

GAZETTEER OF INDIA



**KARNATAKA
STATE GAZETTEER**

PART II



GOVERNMENT OF KARNATAKA

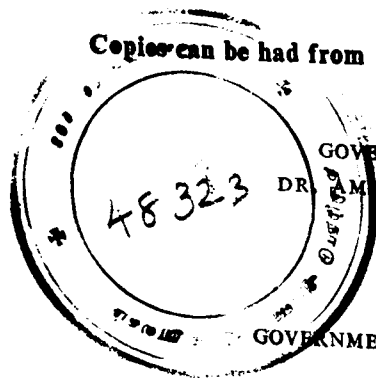
GAZETTEER OF INDIA

KARNATAKA
STATE GAZETTEER
PART II

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PREFACE

Karnataka is the first State in India to publish State Gazetteer under the programme of bringing out the revised series of Gazetteers after Independence. Only the Union Territories of Delhi and Goa have brought out volumes on their regions. It has already been made clear that this volume on the new State of Karnataka is being brought out for the first time.

The Gazetteer Unit has great pleasure in placing this second and last part of the Karnataka State Gazetteer into the hands of the readers. Though we had scheduled to release this part by March 31, 1983, a variety of reasons delayed it, and the most notable among them being increase in the size of the volume beyond our anticipation. The cut in power supply and our staff being chartered for the Assembly election work also contributed to this delay. Our getting response to the letters we wrote to various Government offices seeking informations for inclusion in these chapters was also delayed due to the elections.

After having published 15 district volumes, the Gazetteer Unit took up the printing of the State Volume. Though the State Volume was being planned right from 1975-76, and most of the articles in this, written by specialists in the various fields, were had by 1978-79, the printing of the Part I was taken up only in July 1982 and finished by Oct. 1982. It took us some time to begin the work of printing the II Part, as many details and figures in the chapters in Part II required verification and updating. Printing was actually started on the

(vi)

16th of February and we have taken only a little over four months to complete the work.

Generally the policy to be followed is that the scripts of all chapters in both the parts must be completely ready, and then only the printing must begin. This is to avoid discrepancies that may arise in a chapter printed earlier and later, due to new facts or details coming to light. But as the period of printing the two parts together did not exceed even one full year (from July 1982 to June 1983), there was little scope for (the arising of) such major discrepancies. Of course, differences, if any, in the statements made in Part I and II are of a very minor nature, and in such cases, what had been printed in part II has to be taken as more accurate. There may be discrepancies in statements made in the district volumes published till now and the State Volume. It was even suggested at the meeting of the Advisory Committee that in such cases, a note must be added to say that what has been stated in district volumes was wrong, and the statement made here was right or revised. But such notes would have consumed considerable space and perhaps even tried the patience of the reader who have not read the district volumes. Many of the district volumes were pioneering publications, and a pioneer is likely to make some mistakes as he is covering unchartered fields. The State Volume being the latest publication will naturally be treated as containing the latest and more authentic information. When Dr. J. F. Fleet was asked about the discrepancies in his conclusions reached at various stages of his researches, he said the following : "Writers who may wish to quote me will look to my later writings in preference to the earlier ones". This holds good even for our publications too.

This Part II deals with the remaining six chapters. Articles in Chapter VII (Transport and Communications) and Chapter XI

(vii)

(Culture) were mostly contributed by various authoritative personages. In the rest of the chapters, most of the writing was done by our own staff, and the last chapter, Places of Interest, was fully contributed by the Gazetteer Unit. In some cases a few articles, written by some senior scholars, though authoritative, were not as comprehensive as we expected them to be. In such cases, either our own staff had to do some supplementary writing (which has been done in the case of almost all contributions) or ask some other scholar to add some portions to make the presentation comprehensive. In the case of the write-up on journalism, for example, though the article did give a fairly good idea of growth of journalism, with a view to make it more comprehensive, a long appendix of list of newspapers that were published till 1956, was secured from a scholar who is engaged in collecting such old newspapers. Our thanks are due to all who have responded to our request for their scholarly contributions.

Our efforts to do justice to each field of public activity by making an account of it as comprehensive as possible, resulted in this part of the State Volume growing in size beyond expectation. But as the information collected here on various aspects was being published for the first time, we thought to bear with such an inconvenient growth. Information that can serve as source material to research scholars on various aspects of public life of Karnataka, has been attempted to be gathered here, as far as possible.

The undersigned is obliged to repeat the statement made in the Part I that Sri K. Abhishankar, former Chief Editor of this office had done most of the spade work like planning the lay-out of the volume and collecting a good number of articles here. Sri N. V. Ranganatha Rao, former Advisor in this office, had also taken lot of pains to edit some of the articles here.

(viii)

Sri N. Venkataswamy, Senior Editor of this office, retired in 1980, and Sri B. P. Marigowda, Editor, who expired in 1981 had toiled also for this volume. Our colleagues whose list is given separately, have all worked as one team to make the volume what it is. My heartfelt thanks are due to all of them. The Heads of Departments and heads of offices of the various State and Central Government Units and Corporations have happily provided with all the information we required for inclusion here and earned our gratitude. M/s Parishree Printers have whole-heartedly co-operated with us in printing the work with speed and efficiency and we express our heartfelt thanks to them.

By supplying the photographs required by us, the Director of Information and Publicity, the Director of Archaeology and Museums, the Archaeological Survey of India, Mid-Southern Circle and many individuals, institutions and professional photographers have helped the enhancement of the utility of the volume. We thank them all heartily.

The members of the Advisory Committee, who are erudite and experienced, have co-operated fully in our speedy execution of the work. Packets after packets of manuscripts were sent to them, putting a time limit for sending their comments and they happily bore with us and rendered us timely help with their kind and valuable suggestions to improve the scripts and to make them as free from faults as possible. They have earned our gratitude by their kind and timely co-operation.

The Chief Secretary of Karnataka, Sri R. A. Naik, I.A.S., who is the administrative head of our Gazetteer Department and also the Chairman of our Advisory Committee, took keen interest even in the day-to-day progress of our work and encouraged us. But for his timely assistance we would not have

(ix)

been able to print these two parts in one year's time. He has also taken special interest in helping us to bring out the Kannada version of the State Volume. Our words fall short to acknowledge our gratitude to him. The Director of Printing, Stationery and Publications, Sri D. Narasimhaiah and his colleagues have rendered us timely help by procuring paper and rendering all technical guidance with great enthusiasm, whenever we approached them. We are thankful to them.

As the Volume was in print, fresh information that came to light has been included in the Addenda. One such item is the revised census figures of 1981. What has already been printed in the chapter Places of Interest under population in the case of towns and cities required revision in some cases and this has been included in the Addenda.

We are expecting the Government's order to take up the work of translation of these two volumes in Kannada, and if received early, we expect to release the part I of the State Volume in Kannada by 1983-84 and part II by 1984-85, together with our taking up the work of the district volume of Uttara Kannada.

Suryanath U. Kamath

Chief Editor

BANGALORE

Dated : 22-6-1983

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CONTENTS

PART — II	Pages
PREFACE	V-IX
ADVISORY COMMITTEE MEMBERS	X
LIST OF STAFF MEMBERS	XI-XII
LIST OF CONTRIBUTORS	XIII-XVI
CONTENTS	XVII-XXIV
CHAPTER—VII TRANSPORT AND COMMUNI- CATIONS	1—118
ROADS : General (1-2) - Road Development (2-10) - Development of Roads after 1956 (11-12) - Classification of Roads (12-15) - Survey of 1970-71 (15) - Master Plan for Rural Roads (15-16) - National Highways (16-21) - Rural Communication Programme (21-22) - Bridges (22- 24) - Major Road Projects (24) - Road Funds (25-26) - Vehicles and Conveyances (26-29) - Road Transport Corporation (29-36) - Road Transport Regulation (36) - Transport Authority (36-39) - Road Accidents (39-40) - Bullock Carts (40-42) - Tables (43-47)	1-47
RAILWAYS : General (48-54) - After Independence (54- 56) - Development (56-60) - Sheds and Yards (60) - Rail- way User's Amenities (60-61) - Railway Workshop, Hubli (61) - Railway Workshop, Mysore (61-62) - Training Facilities (62-63) - Railway Protection Force (63) - Commission of Railway Safety (63-64) - Railway Museum (64) - Wheel and Axle Plant (64) - Rail India Technical and Economic Services Ltd (64-65) - Research Designs and Standard Organization (65-66) - City Circular Railway (66) - Tramways (66-67)	48-67
WATER TRANSPORT : Inland Waterways (67-70) - Ferries (71) - Ocean Transport (71-84) - Light Houses (84-85)	67-85
AIR TRANSPORT : Airports (86-87) - Travel Agents (87) - Flying Training School (87-88) - Improvements to Air- fields (88) - Passport Office (88) - Operational Statistics (89)	86-89
POST AND TELEGRAPH SERVICES : Karnataka Circle (92-94) - Recruitment and Training (94-95) - Admini- stration (95-96)	89-96
TELECOMMUNICATIONS : Telecommunication Services (96-99) - Microwave System (99-101) - Telex (101-103) - Telegraphs (103) - Radio (103-104) - Television (104- 105) - Tables (106-111)	96-111
TOURISM : Tourism Department (112-114) - Tourism Cor- poration (114-115) - Plan Period (115-116) - Tables (117-118)	112-118

	Pages
CHAPTER—VIII ECONOMIC TRENDS	119—242
Standard of Living (119 – 123) – Price Trends (123) – Wholesale Price (123 – 125) – Consumer Prices (125 – 126) – Price Index for Agricultural Labourers – (127–128) – Trends in Wages (128 – 130) – Wage Policy (130 – 131) – Community Development Programme (131–133) – Land Army (133 – 135) – Land Army Corporation (135 – 136) – Twenty Point Economic Programme (137 – 139) – New Twenty Point Programme (139) – Jayanti Villages (139 – 141)	
EMPLOYMENT : Unemployed (141 – 143) – Employment Exchanges (143 – 144) – Employment Service (144) – Market Information (144) – Vocational Guidance Programme (144–145) – Tribal Sub-Plan (146) – Apprenticeship Training Scheme (146–147) – Stipendiary Employment Scheme (147) – Employment Affirmation Scheme (147) – National Rural Employment Programme (147 – 148) – Employment under Plans (149 – 150) – Tables (151 – 153)	141—153
PLANNING : First Plan (155–157) – Second Plan (157 – 158) – Third Plan (159 – 162) – Annual Plans (162–164) – Fourth Plan (164–166) – Fifth Plan (166–169) – Annual Plans (169–170) – Sixth Plan (170 – 173) – District Plan of 1983 – 84 (173 – 174) – Regional Imbalance (175 – 178) – Tribal Sub-Plan (178 – 182) – Tables (183 – 185) – Special Component Plan for SCs (186 – 188) – Development of Western Ghats (189 – 192)	154—192
POTENTIALITIES OF DEVELOPMENT : The Perspective (195 – 196) – Agriculture (196 – 202) – Forestry (202 – 204) – Plantation Industry (204–205) – Industries (205 – 207) – Minerals (207–211) – Other Sectors (211–218)	192—218
MISCELLANEOUS OCCUPATIONS : Census Classification (220 – 221) – Professional, Technical and Related Workers (221 – 223) – Physicians and Surgeons (223) – Accountants (223 – 224) – Social Scientists (224–225) – Jurists (225 – 226) – Teachers (226) – Writers and Artists (226 – 228) – Sales Workers (229) – Manufacturers and Agents (229) – Hawkers (229 – 230) – Agents and Consultants (231 – 232) – Caterers (232 – 233) – Launderers (233) – Hair Dressers (233) – Fishermen (233–234) – Weavers (234) – Bidi Rollers (234) – Tailors (234–235) – Cobblers (235) – Carpenters (235) – Stone cutters (236) – Blacksmiths (236) – Mechanics (236) – Jewellers (236) – Commercial Painters (236 – 237) – Drivers (237) – Labourers (237–238) – Tables (238 – 242)	218—242
CHAPTER IX – ADMINISTRATION	243—524
Introduction (243 – 247)	
GENERAL ADMINISTRATION : Under Commissioners (249–250) – After Rendition (250–252) – Mysore Representative Assembly (252–253) – Legislative Council (253–254)	247—291

	Pages
Bombay Presidency Area (254–255) – Madras Presidency Area (256) – Hyderabad Karnataka Area (256–257) – Kodagu (257–259) – Governor (259–260) – Governor's Secretariat (260) – Legislature (260–262) – Legislative Council (262) – Legislative Secretariat (263) – Council of Ministers (263 – 264) – Secretariat (264 – 265) – Cabinet Affairs and Administrative Reforms (265 – 266) – Development Commissioner (267) – Finance Department (267 – 269) – Revenue Department (269 – 270) – Home Department (270–271) – Planning Department (271 – 272) – Planning Board (272) – Agriculture and Animal Husbandry Department (272–273) – Food and Forest Department (273) – Rural Development and Co-operation (274) – Public Works and Electricity Department (274 – 275) – Commerce and Industries Department (275 – 276) – Education and Youth Services Department (276–277) – Health and Family Welfare (277) – Law and Parliamentary Affairs (277–279) – Social Welfare and Labour (279 – 280) – Housing and Urban Development (280) – Ecology and Environment Department (281) – Science and Technology Department (281) Secretariat Library (281 – 282) – Administrative Divisions (282) – Divisional Commissioner (282–283) – Deputy Commissioner (283 – 284) – Assistant Commissioner (284–285) – Tahsildar (285) – Block Development Officer (285) – Village Officers (285 – 286) – Special Agencies (286) – Vigilance Commission (286 – 288) – Karnataka Public Service Commission (288–289) – Service Training (289–291)	
REVENUE ADMINISTRATION : Introduction (291 – 297) – Survey and Settlement (297–299) – During British Administration (299–302) – Bombay Karnataka (302–304) – Bellary District (305–306) – Raiyatwari Settlement (306) – Dakshina Kannada (307 – 309) – Kodagu (310 – 312) – Hyderabad Area (312 – 314) – Madras Area (314 – 316) – Survey and Settlement (316 – 317) – Revision Settlement of 1964 (317–319) – Land Revenue Accounts (320 – 321) – Realisation of Land Revenue (322 – 324) – Remissions (324 – 327) – Remission Rules of 1966 (327 – 328) – Consolidation and Fragmentation (328 – 329) – Agency for Collection (329 – 333) – Tenancy Legislation and Land Reforms (333 – 339) – Land Reforms (339 – 346) – Water Rates (346 – 351) – Other Taxes (351 – 352) – Stamps and Registration (352 – 364)	291—364
JUDICIAL ADMINISTRATION : The Courts (366 – 369) – In Ancient Karnataka (369 – 370) – Under Muslim Rulers (370–371) – Judiciary in Princely Mysore (371–375) – Legal Profession (375–376) – Separation of Judiciary (376–381) – After Unification (381–385) – Special Tribunals (385–387) – Legal Profession (387–391) – Legal Aid Board (391–392) – Tables (392 – 401)	365—401

	Pages
POLICE ADMINISTRATION: General (401-407) - After Unification (407-409) - District Police (409-411) - Bangalore City (411-412) - Railway Police (412-413) - Women Police (414-416) - Forensic Science Laboratory (416) - Crime and Special Branch (416-425) - Regional Conference (425-426) - Police Welfare (426-427) - Village Defence Parties (427) - Home Guards (427-430) - Fire Force (430-431) - Tables (432-437)	401-437
JAILS AND LOCK-UPS: Introduction (438-440) - After Unification (441-443) - Prison Acts and Manuals (443) - Welfare Measures (443-444) - Prisoners Education (444-446) - Advisory Board (446) - Open Air Jails (446) - Training Institute (447) - Rehabilitation (447-448) - Tables (448-450)	438-450
LOCAL SELF-GOVERNMENT: Earlier Tradition (451) - In Ancient Karnataka (451-453) - Princely Mysore (453-455) - Constitution of Panchayats (455) - Mysore Town Municipalities Act 1951 (455-456) - Venkatappa Committee (456-457) - Bombay Karnataka Area (457-459) - Madras Area (459-461) - Hyderabad Area (461-463) - Kodagu Area (463) - Changes after Unification (463-464) - Village Panchayats (464-465) - Taluk Development Boards (465-466) - District Development Councils (466-467) - Urban Local Self-Governing Bodies (467-468) - Tables (468-471) - Municipal Councils (472) - Notified Area and Sanitary Boards (472-473) - Special Purpose Urban Bodies (473-478)	451-478
OTHER DEPARTMENTS: Agriculture Department (478-479) - Animal Husbandry and Veterinary Services (479) - Archives (480) - Archaeology and Museums (480) - Bureau of Economics and Statistics (481) - Backward Classes and Minorities (481-482) - Commercial Taxes (482-483) - Co-operation (483) - Computer Centre (483-484) - Chief Electrical Inspectorate (484) - Chief Inspector of Factories and Boilers (484-485) - Chief Auditor of Co-operative Societies (485) - Drugs Control (485-486) - Employment and Training (486) - Excise (486-487) - Fisheries (487-488) - Food and Civil Supplies (488) - Forest Department (488-489) - Horticulture (489) - Industries and Commerce (489-490) - Information and Publicity (490-491) - Kannada & Culture (421) - Insurance Department (491-492) - Karnataka Gazetteer (492) - Labour (492-493) - Marketing (493) - Mines and Geology (493-494) - Motor Vehicles (494) - Ports and Inland Water Transport (494-495) - Public Works (495-496) - Public Libraries (497) - Registration and Stamps (497-498) - Small Savings and State Lotteries (498) - Sericulture (498) - Stores Purchase (498-499) - Social Welfare (499) - Survey Settlement and Land Records (499-500) - State Accounts (500-501) - Tourism (501) - Town	478-504

