamangala and in Nidaghatta are popular. It is evident from three inscriptions at Thonnur dated AD 1759 that Haider Ali donated lands from Chattamgere (K.R.Pet taluk) to the dargah at Thonnur. It is believed that Chikka Devaraya of Mysore in 17<sup>th</sup> Century AD had received from Badashah Aurangazeb of Delhi a title called Jayadeva, a crown and a throne. During the year AD 1747 accidentally when Sree Ranganatha Temple in Srirangapattana had been burnt, then Hyder Ali had donated money from king's treasury for its renovation. An inscription in Palahalli of 1793, a Persian record, shows that Palahalli was called Rahamathnagar during Tippu's rule. Also he had donated the land for burial ground (of Kabarasthan). Tippu had donated enormously to temples in Srirangapattana, Sringeri mutt, Melukote as well as Nanjangud. As per 1971 census in Mandya district population of Muslims was 31,381.

## Christianity

During the 16<sup>th</sup> century AD Christians entered Srirangapattana in the district. But, as evidenced in a record dated 1530 AD from Nagara or Hosanagara (Shimoga dt.) it is said that one Jaina scholar Vidyananda (Converted to Christianity) and a worker (governor) of Sriranganagara indicates the influence of Christianity in Mandya district. At the same time a letter of invitation to Goa's Jesuit Father Pimantony by the then governor Thirumala Rao (in AD 1600-06) of Srirangapattana who made all arrangements for his comfortable stay is evidenced in this letter. Even under the patronage given by the local Governor, the Christian Missionaries did not settle down at Srirangapattana during this period. Later on, the church, which was setup for Christian soldiers during Hyder's rule, remained unperturbed due to the efforts put in by St. Xavier Surappa despite opposition by Tippu Sultan. The administrative setup of Hyder had appointed Christians as bodyguards. The church became a centre of religious congregation and worship in Panadavapura during 1945 (which was operational since 18<sup>th</sup> century AD). Here heavenly abode of Mother Mary's church exists. Near Maddur there is a religious centre in Chikka Arasikere wherein Rajendraswamy who originated from Goa was the religious priest in the centre.

It is believed that during the rule of Hyder Ali, missionaries started their activities. Tippu had encouraged French missionaries to set up their unit in Ganjam and who lived in the period 1800 to 1823. The house where the French missionaries lived, the church and the school, which he established, still remains there. Activities of the Christians gained momentum during the early 20<sup>th</sup> century AD. A religious congregation, which was functioning in Bluff initially in 1904, became a religious centre in 1964 and there exists a Vijaya Mary's church. In Shimsha there exists a worshipping place for St. Father Fabric. In recent times, a religious centre has been started in Krishnarajpet and there is a monastery Mary's church in Malavalli too. Palahalli is a sub-centre for Pandavapura and there is a St. Snaniyovannan ancient temple/church. Annual festivals are celebrated in a grand scale. Attached to it are a school and a medical centre, which are still functioning. In Mandya town a worshipping place that was established in 1904 was converted into a religious centre in 1964. Under the aegis of St. Joseph's Church many schools and institutions are being functioning and a centre known as Sandarshana works for curing the leprosy afflicted people.

In Mandya district, as a result of the influence of the Protestants schools were started and owing to the activities organized by Wesleyan Methodists, more institutions were started and because of this, the protestant community could spread and flourish well. It is opined that Christianity spread among Hindus when conversions were made in 1924. David and Mysore's G.W.Sade preachers, Sanjeevamma, Rebekamma and others were successful in spreading the messages of Christianity. It is said that in Mandya township in Vidyanagar extension a church for Protestants has been established during 1937.

St. Joseph's (in Mandya Immaculate conception church, (Ganjam, Srirangapattana); St. John Baptist's Church (Pandavapura); Infant Jesus Church (KR Pet); a lady of Health Church of (Malavalli) South India; their sub centres are located in Shimsha and Bluff and Shivanasamudra are some of the noted Roman Catholic churches in the district. The church of South India have their churches at Mandya, Swarnasandra, Lokasara, Adalur (Maddur Taluk), Maddur, Srirangapattana, Nagamangala and (Thorekadanahalli) in Malavalli Taluk are some of the noted Protestant Churches in the district.

**Sikhism** : Sikhs migrated from Punjab and they were working under Hyder and Tippu and settled down in Mandya District. They know Kannada and do trade and business mostly in Nagamangala and Krishnarajapet the Sikhs celebrate Gurunanak Jayanthi sincronising the Karthik Poornima day of the Hindu Calender.

### **Religious Centres**

Religious centres are supportive for social life. Some of there religious institutions also conduct cultural and educational activities and also *Annadasoha*, Discourses, Utsavas and several other activities.

### **Madhwa Mutts**

Two mutts that come under the administration of Sosale Vysaraya Mutt are located in Mandya and Srirangapattana. During 1952 Vysaraya Mruth Brindavana was established by the then chief of Sosale Mutt, Vidyaika Vachaspati Theertha at Mandya town. In 1994 Vidaya Payonidhi Thirtha established Sree Raghavendra Swamy's Mruthika Brindavana at Mandya town. Under the aegies of this Mutt Haridasa Vysaraya and Raghavendra Swamy's Aradhana, Madhwa Navami and on special occassions upanyasa, pravachana are performed. Musical concerts, quiz, upanayana & others are conducted. Silver jubilee of this mutt was performed in 1978. In Srirangapattana saint Vysaraya Mrittike, Jayatheertha, Sree Vadirajas, Vysaraja and Raghavendra Swamyji's, Brindaavana have been installed.

## VEERASHAIVA MUTTS

**Dhanagoor Mutt**

Veerasimhasana Samsthana Mutt at Dhanagoor in Malavalli taluk of Mandya District is functioning under the aegis of Rambhapuri Peeta. Uddana Shivayogi who is the Adya Guru of this Mutt. During th 17<sup>th</sup> Century Shadakshara deva, who was the fifth peetadhipathi of this mutt and was called with the title as Mummadi Shadakshara Deshikendra Shivacharya Swamiji. This Shadaksharadeva is assigned with the writing of sanskrit work Kavikarna Rasayana Shabara Shankara Vilasa, Rajashekhara Vilasa and many other works in Champu style in Kannada. He has been held as a celebrated poet in the Modern Kannada and other scholarly works.

**Mante Swamy Mutt**

This mutt located in Boppegowdapura in Malavalli taluk attained significance owing to Manteswamy. Similar to the miracles of Mahadeswara, this Mante Swamy had attracted many disciples and had become popular and thus started a new sect and made it popular. This is the *Gadduge* of Manteswamy Mutt. Neelagaras, who belong to the tribal community have been initiated into this tradition and are called "Manteswamy disciples live in considerable number in the district. On the occasion of Ugadi festival during the annual *jatra* the Neelagars participate in special *tanthras* known as pankti seve and a large number of devotees join them in the celebration.

**Bruhan Mutt**

This mutt is said to be one of the five mutts belonging to Rambapuri tradition and is located at Halaguru Malavalli taluk. It is reported that Shanthalinga Swamy is the chief of this mutt. During the time of Rudramuneendra Swamy (who was the 7<sup>th</sup> Swamy in order) this mutt was built with the co-operation of several disciples. In 1965, 37<sup>th</sup> Swamy who was named as Veerabhadra Shivacharya established Paramartha Dhama. Under the aegies of this mutt one Samskrita Veda Pathashale and Jyotishya Pathashala and Shivayoga Pathashala are functioning.

**Jangama Mutt**

This is located in Guttalu (Arkeshwaranagar) now, Mandy a part of. The Jangama Mutt is functioning under the Rambhapuri Mutt and has been named as Putra Varga Mutt. Only three Peetadeeshas have occupied this mutt so far



and they are named as Thotadaiah They are first Thotadiah Swamy, Immadi Thotadiah Swamy I and Chandrashekara Swamy.

After the death of Chandrashekhara Swamy in 1950 for over 25 years there were no Swamiji looking after this Mutt. Only when Thontada Shivacharya Swamy became the head of this Mutt in 1976, and was responsible for revitalising religious, social/cultural activities in the Mutt. Presently Chandrashekara Shivacharya is the head of this Mutt. The *gadduge* of first Thotadaiah Swamy is also found here.

A few important mutts belonging to Veerashaiva's is presented here in a narrative manner, Maddur taluk has Honnalgere and Madenhalli has Pattada Mutt; Mathada Doddi Mutt; Pura's Kambada Mutt, Vaidyanathapur; Sarpa Bhushana Mutt Dodda Mutt and Bettada Mutt at Kundur; Boppegowdana Pura's Ahara Mutt ; Belakawadi Mutt ; Hosahalli Siddamalleshwara Mutt ; Saragur Mutt and Dodda Boohalli's Pattada Mutt; Mandya taluk's Purada Mutt; Honaganhatti Mutt, Kabbihalli; Alakere Mutt, Gavi Mutt, Kapanahally ; Alathigiri Mutt, Nagamangala taluk; Halasalli Gavi Mutt, Poorigali Mutt, Hullamballi Mutt in Malavalli taluk and many others.

### **Adichunchangiri Mahasamsthana Mutt**

This mutt is located at Adichunchanagiri in Nagamangala Taluk. It is a very ancient Mutt. This is also known as Adichunchangiri Kshetra. Once, it was a Nathapantha centre. This mutt was also traditionally called Adipeetha. In this pilgrimage centre there are temples dedicated to Gangadeshwara, Bhairaveshwara, Chandra mouleshwara. There are also old structures called Mantapas. Besides these there are *gadduges* of Bhakta Natha Swamy, Chandrashekara Swamy and Ramachandranatha Swamy. This is a place for Shaivites, especially for the Vokkaligas, it is a pilgrimage centre. People belonging to other communities are also the followers of this mutt. This mutt has inherited a line of celebrated saints and the recent four heads of this tradition like Bhaktanatha Swamy. Chandrashekara Natha Swamy, Ramananda Natha Swamy and Balagangadhara Natha Swamy. The last mentioned is the present head of this traditional mutt. Bhaktha Natha Swamiji headed this mutt for over 40 years and he laid the foundation for overall development of the Mutt. He was prime founder. He attained *Shivaikya* in 1967.

'Followed by this Swamiji, were Chandrashekaranatha Swamiji who played a prime role in the promotion of Social, Cultural, Educational activities. During his term of eleven months, he organized mass marriages, started

middle schools, free residential hostels for students. Afterwards Ramanandanatha Swamiji also worked for the development of the Mutt and attained *Shivaikya* in 1974. During the same year Saint Balagangadharanatha Swamiji succeeded as the head of this mutt. On account of this swamiji organizing various social, cultural, educational and religious activities. The Mutt became popular all over the world. His activities are highly commendable currently, educational institutions from Primary schools to Technical and Medical Education, Sanskrit Patashala Anathalaya and Hostels and Hospitals are functioning in various parts of Karnataka. In Tamil Nadu a Women's college has been set up. Balagangadharanatha Swamy's Silver Jubilee celebrations were carried out during September 2000. Janapada Geetha Mela was organized in connection with *pattabhisheka* (Crowning Ceremony). On this occasion those who perform and sing Janapada songs will be provided with free lodging and boarding facilities along with travel allowances, which is appreciable. During the holy poornima day, sacred and famous Chunchangiri *Jathra* takes place for a week. A temple is built in Dravidian style for Bhyrava at the cost of 30 crores. Recently this grand temple was inaugurated in the presence of pontiffs of different communities. (See chapters 13 and 17).

#### CASTE AND TRIBES

**Castes :** A variety of castes and sub castes are found in this district. According to Ristely "Caste is a community of certain group identified with an imaginary Godly Man who is considered as their pioneering founder. It is a cluster of several such families called caste or commonly recognised as group or community". A caste is a homogenous group. In the caste system there are varieties and marriage takes place within the caste groups. Caste was identified with occupation from generation to generation but now a days it has undergone several changes. Variations are found across caste groups in terms of food habits, dress code, and marriage customs, final rites of the deceased and well defined codes and conducts.

Tribes means a variety of hilly clans, wanderers (transitory population) or community, which resides in a specific geographical region. These people have their own languages (dialects), specific culture, and also specific social systems. These communities have a unique opinion that they are different from other communities. They appear like leading a segregated life from others. The following paragraphs describe in brief the social and religious customs specifically to the religious and tribal groups.

**Agasa :** They are also known as Dhobi or Madivalas. Recently they have taken up different professions like agriculture, agricultural labour and jobs. They have their own caste Panchayats. They are Kannadigas and perform Gowri festival followed by *Bhoomi Pooja* and *Ubbe Pooja*. They have many sub-sects, and do not have the habit of undertaking marriages amongst their own sects. Marriage takes place in the house of the bride. Dowry, widow marriage and divorce systems are in vogue among them. Brahmin priests carry out their rituals. They offer Pooja to Lord Venkateshwara at Tirupati and Lakshmi Narasimha Swamy. They are non-vegetarian and offer Pooja to Grama Devathas in villages. Some times they cremate the dead bodies and some others bury them.

**Banajiga :** This word is originated from Vanika a Sanskrit word. They are also known as Balajigas. Ele Banajiga, Dasa Banajiga, Setty Banajiga, Naidu Banajiga and others are their sects. Their traditional occupation was trading. But these days they carryout agriculture related activities and take up jobs. There are a few Dasa Banajigas who claim that they were originally Jaina Kshatriyas and during Ramanujacharya's times took to Vaishnavism. Setty Banajigas are Bangle sellers where as Dasa Banajigas are bangle sellers. These Communities speak both Kannada and Telugu. Only Brahmin purohits/ priests perform their religious rites. These people have the habit of eating non - Vegetarian food. Dead are often buried. They do not practice the question of divorce or widow marriages in the community.

**Beda :** This community people traditionally believe that they are descendants of sage Valmiki. Hence they are followers of Valmiki Matha. They were soldiers during the Hyder and Tippu Administration in the Mysore State. Even though their traditional occupation is hunting, they have started working as agricultural labourers, rental cultivators as well as in various other occupations. In earlier times they used to speak Telugu. But now a days most of them speak Kannada. Brahmin Purohits perform their religious functions. They are Shaivites and Vaishnavites. They practice widow remarriage and divorce. They worship Gangamma, Mariyamma, Anjaneya, Eshwara, Venkataramana and others. Mainly they go for religious pilgrimage to Nanjangud and Thirupati. In Bangalore, at Bedarakannappa temple at in Basavangudi, Rajanahally in Harihara taluk there are Valmiki Mathas. In ancient times Bedas used to assist the kings of Mysore to go on hunting.

**Bestha :** They call themselves as Gangakula, Gangamatha, Gangamakalu (children). Even though their main traditional occupation is fishing as well as

rowing boats, these days they have taken up other jobs, perform labour related activities and agriculture. These communities are mostly found in Malavalli, Srirangapattana, KR Pet and Maddur taluks. They speak Kannada and have Panchayat. Generally bridegroom party will visit bride's residence for marriage negotiations and marriage takes place in brides house. These people invite Brahmin purohit to carryout religious function. They also practice the custom of dowry system and widow remarriage is in vogue. They worship both Shiva and Vishnu. They offer worship to deities in Nanjangud, Dharmasthala Tirupati, Patalamma, Maramma and other goddesses. They burry the deadbodies.

**Brahmana :** Brahmins have three groups. Smarthas are followers of Shankaracharya; Madhwas are Vaishnavas and followers of Madhwacharya and Sri Vaishnavites, followers of Sree Ramanujacharya. Each of these groups has sub castes within the communities. Among Smarthas there are Mulkanadu, Sankethi Badaganadu, Velanadu, Seernadu Bobborukamme, Ulchakamme, Hoysala Karnataka and others. Followers of Uttaradhi Mutt, Raghavendra Mutt, Vyasraya Mutt and Shivallis, Deshasthas are known as Madhwas. Mainly two types of Vaishnavites are there. They are Thengale and Vadagale, Mandyam Iyengars, Hemmageyar, Thirumalayar, and Hebbar and so on are followers of Vaishnavism, who are sub sects with in the aforesaid groups. All these groups understand Kannada, whereas Mulkunadu speak Telugu, Smartha Sankethis speak Dravida words mixed languages and Sivalli Brahmin's speak Tulu and Sree Vaishnavites speak Tamil.

Brahmins are identified by several *gothras* and *pravaras*. Kashyap, Bharadwaj, Vishwamitra, Haritha, Koundinya and others are a few illustrations. These people do not marry with the same *gothras* (*Sagothras*). Brahmins observe nearly six varieties of religious rites. Upanayanam is chief one amongst them. These people follow daily-restricted customary practices. These people perform Sandhya Vandhana early morning, noon and evening times, daily offer pooja to gods. Women worship Tulasi. Amongst Brahmins there are two types namely Vaidikas and Loukikas. Vaidikas are priestly community. Loukikas are workers. They do business; they are landlords and cultivators and government servants, private sector job seekers and are zamindars in several cases. Normally brides are taken to bridegroom's houses and marriages are performed in bride's place of residence. Widow remarriage and divorce cases are rare in these communities. These communities have specific rules and regulations of performing the religious rites. During the time of birth of a baby in the house or when there is death they follow 10 days as ritual impurity

(*Puradu, Suthaka*) or impurity days. They cremate the deadbodies of children before Upanayanam. Saints and Sanyasis are normally burried. For the sake of performing rituals they observe 3<sup>rd</sup> day, 5<sup>th</sup> day, 7<sup>th</sup> day or 9<sup>th</sup> day and 12<sup>th</sup> days and on 14<sup>th</sup> day they feed those who are relatives and friends. On the tenth day *Dharmodaka* is offered by close relatives of the departed soul. Thereafter they perform monthly and annual ceremonies.

**Darji :** Even though tailoring is the traditional occupation of Darjis, they have shifted their occupation, by becoming cloth merchants and have taken up other jobs too. These people call themselves as Bhavasara Kshatriyas, Namadeva Simpiga as well as Chipparigas. Namadeva Simpigas opine that they are followers of namadeva (Marathi). Chandrika is their main deity. They do worship Chandrika on Ganesha Chaturthi and they speak both Kannada and Marathi and also wear holy thread or *Yagnopaveetham*. They are non-vegetarians. They worship Panduranga Vittala or Khandoba of Pandarapur and Amba Bhavani of Thuljapur. They have caste panchayats. Widow remarriages and divorce are permitted in this community. They cremate the dead.

**Devanga :** This is a Sanskrit word. It means a body of God. According to mythology God Mahadeva created the Devanga to weave clothes for gods. So the men who are descendants of Devanga were named as 'Devanga' community. Weaving is the chief occupation of Devangas. These people now a days are engaged in agriculture, jobs, business and soon. These communities have sub sects. They are Kannada Devanga, Telugu Devanga, Hotagara as well as Shivachara Devanga.

To solve their problems a chief leader is there to chair the kattermane or a discussion platform to decide about them. In Bangalore they have their Association. They mostly speak Kannada and Telugu. They have customary practice of conducting marriages through inter sub caste kinship relationships. Even though they are Shaivites, they worship lord Vishnu, Mariyamma, Muneshwara and other village gods / goddesses. In Badami in Bagalkote District, Banashankari, an incarnation of Parvathi an is worshipped also as Shakambari. They follow the customs and traditions as per rules of this temple. These people are non-vegetarians and wear sacred thread. They bury the dead. Even though they do not have ritual of performing 'Shradha' deceased or departed soul, they annually perform ' Kalasha' pooja and offer prayers to their fore fathers and feed their relatives. They follow the head pontiff of the Gayatri Maha Peetha at Hampi. Devangas are found in places like Talagawadi, Mandya, Kodyala, Melukote, Kikkeri and Hosaholalu.

**Ediga :** Extracting Toddy was the traditional occupation of this community. Of late they have taken up alternative occupations like agriculture related jobs, business and other employments. Edigas and Bellada Edigas are the main two groups among them. Besides these there are sub sects too. It is believed that they are migrants from Andhra Pradesh. Kannadigas (amongst them) follow their own panchayats. In their homes the Brahmin priests perform poojas. They have customs such as widow remarriage and divorce. These people offer pooja to Vishnu and Shiva besides Muneshwara, Mariyamma, Durgamma and other female dieties. They are non-vegetarians and bury the bodies of the dead and deceased.