	Pages
Planning (501-502) - Treasuries (502) - Translations (502-503) - Weights and Measures (503) - Youth Services and Sports (503) - Sainik Board (503-504)	
CENTRAL DEPARTMENTS: Advertising and Visual Publicity (504) - Anthropological Survey of India (504) - Archaeological Survey (505) - Atomic Energy (505) - Civil Aviation Department (505) - Chief Epigraphist (505-506) - Company Affairs (506) - Council for Cultural Relations (506) - Geological Survey (506-507) - Imports and Exports (507) - Income Tax (507) - Supplies and Disposal (508) - Sample Survey Organization (508) - Survey of India (508-509) - Television Relay Centre (509) - List of Other Central Government Offices in Karnataka (509-510)	504-510
PUBLIC LIFE: Modern Period (511-513) - Social Reform Movements (513-514) - Modern Occupational System (515-514) - Representative Institutions (515-517) - Party System (517-519) - After 1956 (519) - Tables (520-524)	510-524
CHAPTER—X SOCIAL SERVICES	525-854
EDUCATION: Introduction (525-529) - Beginning of Modern Education (529-536) - After Reorganisation (536) - Pre-primary Education (536-537)	526-537
PRIMARY EDUCATION: Compulsory Primary Education (539-542) - Basic Education (542-544) - Reorganisation of Primary Education (544-545)	537-545
SECONDARY EDUCATION: Prior to Reorganisation (545-548) - Multipurpose High Schools (548-550) - Secondary Examination Board (550-551) - Educational Research and Training (541-555) - Notable Institutions (555-556) - Kendriya Vidyalayas (556-557) - Scholarships and Abolition of Fees (557-558) - Mid-day Meals (558-559) - World Food Programme (559-560) - Teachers' Education (560-566) - Samskrita Education (559-569) - Hindi Education (569-571) - Commerce Education (571-573) - Agricultural Education (573-574) - University of Agricultural Sciences (574-576) - Physical Education (576-578) - Female Education (578-583) - Administrative Set-up (583-585)	545-585
PRE-UNIVERSITY EDUCATION: Teachers' Welfare (587-589) - Extra-Curricular Activities (589-591)	585-591
HIGHER EDUCATION: Before Reorganization (592-597) - Directorate of Collegiate Education (597-598) - National Cadet Corps (598-599) - Karnataka Universities Act 1976 (599) - Universities in Karnataka (599-602) - Research Institutes (602-618) - Educational Association (613-622) - Tables (623-627)	591-627
ADULT EDUCATION: Adult Education (628-636) - Farmers Literacy Programme (636-637)	628-637

	Pages
TECHNICAL EDUCATION : Technical Schools (638-641)- Industrial Schools (641-648)-After Integration (649- 650)-Degree Colleges (650-653)-Development under Plans (654-656)-Department of Technical Education (656- 659)-Tables (660-661)	637-661
LEGAL EDUCATION	662-664
MEDICAL EDUCATION : Medical Colleges (664-666) - Dental Colleges (661-667) - Pharmacy Colleges (667-668)- Ayurvedic Education (668-672) - Homeopathic Colleges (672-673)	664-673
MEDICAL AND PUBLIC HEALTH SERVICES : Advent of Allopathic System (674-676) - Reorganization of the Department (676-677) - Vital Statistics (677-680) - Common Diseases (680-695) - Allopathic Institutions (695-701) - Major Hospitals (701-711) - Nursing Services (711) - Family Welfare (712-715) - India Population Pro- ject (715-718) - Health Education and Training (718-719) - School Health Service (719-720) - Employees State Insurance Scheme (720-725) - Central Government Health Scheme (725-727) - Ayurveda and Other Systems (727-730) - Yoga and Naturopathy (730-732) - Drugs Control (732) - Sanitation (732-736) - Department of Ecology and Environment (736-737)	673-737
SCIENTIFIC HERITAGE OF KARNATAKA	737-743
PUBLIC LIBRARIES : Modern Period (745-747) - Libraries Act (747-748) - State Central Library (748-750) - Library Education (750-751)	743-751
MUSEUMS AND ART GALLERIES : State Museums (752- 755) - Venkatappa Art Gallery (755) - Museums under Archeological Survey (755-756) - Science Museums (756- 757) - Regional Science Centre (757-758) - Private Muse- ums (758-760)	751-760
RELIGIOUS AND CHARITABLE ENDOWMENTS : Insti- tutions (763-764) - Special Institutions (764-765) - Aboli- tion of Devadasi and Other Practices (726) - Chatras (766- 767) - Charities outside the State (767-768) - Educational Institutions (768-769) - Charitable Deposits (769-771) - Temple Property Protection (771-772) - Wakf Institutions (772-774)	760-774
LABOUR WELFARE : Labour Department (779-778) - Minimum Wages (778-779) - Trade Union Movement (779- 780) - Workers Education (781-782) - Provident Fund (782-783) - Committees and Boards (784)	774-784
PROHIBITION	784-787
BACKWARD CLASS MOVEMENT : Miller Committee (788 -789) - Mysore Backward Classes Committee (789-790) - Karnataka Backward Classes Commission (790-791) -	787-821

Welfare of Backward Classes (791-793) - Backward Class and Minorities Corporation (793-794) - Welfare of Sched- uled Castes (794-798) - Department of Social Welfare (798-799) - Welfare Measures and Plans (799-810) - Welfare of Scheduled Tribes (810-813) - Welfare of Denotified Tribes (813-814) - Welfare of Nomadic and Semi-nomadic Tribes (814-816) - Tables (816-817) - List of Backward Communities (818) - Castes (818) - Tribes (820).	
WELFARE OF WOMEN AND CHILDREN : Probation of Offenders Act (823) - Welfare Activities (823-830) - Welfare Agencies (830-832) - Mahila Samajas (832) - Orphanages (833) - Youth Welfare (833-839) - Other Welfare Projects (839-844) - Beggar Relief (844-845) - Rehabilitation of Bonded Labour (845) - Welfare of the Handicapped (845-852) - International Organizations (852-854)	821-854
CHAPTER XI—CULTURE	855-1118
CULTURAL HERITAGE- A BRIEF SURVEY : Indianess (855-859)-Standard Kannada (859-867) - Status of Women (867-868) - Cultural Synthesis (868-869)	855-869
ORIGIN AND DEVELOPMENT OF KANNADA LANGUAGE : Origin of Kannada (870-871) - Development of Kannada Language (872-880)	869-880
KANNADA LITERATURE : Beginning of Kannada Literature (880-881) - Periodization (881-882) - Kaviraja- marga (882-883) - Golden Age (883-885) - Vachana Literature (885-889) - Vaishnava Movement (889-890) - Vijayanagara Period (890-891) - Sangatya Period (891-892) - Non-literary Works (892) - Era of Wodeyars (899-893) - Early Modern Period (893-895) - Modern Period (895-898) - Progressive Movement (898) - Modernist School (898- 899) - Post-modernist Movement (899-900) - Translations (900-908)	880-909
FOLKLORE OF KARNATAKA : A Historical Resume (910-911) - Institutions (911-912) - Classification (912- 915) - Minstrels (915-917) - Varieties of Ballads (917-918) Folk Theatre (918-920)	910-920
JOURNALISM IN KARNATAKA : Journalism in Karnataka (920-929) - List of Newspapers till 1956 (993-967)	920-967
KODAVA LANGUAGE AND LITERATURE : Literature (968-970) - Folk Songs (970-972)	967-972
TULU LANGUAGE AND LITERATURE	972-976
KONKANI IN KARNATAKA	976-983
MALAYALAM IN KARNATAKA	983-986
TELUGU AND KARNATAKA	986-990
TAMIL AND KARNATAKA	990-993

	Pages
URDU IN KARNATAKA	993—997
PERSIAN AND ARABIC LANGUAGES IN KARNATAKA	997—999
HINDI IN KARNATAKA	1000—1003
MARATHI LANGUAGE IN KARNATAKA	1003—1005
PRAKRIT LANGUAGES AND KARNATAKA	1005—1009
SAMSKRITA IN KARNATAKA	1009—1019
ENGLISH IN KARNATAKA	1019—1024
PHILOSOPHICAL SCHOOLS IN KARNATAKA	1024—1029
ARCHITECTURE : Early Chalukyan Style (1030-1032) – Rashtrakuta Style (1032-1033) – Ganga and Chola Styles (1033) – Later Chalukyan Styles (1033-1034) – Hoysala Style (1034-1035) – Vijayanagara Style (1035-1036) – Islamic Architecture (1036-1041) – Modern Architecture (1041- 1044)	1029—1044
SCULPTURE : Early Chalukyan (1044-1046) – Later Chalukyan and Hoysala Art (1046-1048) – Vijayanagara School (1048) – Sculpture in Modern Times (1048-1049)	1044—1049
PAINTING : Modern Painting (1351-1053) – At Mysore Court (1053) – Impact of West (1054-1055) – Training Facilities (1055-1057)	1049—1057
MUSIC IN KARNATAKA : Works on Music (1060-1098) – Instruments (1062-1063) Compositions and Composers (1063-1065) – Music in Modern Period (1065-1066) – Royal Patronage (1066-1067) – Hindustani Music (1067-1070) – Light Music and Orchestra (1070-1071) Harikatha (1071) – Gamaka (1071-1073)	1057—1073
DANCE IN KARNATAKA	1073—1078
THEATRE IN KARNATAKA	1078—1084
MODERN MOVEMENTS IN THEATRE : Professional Drama Companies (1089-1091) – Amateur Dramatic Asso- ciations (1091-1093)	1085—1093
YAKSHAGANA THEATRE :	1093—1097
KANNADA FILMS : Music in Films (1101-1102) – State Patronage (1102-1103) – State and National Awards (1103- 1106) – Film Archives (1107-1108) Film Studios (1108-1110)	1097—1110
EDUCATION IN FINE ARTS	1110—1114
ACADEMIES : Academies (1114-1117) – Recipients of Padma Awards from Karnataka (1117-1118)	1114—1118
CHAPTER XII — PLACES OF INTEREST	1119—1375
SELECT BIBLIOGRAPHY	1377—1397
INDEX	1399—1444
MAPS AND ILLUSTRATIONS	1445—1496
ADDENDA	1497—1498
ERRATA	1499—1504

KARNATAKA STATE

CHAPTER VII

TRANSPORT AND COMMUNICATIONS

Transport and communication system of a territory has been often compared to the nervous system of blood circulatory network in a human body. Economic activity can prosper only when these facilities are properly organised. The existing railway network is inadequate and inland water transport is yet to develop in Karnataka.

Ancient Karnataka had a considerably good road network, and trade could flourish only because of its existence. The flourishing ports of ancient Karnataka were connected with the hinterland. Military and administrative needs of the rulers forced them to have road constructed and properly maintained. We hear of *rajapatha*, *rajaveethi*, *rajamarga*, *heddari*, *hiriya heddari*, *hebbatte*, etc., in inscriptions. There was a *hebbatte* (big road) connecting Terdal and Halasi, two important commercial centres in North Karnataka according to a record of 1123. A Chola record from Tamilnadu speaks of a major road between Tanjore and Kalyana (Chalukya capital). There is also reference to *bandidari* or cart road, and a Tiptur taluk record speaks of their common ownership. These roads had *aravattiges* where water was provided and resting places like groves and *chhatras* (choultries) existed. *Manasollasa* makes a mention of an official called *margadhikarana* who was in charge of maintenance of roads. We hear in inscriptions of a very huge road called *Doddamarga* connecting Konkan with the interior in Karnataka, the vestiges of which are seen even today between Goa and Belgaum. Records speak of *kadahu* or *haygada* (ferries) across rivers and also the use of boats and basket boats (*harigolu*). There was a bridge connecting Hampi and

Anegondi across the Tungabhadra, the remains of which are seen even today. The travellers who visited Vijayanagara also speak of the highways in the Empire. Paes speaks of his travel from Bhatkal to Vijayanagara *via* a town called Darcha (not identified). This road, in fact, passed through Bankapura. There was a road connecting Vijayanagara with Dwarasamudra, and another with Raichur *via* Adoni. Another road from the capital reached Shivasamudram and thence to Srirangapattana and Mulbagal.

Transport of goods was by headload or by carrying a *hasibe* (a kind of bag put on shoulder), *kavadi* or by pack animals like bullocks, asses or he-buffaloes. Carts were used wherever there were roads. While speaking of Bhatkal port, Paes says that "every year there come five or six thousand pack-oxen". Palanquins were used by well-to-do to move from place to place in addition to carts and horses. Pietro Della Valle who visited Ikkeri in 1623 says that "The way between Ikkeri and Sagar is very handsome, plain, broad, almost totally direct, here and there beset with trees which make a shadow and delightful verdure."

Road Development

Old Mysore Area: Roads in old Mysore were narrow, tortuous village tracks, partly passing through dense forests and mountainous parts of the Western Ghats. The means of conveyance then adopted were crude country carts drawn by animals bearing little roads to suit the small local requirements of the ryots.

Tipu and Haider had maintained the old roads well and in proper order. There is a bridge of their times across the Cauvery near Srirangapattana. During the rule of Haider Ali and Tipu Sultan, the necessity for roads suitable for carrying heavy guns began to be felt. Efforts were made by Tipu to construct roads for moving troops and heavy guns. According to Col. Dew who was a Commissioner under the British in the West Coast, Tipu had visualised and carried into fruition a grand work of inter-communications from his capital, Srirangapattana, to the various places he conquered. In fact, during the wars with the British, Tipu moved considerable forces and arms through these roads. No details are available about Tipu's "gun roads", except the fact that they were hastily improvised tracks which soon fell into disuse. But better roads, metalled regularly, and provided with bridges is a legacy of the modern period. The railways too were a legacy of the British. Till about the middle of the 19th century road making was tardy and

haphazard. In June 1856, the Department of Public Works was constituted in the old Mysore State and maintenance of roads was completely handed over to the new department. By 1873, the Public Works Department was created with two distinct branches: one for construction of roads and buildings and the other for irrigation. The Superintendent of Maramat was in charge of roads and irrigation works from 1834.

In 1831 there were only three trunk roads worth the name. They were, the road from Naikneri to Mysore *via* Bangalore, the road from Srirangapattana to Sira and on to Bellary and the road from Bangalore to Harihara. But these were not all-weather roads and in indifferent state, often swampy and difficult to negotiate. During the administration of Sir Mark Cubbon (1834-61), roads were classified as imperial, provincial and village roads. His period saw some vigorous road-making efforts and considerable sums of money were spent on the improvement of road communications between Bangalore and the various district headquarters towns. Communications before the days of the Original Settlement in 1870 were very bad, there being only one road between Bellary and Bangalore passing through Pavagada taluk. The road was in a state of decay in 1872 when Col. J. P. Grant attempted to survey the area where that particular road existed. During the period between 1831 to 1856 the famous ghat roads opening out of the hilly tracts of *malnad* were formed. All district headquarters came to be connected with Bangalore by 1856 by roads. The new ghat roads were Kogar Ghat, Hyder Ghar Ghat, Agumbe Ghat, Bhund or Charmadi, Maranahalli Ghat and Bisle Ghat. Altogether 1,597 miles of roads, 309 bridges of 20 feet span and 1,998 culverts were constructed between 1831 and 1856. In 1920, the total length of State Fund Roads was 2,813 km and that of the District Fund Roads was 5,384 km. The progress of road development in the old Mysore area for some years from 1925-26 to 1950-51 is given in the following table.

(length in km)

Year	Length of State Fund Road	Length of District Fund Road	Total
1925-26	3,318	5,146	8,464
1939-40	3,567	6,033	9,600
1943-44	6,865	7,388	14,253
1950-51	8,837	10,635	19,472

Bombay-Karnataka area : In the Bombay-Karnataka area the state of communication was not satisfactory and even as late as in 1844 there were hardly any roads suitable for bullock carts for all seasons. Construction of bridge across the river Tungabhadra near Harihara by about 1856 and another bridge over the Varada near Karjigi in 1866 made it possible to connect the old Mysore with Pune *via* Hubli-Belgaum. Financing of roads from local funds in 1864 enabled the district authorities for improving the roads which further facilitated the improvement of marketing, trade and commerce. In Bombay-Karnataka area there were only two lines of communications ; one from Shikaripur (Shimoga dt.) to Bijapur and Sholapur and the other from the Sea (Bombay) to the Nizam's territory through Bagalkot as in 1820. These two roads were also rough and tracks were hard to cross for loaded animals and impossible for vehicles. By about 1826, a fair-weather road of about 96 km from Pandharpur to Bijapur was built. In 1883, it has been recorded that there were three provincial roads and fifteen local fund roads in the area. Of them, Sholapur-Hubli road having a road length of about 180 km was the main line of communication between the marketing places on the way and the Sholapur Railway Station. This road which stretches from the Bhima in the north of Bijapur through the trade centers of Bijapur and Bagalkot to the Malaprabha in the south, was a very important link in Bijapur district. The only bridges on this road were a few slab drains near Bijapur, Simikeri and Govankop. It was unmetalled over the entire length and it had five great unbridged river crossings. The road was fit for traffic only during the hot season and for a part of the cold season, generally from the end of November. The two other provincial roads were the Pansagaon-Bagalkot road and the Bijapur-Nagaz road. The first road started from Pansagaon passed through Belgaum district and entered the Bijapur district. It was a fair road during the dry season but was almost impassable during the rainy season as the major portion of it passed through black soil areas. This road is now Vengurla-Belgaum-Bagalkot-Bellary State Highway. The second road from Bijapur to Nagaz was 22.4 km long and was unbridged and whenever it came across black soil, it became impassable especially during the rainy season. Of the 15 local fund roads the two most important were the 44.8 km long Bagalkot-Hungund road and the 169.6 km long Sholapur-Bellary road. The former road was not passable during the rainy season but the latter road passed through Indi, Hippargi, Muddebihal, Hungund and Ilkal. This road was originally intended to be a military trunk road to Bellary but it was never completed. The other local fund

roads were mostly used in fair-weather. Many of them were unmetalled, unbridged and presented enormous difficulties during the monsoon season. They had many river crossings and the road traffic had to be maintained by means of ferry services. It is interesting to note that there were 43 such ferries in the region in 1882 - 21 over the Krishna, 12 over the Malaprabha, five each over the Bhima and the Ghataprabha. It is estimated that the total road length by 1951 in this area was about 8,000 km.

Hyderabad-Karnataka Area : Though it is not possible to give an exact account of the condition of road communications during the reign of many dynasties which ruled the Hyderabad-Karnataka Area, roads must have existed even then but the nature of these roads and their alignment have not been described sufficiently anywhere. Inscriptions, which are numerous speak of the existence of roads and their maintenance for military needs. Many inscriptions relating to the Rashtrakuta dynasty describe the roads as great and small and kept in good condition. They were generally maintained by local authorities, the villages being expected to give the labour force to upkeep the roads. The breadth of the main road seems to have been about 24 ft. There were also tracks in those days slightly better than foot paths which were apparently impossible for wheeled traffic. During the rule of the Bahmani Sultans the inland trade was no doubt facilitated by a system of good roads in existence at that time. There is no authentic information to say which of the roads took off from the administrative capital of the Bahmanis, but it is possible that a good arterial highway existed from Delhi to Daulatabad.

- The road from Daulatabad continued into Telangana and the Deccan.