**Ganiga :** Main occupation of Ganigas was grinding the oil seeds and preparing oils. Now a days they take up jobs such as agriculture related activities, etc., Their sub groups are Hegganiga shetti, Konganiga shetti, Kiruganiga shetti. Inter community and intra sect marriages are organised. They worship both Shaiva and Vishnu gods. Brahmin priests' only perform the religious rituals for them. They perform marriages in either brides or bridegroom's houses only. Dowry system is practical amongst them. They are non - vegetarians. Marnavami is the special festival, which they perform on a grand scale. They bury the dead. Dharmasthala and Mahadeshwara are the main deities for whom they offer prayers, but they do worship local gods / goddesses of their respective region.

**Golla :** These people often state that they have migrated from north India to south India and decendents of the Yadava kula. They occupied Maddur initially and later on moved to other parts of the district. The main occupation was Dairying and preparing milk based products which they used to trade. Now a days they have shifted their activities to other jobs, agriculture and labour. Playing kolata is their cultural interest. They have sub sects such as Kadugolla and Oorugolla etc. Their is a practice of bridegroom party going to the bride's place and negotiate for marriage and the marriage takes place in bridegrooms' residence only. They have dowry system. They worship all the Hindu gods and goddesses. They mainly celebrate Gokulashtami. Mainly they are Vaishnavites and worship Krishna and Venkataramana. They are non-vegetarians. They either bury or cremate the dead. The men and women wear Krishna Mudra or Gollakadaga, which is a symbol of *sowbhaghyawathi*. But even widows continue this habit and hence have special status too. There are a few Gollas who are called as 'Aravanhalli Kattimane' who worship Chitralingaswamy or (Junjappa) and Narasimha Swamy and goddess Yellamma

too. They worship Chitralingaswamy on Deepavali and Shivrathri decorated with flowers and ornaments.

**Holeya :** These people lived in villages (especially outskirts) and were coolies or did menial jobs. Now a days they work in agricultural lands as coolies and other jobs. They have caste panchayats. They have three sects namely-Belli Kula, Hoovina Kula and Veelye Kula. They observe dowry system. The bridegroom people visit bride's residence for the purpose of marriage negotiations. They do permit widow remarriage as well as divorce. Normally during the wedding of a widow, in a temple Sumangalis (Married women)do not attend when Mangalyadharana takes place. These people have the leader to perform all the religious rites and functions. They are non-vegetarians and traditionally worship family or kuladevatas and gramadevatha deities, village goddess and follow the rules and regulations. They are the followers of Manjunatha of Dharmasthala, Lord Venkataramana of Tirupathi and Yediyur Siddalingeshwara. Commonly they either cremate or bury the dead.

**Korama :** These Kormas were vagrants and wanderers. These people were earlier migrants but nowadays they lead a settled life. Piggery, agriculture labour, basket weaving and mat weaving are their traditional occupations. Some of their women in the community are fortune tellers, which is a supplementary occupation. They are known as 'Koravanji's. They have the practice of marriage within sects and also invite Brahmin priests or elderly community member to carryout religious rituals. Dowry system, widow remarriage and divorce are in vogue. These people have the habit of eating non-vegetarian food. They bury the deadbodies. They worship (main diety) Thirupathi Venkateshwara, Muneshwara, Mariyamma, Halagamma and Gangamma.

**Kumbara :** They are potters by profession and manufacture earthen pots and tiles. Nowadays they have taken up jobs, do business, agriculture and become labourers. Kumbara shetty, Haravigumbar, Bylugumbara and some of their communities do not conduct marriage outside their communities. These people offer worship to Shiva and Vishnu. They largely speak Kannada and Telugu also. These people invite Brahmin priests to perform poojas. They have customs of widow remarriage, dowry, also divorce which is also prevalent. These people worship Kumbeshwara.

**Kuruhina Shetty :** Resembling the Devangas, Kuruhina shetty and Padmasalis practice weaving as their traditional occupation, which has been

identified as peculiar to this community. Kuruhina Shetty people speak Kannada, and Padmasalis speak Telugu. Around sixty *gotras* are found in Kuruhina Shetty and they do not have practice of marrying within the same *gotras*. They are believers of Vishnu and Shiva. These people have no priests of their own. But they follow the rules of Neelakanta Mutt in Hubli. The birth of a child is treated as auspicious and naming ceremony or Namakarana takes place on 12<sup>th</sup> day or three months after the birth. *Aarthi* is performed for girls who attain puberty on the 16<sup>th</sup> day. They have a practice of cremating the dead.

**Kuruba :** The Kurubas represent their traditional occupation of sheep breeding, cut the wool and weave Coarse Blankets or '*Kambalis*'. But, in recent times they carryout agricultural activities as labourers and other jobs. Kurubas have three groups namely, Halu Kurubas, Hande Kurubas and Kambli Kurubas. They have inter-sect marriage practices. Each group or sects have their own symbols such as Plant, Tree or Animal as totems which depicts their clan, and accept marriage within the sect and kinships. They are known as *Hathi kankanas* (or cotton kinships) and *Unne kankanas* (or woollen kinships). They do not perform marriages within the same sect. They speak Kannada and they call their chieftan as 'odeyar's. These odeyars are vegetarians. But in other sects this restriction is not there. They have customary practices such as dowry system, widow remarriage and divorce. They perform '*Dollu kunitha*' to honour '*Beredevuru*'. Also on Vijaya Dashmi day they perform special pooja to Biredevuru. On that occasion people belonging to Mudukuthore Mallikarjuna clan wear head gear made out of bear's skin and a chain made out of kavade and tie a piece of Lion's skin as a dress and hold drum (*Damaruga*) and organise processions. All the festivals of Hindus are performed by them but their special festival will be Deepavali. They perform rituals in honour of ancestors and also worship '*Dolu*' and '*Pole*'s etc. "*Kaginele Gurupeetha*" is their religious and sacred mutt which is located in Kaginele in Haveri district. They burry the dead. They always dress up with a Kambli or blanket on their shoulder and wear a '*Roomalu*' or Turban on their head.

**Lingayat :** These people are also called Veerashivas, Lingadharies and Lingavantha. They are engaged in trade business, agriculture and commercial activities. They have three categories namely, Priestly castes, Jangamas, Panchamashalies or panchacharyas, Banajigas (Traditional Traders) and Sadaru (Traditional agriculturists).

Majority of them are Kannadigas and followers of the great social reformer Basavanna and his philosophy is called Shakti Vishistha Adwaita.



They have peethas at Ujjani (Bellary dt.) and originally from Ujjani (Madhya Pradesh) Balehonnoor (Chickmagalur dt.) Kedar and Kashi in Uttarapadesh and Sreesailam (Andhra Pradesh). Ashtavarana, Panchachara, Shatsthalas are their important religious practices. They are highly religious in nature. Guru, Linga, Jangama, Vibhuthi, Rudrakshi, Mantra Padodaka, and Prasada are the other Ashtavarnas which form a part of their daily habits.

Their doctrine lies in Lingachara, Sadachara, Shivamarga, Ganachara and Brathyachara; which are the fundamental moral religious philosophy. Shatsthala, according to them are Bhakta, Mahesha, Prasad, Pranalinga, Sharana and Aikyasthala. These take Lingayats to philosophical eternity and are termed as different stages. They are pure vegetarians and they believe in only one god and worship the same. They wear Ishtalinga since they believe that they are sacred. The Jangama are Virakthas or sanyasis often belong to priestly community. They have the practice of Viraktha life in Mutts. They normally worship Yedyur Siddalingeshwara, Sree Shaila Mallikarjuna, Revanna Siddeshwara and Bramaramba and Revamma. The dead are burried in sitting posture and perform Shivaganaradhana on the 11<sup>th</sup> day.

**Madiga :** Leather Tanning and those who engage in skin related activities such as chappals, slippers, leather goods and items are known as Madigas. Though these are their traditional occupation, they have started working as agricultural labourers, seekers of jobs etc., They have hobbies such as singing *Sobana* (traditional songs) performing on drums and staging drama, *Donnevarase* etc., Till recently they had caste panchayats. They have several sects such as Nagarkula, Kadubarkula, Belleerakula, and Gangarakula etc., so on. Menfolk go in search of womenfolk for marriage purposes. Mostly, marriage takes place in either's residence. Dowry system is in vogue. In these communities chieftain or leader performs all the religious activities. They perform like festivals - Ugadi, Deepavali and Mahalaya Amavasya. Fifteen days before the Ugadi festival, they invite Neelagaras and prepare *Kajjaya* (Rice flour + Jaggery mixed food item) and serve them. These people bury the dead. They are non-vegetarians. They perform poojas for village gods and goddesses. Dharmasthala, Mahadeshwara and kurubana katte and in Kollegal tq. Kappadi in K R Nagara are the pilgrim centres and places, which they normally visit.

**Meda :** Medas prepare baskets out of bamboos, Fans (palm leaves) and Thatched roofs (out of bamboos). They also undertake jobs, agriculture related activities and small enterprises. They have clans and sub sects such as gari *Medas*, *Halli Medas*, *Bandikara Medas* and other clans. They speak Kannada and

Telugu. Brahmin priests conduct religious rites and functions for them. They follow dowry system, widow remarriage and divorce. They are non-vegetarians. Both Shaivites and Vaishnavites are available amongst them. They worship Byraveshwara, Eshwara (Shiva), Narasimhaswamy and Mariamma. On the special occasion of Sankranthi, they bring bamboos and offer poojas. Normally brahmin priests preside over their religious and other activities. They have the custom of burying the dead.

**Mudaliyar :** The word 'Mudaliyar' is believed to have originated from the word *modal*, which meant first or chief. They are businessmen, contractors, agents, and workers in government offices and job seekers in private companies. They know Kannada but their mother tongue is Tamil. They have two types-Shaivites and Vaishnavites. Normally Brahmin priests perform religious rituals for them. Some of them bury the dead and others cremate. They are non-vegetarians. They have caste panchayats.