With the decline of the Mughal rule, the system of communications deteriorated due to never-ending wars in the Deccan Plateau. After the death of Aurangzeb in 1707, Nizam-ul-Mulk Asaf Jah I declared independence and began to rule the State of Hyderabad. It was after this event that the real road-making commenced, mainly for defence needs. The oldest road in this part of the State (*i.e.* Gulbarga division) is the one which runs from Gulbarga to Ferozabad *via* Kotnur, Nandikere, Sirur and Parwatabad. This road which runs south from Gulbarga was mainly used by the defence forces from Gulbarga to Shorapur. During the rule of the successive Nizams, the construction of roads and their proper maintenance progressed. The Gulbarga-Humnabad road and the Gulbarga-Aurangabad road are also among the oldest roads in the area. The Paigah *jahgirs* had their own roads and these roads were maintained by the Jahgirdars. The

pattern of revenue administration in this area in the past was an obstacle in aligning long distance roads. The feudal order of *Jahgirs* had their own system of administration and the Jahgirdars took little or no interest in laying out good roads. Thus road development in this area prior to the Reorganisation of States was comparatively poor and in recent years, there is improvement in road communications. The total road length in this region was about 1,800 km by about 1951.

Kodagu Area : There is no authentic information about old-time trade routes in Kodagu district except for some observations of surveyors who have described the state of affairs prior to the British annexation of Kodagu in 1834. Lt. Connor, in his "Memoir of the Codugu Survey" published in 1817, has stated "Codugu broken by hills covered with woods having but indifferent roads and no large towns, holds out but few temptations to an extensive inter-course with its neighbours." No attention was paid to the development of road communications during the reign of the princely rulers of Kodagu. It was the policy of those who ruled the areas before the British to make the country as inaccessible as possible. Before 1834, roads in Kodagu were in a primitive state, wholly unfit for wheeled carriages and difficult even for bullocks.

The earliest road construction work in Kodagu was begun in January 1835, a year after the British took over. The road from Fraserpet (Kushalnagar) to Madikeri, a distance of about 20 miles was completed in two years and was opened for traffic. This route from the Mysore side to Madikeri had to cross the river Cauvery over which a bridge had to be constructed. This bridge at Kushalnagar was opened for traffic in 1848. The portion of the road near Madikeri is in several places very steep and has many hairpin curves. The next important road in this area was through the Sampaje Ghat, taken up in 1837. This was the road from Madikeri to Mangalore which is also called "Fast's Ghat" named after an engineer who planned and executed the road and died at the spot of jungle fever. This road was laid in good soil with a gentle slope down the valleys so as to facilitate cart traffic of those days. Another important old-time road from Cannanore in Kerala towards Kodagu which was completed by 1849 passed through the Periyambadi Ghat. This road was laid mainly for military purposes. Shortly afterwards a road was laid from Virajpet to Madikeri connecting the Periyambadi Ghat road. This line was linked to Kodlipet from Madikeri in 1868. Beyond the twelfth mile, the Cauvery had to be crossed and in the old days a ferry service was provided. From this point to Virajpet the road is level. Near about

Virajpet the Periyambadi Ghat descends towards Kerala. The northern high road which is also old, constructed near about 1870, connects Madikeri with Sakleshpur in Hassan district through Somwarpet and Kodlipet. In addition to the roads maintained by the Government funds, there are also roads laid out by the planters of Kodagu without any government assistance.

Before the First World War, Kodagu had 205 miles of metalled road and by 1927 it was increased to 253 miles. By 1935, a network of village communications was opened by the State and District Boards. In the year 1953, it had 253 miles of metalled roads, 132 miles of gravel roads and 73 miles of local fund roads. The roads leading to the headquarters town were widened upto 1953, more than 80 miles of road were asphalted. Before Kodagu became a part of Karnataka, there were ten main roads, namely 1) Madikeri-Mangalore *via* Sampaje, 2) Madikeri-Kerala *via* Makut, 3) Madikeri-Kerala *via* Kutta, 4) Madikeri-Hunsur *via* Kushalnagar, 5) Madikeri-Hunsur *via* Gaddige, 6) Madikeri-Hunsur *via* Anechowkur, 7) Madikeri-Konanur *via* Sirangala, 8) Madikeri-Arakalgud *via* Shanivarasanthe, 9) Madikeri-Sakleshpur *via* Shanivarasanthe and 10) Madikeri-Hassan *via* Kodlipet. There is also a network of internal village communications reaching almost every village in the district.

Madras Area : The two districts which have been added from the old Madras Province were Dakshina Kannada and Bellary. Communications were indeed a problem in Dakshina Kannada because of the rugged and mountain ridden nature or portions of the district. Even small streams assume river-like proportions during monsoon months. Even at the close of the 18th century, when the district came into the possession of the East India Company there were only a few roads as distinguished from cart roads. There was no improvement in urban roads. The mountain passes were used in the later wars for the passage of artillery but they too had been very much damaged by the monsoon rains. A proof of attention given to the important roads was to be seen in the fine avenue of trees grown. Care had not been bestowed to keep the pathways in good condition and in many cases they had been worn down by traffic and washed by the rains of the monsoon and they had become the drain for the rain water. The entire length of the road looked rugged. The backwaters of the sea and the rivers near the sea were made use of, but the boats in use were canoes carved out of tree trunks. Generally these were not well-suited for carrying cargo. Considerable traffic was carried on by means

of coastal craft, but that was expensive, slow and risky unlike the *donies* of the East Coast.

However the position underwent a change early in the 19th century. The mountain passes were used for the passage of artillery and troops by the Rajas, but after the war they were no longer kept in order and became again very rugged. Later, a corps of pioneers was employed in laying out the more important roads and in opening of the passes of the Nilgiris and the Western Ghats. Among the most laborious undertaking of the time were the Bisle, the Higgeloh and the Periah Ghats, which had been abandoned except as local passes for Manjarabad, Sampaje and Periambad respectively. In the course of the early years from 1837 to 1843, some important roads were opened or improved. Madras was connected with Mangalore via Bangalore, Mysore and Madikeri and the stations on the West Coast. At that time there was a revolt against the Government in Kanara and the road was intended for movement of troops. The Sampaje Ghat was the first of the western passes opened and is a standing monument for the genius of Lt. Fast. The chief roads then were the coast road from Baidur to Kavoy 216 km (135 miles), the Calicut-Panemangalore road traversing the Kasargod taluk (now in Kerala) and passing through Hosadurg and Vittal, the roads passing through Sampaje and Agumbe Ghats, the Kodkal Ghat road via Charmadi to Bantwal and from there to Mangalore.

In 1936 there were 2,372 km of roads and for every 2.74 square mile area there was one mile of road in the district, of this 1,390 km were motorable. There was lack of good road communication between this district and Malabar on the south and Uttara Kannada on the north. The want of through communication from Calicut to Kundapur and from there to the then Bombay Presidency via Bevinje, Bantwal and Karkal was keenly felt.

The mountain passes on the Western Ghats have been utilised to open up communication from the old Mysore area and Kodagu with Dakshina Kannada. Among the major roads laid through the picturesque valleys are Hulikal Ghat Road, Shiradi Ghat Road, Bisle Ghat Road, Agumbe Ghat Road, Nagodi Ghat Road and Sampaje Ghat Road. Originally these roads were *kachch* roads, the Sampaje Ghat Road offers an easy passage up the ghats. But the most difficult road is the Agumbe Ghat Road from Someshwar with a drop of nearly 2,000 ft from Agumbe to Someshwar. The Charmadi Ghat Road contains sharp hairpin bends and passes through a deep valley. The Shiradi Ghat Road had also many

curves and after it became a part of the National Highway, it has been widened and most of the curves have been straightened. The Hulikal Pass road has several weak bridges and the road is very narrow with little or no bunding on either side. By about 1951, the total length of the road in Dakshina Kannada was about 2,000 km.

Till about two decades ago, vehicles, old and modern, were transported across the rivers and streams with the help of floating rafters built on small boats like *teppas* rowed from one end to the other. Ferries have been a unique characteristic of traffic in the district. The roads in Dakshina Kannada were formerly under the control of the District Board before the formation of the Highways Department in 1946. Maintenance of these roads were attended to by the engineering establishment of the District Board. The condition of these roads under the District Board was not satisfactory due to the limited financial resources.

During the time of the old ruling dynasties, and especially during the days of the Vijayanagara rulers, there existed a good system of road communication in Bellary district. Well-known travellers like Razzak, Paes, Nicolo Conti and Barbosa have all noted in their travelogues the excellent system of road communication in the Vijayanagara empire. According to the writings of some of these travellers, there was a highway from Vijayanagara to Goa, facilitating the flow of merchandise from the West Coast to the capital of Vijayanagara. Due to the ravages of war, recurring famines and the decline of the Vijayanagara empire, these roads became mere cart-tracks owing to disuse and neglect. By the middle of the 19th century, the condition of road communication in the area was such that there were no roads worth the name. Major Henderson, Civil Engineer in charge of the area said in 1852: "Roads there are none deserving the name. They are mere tracks". It was in the middle part of the 19th century that the roads were laid in the district.

Travellers in the old days were able to reach Bellary from the old Mysore State without much trouble. From there, it was difficult to go northward for want of good roads or rest houses. No attempts were made to form roads or to make the tracks passable. The condition of the road northward to Adoni was also the same. A beginning in road making was made in 1851 by constructing a highway from Bellary to Dharwad through Hospet and also a road from Bellary through Hirehalu to the old Mysore border. As a result of this, an outlet for the cotton grown in the

Classification	(length in km)		
	Length existing as on 31-3-1974	Length required as per the targets laid down in the Road Plan	Additional length required to be upgraded or constructed
National Highways	1,968	3,892	1,924
State Highways	6,086	7,101	1,015
Major District Roads	14,222	15,530	1,308
Other District Roads	9,193	19,513	10,320
Village Roads	48,478	22,466	...
Total	79,947	68,502	14,567

The existing roads of the State do not satisfy the above conditions and specifications. Hence, the implementation of the All-India Road Plan of 1961-81 involves (1) improvements to the existing roads and (2) upgrading or new construction of additional roads. The execution of the above Plan is estimated to cost the National Highways Rs 91.48 crores, State Highways Rs 81.16 crores, Major District Roads Rs 126.29 crores, Other District Roads Rs 140.17 crores and Other Village Roads Rs 67.40 crores.

But with the growing of the economy and in the context of greater emphasis on agricultural production, the importance of rural roads came to the forefront. Hence, the Government of India appointed a one-man commission to make recommendations regarding the development of rural roads in the country in the year 1967. The Committee has defined rural roads as those roads which serve predominantly the needs of village and provide communications not only between one village and another but also from one village to *mandi* (market place) and to the main road. The rural roads include Village Roads and Other District Roads also. The Committee has suggested the following four priorities for phasing the 20-year Rural Road Development Programme, viz., (1) areas where special steps have already been taken for rapid increase in agricultural production, for example, areas of the intensive agricultural districts programme are to be given the first preference, (2) areas where villages will get connected to the existing road system by constructing

just a few short lengths of rural roads, are to be given second preference, (3) backward areas are to be given third preference, and (4) areas where no other means of transport are available are to be given the fourth preference. The above programme was accepted by the State Government and a Master Plan for the development of rural roads has been prepared and is being executed.

Survey of 1970-71

The Government, through the Public Works Department, conducted a survey in 1970-71 to ascertain (a) the total number of villages connected by all-weather roads, (b) the total number of villages connected by fair-weather and *kachcha* roads and (c) the total number of villages not connected by any road. It was found that out of 26,286 inhabited villages, 10,299 villages accounting to about 39 per cent of the total inhabited villages were connected by metalled and all-weather roads and 9,865 villages forming about 37 per cent of the total inhabited villages were considered to have been connected by unmetalled and partly motorable and partly non-motorable roads and the rest were found not connected by any road. Thereafter statistics were collected every year and in 1981-82 the position of the rural roads was that 7,448 villages (27 per cent) were connected by all-weather metalled and motorable roads, 5,932 villages (22 per cent) by fair weather and motorable roads, 11,451 villages (43 per cent) were connected by *kachcha* and non-motorable roads and the remaining 2,040 (eight per cent) were not connected by any feeder roads.

Master Plan for Rural Roads

The State Government has drawn a master plan for rural roads with the objective of providing an all-weather road to every inhabited village in the State at a cost of Rs 949 crores. As a first phase of the plan, resource-based plan has been drawn up wherein it is proposed to construct linear waterway of less than six meters and side drains. This plan is being implemented from 1980-81 and the actual expenditure incurred was Rs 2.25 crores in 1980-81. During 1981-82 the outlay was Rs 1.50 crores.

The entire road length has been distributed under various categories of roads as shown in the following table as in some years.

(length in km)

Year	Road length under the category of					Total
	National Highways	State Highways	Major Dist. Roads	Other Dist. Roads	Village Roads	
1956	864	5,983	7,006	5,951	2,373	22,177
1961	1,269	6,019	12,614	6,888	7,639	34,429
1966	1,269	6,640	13,180	7,678	11,532	40,299
1978	1,968	7,652	12,921	9,145	30,639	62,325
1979	1,968	7,802	12,895	9,048	32,662	64,375
1981	1,968	7,813	12,901	9,049	32,897	64,628
1982 (anticipated)	1,968	7,813	13,200	10,000	32,987	65,968

National Highways

The National Highways are defined as the Highways which connect the Metropolitan cities, the capitals of States, ports and foreign highways and constitute the main arteries of communication in the country. They would also include roads of strategic importance. National Highways were under the complete control of the Central Government with the main object of developing the major trunk roads of the country in a guaranteed manner with effect from 1st April 1947. But later these are maintained by the State Public Works Departments out of the Central Government funds. These roads are generally fully bridged and metalled and in recent years almost all of them have been black-topped.

The State has a total length of 1,968 km of National Highways in 1981 and in 1971 it was 1,269 km. The distribution is in seven National Highways as shown below with distances in the State.

National Highway No.	Name of the National Highway	Length of the National Highway in the State in km
1	2	3
4	Madras-Kolar-Bangalore-Hubli-Belgaum-Poona-Bombay	661.3
4. A	Belgaum-Khanapur-Anmod-Panaji	84.2
7	Banaras-Nagpur-Hyderabad-Kurnool-Bagepalli-Hosur-Bangalore-Krishnagiri-Salem-Madurai-Cape Comorin	124.1

1	2	3
9	Pune-Sholapur-Humnabad-Hyderabad-Vijayawada	75.0
13	Chitradurga-Hospet-Bijapur-Sholapur	408.6
17	Panvel-Panaji-Karwar-Kundapur-Udupi-Mangalore-Cannanore-Calicut-Trichur	258.0
48	Bangalore-Nelamangala-Kunigal-Hassan-Sakleshpur-Mangalore	330.0
Total		1,968.2

Of the above National Highways, the Belgaum-Anmod-Panaji road was declared as National Highway in July 1971. The National Highways 17 and 48 were declared as National Highways from 1st April 1972. The State has only 6.8 per cent of the total length of National Highways in the country. The length of National Highways in the State is less per 1,000 sq km of area than that prevailing in Kerala and Tamilnadu. According to the targets prescribed by the All-India Road Plan of 1961-81, the length of National Highways required for the State is 3,892 km. Hence, to make up the deficiency the following nine roads have been proposed to be declared as National Highways.

Sl. No.	Name of the Road	Length in km
1	Bangalore-Mysore-Madikeri-Mangalore Road (to join NH 17)	385
2	Mysore - Nanjangud - Gundlupet - Ootacamund - Coimbatore (to join NH 47 in Tamilnadu)	80
3	Chitradurga - Holalkere - Hosadurga-Chikmagalur-Mudigere-Belthangadi-Bantwal and on to Mangalore (to join NH 47)	293
4	Mysore-Srirangapattana - Nagamangala-Chikkanayakanahalli-Huliyur - Hiriur - Bellary - Siruguppa - Shahpur-Gulbarga-Humnabad (to join NH 9)	678
5	Tumkur-Arsikere-Shimoga-Sagar-Honavar (to join NH 17)	332
6	Ootacamund - Gooty on NH 7 in Andhra Pradesh - Guntakal-Bellary-Hospet-Gadag-Hubli-Karwar (to join NH 17)	422
7	Belgaum-Bijapur-Gulbarga-Humnabad (to join NH 9)	364
8	Belgaum - Bagalkot - Raichur - Mahabubnagar in Andhra Pradesh	336
9	Dharwad - Londa - Anmod and on to Panjim	95
Total		2,985

According to the periodical traffic census and sample surveys conducted by the State Public Works Department it is seen that the rate of increase of traffic on the National Highways is about 10 per cent per annum.

During the Plan periods from 1956-57 to 1980-81, a total investment of about Rs 44 crores has been made on the improvement of the existing National Highways in the State. The Sixth Five-Year Plan (1980-85) envisages further development of the existing National Highways to satisfy the prescribed standards. The Plan makes provision for new road works for about Rs 31.50 crores and new bridge works for about Rs 8.50 crores, helping the National Highways Nos. 4, 7, 9 and 17 in the State to satisfy the prescribed standards in regard to the width of pavement and crust thickness necessitated by the traffic volume and intensity.

The total road length in Karnataka in 1974 was 79,947 km, of which the length in charge of the Public Works Department was 51,849 km and the remaining road-length km was in charge of local bodies and the Forest Department. This works out to 42 km of road length per 100 sq km. The total road length in 1981 was 98,523 km. This works out to 52 km of road length per 100 sq km out of which the length of surfaced roads is 30 km and the length of unsurfaced roads is 21 km. Thus the road length per 100 sq km has increased from 22 km in 1956 to 51 km in 1981. The important feature of road administration in Karnataka is that the State has followed a policy of taking over important roads from the local bodies and other agencies for maintenance during the last 25 years. The State P.W.D. has taken over a length of about 37,000 km from Taluk Development Boards and other agencies as State Fund roads. This has resulted in increasing the road length in charge of P.W.D. from year to year. The total road length in charge of P.W.D. was 22,177 km as on 31-3-1956. This has now increased to 64,628 km by 31-3-1981. It is estimated that the department will have control over 65,968 km in 1982. The annual increase works out to about 1,570 km per year.

The road length in charge of P.W.D. has not only increased from 22,177 km to 64,628 km during the last 25 years but there has been substantial qualitative improvement in respect of surfaces of the road length during this period. The cement concreted and asphalted length was 3,858 km as on 31-3-1956 and it has increased to 26,022 km as on 31-3-1979 and 26,834 in 1981 and it is expected to be 27,300 km in 1982.

The water bound *macadam* road length was 15,946 km as on 31-3-1956. It has increased to 22,841 km as on 31-3-1979 and to 23,718 km in 1981 and is expected to be 24,981 in 1982. The length of unmetalled roads which was 2,343 km in 1956 has increased to 15,512 km in 1979 and it was 14,076 km in 1981 and anticipated to be 13,687 km as on 31-3-1982. The variations in the length of the unmetalled roads is mainly due to the taking over of roads from the Taluk Development Boards during the period from 1956-75 and this has added unmetalled road length in charge of P.W.D. The details of progress of roads improved under various surfaces during the period from 1956 to 1981 is given in the following table.