**Nayinda :** These people call themselves as Kshourikas, Hajaama, Nayanakshatriya, Bhajanathri and so on. Their chief occupation is hair cutting or hair dressing and they also play Nadaswaram or Volagas in wedding and other ceremonies. They are both Kannada and Telugu speaking people in the district. The Kannada speaking group comprises of Marasu, Uppina and Shilavantha sub-groups and the Telugu group has many exogamous clans or kulas named after plants, flowers, animals and other objects like Chitlu, Gurram, Jamba, Kanagila etc. while the Kananda speaking have no *kulas* but *gotras* named after Rishis and they are 25 in number arranged in groups of five to the same group. Bride price is in practice. They have a number of *Kattemanes* each headed by a Yajamana and four or five Kattemanes will have a headman Setti. Brahmin priests conduct religious rights and marriages for them. They have dowry system. They worship both Shiva and Vishnu. Mariamma, Gangamma and Muneshwara are the gods and goddesses worshipped by them. They are non-vegetarians and bury the dead.

**Sathani :** These people are followers of Sree Ramanujacharya and are Vaishnavites. Sree Vaishnava Alwaar's Slokas and rhymes are recited or sung by these people. They become archakas in Anjaneya Temple and also perform agriculture related activities. They preside over the religious celebrations of Uppara, Kadugolla and other communities. Amongst these people widow remarriage and divorce are not permitted. They worship Thirupathi Venkataramana, SreeRangam Ranganatha and Melkote Cheluvanarayana Swamy. They cremate the dead.

**Soliga :** The soliga settlements are found extensively in Biligiri Ranga hill ranges. They have migrated to Muthathi and near by places. Now they are collectors of honey and forest products, but now a days they have been allotted agricultural lands by the government. Women are engaged in selling bangles, beads, necklace and ribbons. The men folk do carryout repairs of locks; frame the photographs and small business. Some of them do hunt birds whenever they find time. They do have many sub sects. The men folk go in search of brides and get married. They have a priestly family, who generation after generation perform religious rites and functions. They bury the dead.

**Thigala :** Thigala's name themselves as Vahinikula Kshatriyas and '*Vanneru*'. They are mainly horticulturists and floriculturist. They have shifted their occupations to other jobs, agricultural related activities and labourers. They speak Kannada and Tamil. There are many exogamous marriage groups and each group has a colateral worshipping deity. They have two sub-sects. They are known as Hulli or Kannada Thigalas and Arava (Tamil) Thigalas or Dharmarayana Okkalu. They have no priests of their own but the community leader performs all the rituals. They have, customs of widow remarriage and divorce. They believe in 'Draupadi' cult and consider the Goddess as 'Adishakti'. They worship Shiva and Vishnu. On the occasion of Chitra poornima they perform special pooja called Karaga. They bury the body of the dead. There are no social rules and regulations for these communities. Hence the chieftain is the sole authority that they believe.

**Uppara :** Upparas or Uppaligas are found in Mandya, Nagamangala, Pandavapura, Maddur and Srirangapattana taluks. These people had the chief occupation of manufacturing salt. They were also known as Melusakkare, Sagarmathas, and Bhagirathas. In current times they take up construction and coolie work, agricultural labour jobs. They have sub sects namely, Gare Upparas, Sunna (Lime stone) Upparas and Soppu Upparas. They have a custom of marrying not within their sects but other sects. They speak kannada language and have their own Panchayats to solve their problems and have Panchayat leaders. Marriage is performed in the bridegroom's house and they search the brides after visiting their houses. They have dowry system and widow marriages besides divorce. People of this community are non-Vegetarians. In Hosadurga taluk in BrahmaVidyanagara they have their religious mutt. Also in Bangalore Bhagiratha Religious Trust located at Channammanakere Achkat, Banashankari

III stage is also functioning actively and is the hub of all their community activities.

They offer pooja to family deities such as Maramma, Somanalamma, Ukkudamma and others. They also worship other Gods Nanjundeswara, Tirupathi Venkataramana, Yoganarasimha Swamy, Chamundeswari, Yellamma and others. They have practices of burrying or burning the dead bodies.

**Vadda :** Vaddas are also called Bovis. They are of different types - Kallu vodda, Mannu vaddaru, Uppu vaddaru. They have the practice of conducting inter community and intra community marriages. Their traditional occupation is quarrying, mining, digging of wells and foundation digging. Now a days they do road construction, agriculture and other jobs. They have caste panchayats. It is believed that these people have migrants from Andhra Pradesh. They speak both Kannada and Telugu. They permit widow remarriage, divorce and accept dowry system. They are Non - vegetarians and bury the dead. They specially worship Tirupathi Venkataramana as chief deity.

**Vishwa Karma :** These people are identified as skilled workers and also called Panchalas. This community has a combination of people who are engaged in carving of sculptures. Blacksmith, Gold smiths, wood carvers and Carpenters. It is stated that these Vishwakarmas originated from the Rishis such as Manu, Maya, Thwashta, Shilpi and Vishwagna, Vishwa Brahma's five faces are named as and the sons of sage Vishwajna such Sanaka, Sanandana, Ahabuvana, Prathnasa and Suparna are identified as the names of Rishis presiding over their sects as respective *Gothras*. These people have perfected yanthra Manthara. These people speak Kannada and wear sacred thread. Normally they invite Brahmins to perform all the religious poojas and rituals. For the sake of wedding boys (bridegrooms) go in search of bride and marriage takes place in bride's residence. They have dowry system. Kalikamba is their family deity. They worship Venkataramanaswamy, Nanjundeswara and follow the rules and regulations prescribed by the Chikkalur's Siddappaji Mutt in Halagur (Malavalli taluk). They normally cremate the dead.

**Vokkaliga :** 'Vokkaligas' are named after the agricultural occupation that they were undertaking from ancient period which is also called 'Okku' or 'Okkaluthana' a synonym used for the cultivation methods they generally practice. Even though their chief/principal occupation is agriculture and

related activities, now a days they have taken up jobs, business and other works. These people have endogamous groups such as Gangadikaras, Kunchatigas, Reddy, Morasu, Hallikara, Dasokkaliga, Cholor Okkaliga and in Mandya district Gangadikaras are mainly found. They speak Kannada (Reddy Vokkaligas speak Telugu too).

It is believed that the Gangadikar are descendants of Ganga dynasty who hailed from Gangawadi region. They call themselves as of *yavaru* sixteen colours. Pettiger (who carry marriage items in open bamboo *yavaru* boxes) and *Bijjaniges* (who carry marriage items in closed cane baskets) are identified as two internal marriage groups. They have their caste Panchayats. There will be a head or yajaman who governs for Panchayat. They have two groups who follow Vaishnavism and another who follow Shaivism. They have 40 Bedagu, Kulas and sub clans. They are Belli, (silver), Chatri (umbrella), Elephant (Ane), Emme (Buffallo), Moon (chandra), Gudi (Temple), Chinnada Gombe (golden doll), Bevu (neem) and others. Each of this group has a separate Male God or Female Goddess and they are worshipped with usual religious rituals. They do not marry within the same sect. They also observe the custom of bridegroom visiting brides those (for searching as marriage partner) and marriage is performed in bride's house. They have dowry system. They invite Brahmin priests to perform pooja during Shravana and Karthik months. They are generally Non-vegetarians. They do not attend marriage or religious functions when they have birth or death in their family circle as they observe untouchability (Purudu or Sutaka).

The dead are generally burried but some times they cremate those who had such desire before dying. The practice of divorce is also prevalent. Mahalaya Amavasya is auspiciously performed by these people by keeping yede for their ancestors. They offer worship to Bhyraveswara of Adichunchanagiri, Nanjungud Sreekanteshwara, Male Mahadeshwara, Thirupathi Venkateshwara, Melkote Yoganarasimha and Cheluvanarayana, Chamundeshwari, Saakamma, Maaramma, Pattaladamma and others. They are the followers of Adhi Chunchanagiri Mutt or Guru Gundana mutt located in *Pattanayakanalli* in Sira taluk.

**Vyshya** : These people have been following trading as a traditional occupation from time immemorial. But in recent times have taken up many other occupations. They comprehend Kannada but always speak Telugu as a domestic language. These people also wear sacred threads (*Janivara*). They do not accept widow remarriage or divorce. They are vegetarians and depend

upon brahmins to perform all the religious rituals. They worship Nagareshwara and Vasavi (Kannika Parameshwari). They perform 'Vasavi Jayanthi' privately and also in a community organized functions with cultural activities too. They cremate the dead.

### **Social Life**

Normally joint families exist in Rural Areas than in Urban Areas. In this district too there is declining trend in number of joint families. There is a practice of property distribution, which is the prime reason for this. The reasons for the distintegration of the Joint Families are urban migration (seeking education, occupation, jobs) and industrial growth, improvements in communication and transport. Another strong reason is that people migrating to urban areas and settling down permanently. Owing to urban Socio and Economic changes the joint families are vanishing. However, there are a few joint families settled down in Mandya District.

### **Pregnancy and Child Birth**

Religious customs and traditions are in vogue during pregnancy and birth of a child in almost all communities. During eclipse pregnant women are prohibited to move out of their houses. Also they are supplied with snacks and tiffins, which they prefer during pregnancy. During the third month women (pregnant/are offered *Muchchore Bhagina* in their husbands house. During the 7<sup>th</sup> or 9<sup>th</sup> month 'Seemantha' is performed (which is known as bangle wearing ceremony too). It is customary that the pregnant woman has her first delivery in her mother's place. Once the childbirth takes place, ten days are observed as *Purudu* (or untouchability) days. The newly born child is made to sip honey through a golden ring. Only after 11<sup>th</sup> day with the holy bath or *Mangalsnana* they become purified. Sometimes the same day Namakarana or Naming ceremony of the baby takes place. Nowadays the delivery takes place in hospitals and hence the customary practices are vanishing. According to Hindu tradition the performance of rituals known as *Shodashasamskaras* such as Seemantha, Namakaran, Karnaveda, Choodakarma, Brahmopadesh and Panigrahana are compulsory for a newly born child.

In all communities adopting babies in the case when couple do not have children of their own is common. When an adolescent girl attains puberty and starts menstruating they are made to live separately for 3 to 15 days (several cases upto 30 days) and everyday *Arathi* is performed for her. On the 30<sup>th</sup> day she becomes pious and thus relatives and friends are offered sweets, this is in vogue in all the communities. Amongst Brahmins and Jains boys are performed

Upanayanams and in the case of Lingayaths (especially Jangamas) Ayyachara Deeksha is offered to boys.