(length in km)

Year	Total road length in charge of P.W.D. under				
	Cement	Asphalted (Black topped)	W.B.M.	Unmetalled	Total
1956	426	3,432	15,946	2,373	22,177
1961	555	7,407	17,411	9,057	34,429
1966	565	13,888	16,911	8,935	40,299
1978	423	25,167	21,582	15,153	62,325
1979	420	25,602	22,841	15,512	64,375
1981	419	26,415	23,718	14,076	64,628
1982 (anticipated)	—	27,300*	24,981	13,687	65,968

* Includes cement concrete roads

The road development in Karnataka was not only uneven but it was not uniformly distributed in all the 19 districts of the State. The road development in the districts of the old Hyderabad - Karnataka and other areas was very poor and as such these areas were identified as backward regions and were given special attention for the development of roads during the last 26 years. Considerable improvement in the communication facilities has been made in those districts. There had been considerable improvement in the districts of Bidar, Gulbarga, Raichur, Bellary and Bijapur, but still they are backward as compared to the State average as also to some other districts in the State, as can be seen by the progress of road development in Karnataka during the period from 1956-1981.

District-wise total road length in Karnataka during 1956-1981

(length in km)

Sl. No.	District	Total road length existed during				
		1956	1966	1974	1979	1981
1	Bangalore	2,800	3,530	4,303	6,065	6,181
2	Belgaum	2,783	3,324	4,881	5,822	6,009
3	Bellary	1,298	1,670	2,780	3,701	3,709
4	Bidar	322	766	2,122	2,422	2,443
5	Bijapur	2,939	3,805	5,245	5,972	6,056
6	Chikmagalur	2,040	2,557	3,371	4,295	4,738
7	Chitradurga	2,268	2,294	3,710	4,937	5,507
8	Dakshina Kannada	2,100	2,589	3,663	4,295	4,351
9	Dharwad	3,118	3,690	4,754	5,963	5,976
10	Gulbarga	974	1,985	3,844	4,413	4,413
11	Hassan	2,225	2,716	3,490	4,065	5,116
12	Kodagu	912	1,458	2,149	2,434	2,440
13	Kolar	2,444	2,820	4,763	5,161	5,345
14	Mandya	3,507	4,457	5,866	6,535	6,545
15	Mysore	3,634	4,608	7,762	8,151	8,151
16	Raichur	1,182	2,212	3,308	4,862	4,862
17	Shimoga	3,076	3,446	5,566	6,776	6,959
18	Tumkur	3,130	3,585	4,402	4,692	4,701
19	Uttara Kannada	2,420	3,456	3,968	4,802	5,021
Total		43,182	55,369	79,947	95,363	98,523

Apart from the five backward districts, there were certain backward taluks in the developed districts and these taluks were recognised as backward taluks and priority has been given to start works in such taluks during the previous Plans to the extent funds were available. The following table gives details of development works undertaken in these taluks during the previous Plans.

District	Taluk	Length of 100 sq km as on 31st March			
		1971	1974	1978	1979
Belgaum	Khanapur	21	22	29	32
	Raibag	25	38	48	48
Bijapur	Bilgi	19	25	29	31
Dharwad	Mundargi	20	22	27	27
	Ron	21	23	28	29
Chikmagalur	Narasimharajapura	25	31	38	40
Mysore	Kollegal	19	24	28	28
Uttara Kannada	Ankola	23	30	31	33
Tumkur	Pavagada	18	27	27	27

The road development in the above taluks has made substantial progress during the last 10 years. However, in some taluks progress so far secured is less than that of the State average and these taluks are required to be given further attention for speedy accelerated development during the coming years.

Rural Communication Programme

The entire rural population in the State is depending on agriculture and its subsidiary occupations. Almost all the villages depend only on road communication for their commercial needs and the provision of a rural road connecting the village to a market place or a rail head or an existing road is a basic necessity for the development of the rural economy of the State. Hence the rural communication programme with the objective of providing the important villages with a network of fair weather roads was launched in the year 1959-60. The programme consisted of (a) construction of rural roads, (b) construction of missing links and (c) construction of cross drainage works with linear waterway of more than 20 feet on non-P.W.D. roads. These roads were provided with only gravel or local soil in surface and the roads were mainly intended to cater to the cart traffic. The average construction cost of these roads has been estimated at Rs 3,750 per km with permissible maximum limit upto Rs 6,250 per km in black cotton soil and *malnad* tracts. This average cost of construction excluded the cost of land which is to be gifted by the villagers. Under this programme a total length of 21,999 km was constructed to the end of 31st March 1972 at a cost of Rs 8.67 crores.

During the year 1972-73 the Government revised and enhanced the rural communication programme by taking up the Integrated Comprehensive Rural Communication (I. C. R. C.) Programme and under this programme both new construction and improvements to existing rural roads are included. About 12,000 km of new rural roads and improvements to about 10,000 km of existing rural roads is envisaged under this programme.

In Karnataka a detailed survey was undertaken in the year 1978-79 for the preparation of a Master Plan for Rural Roads to connect all the inhabited villages in the State and according to this survey, out of a total number of 26,871 inhabited villages, only 7,324 villages were connected by all-weather roads, 6,046 villages by fair-weather roads and 11,454 villages by *kachcha* roads (as on 31-3-1979). It was also revealed that only 2,047 villages were not connected by roads. The cost of improvement and new construction was Rs 818.56 crores.

Bridges

Bridges are a contributing factor in the roads and railways. Even in olden days bridges were constructed. The bridge across the Cauvery at Srirangapattana, the bridge over the Kabini river at Nanjangud, that at Bethamangala on the old Kolar road and five other small works of the same class within the fortification of the ancient city of Nagar or Bednur are some of the works mentioned in the pages of history. It is mentioned in a document that during 1831-56 there were 309 bridges in the old Mysore area. Some of the bridges on the roads in between the Bhima river and the Malaprabha were a few slab drains.

Bridge construction in the State during the period from 1956 to 1981 has been very substantial as the total number of major bridges having a linear waterway of more than 30.40 metres which was 304 in the year 1956 has increased to 868 as on 31st March 1981. The following table gives the total number of major bridges (district-wise) completed during the period from 1956-1981.

Sl. No.	Name of the District	No. of major bridges completed as on 31st March				
		1956	1961	1966	1974	1981
1	2	3	4	5	6	7
1	Bangalore	9	10	14	17	23
2	Belgaum	20	23	33	60	96

1	2	3	4	5	6	7
3	Bellary	15	18	23	28	33
4	Bidar	7	8	11	22	26
5	Bijapur	10	15	25	75	84
6	Chikmagalur	11	14	15	24	27
7	Chitradurga	19	21	23	33	38
8	Dakshina Kannada	36	41	65	96	103
9	Dharwad	7	9	21	57	63
10	Gulbarga	26	26	40	74	77
11	Hassan	11	12	13	15	16
12	Kodagu	9	10	10	17	19
13	Kolar	5	5	8	16	28
14	Mandya	14	16	18	21	23
15	Mysore	20	22	27	37	44
16	Raichur	43	45	56	78	84
17	Shimoga	15	22	30	39	39
18	Tumkur	13	15	18	21	25
19	Uttara Kannada	14	24	29	46	47
Total		304	356	484	776	868

The total number of major bridges having more than 30 meters of linear waterway existing as on 31st March 1971 was 693. This has increased to 868 as on 31st March 1981. The number of major bridges on different categories of roads is shown below.

Category of Road	No. of Major Bridges as on 31-3-1981
National Highways	85
State Highways	290
Major District Roads	262
Other District Roads	109
Village Roads	122
Total	868

During the year 1981-82 ten major bridges were targetted to be completed. On an average about 15 major bridges are being completed every year. The total number of minor bridges having a linear waterway of less than 30 metres existing at the end of 31st March 1981 is as under.

Category	No. of Minor bridges existing as on 31-3-1981
National Highways	1,733
State Highways	11,875
Major District Roads	16,509
Other District Roads	10,854
Village Roads	18,145
Total	59,116

The total number of minor bridges having a linear waterway of more than six metres, but less than 30.00 metres existing as on 31st March 1978 and on 31st March 1981 is given below.

	1978	1981
1. Upto 6.00 metres	27,420	52,349
2. No. of minor bridges having a linear waterway of more than 6.00 metres but less than 12.00 metres.	3,807	5,191
3. No. of minor bridges having a linear waterway of more than 12.00 metres but less than 24.00 metres.	1,069	1,224
4. No. of minor bridges having a linear waterway of more than 18.00 metres but less than 24.00 metres.	438	509
5. No. of minor bridges having a linear waterway of more than 24 metres but less than 30 metres.	332	450
Total	33,066	59,723

Major Road Projects

Among the major road projects completed in Karnataka State in recent years, mention may be made of the Kudremukh-Mangalore Highway Project which has been completed recently on a top-priority basis. The total distance from new Mangalore Port to Kudremukh Mining Project at Malleswara in Chikmagalur district along the newly formed Highway is 104 km whereas the distance from the Mangalore harbour to Malleswara along the circuitous existing road *via* Charmadi Ghat and Kottigehar-Kalasa is 180 km. The newly formed road, in addition to being shorter in length by 76 km, is free from hairpin bends and steep gradients and make quick transport easy and comfortable.

Road Funds

The Central Road Fund came into being in the year 1929 on the recommendation of the Jayakar committee. The proceeds of the *ad hoc* additional duty on customs and excise on petrol are credited to this fund. In the beginning the rate of this additional duty was 12 paise per gallon of petrol and this was raised to 15 paise in 1931. The present rate is 15 paise per litre. The fund is non lapsing and has two sub-divisions (i) the Central Road Fund Allocation and (ii) the Central Road Fund (Ordinary) Reserve. The State Government is provided with 80 per cent of the proceeds credited to the fund on the basis of the petrol consumed within the respective territories for taking up works under the scheme of Central Road Fund Allocation. The remaining is credited to the Central Road Fund (ordinary) Reserve. Grants are made for research and experiments and also for specific road and bridge works out of this fund. There is also another fund, the Central Road Fund (Special) Reserve for which contributions are made by organisations like the Ministry of Defence for road works under their control.

In order to make available adequate and guaranteed funds on a continuous basis for undertaking the road development in the State, the State Government have constituted "Karnataka Roads and Bridges Fund" beginning from the year 1975-76 with the proceeds of 10% surcharge on motor vehicles and 1% tax on the turnover of the regulated markets. The annual revenue being received from the above fund is being utilised for the construction of rural roads under the Integrated Comprehensive Rural Communication Programme as also bridge works and other formation of roads in the State.

In order to ensure development of roads in sugar factory areas on a planned and continuous basis, the Government of Karnataka have raised the purchase tax on sugarcane by Rs 2 per tonne and the extra revenue realised on this account is being utilised for the development of roads in sugar factory areas. It is seen that the traffic volume in the State is increasing from year to year. The 1961-62 Traffic Census figures when compared with those of 1975-76 have revealed an average increase of 23% per year in respect of the mechanical vehicles and 7% in respect of the animal-drawn carts. It is seen that the average increase of traffic intensity per year has been about 10 per cent on all National Highways in the State. In respect of other roads like State Highways, Major District Roads, Other District Roads and Village Roads, it is seen that the traffic

increase during the period from 70-71 to 75-76 was of the order of about 20% giving an increase of 4% per annum. The traffic intensity as revealed in the Census conducted during 1975-76 and the Sample Survey conducted during 1977-78 and 1978-79 on the various categories of roads in Karnataka are given in the following table.

Category of roads	Traffic intensity as revealed during					
	1975-76		1977-78		1978-79	
	Census		Sample Survey		Sample Survey	
	Traffic intensity in Mt. per day of 24 hours	Annual percentage of increase	Traffic intensity in Mt. per day of 24 hours	Annual percentage of increase	Traffic intensity in Mt. per day of 24 hours	Annual percentage of increase
National Highways	7,871	7.84	9,141	8.07	11,959	17.31
State Highways	2,478	5.05	3,408	3.05	4,505	13.42
Major District Roads	1,048	5.49	1,835	0.08	2,383	10.03
Other District Roads	732	5.59	1,518	1.11	1,690	4.60
Village Roads	671	19.12	1,142	8.93	1,488	17.85

The traffic surveys conducted by the P.W.D. during the last 17 years have revealed that the road traffic in the State is growing from year to year and the average growth rate per annum is more than 5% in respect of all roads. With this growth it is expected that the road traffic would be more than doubled during the next 15 to 20 years. It is therefore necessary that the existing roads should be strengthened to take the future traffic loads as new roads to be designed for the above anticipated road traffic.

Vehicles and Conveyances

The total number of vehicles registered in Karnataka at the time of the Reorganisation of the State (1956-57) was only 25,976. The number of registered vehicles in Karnataka has increased to more than 13 times during the last 23 years, the number as in March 1979 being 3,41,876 and

in 1981 it was 4,08,349. The number of motor cycles in 1956-57 were actually 3,106 and this has increased to 1,76,574 registering an increase of over 57 times during the last 23 years, and this number has increased to 2,25,022 as in 1981. There were no autorickshaws in 1956-57. At present (1981) the total number of autorickshaws is 19,333 in the State. During the year 1956-57 the total number of motor cars and jeeps were only 10,835, but this has now increased to 69,342, an increase of over six times of that existed about 23 years ago and in 1981 it was 74,407. The total number of buses in 1956-57 was only 2,843. This has now increased to 11,271, an increase of more than four times during the above period (1979). The number of goods vehicles during 1956-57 were only 7,487, but there were nearly 29,650 in 1979 and 33,492 in 1981. Thus there has been an enormous increase in the total number of vehicles during the last 25 years. The progress in the number of vehicles registered in Karnataka and kept in use during some years is given in the table on p. 28.

Out of the total 3,41,876 vehicles registered in Karnataka State during 1978-79, the commercial vehicles account for 61,209 which form about 19 per cent of the total vehicles registered in the State. And in 1981 there were 4,08,349 vehicles registered in which 61,835 were the commercial vehicles and it forms about 20 per cent of the total vehicles registered in the State.

Taxis or cabs usually ply in urban areas where they supplement the city bus services by providing a different type of passenger transportation at charges higher than those of the scheduled services. Taxis in Karnataka are patronised largely by the tourists and the casual visitors. The total number of taxis registered in the State in the year 1956-57 was only 611 and it has now increased to 2,681 during the year 1978-79 and 2,885 in the year 1981. Three-wheeler mini taxis (Badal) are also included in this.

Buses constitute by far the most important category of transport vehicles in the State. The total number of buses as on 31-3-1979 was 11,271 and 12,788 in the year 1981, of which 2,815 were omni-buses and 9,973 stage carriers (KSRTC+private buses). The Karnataka State Road Transport Corporation is a public sector undertaking. The licencing and operation of buses is strictly governed by the Karnataka Motor Vehicles Act, 1956, and the Rules framed by the State Government from time to time. The routes, number of trips, service timings and the fare structure have all to be approved by the State Motor Vehicles Department. So far

Year	Motor Cycles	Motor Cabs	Motor Cars & Jeeps	Omni Buses	Stage carriers	Contract carriers	Goods Vehicles	Others	Total
1956-57	3,106	611	10,835	—	2,843	—	7,487	1,094	25,976
1960-61	5,621	724	13,946	208	4,248	—	10,656	3,328	39,232
1965-66	18,980	1,158	24,976	842	6,323	110	15,179	6,152	75,738
1968-69	27,086	1,334	30,002	NA	7,030	NA	17,673	6,498	93,675
1973-74	77,830	2,479	43,664	1,344	6,443	933	19,924	16,284	1,79,025
1977-78	1,55,337	2,535	61,914	2,004	8,138	1,076	27,087	26,815	2,98,763
1978-79	1,76,574	2,681	69,342	2,253	9,018	—	29,657	34,751	3,41,876
1981-82	2,25,022	2,885	74,407	2,815	—	—	*36,680	4,907	4,08,349**

*It includes private buses, private and public carriers

**It includes autorickshaws, motor cabs, omni-buses and goods vehicles

as the passenger transport in the private sector in Karnataka is concerned, it is essentially a small scale enterprise. Single vehicle ownership is common. The major concentration of large scale fleet operators is in the districts of Bangalore, Dakshina Kannada, Shimoga and Tumkur. In Dakshina Kannada, there was a well organised "Combined Booking Agency" of the private bus owners prior to State Reorganisation.

Goods Vehicles: Two categories of vehicles, both public carriers as also private carriers, are included under this category. The total number of goods vehicles which was 7,487 in 1956-57 has increased to 33,492 during 1981. It has increased by more than four times during the last 25 years. The goods vehicles are mostly in the private sector as goods traffic is not nationalised and it is entirely in the hands of private operators. Individual ownership predominates in the goods transport industry in the State. There are however very big fleet owners and they operate on many inter-State routes also.

Autorickshaws: The number of autorickshaws during 1960-61 was 591 and this has now increased to 17,600 during 1978-79, accounting to twenty-fold increase within a period of about 18 years and it figures to 19,333 in 1981. The use of these vehicles is confined to the larger towns in the State. Bangalore Metropolitan area alone accounts for more than 60 per cent of the total autorickshaws in the State. The autorickshaws provide taxi service for local transportation at a comparatively cheaper rates than the taxi cabs and supplement the city bus service. The seating capacity is two passengers and these vehicles are popular with the middle-income groups for short distance local journeys.

Road Transport Corporation

The Mysore Government Road Transport Department (MGRTD) was established on 12th September 1948 when certain services radiating from Bangalore were taken over by the Government. By the end of the year 1948-49, the Department was operating services on 81 routes, with a fleet of 120 buses and with an invested capital of Rs 17.77 lakhs. The services were covering 15,000 km per day and catering to the transport needs of about 4,000 passengers daily. Nationalisation of Road Transport was also initiated in Bombay State in 1948, and by the time of States Reorganisation, the Belgaum area was well served by State Transport buses. The urban and suburban services in Mysore City and Bangalore Metropolis were nationalised in October 1955 and October 1956

respectively. At the time of Reorganisation, the new State inherited 438 nationalised routes with 530 buses from Bombay State, 30 nationalised routes with 80 vehicles from Hyderabad state and 310 nationalised routes with 215 buses from Mysore State. In Hyderabad, the policy of nationalisation had been initiated earlier than in Mysore, but the impact was very limited. In the wake of the Reorganisation of States, the MGRTD grew overnight phenomenally and became the fourth biggest undertaking in the country, the fleet strength rising to nearly 1,100 on 1-1-1957.

Karnataka State Road Transport Corporation (KSRTC) was statutorily established on 1-1-1961 under the provisions of the Central Road Transport Corporation Act of 1951 and was being managed as a Government Department, as a wing of the Home Department for nearly 13 years since its inauguration. It was entrusted to the new statutory body to operate and manage the nationalised bus services. As in 1982, the Corporation is the second biggest in the South and fifth in India. The Corporation consists of 20 members — nine official and 11 non-official. The official members are six from the State Government and three from the Central Government. Among the objectives of the Corporation are (1) to provide the public with road transport facilities marked by high reliability, reasonable comfort and moderate cost within the existing technological and economic constraints, (2) to constantly explore the newest and the latest technological developments in the field of road transport in order to provide better, safer and cheaper mode of road travel to the travelling public and (3) to build up and maintain a high technological capacity in the Corporation to keep the ever-growing fleet in an excellent condition.