In Muslim communities the child is named as Ajan soon after the birth takes place. But after some time the name will be changed. Dates are dipped in honey and child is made to sip the same. After five to six days the child is decorated well and dressed with a new dress. Care is taken to see that inauspicious eye sight do not fall on the baby. This is known as Hakheeka. Amongst Christians too, the newly born child is baptized in the holy church within a month.

**Marriage :** Among Hindus Kanyadana is performed. Usually boys go in search of girls. Normally marriage takes place in bride's house only/ and or in other cases marriage takes place in bridegroom's house (as pre fixed). Now a days wedding is performed in temples, choultries or in Kalyana Mantapas. Marriages are not performed within the same sect or *gothras*. But in recent times the inter sect as well as intra sect marriages are performed which was not in vogue earlier. Exchange of betel leaves takes place during Nischithartha function wherein terms and conditions are agreed upon.

Among brahmins and priestly communities as well as Vyasya communities *vara pooja* (Bride groom's pooja) which is nothing but welcoming the bridegroom and his parents with due respects); Nandi (praying and inviting brides and bridegrooms forefathers); *Kashi yatre* (Benaras tour); *Kankanadharana*; *Dhare* (pouring milk and water), putting *Akshate* (Rice grains- Red and yellow ones); Mangalasutra tying (after seeking blessings from elderly members); *Lajahoma* performing (Paddy and Rice sprouts/pounded ones are put in *Homakunda*); *Saptapadi* (going seven times around the *homakunda*) are termed as pious/sacred and also signifies the wedding. After this bride and bridegroom are known as 'couples' and take lunch together which is known as '*Bhooma*', the bride is termed as daughter-in-law and she is taken to her parents-in-laws place with due respects and is considered as a holy act called 'entering the bridegroom's residence' and house-warming ceremony signifies the end of the wedding ceremony. Amongst Lingayaths there is a custom of preparing five sacred pots known as *Panchakalasha*, circling round surige wearing turmeric powder, *Akshathe* (Rice). Those who follow Veerabhadra perform *GuggulaSeva* (performed by both the parties) before the marriage takes place. This is an offering of pooja to Lord Veerabhadra or Shiva. On this occasion milk, *Shobhana*, *Guggala* or *Sambrani Dhoopa* are kept in pots and are carried out in a procession. Priests (*Puruvanthas*) perform poojas. Tying of *mangalasutra* and

other customs followed by these communities are similar to those performed by other Hindu communities.

Amongst Lingayaths and Vokkaligas as well as a few communities Halugamba will be prepared and made to stand erect before marriage ceremony takes place. These communities erect a pillar and smear it with milk, turmeric, kum-kum, kesar and limewater. This pillar is decorated the green leaves and arranging Kalashas in a squarish form and the pots are tied with a thread and prayers offered. After this pooja, the bridegroom ties the *mangalasutra* around the neck of the bride. Dowry system is still in vogue in many of the communities. Religious sanctions are available to those who want divorce or remaining again. Widow remarriage is termed as *koodike*. This is performed only during night time. On this occasion *sowbhaghyavathi* women do not participate. They have a custom of divorce as per the Hindu Marriage Act. In recent times mass marriages are a boon to those who cannot afford grand marriage functions.

In this district many religious institutions, Mutts and community organizations carryout mass marriages. This minimizes the heavy expenses and also enables the brides and bridegrooms to receive dresses and *mangalasutras*. Inter religious marriages also takes place (Occasionally it may be a love marriage). Scheduled Castes Welfare schemes in Karnataka state permits either of them to marry other communities. In such cases Rs. 25,000/- is given as a token (of which Rs. 12,500/- in cash and the remaining amount in the form of National Savings Scheme Certificates) (For details see chapter XIX).

In Muslim communities, the bridegroom is made to wear new clothes and his face is covered with *Sehara* (floral curtains). *Khaji* (the priest) collects the consent of both bride and bridegroom (Kabool). On this occasion a lawyer and a witness (*Gawah*) will be sitting next to the bride and another *Gawah* will be fitting besides the bridegroom and the agreement or acceptance will be recorded in a register (Duftar). Witnesses also sign for this. Mehar is a special gift given to a bride by a bridegroom. Then Khaji reads 'Nikah'. Similar to the Hindus, these Muslims too use Lachcha or black beads for 'Thali'. Instead of the bridegroom tying the Thali to bride, an elderly lady ties the Mangalasutra around the neck of the bride. The main three functions that signify the marriage are mutual acceptance of bridegroom and the bride, witness signed by witnesses and agreement of the marriage. After the marriage, the bridegroom takes the bride to his house where Valim' (feast for in-laws) is performed. Then on the first Friday the bridegroom (now son-in-law) visits the bride's place and has food there. After which on subsequent three Fridays, the bridegroom visits



other community members and has food with them. This is called Char 'Jumma' or 'Jummagi'.

Among Christians, first of all, members of the bridegroom's family visit the bride's family members and come to an understanding. Later the engagement is performed in the Parish Church (which is the church where in the bridegroom has faithfully followed after prayers). During this engagement ceremony the bride and the groom exchange rings or any other ornaments. On nearly three Sundays, after the date of the wedding has been fixed, the family members visit the church and discuss the issues in future, and offer prayers. This is called reading the Banns. The marriage takes place in the Parish Church and the bride and groom exchange rings and the Father solemnizes the wedding, later on after a concert and dinner the wedding function comes to a close. There is also a customary practice of tying Thali (blackbeads) now a days and after which witnesses sign in a register. As per rules of the Government of India, the marriage needs to be registered. Table 3.18 presents the details of number of marriages that have taken place in Mandya district.

**Table 3.18: Number of Marriages Registered and Certificates Issued**

Sub-Registrar Offices Taluks	1998-99			1999-2000			2000-2001		
	A	B	C	A	B	C	A	B	C
Taluk									
KR Pet	4	18	-	10	21	1	7	14	7
Maddur	5	9	5	4	4	8	8	23	3
Malavalli	1	10	-	3	16	2	3	15	-
Mandya	8	24	80	10	14	108	7	19	78
Pandavapura	1	15	-	2	9	-	1	14	3
Srirangapattana	2	13	-	-	15	3	1	7	1
Nagamangala	4	13	2	2	15	3	-	6	3
Bellur	-	-	13	-	20	-	1	6	1
Total	25	102	100	31	114	125	28	104	96

*Note: A- Registered Certificates, B- Special Marriages, C- Hindu Marriages*

### **Funerary Customs**

In Hindu communities according to their respective tradition each caste group has the practices of both cremating and burrying the deadbodies. The followers of the Vedic religion have the practice of pouring Ganga water to the mouth of the death approaching persons. After the person dies the household

member put deceased fire in front of the house. Dead body is kept on grass or *dharbe* and after giving bath to the body, wrap with white clothes and take it to the graveyard the Even though there is a practice of people carrying the dead body on the shoulders, in recent times wherever vehicle facilities are available the body is transported to burial ground. Mostly elder son has to perform the rites and has right to perform the last rites of parents. After returning from the burial ground the son lits up a lamp at the place where the person had deceased. This lighting of lamp continues for 12 days. Mortal remains of the burnt body are immersed in the holy river waters on the third day and this ritual is called 'Astisanchayana'. Normally, the ceremonies commence from 5<sup>th</sup> day, 7<sup>th</sup> day, on 9<sup>th</sup> day. On the 10<sup>th</sup> day *Dharmodaka* will be performed, following this *Sapindikarana* on the 11<sup>th</sup> day on the 12<sup>th</sup> day *shradda* will be performed; on 13<sup>th</sup> or 14<sup>th</sup> day *Vaikunta Samaradhane* will be performed religiously and piously. Then Brahmin, relatives, Kiths and kins are fed and after which every month or *masika shraddha* will be performed and Annual ceremony also is performed there after regularly. In the case of Sanyasis and Children (who have not undergone thread ceremony), bodies will be buried. In the Brahmin community, *Thila Tharpana* is offered in memory of ancestors on the Mahalaya Amavasya every year.

Hindus who practice the burrial of dead posture bodies, normally, make the arrangements so that the body is in sitting posture or in rest position with head pointing towards south direction and put mud in the form a heap and Gori will be built above it. After three days milk mixed food is placed before the *gori*. Depending upon the caste and their traditional mores 11<sup>th</sup>, 12<sup>th</sup> 13<sup>th</sup> and 14<sup>th</sup> day relatives are invited to hence lunch with *payasam*. In some cases people have a practice of offering 'ede' to the diseased souls on *Sarvapitru Amavayase*. Among Lingayaths, the person who is about to die is placed on a white cloth and Ash is poured on the entire body. The body is placed in a sitting position, decorated with flowers and taken to burial ground with singing of Bhajans. The body is then place facing north direction and buried. The Jangamas preside over the funeral rites. Those who participate in the burial of the body visit the house and after washing the hands and legs witness lighted lamp and return to their respective homes. Shivaganaradhana is performed on the Eleventh day by feeding relatives and friends. Among Muslims Quran or Khalima will be recited at the time of the funerary rites and later gives a bath to the corpse and this is called 'Guzul'. If the deceased is a man they make a white dress for it, where as if it is a women, a red dress is used to cover corpse and later decorate the body with scent, *surma* (eye tex),

and decorate it as a bride. On this occasion, those who are not pious (menstruating women) are prohibited from attending the ceremony. The body is taken to burial ground. During this time, irrespective of status people give shoulder as a support to lift and carry the body. At that time those who come before the body on roads offer respect by offering *Namaaz*. This is known as *Namaje Juanaja*. Body's head will be tilted towards the direction of Mecca. And the body is made to rest in north direction and then buried. After the burial figs (dates) are distributed among those who are present there. Walking forty steps away from the buried body and offer final prayers to the departed soul. Later those present will turn towards the body, and chant *Namaaz* as a mark of respect (which is last rites). Next day all visit the mosque and offer prayers and *fathe kahani* and distribute sweets among those present then visit the burial ground and offer prayers for the peace of the departed soul. Also offer prayers on 10<sup>th</sup>, 20<sup>th</sup> and 40<sup>th</sup> days. Annual ceremony is performed by distributing alms to poor and feeding relatives and friends.

Among Christians, there is a practice of calling Parish Father / Priest before the death occurs. Among Protestants, Priest of the Church offer holy last supper, Roman Catholics have a practice of smearing the dying person's body with holy oil and after the death occurs, the body is washed/cleaned and decorated and kept over an Altar. A burning candle is kept besides the body. At the top there will be a cross. Holy water is kept near the feet of the body. Those who visit the body sprinkle the water on the body. Those who can afford money hire Paul Bearers with black dress and keep the body in the coffin and take it in a horse coach to Parish Church. There the priest pours holy water on the body and blesses it before being buried. Roman Catholics, normally offer special prayers on 3<sup>rd</sup> day, 7<sup>th</sup> day, 20<sup>th</sup> day. Protestants, normally offer prayers on the 10<sup>th</sup> day.

### **Domestic Life**

Several Houses built in varieties of styles are found in the district. Owing to Socio-Economic Changes in urban areas, the house constructions have undergone changes. In rural areas, while constructing houses, rarely (hardly) much attention is given for planning and cleanliness or hygiene. In ancient times the buildings were constructed with mud walls, in front of the houses there used to be a *Jagali* (open yard), middle portion known as *varandah*, *Nadumane* besides which there were small convenient rooms, bathroom in the backyard and open yard and on the side yard is a *oppara* where the cows were housed.

In the houses of brahmins there used to be a *Brindavan* (*Thulasikatte*), a well (in several houses the wells were inside the houses) and a kitchen along with a *pooja* (worshipping) place, whereas in farmers/ agriculturists houses' cattle sheds could be observed. In rural areas one can find *Thottimane* (open yard without any roof), grannery (*kanajas*), storing facilities with bamboos, thatched leaves and leaves called *Pette* and *Mude* prepared out paddy grass. In earlier days houses were built with cowdung mud and gare floors. In houses of the rich, floors were made out of granite stones/slabs. Walls were being constructed utilizing cement, mud, stones, gare and upon them mud and glass mixed mud were being coated. In recent times bricks and cement are being used. In ancient times roofs of the houses were made out of *boothale* leaves, dry leaves/ grass, hay, straw, along with *Nada henchu* or earthen tiles, mangalore tiles (commonly). RCC roofs were rarely noticeable. Nowadays depending on the socio-economic status, people have started constructing buildings which are spacious, big in size, one or two storied with RCC cement tops and wooden doors / windows made out of Teak, Jackfruit wood, floors out of coloured or designed tiles, mosaics and granite stones along with decorative / ornamental carved doors / windows. Even now in the district in rural areas in villages mud houses with stones and jopadies can be noticed.

In Muslim houses walls were high and the reason for this is largely due to the practice of *Pardha* system among the Muslim women.

The Christian houses are planned and built differently with wooden doorways, monkey tops or window sills with arches are noticed. Inside the houses, wooden or cement artificial platforms built, on which idols of Mary or Jesus Christ and cross are kept. The Christians offer prayers to them in their houses only. Now a days electrification and sanitation is still to be accomplished in many houses especially in rural areas it is still a rare amenity.

### **Food Habits**

Food habits can be mainly classified into Vegetarian and Non-Vegetarian. Brahmins, Lingayaths, Vaishyas and Jains are vegetarians and others are non-vegetarians. Amongst non-vegetarians, some of them will not consume non-vegetarian food items on Mondays, Saturdays, and during Shravana and Karthika months. In the district, *Ragi* (Rabi) and Paddy (Rice) are staple foods but in recent years wheat is being used. In earlier times farmers were taking food early in the morning, as breakfast *Ragi Ambli*, *Ragi Balls*. Some of them normally used *Uppittu*, *Idly*, *Dosa*, *Rotti*, *Ragi hurittu* and so on. In recent times

chapati and puri are also prepared. During afternoons and nights normally for dinner, Ragi balls, Rice with Horse gram soups, Bengalgram or Toor dhal *rasam* or sambar, *kootu*, *melogara*, peppar *rasam*, *Raitha* (curds sambar), *gojju*, *pallya* and use of curds / butter milk are in vogue. Along with meals *appalam* (Papads), *sandige* (Dry chips), other varieties of pickles etc., are used situationally and seasonally. Earlier *Avare*, *Halasande*, *Huruli*, *Hesaru*, *Toordhal*, Bengalgram, *Uddu* and other varieties of grams; brinjal, pumpkin, *avarekai*, *gorikai*, beans, ladies' finger, bitter gourd, cucumber, radish and other vegetables as well as methi, mint leaves, *sabsige*, *harive*, *checkkotha*, *basale*, *honangone* and other types of greens were used. Of late Tomato, Carrot, Beetroot, Potato, Capsicum, Cabbages, Thunder kais, Drumstick and other vegetables are used. Some of the conservatives do not use onions and garlic.

Those who belong to priestly caste and communities use plantain leaves and Muttiga leaves. Other community members normally use plates made out of brass or aluminium. Now a days many of them use stainless steel plates. Hotels, bakeries and soft drink shops that were available in cities and towns, have been set up in big villages too.

Muslims are non-vegetarians and use only religiously Halal Cutmeat. But this is not applicable when fish (and related products) are used. They are basically Non-vegetarians and consume *Biriyani*, *Pulao*, Chicken *Khaima*, *Shavige Payasam* (noodle *payasam*), *Chonge* (a variety of *kadabu*). They also prepare Cakes, Biscuits and varieties of Sweets on various occasions such as festivals and weddings.

**Maddur Vade :** During the year 1902, Maddur Vade was prepared on an experimental basis at Maddur Railway Station, which is even today, a very popular snack. Its ingredients include Rava, (Soji), Rice Flour, Maida Flour, and Bellary onion and others.

**Dress :** Dress varies from region to region. Dress code is specific to a region owing to its dependence on seasonal variations, religion, caste, traditions and mores. In this district, Hindus normally wear *dhoti*, in the form of *kacche* or in a simply wrap around the waist. A full arm shirt is worn and a towel or napkin placed over the shirt. Those who are religious believers wear a *dhoti* with *kacche* and upon it they wear a shawl or an *Angawastra* also known as a *shalya*. In earlier times, men who worked in offices or a senior person (citizen) would wear a coat, hat or a *rumal* or a *peta* and carry an umbrella in a hand. This was a common feature. *Dhotis* with big *zari* borders manufactured at Melkote were very popular. Farmers or agricultural labourers used to wear

striped long underwear, over it, they wore half arm shirt made of a thin and rough variety of cloth. Boys commonly wore nicker (*chaddi*) or *pyjama* or *lungi* and shirts. In recent times gents (men) wear pants and bush shirts. Women used to wear sarees and blouses. Women with inside or outside *kacche* wore nine-yard sarees. Vaishnavite women wore a unique styled saree. Of late women wear a variety of sarees of six yards length with petticoat beneath it. These sarees are popular. Village women in earlier days wore sarees which were five or six yards length with specific colours, green or striped ones (*Kambi seere*) or with red or black borders. Girls or female folks wore *langas* (*pavadas*) and *Davanis* with blouses. Of late these have been changed to skirt, *salwar kameez*. On occasions such as weddings and thread ceremonies, women wear silk sarees. Owing to modernization women wear sarees made out of Nylon, voile, polyester, georgette, chiffons. Whereas men wear terricot or Terylene made pants and one can observe varieties of dresses worn by men and boys.

Among Muslims men wear *pyjama*, shirt or long *kurtas* or *jubbas* or *shervanies*. Besides these they wear a cap, which is still in vogue. On the other hand women wear long and loose *pyjamas* or sarees and blouses, but while they go outside their homes wear long *Burkhas*, which cover from head to toe. One can observe that the Christians mostly wore dresses. For occasions a variety of dress was worn. While praying in churches female children and adolescents wear white long skirts and sarees. This is their tradition. It is the normal practice for women to cover their heads while offering prayers in churches.

**Furniture :** In ancient times, for seating purposes men and women in houses used broomstick mats, mats made of *Echilu* fibres, *Jamakhanas*, *kambli* and so on which are even today used in some houses. In earlier days middle class families and in rich houses in towns, furniture made out of wood, namely, planks, chairs, bench, table, tripod stools and soon were popularly used. *Almirahs* were very rarely used. But owing to modernization and influence of rising economic status and aspirations and influence of town lifestyles, we see *almirahs* made of steel/iron, cane, wooden furniture in different varieties types are popular besides sofa sets, Dining tables chairs, *deewan* cots and modern furniture. In the houses of rich people one can observe decorative furniture (with carvings). Influence of modernization can be seen in utilization of stainless steel vessels. In several houses we find aluminium vessels, brass vessels, copper vessels are used commonly.

Using of Plastic Vessels (*Bindige*) for storing drinking water and also Plastic Boxes for storing grains etc. have become more and more popular. In rural areas in poor households earthen pots, mud pots and aluminum vessels are mostly found. In earlier times firewood was the fuel used mostly for cooking purposes, But now a days we observe kerosene oil, gas and electricity being used for cooking purposes. Solar energy and Bio fuel are also used in some cases. In rural villages mostly use of firewood and Kerosene oil are still in vogue.

**Ornaments :** Attraction towards ornaments is an universal phenomenon. The use of ornaments depends upon the economic status of people. Owing to the changes in the life styles of citizens, there have been changes in the type and kinds of ornaments. Ornaments are worn not only as a decorative piece but also because of faith and traditional customs. Ear-piercing is one such custom and children are made to wear gemstone studs, star studs, rings and *lolakku (jhumki)*. Children, especially boys are made to wear chain, *Kanthihara*, ring, bangle, *kadaga*, silver bracelet, anklets and silver thread around the waist. Women wear glass bangles as a symbol of *sowbhaghyavathi*.