The total capital investment of the Corporation increased from Rs 78.07 crores as in March 1980 to Rs 93.81 crores as in March 1981. During 1980-81 the State Government provided an amount of Rs 4.50 crores as capital contribution to the Corporation as against Rs 1.50 crores during 1979-80. The Central Government also granted Rs 0.45 lakhs. The Corporation raised Rs seven crores as loan from financial institutions like banks and the Life Insurance Corporation. An amount of Rs 5.23 crores was financed from internal resources. With repayment of loans amounting to Rs 1.44 crores, the net addition to the capital was Rs 15.74 crores. The State Government also provided a short term loan of Rs 3.35 crores during 1980-81.

The inter-State services, on a reciprocal basis with the five neighbouring States, continued to be operated and augmented from time to time. The sixties witnessed as many as eight schemes of nationalisation implemented, in pursuance of the accepted and proclaimed policy of the State Government to have complete nationalisation of passenger transport in the State. With the implementation of these schemes, the fleet strength was 4,494 in 1978-79. An important development was the nationalisation of the private contract carriages in the State in January 1976, when the State Government acquired and transferred nearly 600 buses to the KSRTC. The extent of nationalisation as in 1982 has been nearly 69 per cent by area and 61 per cent in terms of the number of stage carriages in the State.

The jurisdiction of the Corporation extends over the entire State of Karnataka. The operations are being conducted through five regional offices, 12 operating divisions — one exclusively for the City and suburban services in Bangalore. There are 68 Depots attached to these Divisions. Two Regional Workshops, one each at Bangalore and Hubli, have been set up with specified jurisdiction for the purposes of reconditioning of vehicles and assemblies, retreading of tyres, new bus body buildings, etc. A printing press is also attached to cater to the Corporation's needs. There are three Civil Engineering Divisions at Bangalore, Hubli and Gulbarga with nine sub-divisions attached to them.

The five regional offices started functioning since April 1980. These offices are headed by Regional Managers who are of the rank of major heads of departments, responsible to the General Manager. These Regional Managers have to function predominantly as Field Officers exercising proper, adequate supervision over all the operating units coming under them. The region-wise disposition of the Divisions and the depots as on 31-3-1981 is as shown below :

<i>Regions (Headquarter)</i>	<i>Division attached</i>	<i>No. of Depots</i>	<i>No. of Schedules</i>
1	2	3	4
Bangalore Metropolitan Region (Bangalore)	Bangalore Transport Service Division	6	656
Bangalore Rural Region (Bangalore)	1. Bangalore Dn. 2. Kolar Dn.	12	670

1	2	3	4
Mysore Region (Mysore)	1. Mysore Dn. 2. Hassan Dn.	12	765
Belgaum Region (Hubli)	1. Belgaum Dn. 2. Hubli Dn. 3. Bijapur Dn. 4. Uttara Kannada Dn.	27	1,252
Gulbarga Region (Gulbarga)	1. Gulbarga Dn. 2. Raichur Dn. 3. Bellary Dn.	11	512

Vast powers have been delegated to the Regional Managers and the Divisional Controllers. The powers delegated pertain to operational control, purchase of stores, disciplinary matters and recruitment. The route sanctions and operations within the Divisional jurisdiction are now left to the Divisional Controllers. The Regional Managers are the authorities for route matters with inter-divisional ramifications. Only inter-regional and inter-State operations have to be referred to the Central office at Bangalore.

At present (1982) the total strength of the Corporation consists of nearly 5,700 passenger buses. The total number of routes under operation is 4,869 covering 3.42 lakh route km as in 1981. Nearly 3,855 scheduled vehicles are on road, covering 11.20 lakh km daily. Nearly 20.9 lakh passengers are carried in the State Transport services daily. The total gross revenue turnover of the Corporation increased by 18.2 per cent from Rs 88.65 crores during 1979-80 to Rs 104.74 crores during the year 1980-81. The rate of earnings per km also increased by 9.4 per cent from 262.3 paise to 286.9 paise. The total cost of operations during the year 1980-81 was Rs 115.70 crores as against Rs 90.41 crores during the previous year. The increase in cost per km was from 297.5 paise to 316.9 paise. The Corporation recently revised the fares twice — once in 1980 and another in 1981 and once in 1980 in respect of City Services.

Carriage of postal mails is a necessary adjunct to passenger transport on all the nationalised routes. Unlike many of the State Transport undertakings in the country, KSRTC has been operating urban and suburban services in Bangalore Agglomeration, Hubli-Dharwad Agglomeration, the cities of Mysore, Belgaum, Bijapur, Gulbarga, Bellary, Shimoga, Davanagere, Raichur, Karwar, Gadag and many other

important towns. These services constitute nearly a fifth of the total number of schedules and a sixth of the schedule kilometres operated. Although such services are a losing proposition, KSRTC has been operating them as a part of its social obligation to the commuters.

The outlay and actual expenditure of the KSRTC, during the Third Plan, three Annual Plans, Fourth Plan and the Fifth Plan are given in the following table.

(Rs in lakhs)

Sl. No.	Details of Plan	Outlay proposed	Actual expenditure
1.	Third Plan 1961-66	425.00	637.87
2.	Three Annual Plans 1966-69	618.79	874.36
3.	Fourth Plan 1969-74	1,739.40	1,152.13
4.	Fifth Plan 1974-78	2,080.00	2,384.46

Amenities : The Corporation has built 140 permanent Bus Stations as on 31st March, 1981. In addition, there were 27 temporary Bus Stations. There were also 294 way-side shelters and 432 city pick-up shelters. In Bangalore city alone, there were 285 shelters. A modern Bus Terminal Complex for city services has been constructed with a foot-bridge, passenger platforms, a depot and an administrative office at Bangalore. Cloak room facilities have been provided at some important bus stations. In the bus stations maintained by the Corporation waiting halls, sanitary arrangements, drinking water, etc., have been provided.

Advance booking facility on payment of full fare plus the reservation charges of 50 paise per ticket is provided. Special buses on contract basis are also run. Concessional rates in fares are made available to students, sportsmen, working journalists, police personnel, trainees in Rehabilitation Centres, Armed Force personnel, home-guards, K S R T C employees, farmers from Community Development Areas and National Extension Service Areas. Blind persons are issued with free passes for travel in mofussil and sub-urban services in connection with their legitimate profession on duty from the place of work to residence. A free pass without restriction of distance is issued to all the employees of the Corporation and their families once a year for travel to any place where the Corporation operates the buses. Complaints from public are also received. During 1980-81, 3,413 complaints were received as against 3,897

in 1979-80. The number of complaints per lakh of passengers decreased from 0.50 during 1979-80, 0.39 during 1980-81.

Welfare Measures : Several welfare measures are being instituted for the benefit of the employees. The welfare measures include provision of medical facilities, housing facilities, etc. Dispensaries are run at Bangalore, Belgaum, Bellary, Bijapur, Gulbarga, Hassan, Hubli, Kolar, Mysore and Raichur. The benefits under the Employees' State Insurance Act are in force in all the divisions except Kolar and Uttara Kannada. The Scheme is applicable to all the Units of the Corporation registered as factories and 9,271 workers were covered under the scheme. Other workers who are not covered under this scheme and coming under the Workmen's Compensation Act are paid compensation as per provisions. Housing facilities are provided at different places by constructing houses under subsidised Industrial Housing Schemes and Schemes of the Corporation.

Training: Training facilities to the various categories of employees are provided. During 1980-81, 49 officers/officials were deputed to the Central Institute of Road Transport, Pune for various training programmes conducted by the Institute. Eighty-two employees of the technical cadre were deputed to undergo training with leading automobile organisations in India. In addition, 98 employees were also deputed to undergo training or participate in seminars, etc., in some of the prominent institutions like Productivity Council, Institute of Management, Institute of Engineers, etc., on various disciplines. There are training centres at Bangalore and Hubli for drivers to inculcate good driving habits and during 1980-81, 473 drivers were imparted training. The K S R T C Training Institute also conducts pre-service training for new recruits for the posts of Statistical Assistants and Divisional Statisticians and during 1980-81, 10 Statistical Assistants and five Statistical Officers were given such training. Inservice Training to 34 conductors under Polyvalent Adult Education Course was imparted at the K S R T C Institute. Special facilities are provided in the Regional Workshops at Bangalore and Hubli for training of apprentices under the National Apprenticeship Act, 1951. During 1980-81, eight apprentices were trained.

The operational date and progress of the K S R T C during some years is given in the following table :

Sl. No.	Particulars	1961-52	1968-69	1973-74	1977-78	1981-82
1.	ORGANISATION					5
(a)	Regional Office	8	11	12	12	12
(b)	Divisions	42	57	61	65	70
(c)	Depots	2	2	2	2	2
(d)	Regional Workshops					
2.	STAFF					
	Total Number	11,752	19,524	24,783	30,555	35,000
3.	OPERATIONS					
(a)	Schedules	1,311	2,080	2,634	3,330	5,581
(b)	Daily Schedules-km in lakhs	2.58	4.66	6.42	9.22	12.98
(c)	Routes	1,301	2,565	3,556	4,248	5,452
(d)	Routes-km in lakhs	0.72	1.39	2.12	2.77	3.94
(e)	Inter State Routes	47	55	123	150	230
(f)	Express Service	65	144	234	473	61
(g)	Luxury Service	9	10	8	52	8
(h)	Night Service	—	3	21	40	NA
4.	FLEET					
(a)	Fleet as on 31st March	1,792	2,705	3,499	4,494	5,589
(b)	Average Fleet held	1,675	2,623	3,479	4,579	5,267
(c)	Average Vehicles on Road	1,145	1,932	2,543	3,371	4,284
(d)	New Vehicles added	355	484	407	207	924
(e)	Vehicles scrapped	161	68	292	300	549
(f)	Percentage fleet utilisation	68.4	73.7	76.9	75.3	84.04
(g)	Average vehicle utilisation (Gross km)	198.9	225.0	231.3	231.3	273.6
(h)	Average Carrying Capacity	49.6	54.9	57.2	58.3	60.6
(i)	Average age of vehicles (km in lakhs)	2.27	3.38	4.02	4.44	4.42
5.	TRAFFIC ACTIVITIES					
(a)	Total Service (km in lakhs)	808.62	1,536.32	2,087.00	3,211.69	4,277.38
(b)	Daily service (km in lakhs)	2.22	4.21	5.72	8.80	11.72

KARNATAKA STATE GAZETTEER

Sl No.	Particulars	1961-62	1968-69	1973-74	1977-78	1981-82
(c)	Daily passengers carried (in lakhs)	4.35	7.52	11.90	17.94	26.51
(d)	Traffic receipts (Rs in lakhs)	674.90	1,849.07	3,197.08	6,766.31	13,616.94
(e)	Daily traffic receipts (Rs in lakhs)	1.85	5.07	8.76	18.54	36.08
(f)	Traffic earnings per km (in paise)	83.5	120.4	153.2	210.6	307.9

Road Transport Regulations

Road transport is subject to statutory regulations under the Indian Motor Vehicles Act, 1939, as amended in 1956. This is a Central Act, but it is administered by the State Government. With the concurrence of the Central Government, the State Government has drawn up the Karnataka Motor Vehicles Rules, 1963, keeping in view the local needs and the circumstances. The State Government has also enacted the Karnataka Motor Vehicles Taxation Act and Rules thereunder of 1957. The control of transport vehicles is exercised through a system of licensing prescribed under these rules. The licensing system is administered by the Motor Vehicles Department. In the issue of permits for regulating the operations of mechanised vehicles a distinction is made between passenger vehicles and goods vehicles. The system also makes distinction between the vehicle used for hire and reward and for one's own transportation.

Transport Authority

The Karnataka State Transport Authority is constituted under Section 44 of the Motor Vehicles Act, 1939. The Chairman of the Authority is the Transport Commissioner and two official and two non-official members are also in the Authority. One of the Deputy Commissioners for Transport functions as the Secretary to the Authority. It is a quasi-judicial body exercising the powers vested in it under the Act. The Authority has powers to grant permits for the use of transport vehicles between this State and other States, countersign permits of vehicles of other States to ply in this State and other official powers. The Regional Transport Authorities are also functioning in each district under Section 44 of the Motor Vehicles Act, 1939. The Deputy Commissioner of the respective district is the Chairman, the Regional Transport officer being the Secretary. There are two official members and one non-official member. These also

function as quasi-judicial bodies. Under the Act, permits are granted by the Regional Transport Authority for the use of transport vehicles plying within the State.

Licensing of Drivers and Conductors : The Regional Transport officers are authorised under the Karnataka Motor Vehicles Rules, 1963, to issue licences to drivers and conductors in their regions. The Inspectors of Motor Vehicles are the authorities to conduct the test of competency in driving as set forth in the III Schedule of the Act and also to assist the licensing authorities in this regard. A learner's licence is issued to an applicant after verifying his physical fitness. He has to pass an oral test on mandatory, cautionary and informatory signs. To minimise accidents of motor vehicles and to see that driving licences are issued only to persons who are fit to drive safely, the testing of applicants for driving licences was streamlined in the Regional Transport or Assistant Regional Transport offices. The testing officers are instructed to test each candidate for one hour comprising of 30 minutes' oral test and 30 minutes' driving test. Apart from this test a systematic training for persons who wish to become drivers in recognised Government institutions is also felt necessary. The Government has accepted the proposal for starting training courses for drivers in Polytechnics and Training Institutes in each district under the control of the Directorate of Employment and Training. The candidates who undergo training will also be taught the minor repairs of the vehicles and they will also be explained about the implication of the Motor Vehicles Act, 1939, and the Karnataka Motor Vehicles Rules, 1963. Licences are issued only after the applicants complete successfully the tests. By the end of 31st December 1981, 3,91,525 driving licences were in force in the State. Conductors are also tested and licences are issued to those who possess the requisite qualification and 56,361 conductors' licences were in force as on 31st December 1981 and the amount collected as fee for the issuing of licences to drivers and conductors was Rs 78,45,355 during the year. The Deputy Commissioners for Transport are the Appellate authorities to hear appeals in this regard.

Registration of Vehicles : The Regional Transport Officers are the registering authorities of vehicles in their respective regions. Under the Act it is mandatory for the transport vehicles to carry Certificate of Fitness when they are used on public roads. At the time of registration and at regular intervals prescribed thereafter the vehicles are inspected by the Inspectors of Motor Vehicles and those vehicles which comply with

the provisions of the Act and Rules are issued with the fitness certificate. The object is to see that mechanically defective vehicles are not allowed to ply on the roads. The Regional Transport Officers countercheck certain percentage of the vehicles passed by the Inspectors of Motor Vehicles. During the period from April to December 1981, 6,525 fitness certificates were issued for newly registered vehicles and 43,814 fitness certificates were renewed and a sum of Rs 44,50,695 was collected as fee for issue of fitness certificates. During the same period 32,793 and 5,485 motor vehicles of different types were registered and re-registered respectively and a sum of Rs 34,89,323 was collected towards the fee for registration. There is an increase of ten per cent in the vehicular strength which was 3,96,162 during the period from 31st December 1980 to 4,39,627 at the end of 31st December 1981. There were 23,647 transport operators owning goods vehicles and 1,520 operators owning private buses in the State as on 31st December 1981.

Inter-State Passenger Transport: The operation of transport vehicles under the bilateral inter-State agreements exists. A second supplemental agreement between Karnataka and Andhra Pradesh is likely to be finalised for operation of Stage Carriage Services on certain important routes. The Government of India have increased the quota of vehicles for the grant of all-India Permits under the Act from 150 to 200 in respect of tourist motor cabs. For the grant of all-India tourist cab permits, 50 vehicles were granted permission as against 100 applications. Similarly the quota of 100 South Zone tourist cab permits allocated to the State, in response to an agreement entered into between the Southern States for the operation of tourist taxis under the South Zone Scheme comprising the States of Karnataka, Tamilnadu, Andhra Pradesh and Kerala has been utilised and permits have been granted on single point tax. To encourage tourist transport in the State, 82 tourist motor cab permits were issued to ply on inter-State routes under the South Zone Scheme and 136 all-India tourist motor cabs and 25 tourist omni-buses at the end of December 1981.

Inter-State Goods Vehicles Permits: (1) The National Permit Scheme was introduced in the State to encourage quick transportation of goods throughout the country. It is a very popular Scheme and the additional quota of 400 permits granted to the State was fully utilised by granting permits. (2) Under the Composite Permit Scheme, 600 permits were allotted of which 504 permits were issued and another 300 permits of additional quota have been allotted. The Government of Karnataka has entered into reciprocal agreement on 16th July 1981 with Gujarat,

Pondicherry, Goa, Daman and Diu and Nagar Haveli in addition to Andhra Pradesh, Kerala, Maharashtra and Tamilnadu. The restriction on obtaining permit for a minimum of five States under this scheme has been modified to a minimum of three States including the home State. (3) The Bilateral agreements have been arrived at between Karnataka and other neighbouring States namely Andhra Pradesh, Tamilnadu, Kerala, Maharashtra, Madhya Pradesh and Goa. Number of permits recommended, issued and countersigned upto end of 31st December 1981 are as follows.

Name of State	Public Carriers			Private Carriers		
	Quota agreed	Issued	Counter-signed	Quota agreed	Issued	Counter-signed
Karnataka — Andhra Pradesh	3,750	3,250	3,569	150	150	150
Karnataka — Kerala	600	600	600	50	50	50
Karnataka — Maharashtra	3,750	3,750	3,359	100	100	100
Karnataka — Tamilnadu	2,250	2,250	2,250	150	53	50
Karnataka — Goa	300	300	300	25	25	25
Karnataka — Madhya Pradesh	50	14	...	...	...	...
Karnataka — Delhi	50	...	...	...	...	...
Composite permits	600	504	...	...	...	...
National permits	800	400	...	...	...	...

Road Accidents

In spite of the latest technological improvements, an alarming increase in road accidents with consequent economic and social loss is taking place all over the State. It is calculated that about 1,812 persons are being killed and over 11,554 are injured every year by road accidents in the State till 1979. The total number of road accidents during the last 21 years (till 1979) have increased from 2,288 to 11,600, showing a five-time increase. The number of persons killed has increased from 297 in 1958 to 1,812 in 1979, registering a six-fold increase and the number of persons injured from 1,678 in 1958 to 11,554 in 1979, accounting for

seven-fold increase. The average number of road accidents per day was 12 in the year 1968-69 and it has increased to 32 in the year 1978-79. Similarly the average number of persons killed per day which was two in the year 1968-69 has increased to five in the year 1978-79 and the number of persons injured per day was 12 in 1968-69 and it has increased to 32 in 1978-79. It is further seen that the major number of road accidents that have occurred are in Bangalore City. Out of 11,600 road accidents in the State, 4,381 have occurred in Bangalore alone (38%).