On the occasion of a wedding, women give bangles to other *sowbhaghyavathis*. Some of the customary ornaments are: for the hands - Muri, *Kadgas*, bracelets; for arms - arm anklets, *Tholubandi*, *vanki*; for fingers - rings, palmlets; for neck - Round beads chain, *addige*, *chinthaku*, coin necklace, *jomale chair* (long chain), *Avalakki chain*, *Kanti chain*; for ears - ear rings decked with stones, *bugudi*, cheek chain, *jhumukhis*; for nose - nostrills (nose rings), red stone decorated rings, diamond studded nose rings, *bhulak*; for the head wear - *nagara* (snake), golden flowers; for waist - belt or belt with jingles, *vodyanas*; for legs - anklets, leg chains, *payals*. Married women wear *mangalsutra*, silver toe-rings (*Kalungara*) etc., Men, such as rings, wristlets or bracelets, necklace (*kanthihara*), silver thread (*udidara*), ear studs, earrings *Muruvu* or redstone *Onti (atakadaku) kadaku* decked with stones, also wear a few ornaments. Nowadays people wear varieties of ornaments, which are gold plated.

**Festivals :** Throughout the year, the Hindus celebrate a variety of festivals. Also they observe fast on several days. Hindus have several types of festivals. The celebration of festivals varies within Hindus and among Hindu castes. Brahmins have more festivals than the others. The one-year period is dived into two as *Uttarayana* and *Dhakshinayana*. In the following paragraphs

the festivals are described according to Almanac calendars. Ugadi festival starts on the first day of Chaitra month (which is the starting day of *Shalivana Shakha*). It is considered as a very auspicious day. All members of the family have an oil bath on this day. The doors are decorated with mango leaves and neem leaves. Rangoli designs are drawn on floors in front of the houses. All of them perform pooja and worship gods. Members of the family visit the temples and offer poojas to Gods and Goddesses. On this day all wear new clothes, eat neem flowers mixed with ghee and jaggery and specially prepared *Hoorna-Holige* or sweet pancakes. The new almanac calendar or *panchanga* is read on this day. Non-vegetarians eat non-vegetarian food items on the day following it or Varsha Thodaku.

On the 9<sup>th</sup> day of Chaitra Shuklapaksha, Lord Sree Rama (who is the 7<sup>th</sup> *Avathara* of Vishnu) is worshipped. This day is known as 'Rama Navami'. Several organizations organize music concerts on this day and also for a week or tenth days a few days more. Third day of Vaishakha month is termed as Akshaya Thrithheeya. This day is considered as auspicious and an important day in the Samvathsara. It is also a day where luck dominates. Some of the people start new enterprises or functions or activities on this day. This is also a day when Basava Jayanthi is celebrated, the day when Basavanna was born. This day is very auspicious for lingayaths. On this day various organizations organize cultural activities. On the fifth day of Vaishakha followers of Shankaracharya celebrate shudha Shankara Jayanthi. On this occasion many institution organize philosophical discourses and cultural programmes. On the third day of Vaishakha month, 'Narasimha Jayanthi' is also celebrated by Brahimins (It is a fourth *Avathara* of Lord Vishnu). Ashada Ekadasi is observed by after on the Eleventh day of Ashada Shukla Paksha and they observe fast. During 'Shravana month on every Monday people after pooja and fast for half a day. On each of these days it is customary for newly wed girls to perform '*Mangala Gowri*' *Vratha* for five years continuously. This is to offering worship to get boon of becoming *Soubhagyavati*. On the fifth day of shravana, all Hindus perform '*Nagarpanchami*'. On the day of Shravana Poornima day many change their sacred thread (Upakarma) and some have Raksha Bhandhan festival. Krishna Janmashtami is performed on the 8<sup>th</sup> day of Shravana Bahula day, in the midnight lord Krishna is made to sleep in a Cradle and offered pooja to Krishna some of them observe fast for a day or for several hours before pooja is offered. Bhajans are sung on this occasion.



**Ganesh Chaturthi** : is most popularly celebrated festival during Bhadrapad month, on 4<sup>th</sup> day. On this occasion people prepare Ganesha with mud / clay and decorate the same with flowers and offer prayers auspiciously. Also sweets and other festivals are prepared and offered to God. This festival is celebrated for over 18 days. During these period cultural programmes, Music Concerts, Harikatha and Upanyasa are organized by Institutions. Following GaneshChaturthi (next day) Rishi Panchami is celebrated by the elderly women who have crossed 50 years and is considered as a very holy act among all Hindus.

During the Ashwayuja month, nine days are considered auspicious and is termed as Navarathri It is celebrated in a grand manner, currently it is a Nada Habba a State Festival, on the first day of Aishwayuja, *Padya* First day of Navarathri is celebrated. Some of the people keep Kalasha and offer pooja on all the nine days. Some of them keep 'doll exhibition' too. On the seventh day Saraswathi pooja, eighth day Durga Ashtami Pooja, Goddess Chamundeshwari is largely worshipped in the erstwhile princely Mysore region with all enthusiasm. Ninth day 'Buddha pooja' are performed. On the Ayudha Pooja a day the instruments/weapons are worshipped. On the 10<sup>th</sup> day of Navarathri, Vijayadashmi is celebrated as *Banni Habba*.

Deepavali is a festival of lights. This festival commences on Ashwayuja Thrayodashi. The festival is observed. For three on the first day 'water filling festival is celebrated. On the Chaturdashi day, all the members of the family take oil bath; offer pooja and take lunch with sweets. This day is considered as an auspicious day because of *Narakasura Vadha*. On the day of Amavaasya, in the evening, all the ornaments and money are worshipped as Lakshmi Pooja. Some of the households organize Kedareshwari Vratha. On the third day Baleendra Pooja the members of the family visit the temple. It is a special occasion for newly wed couples receive gifts from mother/ mothers- in -law houses also practice of keeping the cowdung with orrange flower and light the lamp on Karthik month young children enjoy with burning crackers. On the second day of Karthika Shudha Uttara Dwadashi day Thulasi Habba/ festival is performed. The Brindavan will be celebrated and Thulasi pooja is conducted in the evening. There is a practice of celebrating Vaikunta Chaturdasi on Karthika Chaturdhashi day by a few of them. The Hanuma Jayanthi is celebrated on Margasira Shuddha Thrayodasi day. On the day of Deepavali, the agriculturists light the Dustbins, which are full of agricultural waste and offer pooja as though it is Lord Lakshmi.

On the 14<sup>th</sup> day of January, annually Makara Sankranthi is celebrated. (Some people do the same on 15<sup>th</sup>). This is an occasion when the festival is celebrated as a Harvest celebration. It is customary to keep the fresh harvested food grains and pongal is prepared out of rice (which is a new paddy). On this day relatives and friends exchange White Gingely thila and Jaggery (Yallu and Bella) so as to maintain Cordial relation-ship. Farmers decorate the cow/ cattle/ox with colour paints on horns and they make the cattle cross the fire called *Kitchu* as a solution to the evil looks of the people.

There is a practice of performing pooja to Sankranthamma. On that day the people clean the house and make a heap Bhoodhi (Vibhuti) is smeared round the heap and tie green mango leaves and make the cows stand in front of the house and offer pooja; make the golden ornaments touch their feet; make them enter the house with right leg forward as a first step, cross the threshold later on. Avarekai and Genasu are boiled/cooked and used by the people on this occasion. Ratha Saptami is celebrated on Maghashudha Sapthami. On this day prayers are offered to sun god. On this occasion many people keep observing fast till the pooja is performed to Lord Shiva some others remain pious keeping themselves away from food (is fast for half a day or full day). It is a customary practice that they do visit the shiva temple and through out night pray for shiva by way of singing bhajans.

On the full moon day of Phalguna month, people pour vivid colours, among themselves with joy and perform 'Holy' pooja and burn the 'kama' or kamadahana is performed.

During the preceding Maghamasa Amavasya is celebrated as Maha Shivaratri is celebrated. This is an important festival for Shaivas and they voluntarily undertake fasting the whole day and eat food next morning. They also visit Shiva temples with great fervent and awake for the whole night spending it with devotional songs or Bhajanas.

The Holy or Kamanahabba is celebrated on the Phalguna Poornima day and on this occasion the youth go gay by Robbing firewood and other burning materials from houses in order to burn the effigy of the Kama and shout loudly by dancing around the fire. It is also the occasion when everyone is sprinkled with different colours called gulalu or colours. Holy is considered as a national festival and is observed all over Karnataka.

### **Konti (Kunthi) Pooja**

This pooja is popular in almost all the places in Mandya district. Harohalli village in Pandavapura taluk, is believed to be the place of pandavas.

Hence people do celebrate *kunti pooja* for a month from the first day of Karthika Masa. They install a round stone and offer pooja in the evenings every day '*konthi*' round stone is removed on the day of the Karthik Monday or on subrahmanya shrasti day. On this occasion people celebrate with pomp and show. Youth play Kolatam women folk sing songs and fashion shows are conducted on this day. It is believed that on this day 'darkness' gets changed as a 'bright day' and there after new life commences for people.

Besides, people worship various female village goddesses and dieties. To name a few of them Pattaladamma, Maremma, Madduramma, Mulkattamma, Mayamma, Urumaramma Kalamma, Kundooramma, Hulikereyamma, Saakamma, Guttalu Devamma, Sonkinamma, Hombalamma, Thotadamma, Chamundamma, Lakshmi Devathamma, Thoreyamma and others.

In recent times the *Sankashtahara Ganapathi pooja* (an every chaturthi day of the month) and Satyanarayana pooja are performed in almost all the temples in Masses. The people of the district observe the *Vratha* for taking up pilgrimage to Shabarimalai in Kerala during December-January every year. Recently their number has considerably increased. It is a common practice to visit Kashi (Benaras) and Rameshwaram (in south) as pilgrimage centres by people in Mandya district. Of late, Melukote Cheluvarya Swamy temple, Srirangapattana, BiligiriRanganabetta's Ranganatha temple, Nanjangud's Sreekanteshwara temple, Mysore's Chamundeshwari temple, Dharmasthala's Manjunatha temple, Kollegal taluk's Male Mahadeshwara temple and Thirupathi's Venkataramana and several other Pilgrimage Centres are visited by the people of this district.