During the year 1978-79 it was observed that out of 11,600 road accidents that have occurred in the State, 227 have occurred due to bad conditions of the road and 661 due to mechanical defects and 10,712 due to human errors. Thus 92 per cent of the total road accidents occurred due to human errors, as against two per cent due to bad conditions of roads and six per cent due to mechanical defects. Further it is observed that the accidents have occurred due to the faults of the drivers in about 74 per cent of the cases.

Bullock Carts

The role of bullock carts in the State economy is very important as they still play a predominant role in the movement of goods and people in the rural areas. Before the advent of the railways and automobile carriers, they were the major means of transport on land, as already noticed. The total number of bullock carts in the State as per the quinquennial census conducted in 1972 was 6,74,955. Compared to the number of carts as revealed in the previous quinquennial censuses, *i.e.*, 1961 and 1966, it shows a reduction in the total number of carts from 6,93,756 in 1961 to 6,88,549 in 1966, the average reduction being 1,709 carts per year. This reduction is insignificant as it accounts for 0.02 per cent of the total number of carts.

The maximum number of carts are found in the districts of Belgaum, Bijapur and Dharwad and they together count for 2,27,103, accounting roughly to 34 per cent of the total number of bullock carts in the State (1972). A table showing the district-wise number of bullock carts as in 1972 and 1977 in the State is given as follows.

Sl. No.	District		No. of carts (animal drawn)	
			1972	1977
1	2		3	4
1	Bangalore	Urban	859	723
		Rural	32,258	31,551
2	Belgaum	Urban	4,338	3,181
		Rural	81,432	74,798
3	Bellary	Urban	1,582	2,830
		Rural	29,086	26,342
4	Bidar	Urban	623	397
		Rural	7,683	9,253
5	Bijapur	Urban	3,662	3,356
		Rural	56,699	50,808
6	Chikmagalur	Urban	1,350	763
		Rural	18,214	19,190
7	Chitradurga	Urban	1,493	1,159
		Rural	38,127	36,702
8	Dakshina Kannada	Urban	48	28
		Rural	1,774	1,357
9	Dharwad	Urban	7,333	8,912
		Rural	73,629	63,336
10	Gulbarga	Urban	1,895	2,313
		Rural	45,541	40,830
11	Hassan	Urban	412	367
		Rural	23,422	32,715
12	Kodagu	Urban	98	27
		Rural	873	721
13	Kolar	Urban	874	1,312
		Rural	32,836	36,845
14	Mandya	Urban	1,078	1,207
		Rural	32,884	38,624
15	Mysore	Urban	2,219	1,328
		Rural	41,780	46,412
16	Raichur	Urban	2,168	1,181
		Rural	30,182	32,068

1	2	3	4
17	Shimoga	Urban	1,999
		Rural	41,095
18	Tumkur	Urban	994
		Rural	44,899
19	Uttara Kannada	Urban	350
		Rural	9,156
	State Urban Total		33,385
	State Rural Total		6,41,570
	State Grand Total		6,74,955

The bullock carts are being used increasingly to meet the rural transport needs. The Central Government and the Central Road Research Institute (Pune) are trying to improve the design of the bullock carts so as to make it more useful and roadworthy to meet the increasing transport needs of the rural areas. The Indian Institute of Management, Bangalore and the University of Agricultural Sciences, Bangalore and other agencies have innovated new designs of bullock carts.

Statement showing the details of road lengths in charge of P.W.D. during some years from 1956-81.

TRANSPORT AND COMMUNICATIONS											
Sl. No.	Particulars	Total length in Kilometres									
		1956	1961	1966	1971	1976	1977	1978	1979	1980	
1	2	3	4	5	6	7	8	9	10	11	
I NATIONAL HIGHWAYS											
1	Cement concrete	26	26	26	26	70	70	70	70	70	
2	Black top	815	861	1,007	1,119	1,834	1,838	1,838	1,838	1,838	
3	Water bound maccadam	23	267	225	113	64	60	60	60	60	
4	Unmetalled surface	...	115	11	11	...	...	...	...	...	
	Total	864	1,269	1,269	1,269	1,968	1,968	1,968	1,968	1,968	
II STATE HIGHWAYS											
1	Cement Concrete	400	503	503	351	314	314	314	313	313	
2	Black top	1,843	3,336	5,165	6,066	6,926	6,996	7,057	7,223	7,239	
3	Water bound maccadam	3,683	1,934	923	283	314	305	281	266	250	
4	Unmetalled surface	57	246	49	4	...	...	...	...	...	
	Total	5,983	6,019	6,640	6,704	7,554	7,615	7,652	7,802	7,802	
III MAJOR DISTRICT ROADS											
1	Cement concrete	...	22	27	22	21	21	22	22	20	
2	Black top	500	2,689	6,389	9,733	10,318	10,338	10,413	10,488	10,559	
3	Water Bound maccadam	6,400	8,895	6,061	4,084	2447	2,392	2,306	2,218	2,174	
4	Unmetalled surface	106	1,008	703	381	194	170	180	167	159	
	Total	7,006	12,614	13,810	14,220	12,980	12,921	12,921	12,895	12,912	

1	2	3	4	5	6	7	8	9	10	11
IV OTHER DISTRICT ROADS										
1	Cement Concrete	...	1	1	1	7	7	7	5	5
2	Black top	263	365	990	2,154	3,274	3,377	3,542	3,602	3,675
3	Water Bound maccadam	3,500	3,398	4,796	5,353	5,148	5,113	5,038	4,945	4,924
4	Unmetalled surface	2,188	3,124	1,891	1,682	709	648	558	496	444
Total		5,951	6,888	7,678	9,190	9,138	9,145	9,145	9,048	9,048
V VILLAGE ROADS										
1	Cement Concrete	...	3	8	10	10	10	10	10	10
2	Black top	11	155	337	803	2,239	2,403	2,317	2,451	2,642
3	Water bound maccadam	2,340	2,957	4,896	7,976	13,947	14,593	13,897	15,352	15,999
4	Unmetalled surface	22	4,564	6,281	8,760	13,821	13,328	14,415	14,849	14,122
Total		2,373	7,679	11,522	17,549	30,017	30,334	30,639	32,662	32,773
VI TOTAL FOR THE STATE										
1	Cement concrete	426	555	565	410	422	422	423	420	418
2	Black top	3,432	7,406	13,888	19,875	24,591	24,952	25,602	25,602	25,953
3	Water bound maccadam	15,946	17,411	16,911	17,809	21,920	22,463	21,582	22,841	23,407
4	Unmetalled surface	2,373	9,057	8,935	10,838	14,724	14,146	15,153	15,512	14,725
Total		22,177	34,429	40,299	48,932	61,657	61,983	62,325	64,375	64,503

Statement showing the details of total length of roads in charge of Public Works Department as on 31st March 1980
classification-wise, surface-wise and district-wise

(length in km)

State Highways						Major District Roads					
Sl. No.	Name of the District	Total Length	CC	BT	WBM	Total	Total length	CC	BT	WBM	Total
1	Bangalore	271	18	253	...	271	699	1	564	118	683
2	Belgaum	483	...	483	...	483	841	...	718	123	841
3	Bellary	360	7	353	...	360	571	...	447	124	571
4	Bidar	219	...	196	23	219	180	...	72	54	178
5	Bijapur	694	46	648	...	694	934	...	124	137	929
6	Chikmagalur	337	41	296	...	337	703	12	577	60	649
7	Chitradurga	471	3	456	12	471	645	...	503	140	643
8	Dakshina Kannada	307	...	507	...	507	535	...	535	...	535
9	Dharwad	370	...	355	15	370	1,141	...	1,064	71	1,135
10	Gulbarga	575	4	498	73	575	688	...	330	331	661
11	Hassan	262	23	237	2	262	655	...	538	117	655
12	Kodagu	166	...	166	...	166	573	...	551	22	573
13	Kolar	270	...	241	29	270	879	...	626	240	866
14	Mandya	168	43	125	...	168	468	...	408	60	468
15	Mysore	581	52	510	19	581	777	4	707	66	777
16	Raichur	634	3	609	22	634	346	3	218	91	312
17	Shimoga	459	33	426	...	459	1,016	...	888	128	1,016
18	Tumkur	334	40	247	47	334	894	...	646	248	894
19	Uttara Kannada	641	...	633	8	641	367	...	323	44	367
Total		7,802	313	7,239	250	7,802	12,912	20	10,559	2,174	12,753

Statement showing the details of total length of roads in charge of Public Works Department as on 31st March 1980 by Classification-wise, Surface-wise and District-wise.

Sl. No.	Name of the District	Other District Roads										Village Roads						
		Total Length	C.C.	B.T.	W.B.	M.	Total	Mot'ble	Non Mot'ble	Total	length- th	C.C.	B.T.	W.B.M	Total	Mot'ble	Non Mot'ble	Total
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	
1	Bangalore	419	...	207	210	417	2	...	2	2,050	...	186	867	1,053	417	580	997	
2	Belgaum	805	...	381	367	748	57	...	57	1,459	...	140	1048	1,188	173	98	271	
3	Bellary	418	...	184	226	410	8	...	8	918	4	83	616	703	146	69	215	
4	Bidar	249	...	45	180	225	24	...	24	796	...	11	398	409	266	121	387	
5	Bijapur	747	...	166	502	668	79	...	79	1,917	...	101	913	1,014	685	218	903	
6	Chikmagalur	577	...	241	300	541	31	5	36	936	...	41	435	476	234	226	460	
7	Chitradurga	286	...	136	150	286	...	...	...	1,741	...	182	957	1,139	412	190	602	
8	Dakshina Kannada	433	...	291	99	390	43	...	43	1,342	...	361	193	554	533	255	788	
9	Dharwad	321	...	116	205	321	...	...	...	2,527	...	243	1,556	1,799	175	553	728	
10	Gulbarga	305	...	109	182	291	14	...	14	1,977	2	61	736	799	654	524	1,178	
11	Hassan	346	1	114	224	339	7	...	7	1,837	...	69	912	981	51	805	856	
12	Kodagu	60	...	60	...	60	...	...	...	739	...	214	257	471	166	102	268	
13	Kolar	361	...	179	171	350	11	...	11	1,838	...	74	794	868	389	581	970	
14	Mandya	611	...	233	361	594	17	...	17	3,856	4	246	2,666	2,916	396	544	940	
15	Mysore	782	...	396	383	779	3	...	3	2,431	...	136	1,273	1,409	491	531	1,022	
16	Raichur	256	...	112	132	244	12	...	12	1,835	...	101	797	898	744	193	937	
17	Shimoga	964	...	300	629	929	35	...	35	1,220	...	51	683	734	265	221	486	
18	Tumkur	857	4	252	556	812	45	...	45	1,562	...	42	472	514	301	747	1,048	
19	Uttara Kannada	251	...	153	47	200	51	...	51	1,792	...	300	426	726	712	354	1,066	
Total		9,948	5	3,675	4624	8,604	439	5	444	32,773	10	2,642	15999	18,651	7,210	6,912	14,122	

Statement showing the total road length in charge of various agencies as on 31st March 1980.

Sl. No.	Name of the Department/ Authority	Classification-wise break up						Surfaced roads			Unsurfaced roads		(length in km)	
		NH	SH	MDR	ODR	VR	Total	CC	BT	WBM	Total	Motor-able.		Non-Motor-able.
1. Road length in charge of Chief Engineers of PWD														
a)	National Highways	1,968	—	—	—	—	1,968	70	1,838	60	1,968	—	—	—
b)	Communications and Buildings	—	7,802	12,912	9,048	32,773	62,535	348*	24,115	23,347	47,810	7,790	6,935	14,725
c)	Ayacut roads	—	—	—	—	5,455	5,455	1	355	2,738	3,094	168	2,193	2,361
Total		1,968	7,802	12,912	9,048	38,228	69,958	419	26,308	26,145	52,872	7,958	9,128	17,086
2	Taluk Boards	—	—	—	—	25,063	25,063	—	105	3,690	3,795	9,011	12,257	21,268
3	Forest Dept.	—	—	—	—	2,380	2,380	—	13	445	458	774	1,148	1,922
Grand Total		1,968	7,802	12,912	9,048	65,671	97,401	419	26,426	37,280	57,125	17,743	22,533	40,276

*Length reduced due to recoating of C.C. with B.T.

RAILWAYS

In India railways were introduced for the first time in 1853 (Bombay-Thana line). At present, railways are playing a very significant role in transporting men and materials to long distances and they are managed by the Central Government. The origin and development of railways in Karnataka can be studied region-wise.

Princely Mysore : In the Old Mysore area, the first railway to be constructed was the broad-gauge section of Madras-Bangalore line in 1859 and was opened for public traffic in August 1864. This line was constructed by the former Madras Railway Company under the old-guarantee system of Government of India. This was about 84.5 miles (135 km) long of which 55 miles (88 km) extending from Bangalore to Bisanattam were within the limits of the State. By about 1863-64 a survey work for a system of light railways to connect Bangalore-Tumkur was taken up. The construction of railway by the State (Mysore State Railway) was first contemplated by about 1871 and the project of construction of Bangalore-Mysore line was actually taken up in 1877-78 and earth work between Bangalore and Channapatna was commenced as a measure of famine relief in that year. The first section of three miles, between Bangalore Cantonment and Petta (Bangalore City) was broad-gauge while the metre-gauge was adopted for the remaining line between Bangalore City to Mysore, a distance of 86 miles. This project of metre-gauge State Railway from Bangalore to Mysore was sanctioned only in June 1879 by the Government of India, at an estimated cost of Rs 38.82 lakhs. The project of Bangalore-Mysore line was transferred to the Madras Railway Company in 1880 and it completed Bangalore-Channapatna line (35 miles) in 1881. By the Rendition, besides the 55 mile railway within Mysore State in the Bangalore-Jalarpur broad-gauge line, the Mysore State Railway (M.S.R.) had 58 miles (93 km) on the metre-gauge from Bangalore to Mandya, and it was further extended to Mysore in February 1882. In October 1882, the lines from Bangalore to Tumkur, about 43 miles (69 km) on the metre-gauge was commenced and a loan of Rs 20 lakhs at 5% of interest was raised for the purpose and the line was opened for traffic in August 1884. Later it was continued upto Gubbi, a distance of 11 miles (18 km) in December 1884. Surveys and estimates for extending the line to the State frontier at Harihara was also prepared and the construction work was entrusted to Southern Mahratta Railway Company. In February 1889, the line was opened for traffic from Harihara to Birur and in August

1889 from Birur to Gubbi opening direct communications between Bangalore and Pune *via* Harihara. In order to bring about connection to other important places several lines were laid between 1890 and 1899. By December 1890, a line from Yeshwanthpur Junction to Hindupur, 83 km in length within old Mysore State, was completed and connected to Guntakal in 1893. These lines were metre-gauge lines excepting Kolar Gold Fields Railway which was in broad-gauge. In December 1891, an extension of the line from Mysore to Nanjangud having a length of about 15 miles (24 km) was completed out of State funds and was opened for traffic. The Kolar Gold Fields Railway having a length of about 9.88 miles (16 km) on the broad-gauge from Bangarpet Junction to Marikuppam was completed by the State in June 1894. In July 1899, a minor extension of 0.76 mile from Nanjangud to Nanjangud town was opened. Another line from Birur to Shimoga-Bidare, covering a distance of 37.92 miles was constructed by the State by December 1899. This line connected Shimoga with the Bangalore-Harihara railway line. The lines from Birur to Shimoga and Bangalore-Mysore-Nanjangud which were under the Madras and Southern Mahratta Railways were handed over to the Government of Mysore (State Railway Department) in 1919. From Shimoga-Bidare, the line was extended to Shimoga town in 1929. It was further continued to Raghosahalli in 1930 and to Anandapuram *via* Arasalu in 1934. Later, it was linked to Sagar in 1938 and to Talaguppa in 1940. This Birur-Talaguppa line runs for a length of 161 km. There was a demand to extend this line upto Honavar on the West Coast and also to Bhatkal. After a lull between 1900 and 1910, a vigorous programme was adopted from 1911 and as a result, a new State Railway Construction Department was set up in June 1912. Bowringpet was connected with Kolar by means of a narrow-gauge line in December 1913, financed partly by the Kolar District Board. The Bangalore-Chikballapur light railway was next taken up by the State under agreement with a private Company, namely B.C.L. Railway Company, the survey for the line being already carried out and sanctioned by Government of India in 1909. This line from Chikballapur was first opened for traffic upto Yelahanka in April 1915 and to Bangalore City through Yeshwanthpur in 1918 in stages. After the mutual agreement between the Government and the Kolar District Board, connection between Chikballapur to Kolar was effected in 1916. At the same time, work on the principal line from Mysore to Arsikere which had been under contemplation was taken up for execution. This line which is of a length of 103 miles, crossing the three prominent rivers, *viz.*, the Lakshmanatirtha, the Cauvery and the Hemavati was commissioned (1918)

Hassan district has been served by two metre-gauge railway lines with a total length of 78 miles (126 km); one is from Holenarasipur to Arsikere (60 miles) and the other is from a point between Honnavalli road railway station and Arsikere to Banavar (18 miles). The Chikjajur-Chitradurga branch line of about 21 km was opened for traffic in 1921.

In 1904-1905, the net earnings from passenger, merchandise and miscellaneous traffic over several existing lines of railway after deducting the working expenses was about Rs 8.07 lakhs and for 1905-06 it was about Rs 10.99 lakhs. The decade-wise development in railway lines owned by the State from 1881 when the railway line was opened is as follows.

Year	Length of lines open for traffic (miles)	Number of passengers conveyed (lakhs)	Net earnings (lakhs Rs)	Percentage of net earnings on capital outlay
1881	58	1.63	0.54	1.50
1891	296	6.25	2.27	1.52
1901-02	411	26.41	6.61	2.90
1911-12	411	40.46	14.04	5.61
1923-24	571	57.87	12.09	2.74

By the end of 1925, there were 402 miles of Mysore State Railway lines comprising 263.6 miles of metre-gauge, 102.2 miles of narrow-gauge and 36.2 miles of tramways. In addition to this, 9.88 miles of broad-gauge and 261.6 miles of metre-gauge were owned by the Madras and Southern Mahratta Railway. There had been a gradual increase in railway in the State upto 1937-38 when the total length was 748.19 miles excluding 9.88 miles of broad-gauge, which became State worked during 1947-48. During 1948-49, the length of open lines was reduced to 721.55 miles, due to the removal of tramway lines of about 36.2 miles between Tarikere-Narasimharajapura and Tadasa-Hebbe due to submersion of the area in Bhadra reservoir. The increase in railway length was in the metre-gauge section only. In 1946-47, the construction of a railway line from Kadur to Chikmagalur was sanctioned as a post-war measure, though survey work had been initiated as early as 1926. However, even today the aspirations of the people are not yet realised. The erstwhile Government

of Mysore had several programmes of railway construction in the State during the triennial period of 1917-1918 to 1919-1920, of which the lines between Shimoga-Bhatkal, Mysore-Madikeri (extending upto Tellichery), Nanjangud-Kakanakote, Tumkur-Chitradurga via Sira and Hiriya, Koppa-Muthodi, Koppa-Chikmagalur via Mudigere, Nanjangud to Erode via Chamarajanagar, Narasimharajapur to Sringeri, and Bangalore-Hosur were prominently considered. Kodagu is not still served by railway till now. The necessity of linking the Mysore plateau with Mangalore Port was felt as early as 1882 and the construction of Hassan-Mangalore railway line was pressed right from that time. Another proposal to open a Chikmagalur-Hassan railway line linking it up with Hassan-Mangalore line resulted in a survey of 60.5 km in 1912.

Gulbarga Area: The Gulbarga area has two major broad-gauge sections viz., Madras-Bombay line passing through Raichur-Wadi-Gulbarga and the other from Wadi to Secunderabad passing through Chitapur and Sedam. In addition, the Vikarabad-Purli Baijnath line passes through Bidar district for a distance of 78.73 km. The broad-gauge line from Madras to Bombay enters Karnataka on the bank of the Tungabhadra in Raichur district and leaves the State at Dudhni in Gulbarga district. The distance of this line in Raichur district is about 56 km and that of this line in Gulbarga district is 164 km. The broad-gauge portion of Raichur-Sholapur section was laid between 1861-1871 in order to provide a direct railway communication between the Presidencies of Madras and Bombay. The total length of this line in Karnataka is about 220 km. In between Raichur and Gulbarga districts, the line passes for a short distance in Mahboobnagar district of Andhra. The Great Indian Peninsular Railway Company administered this line. Later on, the Government of India took over this section in 1944. After Independence, the Great Indian Peninsular system was merged with the Central Railway. In the Wadi-Secunderabad section, there is a total length of 43 km in Gulbarga district. This railway line was opened in 1874, connecting Hyderabad with Madras and Bombay. This line was administered by the Great Indian Peninsular Railway till the end of 1878. From 1878 to 1884, the State Railway Agency was in charge of this line. In January 1885, the Nizam's Guaranteed State Railway took over this section and managed it till the end of 1929. From April 1930 this section of the railway was purchased by the Nizam and was operated by the then Hyderabad Government. When the zonal system was introduced after Independence, this section was included in the Central Railway.

There is a persistent demand for a line from Gulbarga to Bidar *via*, Humnabad. Railway line in Raichur district (Madras-Bombay line *via* Guntakal) has changed from one administration to another during the period of nearly a century. The old Madras Railway (till June 1908), the Madras and Southern Mahratta Railway Company (till 31-3-1944), the Great Indian Peninsular Railway, the Nizam's Guaranteed State Railway, the Nizam's Railway (N.S.), and later on the Southern and Central Railway zones, the parts of which finally have been merged in the new South-Central Railway. The other line in Raichur district is Hubli-Guntakal metre-gauge. The metre-gauge track between Hubli and Hospet was laid out in 1885 and since then, it has served as a major link between the two coasts of the peninsular India. This track in the district commences at a point between Hospet and Munirabad stations and ends in between Sompur Road station and Halligudi station and it has a length of 55.3 km. The broad-gauge line passing through Bidar was constructed by the Nizam's State Railway and was opened for traffic on 1st July 1932. From the beginning it has been a single line. It was integrated into the Central Railway in 1951 and then into the South-Central Railway in 1966 which has its headquarters at Secunderabad.

In Bellary district, there are four metre-gauge railway lines. The South-Central Railway system is operating these lines covering a total length of 209 km. These four lines in the district, are 1) Guntakal to Hubli passing through Bellary and Hospet (already referred to), (2) Bellary Rayadurga line, (3) Hospet-Kottur line and (4) Gunda Road Junction-Samehalli line. The section from Guntakal to Bellary was opened in 1871 and from Bellary to Hospet in 1884. The former was constructed and originally worked by the Madras Railway Company, and this line was at that time a broad-gauge line. In February 1887, the line was handed over to the Madras Southern Mahratta Railway Company and the broad-gauge line was converted into metre-gauge. This section of the line has a total length of 102 km. In 1905, two more lines were opened, one from Bellary to Rayadurga and another from Hospet to Kottur, the former with a length of 53.67 km and the latter 69.46 km. The Bellary-Rayadurga line is a metre-gauge one along the Bellary-Bangalore road. The Hospet-Kottur line runs south of Hospet along Hospet-Harihara road upto Hagaribommanahalli. The Hospet-Kottur and Hospet-Samehalli lines branch out at Gunda Road Junction. The distance between Gunda Road Junction and Samehalli is 21 km, the line being constructed at the instance of Messrs Sandur Manganese and Iron Ores Private Limited.

There has been a public demand to open a few more lines in the district. The question of extending Bellary-Rayadurga line upto Chitradurga, has been recently taken up. A new proposal for constructing a line from Hospet to Harihar *via* Harapanahalli is being pressed. A new broad-gauge line is now being laid from Torangal station to Mudukulpenta covering a distance of 23.5 km. Besides the four existing metre-gauge lines, a broad-gauge line was constructed in 1966 from Guntakal to Hospet running parallel to the metre-gauge line exclusively for the movement of the iron ore.

Mangalore - Kollegal area : In Dakshina Kannada the only route passing through the district for long was the broad-gauge line from Madras, terminating at Mangalore. Before the Reorganisation of the States, the railway line in the district was about 46.7 km in length; but when the Kasargod taluk was separated from the district and merged with Kerala, only 12.87 km of the railway remained in the district. This line was constructed in 1906-07 when the Calicut-Azzhikal section of the broad-gauge was extended upto Kanhangad and then in stages to Kasargod, Kumbala and Mangalore. Of late, a track of about 11 km is laid from Mangalore station upto New Mangalore port, Panambur. With the opening of Mangalore-Hassan railway line for goods and passenger traffic in 1979, the total length of railways in the district has increased. Ever since 1870, there has been a persistent demand for a link between Mangalore port and Mysore plateau. A survey of four possible routes was conducted between 1893 and 1894 by Mr. Groves. Later, the Government of India ordered for a detailed survey of the distance of 240.5 km from Mangalore to Arsikere and the work was entrusted to Mr. Gilchrist who conducted a location survey during 1895 to 1899. In 1954-55 another detailed survey was conducted, and the Railway Board sanctioned the line in 1964. The actual work was taken up in 1965 and by April 1970 about 11.26 km line was completed. Out of the total length of 189 km of Hassan-Mangalore new line, a length of 112.53 km (70.07 miles) is within the confines of the Dakshina Kannada district. Another broad-gauge line linking Mangalore and Apta a town near Kalyan in Bombay is under active consideration. The survey work was over by June 1971. Kollegal taluk is not served by railways.

Belgaum Area : The railway construction between Pune and Harihara *via* Belgaum and Dharwad districts had begun in 1882 by the Southern Mahratta Railway Company, which was completed by the beginning

of 1887. By 1889, the system of railways worked out by the this Company extended from Pune to Mysore *via* Bangalore. The line was also linked with Goa from Londa Junction. In 1908, it was amalgamated with the Madras Railway Company to form the M. & S.M. Railway Company which was further taken over by the Government of India on 1st April 1944 in pursuance of the policy of State management. Again as a result of the regrouping of the railways in 1951-52, the railway of the M. & S.M. system were included in the Southern Railway Zone and since 1966, the lines of this area have been entrusted to the South-Central Railway. Dharwad district has three rail routes, *i.e.*, Miraj - Bangalore line, Hubli - Sholapur line and Hubli - Guntakal line. The Hubli - Sholapur metre-gauge line *via* Gadag, passing through Bijapur district was opened in 1884. It became the part of Madras and Southern Mahratta Railway Company in 1908. Mainly to facilitate the export of firewood and timber and other forest products of the Uttara Kannada district (which is otherwise poorly served by the railways), a railway line between Dandeli and Alnawar was provided during the Second World War.

After Independence

Before the regrouping of the railways in 1951, the present geographical area of Karnataka State was served by the then Madras and Southern Mahratta Railway, the South Indian Railway, the Mysore State Railway, the Nizam's State Railway and the Great Indian Peninsular Railway. In 1951, the Railways were taken over by the Central Government and effected a Zonal system. Thus on 14-4-1951, Southern Railway was formed. The entire metre gauge and narrow-gauge railway network in the State was under the charge of the Southern Railway. At the time of Reorganisation in 1956, the length of railway lines was about 2,595 km (comprising 1,232 km in old-Mysore area and 1,363 km in the rest of Karnataka) of which broadgauge was 352 km, metre-gauge 2,080 km and 163 km of narrow-gauge. The State had about 2.2 miles only of railway line per 100 sq miles of area as compared with that of Bengal (4.0 miles), Uttar Pradesh (5.1 miles) and Gujarat (6.0 miles). Even within the State, the development of railways had been quite uneven. In the old Mysore, there was only eight miles of railway line for every lakh of population whereas in the rest of Karnataka it was about 12 miles. However, in respect of the development among the districts Bangalore and Dharwad districts top the rank, having about 3.9 and 4.0 miles of line per 100 sq miles with a length of 120 miles and 205 miles of

lines respectively. But the case of Raichur, Bidar and Bellary was utterly bad with a length of 0.6, 1.5 and 1.5 miles per 100 sq miles area having a total length of 35, 45 and 150 miles of railway line respectively. The position of Coastal districts was still worse, Kodagu having no lines at all. The districts of Uttara Kannada and Dakshina Kannada had only about 30 and eight miles of railway line, accounting for only 0.8 and 0.3 mile respectively for every 100 sq mile area. Having due regard to startegic, administrative and operational considerations, the South-Central Railway with its headquarters at Secunderabad was created in October 1966 taking some portions out of Southern and Central Railways. The previous Central Railway's portion in Karnataka as well as the portion of Hubli and Guntakal Divisions of the Southern-Railway now form part of the South-Central Railway. Thus, since October 1966, three zonal railways, namely, Southern Railway, South Central Railway and Central Railway serve the needs of the people of Karnataka State. The total length of railways in each district of Karnataka State at the end of 1976-77 is given in the following table.

District	Railway routes (in km)	Railway route per 100 sq km of area	Railway route per lakh of population as per 1971 Censns (in km)
Bangalore	348	4.34	10.33
Belgaum	220	1.64	9.07
Bellary	309	3.25	27.51
Bidar	79	1.45	9.58
Bijapur	202	1.18	10.17
Chikmagalur	94	1.30	12.75
Chitradurga	129	1.18	9.23
Dakshina Kannada	107	1.26	5.57
Dharwad	320	2.32	13.66
Gulbarga	205	1.26	11.78
Hassan	167	2.44	15.15
Kodagu	—	—	—
Kolar	117	2.12	11.66
Mandya	83	1.67	7.19
Mysore	121	1.01	5.82
Raichur	105	0.74	7.41
Shimoga	126	1.19	9.67
Tumkur	98	0.92	6.01
Uttara Kannada	46	0.44	5.41
State Total	2,936	1.53	10.02

Out of the total length of 2,936 km in the State as in 1976-77, only 546 km were of broad-gauge, 2,242 km of metre-gauge and 148 km of narrow-gauge. This shows the deficiency of the State in broad-gauge lines which are much needed for quick-transportation services and direct-route connections to important cities of the country. The fact is that the railway length in the State was hardly 14.5 km per 1,000 sq km against the all-India average of 18 km per 1,000 sq km. The figures for 1981 are 15.71 km for every 1,000 sq km of area and 81.3 km for one million population. The entire network of railways in the State is almost in single line except the section from Guntakal to Hospet which is served by both broad-gauge and metre-gauge lines. The sections of Bangalore City-Yeshwanthpur, Bangalore-Krishnarajapuram and Shahbad-Wadi are served with double lines. The position of Karnataka in respect of broad-gauge lines compared with other Southern States and all-India figures as in 1977-78 was only 15.95 km per million population, whereas it was 25.00 in Kerala, 66.70 in Andhra Pradesh, 21.00 in Tamilnadu and 53.60 at all-India level. At present (1981-82) the State has about 3,013.5 km of railway line comprising of various gauges which are confined in Southern Railway (1,630.50 km), South-Central Railway (1,297 km), and Central Railway (86.00 km). Ever since the formation of Zones, only two new lines are opened for traffic in the State, one being Bangalore City-Salem line (65 km in 1969) and the other one is Hassan-Mangalore line (189 km in 1979). When compared to the total kilometrage of Indian Railways, the total length of railways in Karnataka forms about 4.8 per cent only and in respect of different gauge lines, the percentage in Karnataka is about 1.5 in broad-gauge, 9.0 in metre-gauge and 3.45 in narrow-gauge. In Karnataka, the entire length of about 3,013.5 km of railway track is spread over the jurisdiction of six divisions of railway, namely, Mysore, Bangalore and Palghat divisions of Southern Railway, Hubli and Guntakal divisions of South-Central Railway, and Sholapur division of Central Railway, though the major coverage is by Mysore, Bangalore and Hubli divisions. The important junction stations from which major trains connecting neighbouring States originate are Bangalore City and Hubli. The other junction-stations which complete the network of tracks within the State are Mysore, Arsikere, Wadi, Hassan, Birur, Yeshwanthpur, Yelahanka, Baugarpet, Chikjajur, Londa, Alnawar, Gadag, Hospet, Bellary, Gunda Road and Mangalore.

Development

Developmental aspects in the Railways in Karnataka which have been executed and those which are under contemplation can be considered

broadly under (a) Track-expansion programmes, (b) Surveys and (c) Railway Services in backward areas.

Track-Expansion Programme involves laying of new lines, conversions, doublings, electrification and construction of new bridges or renovation or remodelling of bridges. All the Zonal railways have evinced great interest in these respects in Karnataka. Construction of a new line between Chitradurga and Rayadurga in Andhra over a length of 99 km was taken up by the Southern Railway, on an urgency certificate of Rs three million, sanctioned in May 1982. The completion of this project will help the backward district of Chitradurga in Karnataka.

Under the gauge conversion, Bangalore-Guntakal metre-gauge line was converted to broad-gauge and was opened for traffic in January 1983. The next significant project of conversion of metre-gauge to broad-gauge is that of Bangalore-Mysore Section (138.25 km) which was started in April 1979. Doubling the lines is another project which helps quicker and unhindered passenger and goods transportation services. In this connection, work in Madras-Bangalore line was taken up in 1970 and from Bangalore end, the work till Krishnarajapuram (13.87 km) was completed in September 1980. The work on another patch of 9.30 km between Krishnarajapuram and Whitefield had been sanctioned for doubling in 1981-82. Steam locomotives are generally used in the State. Diesel locomotives are being replaced over a limited number of sections for hauling certain passenger as well as goods trains. Electric traction is not in use in the State though sections of Wadi-Raichur-Guntakal and Hospet-Guntakal-Renigunta of South-Central Railway are under consideration for electric traction.

Survey for New Lines : Demands for new railway lines connecting prospective business centres are being made and survey marks over the proposed new lines are taken up. Among such lines, those connected with Kanara and Konkan coasts and those connecting the coastal areas with the plateau are notable. As early as in 1868, George Latham had conducted a survey for a broad-gauge line from Karwar to Bellary through Baraballi Ghat between Yellapur and Mallapur. According to this survey, the distance between Karwar and Hubli was calculated to be the shortest (92 miles) as against another route (120 miles) *via* Arabail Ghat. This earlier survey could as well be a guidance to the present administrative authorities. A new line between Mysore-Tellichery *via* Madikeri was discussed as early

as in 1881-82 and the Commissioner of Coorg in his letter dated 13-7-1883 to the Secretary to the Chief Commissioner suggested two alternative routes for Mysore-Madikeri section, one from Mysore *via* Yedathore (present Krishnarajanagara)-Bettadapura - Fraserpet (Kushalnagar) and the other being a more direct route *via* Hunsur - Sagarkatte-Gonikoppal.

However, during the 20th century, several survey works have been initiated though much progress in follow up work has not been done in subsequent years. Some of the proposed new lines have been either dropped or cancelled for the reasons of their unremunerative nature and poor prospectus. Among the surveys completed and report sent to the Railway Board for new lines in the Southern Railway Zone, 1) Haveri-Havanur, completed in 1917, 2) Hubli - Sirsi in 1920, 3) Tumkur - Sirsi - Chitradurga in 1927, 4) Nanjangud - Kakanakote in 1947, 5) Kadur - Chikmagalur - Sakleshpur in 1961, 6) Chikmagalur - Hassan in 1914, 7) Hosa Agrahara - Mysore frontier section of Mysore-Coorg (Cauvery line) in 1920, 8) Chamarajanagar - Kollegal in 1928, 9) Mangalore - Udupi (Malpe) in 1931, 10) Kottur - Harihar in 1971, and 11) Talaguppa - Bhatkal in 1946 confine to the areas within the State. Surveys for lines connecting places of neighbouring States are, 1) Bangalore - Hosur (of Tamilnadu) in 1929, 2) Bangalore - Cuddapah (of Andhra Pradesh) in 1947, 3) Sidhaghatta - Hosur (of Tamilnadu) in 1938, 4) Chamarajanagara - Satyamangala - Mettupalyam (both of Tamilnadu) in 1950, 5) Chamarajanagara - Satyamangala - Coimbatore in 1970 and 6) Bangalore - Morappur (of Tamilnadu) in 1951. In respect of the conversion to broad-gauge between Bangalore City to Hubli along with connected branch lines and Bangalore City - Salem, surveys are in progress, being sanctioned in 1981 and 1982 respectively. A survey sanctioned in 1981 is in progress for laying a new line in broad-gauge between Chamarajanagar and Mettupalyam. Surveys for the conversion of the existing narrow-gauge line into broad-gauge between Yelahanka and Bangarpet and for laying a new line in broad-gauge between Mysore and Madikeri *via* Kushalnagar have been sanctioned in 1980 and 1982. Surveys for the new lines/conversion are also undertaken by the South-Central Railway Zone which are going to benefit the State of Karnataka in future. The survey of the line-capacity work in Secunderabad - Wadi - Guntakal section was completed and the report was sent to the Railway Board in November 1980. Among others, traffic surveys for conversion of lines to broad-gauge between Hubli - Miraj, Londa - Vascodagama line with all branch lines, Gadag - Sholapur, are in progress. A preliminary survey for

construction of a new broad-gauge line from Macherla to Raichur *via* Gadwal has been sanctioned. Besides the projects and surveys for new lines/conversions, several other new proposals for lines in the State are demanded for consideration. Among them, mention may be made of the following.