### **Jaina Festivals**

Jains too perform festivals similarly followed by Hindus, but uniquely. They perform the pooja on Ugadi as a day of victory of Bharath (the son of Adinatha) and the first Tirthankara Vrishabhanathas day. On the day of Chaitra Thritheeya they perform 'Mahaveera Jayanthi'. On the Vaishaka Shuddha Akshaya trithiya day one King Shreyas is said to have arranged for the Mass feeding to commemorate the Long observance of fasting of Adinatha Theerthankara. During Bhadrapada Masa. Jains after pooja to 'Gowri' as it is believed to be the Yakshi of eleventh Theerthanakara. Jains observe 'dasha lakshana Parvakala' from Bhadrapada Shuddha panchami day to chaturdasi day for a fortnight at home and also in temples. During this period special pujas are offered by jains and is considered auspicious. On these days religious sermons and symposiums and discourses on religious themes and special

poojas are organized in Jain temple. On the Navarathri Ashtami day Jains perform Jeeva Dayashtami pooja and observe fasting on this day which is also devoted to give protection of Animals. Animal welfare stories of Animal welfare are told to younger generations on this occasion. Mahanavami is the day of Yakshi Padmavathi's pooja. Vijayadashami is observed to herald the great event of emperor Bharatha undertaking the ritual of observing seemollangana crossing the threshold of the territory. On this occasion offering alms to the poor people is specially observed by the Jain.

Deepavali is celebrated as a day of Mahaveer's attaining Nirvana. Also Lakshmi pooja is offered. Jeena Rathri is performed on Shivarathri day. Jains observe fasts on festival days and also charities on these days.

### **Muslim Festivals**

Id-ul-fithr is the important festival organized by Muslim communities. It is called as 'Ramzaan' festival. It is celebrated on the day of one month long fast. The other festivals celebrated by the Muslims are Bhakrid or Id-ul-Juha which comes on the 10<sup>th</sup> day of Zill Haj month. On the day of month before 'Ramzaan' Muslims offer prayers in groups or masses. This is called mass prayers in mosques. During the month of Ramzan they observe fasting from morning (Moonset) till evening and (Moonrise) take food in the late evening. During this period Muslims often engage in charitable activities and donate freely among the poor. The fifteenth day of the month, Muslims offer 'prayer' in Mosques and throughout the night they remain awake. This day is known as shab-e-barath. Muharram and Id Milad are the other two festivals celebrated by Muslims. Mohammad Pygambar's birth day is the day of Id Milad and on Muharram day Hindus also join Muslims in celebrations.

### **Christian Festivals**

The first day of January is celebrated as New Year's Day by Christians. Good Friday, Easter Sunday and September 8<sup>th</sup> they celebrate the festivals in churches. St. Mary's feast is celebrated on 8<sup>th</sup> September annually. On the day of Christians (on 25<sup>th</sup> December every year) they celebrate the birthday of Jesus Christ. They conduct mass prayers in church and distribute clothes, household utensils as well as engage in donation of items among poor. The colourful stars are living in front of the houses. They also keep Christmas trees in their homes and offer prayers. They distribute special cakes among relatives and friends.

### **Jathras**

Every religion in the district has *Jathras* performed on festive occasions as a part of socio-cultural activities. Owing to social economic changes the *Jathras*

are organized in changed styles. On the *Jathra* day several religious rituals such as offering animals like goat, he Buffallow and such other animals and also play an ancient custom called *Sidi* fire walking on sacred pyre and such other games are observed. Some of the *Jathras* are performed after Sankranthi and *Jathras* or *Parishe's* are platforms for exchange of social, cultural and recreational activities. They reflect the local or regional Culture, Art and Social life or economic activities. These are also held in religious places of worship such as temples, Mosques and Churches.

Also in Muslim *dargahas* and Jain *Basadis*, the legal rules are observed. On the days of *jathras* the gods and goddesses are taken in processions either in chariots or in Palanquins (*Pallakis*) with musical instruments. These *jathras* reflect communal harmony, wherein urban - rural differences, religious variations are discarded. So also men and women equally participate in *jathras*. Some times shandy of animals too takes place during *jathras*. *Jathras* are the places wherein people exchange goods, purchase vessels, household goods and clothes. According to the Muslim Almanac, Muslim *Urus* are performed. In Catholic Churches on Sept 8<sup>th</sup> annually St. Mary's festival is celebrated.

In the month of chaitra, *Utsavam* of gods and goddesses take place for instance, in Kannambadi's Mahalakshmi, Sree Prasanna Gangadhareshwara (in Srirangapattana); Kashi Vishwanatha (in Mahadevapura in Srirangapattana taluk) ; Sangameshwara (Akkihebbal Hobli) *Jathras* are performed with *utsavas*. During the Jeshta month Narasimha (in Srirangapattana); in Ashwayuja month Kaveramma's Theppotsava in Kannambadi in Pushya Masa, Hemagiris' Varadaraja's *Utsavam* and Ranganatha in Srirangapattana; in Magha Masa Bindiganavil Sree Keshava, Garuda; In Phalguna Masa Venkataramana swamy in Doddachikkanahalli, Gangadhareshwara in Adi Chunchungiri and Swamy Keshava in Nagamangala, Melukote's Cheluva Narayana's Vairamudi *utsavas* are performed along with Chariots and Rathotsavams. At Chakenahalli in Nagamangala taluk annually a *jatra* is held in honour of Sri Mahalakshmi devatha Amba devi and Madduramma's *jathra* at Maddur be given as examples. The details of several *Jatras* and car festivals held in the district and the *Urus* held at several *dargahas* have been given in the following table (For details also see chapter 17; places of Interest).

**Jathras and Urus held at various Place in Mandya District**

Name of God/Saint	Place of Jathra/Urur	Month Days	Duration of People	Participation	Cattle Shandy
1	2	3	4	5	6
<b>KR Pet Taluk</b>					
Kalyanavenkataramanas wamy Gavi Ranganatha swamy	Hemagiri Billenahalli	Jan/Feb	10	1,00,000	Yes
Lakshminarayana Swamy	Santhebachahalli Hobli	Jan	10	50,000	Yes
Someshwara	Hosaholalu	Mar	10	10,000	Yes
Lakshminarsimha	Sasalu	April	10	20,000	Yes
Maddur Taluk	Akkihebbalu	Feb	10	10,000	Yes
Nandi Basaveshwara	Chikkankanahalli	Jan	7	50,000	Yes
Narasimha Swamy	Maddur	Apr/May	7	60,000	Yes
Athmalingeswara	Bharathinagar	April	7	50,000	Yes
Madduramma	Maddur	Mar/April		10,000	Yes
Urur	Nidaghatta	Muslim			No
Urur	Maddur	Almanac	1	2,000	Yes
<b>Malavalli Taluk</b>					
Mathithaleshwara	Kalluviranahalli	April	5	5,000	Yes
Lakshminarasimha Swamy	Marehalli	April	3	5,000	No
Pattaladdma	Malavalli	Feb	1	10,000	No
Kaleshwara	Yathambadi	Mar	2	5,000	No
Veerabhadraswamy	Mikkere	Dussera time	1	2,000	No
Basaveshwara Swamy	Maganur	Mar	1	2,000	No
Basaveshwara Swamy	Bandoor	Feb	7	3,000	No
Sivasamudrada Maramma					
Once in two years	Ballagere	Mar	1	2,000	No
Doddammathayi	Muttanahalli	Mar	1	5,000	No
Mahadeshwar	Sergur	Mar	1	6,000	No
Pathaleshwar Once in 12 years	Purigali	Oct	1	8,000	No
Mante Swamy	Boppagowdanapura	Mar	1	4,000	No
Kunduramma	Kunduramma	Nov	1	5,000	No
Bettadarasamma	Gundapura	Mar	6	2,000	No
Anjaneyaswamy	Muthathi	Sept	4	6,000	No
<b>Nagamangala Taluk</b>					
Venkataramana Swamy	Kotebetta	Feb	7	5,000	Yes
Narasimha Swamy	Devarahalli	Sankranthi time	7	2,000	Yes
Sowmya Keshava swamy	Nagamangala	Sankranthi time		10,000	No
Somanahalli Ammanavaru	Somanahalli	Feb		10,000	No

1	2	3	4	5	6
Sree Chennakeshava Garuda Devaru	Bindiga Navile	Magha Suddha Chaturdasi	7	10,000	No
Adi Shakti Amma	Hulikere	April	2	5,000	No
Kalabhyraveswara	Adichunchanagiri	Holi Festival time		1,00,000	No
Hazarath Ghouse Pasha Urs	Nagamangala	Muslim Almanac		5,000	No
Hazarath Habidhabi	Mayanna Gowdana Koppalu	Muslim Almanac		5,000	No
<b>Srirangapattana Taluk</b>					
Srre Ranganatha Swamy	Srirangapattana	Ratha Saphami (Jan)		50,000	No
Venkataramanaswamy	Karighatta	February and Last Sravana Saturday		10,000	
Kashi Vishwanatha	Mahadevapura	Chaitra Masada Hunnime		3,000	No
Hazarath Nawab Hyder Alikhan Bahaddur Urs	Srirangapattana	Muslim Almanac		10,000	No
Hazarath Nawab Tippu Urs	Srirangapattana	Muslim Almanac		10,000	No
<b>Pandava Pura Taluk</b>					
Malikarjuna Swamy	Hirode	Oct/Nov	7	2,500	Yes
VenuGopala Swamy	Thonnur	March	5	1,500	Yes
Babayya Urs	Thonnur	April	1	800	No
Babayya Urs	Pandavapura	March/April	1	500	No
Cheluvanrayana Swamy	Melukote	Mar/April	4	1,00,000	No
Babiyya Urs	Kyathanahalli	April	7	500	No
Mahadeswaraswamy	Bebi	Feb	5	2,000	Yes
Mandya Taluk					No
Byalakeswari Jathre	Kothathi	once in 2 yrs.		5,000	No
Arkeswara Swamy	Guthalu	Feb		2,500	No
Bhyravanakonda	Basaralu	Ugadi		2,500	No
AtmaLingeswara	Hanumantha Nagar	Shivarathri		10,000	No
Lakshmi Janardhana Swamy	Mandya	April. March		2,000	No
Byravana Konda	Basaralu	Ugadi	-	2,500	
Athmaligeswara	Hanumanthanagara	Shivarathri		10,000	
Lakshmi Janardhana Swamy	Mandya	March-April		2,000	

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