Konkan Railway: A broad-gauge railway line is proposed between Apta near Kalyan in Bombay and Mangalore along the West Coast. This proposed railway line would greatly help the development of the backward areas along the West Coast. The Government is keen on going ahead with the execution of the project. The work on the first phase of the coastal railway between Apta and Rohan in Maharashtra was inaugurated in 1978, but the Railway Ministry is still awaiting the approval of the Planning Commission for starting the work on the project from Mangalore end.

Hubli - Karwar Railway: The long persistent demand for linking Karwar with Hubli by railway has not yet received the attention. A preliminary engineering-traffic survey for connecting Hubli to Karwar was done by the South-Central Railway during the year 1972 as per the instructions of the Railway Board and it was found that the total estimated cost of the project was Rs 34.82 crores and the length of the railway line was about 192 km. The anticipated return was between 0.19% to 10.21% for a traffic between one million tonne to six million tonnes. The Railway Board has advised that unless a firm decision is taken to export five million tonnes of iron ore through Karwar Port and that until the Port is developed to handle this quantity, the construction of this railway line will not be justified. According to the 1977 traffic-reappraisal survey, the cost of the project was Rs 57.03 crores and the return was estimated at about 4.6 per cent without taking into account the cost of the land and wooden sleepers. However, a final decision on the above railway line is still pending.

There is also a proposal to expand the Bellary-Rayadurg metre-gauge line upto Chitradurga and also for constructing a line from Hospet to Harihara *via* Harapanahalli. Among the other railway lines which are being pressed, mention may be made of the lines between :

- 1) Gulbarga and Bidar *via* Humnabad ;
- 2) Mysore district to the West Coast *via* Kushalnagar with a branch line connecting Madikeri ;

- 3) Bangalore and Hassan *via* Kunigal, as a direct link to Mangalore;
- 4) Hospet and Harihara *via* Harapanahalli; and
- 5) Conversion of Hassan - Mangalore line into broad-gauge.

Sheds and Yards

There are only two break of gauge-transshipment points in the State located at Bangalore City station and Bangarpet. There are five marshalling yards in the State, three for broad-gauge (Bayyappanahalli, Wadi and Raichur) and two for metre-gauge (Hubli and Yeshwanthpur). The goods sheds are located at Bangalore City, Bangalore Cantonment, Krishnarajapuram, Raichur, Bangarpet, Mandya and also at other big railway stations. In the Hubli Division, there are as many as 31 goods sheds. Several loco-sheds are also located in the State for steam and diesel engines. Among the sheds for the steam engine, the major sheds are at Bangalore, Mysore, Arsikere, Hubli, Gadag and Castlerock and the minor sheds are at Shimoga, Bellary, Hospet, Alnawar, Londa and Bagalkot. The locosheds for diesel engines are at Bangalore Cantonment, Yeshwanthpur and Krishnarajapuram. The locoshed at Krishnarajapuram is a Rs three crore project expected to be commissioned shortly and will be capable of attending 60 engines a day. Several sheds for the repairs to coaches and wagons are functioning in Karnataka, some of which are at Bangalore, Yeshwanthpur, Mysore, Arsikere and Birur.

Railway Users' Amenities

Among the various amenities provided for the benefit of the users, improvements and remodelling of stations with facilities of cover over platforms, provision of water taps on platforms, water coolers, public address systems, merchants' waiting rooms, electrification of stations, raising/ extension of platforms, provision of retiring halls, dormitories, etc., to passengers, latrines and toilet rooms on platforms, improved approach roads to stations, etc., are important. For instance South-Central Railway Zone has been allocated with an outlay of Rs 42 lakhs in 1982-83 for the purpose. The railway allows season tickets at concessional rates for the benefit of commuters and also further concession to student commuters. Special trains are put on certain sections for the benefit of passengers during certain special occasions like *jatras*, Dasara festivities, etc. Ministry of Railways has constituted a special task force called Service Improvement Group to inspect, monitor and direct zonal railways

regarding the maintenance of cleanliness of stations and on trains, booking and reservations, catering and other amenities, etc. The Service Improvement Group has also constituted Surveillance Teams on various points on the zonal railways. In order to secure better representation of railway users and affording more frequent opportunities for consultation between the Railway administrations and users, the Government of India established Railway User's Consultative Committees at the Divisional and Zonal levels and a Council at the National level. These bodies consider matters relating to provision of amenities, opening of new-stations, arrangement of time tables, improvements of existing amenities and such matters of public interest.

Railway Workshop, Hubli

Railway Workshop at Hubli was set up by the erstwhile Southern Marhatta Railway Company in 1885. Later in 1919, it came under the Madras and Southern Marhatta Railway Company and on to the jurisdiction of Southern Railway in 1951. When the South-Central Railway Zone was formed in October 1966, the workshop came to be governed by the South-Central Railway, undertaking overhaul, repairs, reconditioning, manufacture of spares, etc. A major remodelling of the workshops was carried out during 1960-1966 at a cost of Rs 1.55 crores, being equipped at present, with up-to-date machines of about 727 in number (1982). It undertakes overhauling, repairs, etc., of the entire metre-gauge rolling stock. Besides, a start has also been made for undertaking the manufacture of a few broad-gauge components for carriage and wagons, in addition to the spares required for diesel engines. The workshop manufactures about 2,500 items of components required for day-to-day maintenance. During 1969, the workshop at Hubli was adjudged as the best workshop and the Railway Board's award was bagged by it for the highest productivity during the 100-days drive from 1-1-69 to 31-3-1969. Presently, the workshop has on its role 4,945 workers comprising 4,413 in mechanical, 408 in electrical and 124 in accounts sections. The workshop complex comprises 13 independent shops (See table at the end of the chapter).

Railway Workshop, Mysore

The Railway Workshop at Mysore was established in 1938 as a part of Mysore State Railway and brought into the fold of the Southern Railway System in 1951. This is one of the four independent mechanical workshops in the Southern Railway Zone. Periodical over-hauling, heavy repairs to

damaged or worn-out components, manufacture of spares to locomotives, carriages, wagons and other rolling stock, etc., are carried out in this establishment. It has a construction section for narrow-gauge coaches at the rate of one coach per month. At present (1982), the workshop has 25 buildings and 495 machines, employing about 2400 workers.

Training Facilities

Several institutions are functioning to provide training to the staff of the railways. The Traffic Training School at Srirangapattana instituted on 26-1-1979, provides (a) initial course for class IV staff with a duration of about three weeks, (b) refresher course for about 10 days to Shunting Masters, Shunting Jamadars, Pointsmen, Cabinmen, Levermen, Gatemen and trained hamals and (c) a promotional course for Assistant Guards for about three weeks to acquaint them with rules and enable them to work as independent Assistant Guards. The Railway Basic Training Centre at Mysore was opened on 15th August 1977 and is housed in a carriage at Mysore Station. It imparts training to artisans and the staff of carriage and wagon-maintenance wing. The duration of training is about three weeks, and 125 persons are given training annually.

There is a Training School at Dharwad for giving training to the Engineering Class IV Staff and also to Traffic Class IV Staff with an intake capacity of about 80. The school provides (a) Refresher course for pointsmen (ten days), (b) Initial course for pointsmen (21 days), (c) Gatemen course (14 days), (d) Initial course for Gangmen (14 days) and (e) Refresher/promotional course for Gangmen (30 days). Besides, safety camps are also conducted in this school for six days, in respect of Class IV Staff of Traffic Branch under the guidance of a separate Instructor. There is a similar Training School at Bellary under the control of Southern Railway which conducts similar courses to the Class IV Staff. There is an Electrical Technical Training School at Hubli since 1-4-1968 for imparting training to skilled artisans with an intake capacity of 20. There is also a mechanical branch in which training to (1) loco-engine staff for promotional courses, for a duration of 6 to 12 weeks, (2) practical training to drivers about steam engine, and diesel engine each for a period of four weeks, (3) Refresher/promotional course for class IV Carriage and Wagon employees for a period of two months and (4) to repairs and maintenance staff like engine fitters, boiler makers, fitter khalasi and boiler maker/khalasi, for a period of two months. The System Technical School at Bangalore was started on 16-9-1957. The objectives are to impart

training to power running staff, i.e., drivers, shunters, firemen, diesel assistants, apprentices and train examiners. About 20 courses are conducted varying from two weeks to one year. Refresher courses are also conducted for running staff and train examiners. The intake capacity is about 150 depending on the accommodation in the hostel. There is also an engineering training school at Bangalore Cantonment on similar lines.

An Office of the Railway Service Commission was opened in Bangalore on 19-9-1980. It functions as a recruitment body for the Railways, in the selection of initial staff of the Class III category such as Assistant Station Masters, Guards, Commercial Clerks, Ticket Collectors, Typists, etc.

Railway Protection Force

The erstwhile railway watch and ward organisation became Railway Protection Force in 1955. Protection of various properties belonging to the Railway system, detection of theft and pilferage of booked consignments and pulling of chains, escorting passenger and goods trains, etc., are some of its duties and responsibilities. The Railway Protection Force in the State Works under several railway divisions. The divisional head of the R.P.F. will be either a Security Officer or Assistant Security Officer depending on the nature of responsibility in the Division. The Railway Protection Force usually has four branches, viz., (a) Uniformed branch, (b) Fire brigade, (c) Prosecution branch and (d) Ministerial branch. This department has identified black spots and vulnerable sections in each division and at such spots posting of pickets, armed or unarmed patrolling and many other preventive measures are taken up. The Railway Protection Force maintains a Dog-Squad also in each of the Division. Besides the Railway Protection Force, there is also the Railway Police set up in the State, headed by Deputy Inspector General, with headquarters at Bangalore.

Commission of Railway Safety

The Southern Circle office of the Commission of Railway Safety is functioning at Bangalore, since 1-1-1932, with the Commissioner as the Head of the Office having jurisdiction over the Southern and South-Central Railway. The main task of the office is to assist the Railway executives with a view to ensure that all reasonable precautions are taken in respect of operation of trains, track locomotives, rolling stocks and signalling and to offer suggestions in the matter to the Railway Board,

The principal functions of the Commission are 1) inspection of new lines prior to authorisation for passenger traffic, 2) periodical inspections of open lines, 3) approval of new works and renewals effecting passenger carrying lines, 4) investigation into accidents to passenger trains considered to be of a serious nature and 5) general advice on matters concerning the safety of train operation. Any structural or material alterations can be effected only under the Commission's prior approval and sanction.

Railway Museum

The Railway Museum at Mysore is the first Regional Museum set up on 2nd June 1979. In this Museum there is a circular gallery named 'Chamundi Gallery' which exhibits collection of paintings and photographs showing the development of railway-signalling from the very beginning and also the old and new coaches. The adjacent building "Sriranga pavilion" houses two royal coaches of the Royal train of the Maharaja of Mysore. Among other exhibits, in the Sriranga pavilion, Maharani's saloon and the kitchen/dining car unit, Mysore State Railway clock in good condition, manufactured during 1881, working model of steam engines, etc., are important. There are several out-door exhibits like steam engines, coaches, rail-motor car, signalling lever frames, etc. The battery-operated mini-electric train is a unique exhibit.

Wheel and Axle Plant

The Wheel and Axle Plant at Yelahanka, one of the biggest projects in Asia, approved by the Government of India in July 1978, and has been set up to manufacture the full requirements of wheels and axles for rolling stock over and above the capacity available at the plants at Durgapur and Tata Iron and Steel Company. The Project is estimated to cost approximately Rs 129 crores at current prices. The installed capacity of the plant will be about 70,000 wheels and 23,000 axles with a scope for future expansion. The total value of the annual output from the plant is expected to be about Rs 55 crores at current prices effecting a savings of foreign exchange to the tune of Rs 38 crores. The plant is expected to commence trial production of wheels and axles in 1983.

Rail India Technical and Economic Services Limited

The Rail India Technical and Economic Services Limited (RITES), Government of India undertaking under Ministry of Railways, set up in

the country during 1974, has its Southern Region office at Bangalore. The RITES has several professional consultancy wings in the various fields such as transportation, material handling, industrial engineering, quality assurance and inspection and training of personnels. In Karnataka, RITES are undertaking inspection and quality assurance system at Bharath Earth Movers Ltd., Hindustan Machine Tools, New Government Electric Factory, Mysore Lamps, Guest Keen Williams and a host of other industries on behalf of Indian Railways, Canadian International Development Agency, Bangladesh Railway, Kuwait Railway and Ceylon Government Railway. The total worth of materials inspected in the State is about Rs 60 crores per annum.

Research Designs and Standards Organisation

The Research Designs and Standards Organisation, a Government of India undertaking under the Ministry of Railways, has a branch office at Bangalore under the control of a Deputy Director of Inspection (Signalling and Telecommunications) since 1970. This office was transferred from Madras in view of the location of industries like ITI., BEL., etc., at Bangalore from whom signalling relays and telecommunication equipments had to be procured in large quantities. The jurisdiction of this cell extends over the four Southern States. The functions of this organisation consists of 1) co-ordination between RDSO (Lucknow) and various manufacturing organisations of electric and electronic equipments, (2) assistance in the laboratory evaluation and field trial of such equipments to finalise their designs, (3) assisting RDSO (Lucknow) in formulation of standard specifications in respect of S and T items, to enable the RSDO (Lucknow) to issue approved list of suppliers, (4) assisting railways in locating new firms to undertake manufacture of standardised S and T items wherever acute shortage or delay in supply from existing firms is observed, (5) helping the new firms to make developed S and T items by giving technical guidance and suggestions, (6) assessing periodically the capacity-cum-capability of various approved as well as new firms so as to assist the RDSO to issue an approved list of suppliers for procuring quality items of S and T, (7) inspecting the materials to be supplied to various railways against regular purchase orders to ensure that the materials meet the specifications and (8) to conduct periodical type tests in respect of standard items as and when they fall due or when any change specification or design has been decided by the Railways.

There are organisations in Bangalore, particularly Hindustan Aeronautics Ltd., and Bharat Earth Movers Ltd., who undertake the work of building railway coaches. The Hindustan Aeronautics Ltd., started Rail-coach division in 1947 for building railway coaches and this division was transferred to Bharat Earth Movers Ltd., after a few years. The Bharat Earth Movers Ltd., has the Rail-coach building division at Bangalore which produce rail coaches.

City Circular Railway

An electric tramway project had been planned even earlier in 1914 and an estimate had been sanctioned by the erstwhile Government of Mysore. A further revised estimate was prepared in 1917-18 taking cognisance of the developments during the period after 1914. However, during 1982, the question of laying a circular electric railway to meet the requirements of commuters of the fast-growing Bangalore Metropolitan area has been under consideration. A project plan is being prepared and according to the plan, the circular railway is expected to touch Banasawadi, HAL Air Port, Bellandur Village, Koramangala, Madivala, Kanakapura Road, vicinity of Bangalore University campus, Chord-Road, with Yeshwanthpur as both starting and terminus point.

TRAMWAYS

Tramways are in existence in certain areas of the State particularly, Shimoga and Chikmagalur districts. The main object of laying tramways had been to transport forest products and raw materials like timber, ores, lime-stones, quartz, clay, etc., consumed in large quantities by industrial establishments. The first tramway was constructed in the State of erstwhile Mysore, under the Mysore Tramways Regulation of 1906 from Shimoga to Kumsi (sanctioned in 1907) and from Sheregere an intermediate station to Shankaragudda (sanctioned in 1915) by Workington Iron and Steel Company.

Another line between Tarikere and Narasimharajapura (26.6 miles) was laid in stages in order to carry forest products. But passenger traffic was also allowed in subsequent years. The track between Tarikere and Lakkavalli was opened for passenger traffic on 22-5-1915 and thereafter to Narasimharajapura on 15-5-1917. The total cost of the entire length of track was about Rs 4.73 lakhs. During 1917-18, a branch line from Tadasa an intermediate station, to Hebhe over a length

of 9.6 miles was taken up for construction and the track was opened for goods traffic from 5-2-1921. The entire track of 36.2 miles had to be closed for traffic in 1949 due to the submergence of the area in the Bhadra Reservoir.

During 1917-18, Tramway Scheme of the Iron Works were under construction at a cost of Rs 5.21 lakhs and Rs 5.31 lakhs for lines of Bhadravati, Agasanahalli and Bhadravati-Kemmannugundi respectively. Now there are three tramways viz., 1) Bhadravati-Kemmannugundi, 2) Bhadravati-Joladal and 3) Bhadravati-Agasanahalli. Bhadravati-Kemmannugundi tramway (40.22 km) connects Bhadravati with Tanigebyle in Chikmagalur district and was opened for traffic in 1923. It transports the iron ores of Kemmannugundi, brought to Tanigebyle through a ropeway. Bhadravati-Joladal tramway, opened for traffic in 1934, connects with Bhadigunda lime-stone mines which are about 19.3 km away. Bhadravati-Agasanahalli tramway, started in 1950, connects Bhadravati with black clay mines located at Bilikalbetta (12.87 km from Bhadravati) and also Umblebyle (38.18 km from Bhadravati). It is meant to transport quartz and black clay to Bhadravati everyday.

WATER TRANSPORT

Water transport also plays a vital role in the transport system. Karnataka has had many waterways and more notable in this respect are the coastal districts. The waterways include inland water transport and ocean transport.

Inland Waterways

Before the introduction of new modes of transport, only the country boats, basket boats, crafts, etc., were used for transportation from place to place, where rivers or streams had to be crossed. The rivers and ferries had to be crossed by rafts, basket boats, canoes, etc. All these crafts were propelled by long bamboo poles. (These boats at the ferries were licensed by the Taluk Development Boards or Village Panchayats). Owing to either rocky or shallow beds, most of the rivers in the erstwhile Mysore State were not navigable. In the Bombay Karnataka area there were 43 ferries, in 1882, maintained by the Public Works Department.

In the districts of Uttara Kannada and Dakshina Kannada the inland water transport was more popular. It has been recorded in chronicles of travellers that foreign boats used to go upstream upto Barakur and

Basrur which are about five km inland. The waterways worth mentioning are the two important routes viz, from Mangalore to Buntwal along the Netravati, a distance of 28 km and Mangalore to Gurpur, along with the Phalguni (Gurpur) river upto a distance of 16 km.

The inland water navigation owes its existence to the presence of many rivers and streams. The Inland Water Transport Committee set up by the Government of India in 1957, examined the role of inland water transport in the national transport system. The State Government proposed a scheme of connecting the backwaters from Kundapur to Mangalore to form a continuous inland waterway. It was suggested by the above Committee that this canal could be extended in the north upto Karwar and in the south upto Hosdurg in Kerala. The Gokhale Committee formed by the Government of India in 1959, to evolve a strategy for inland water transport made the following recommendations.

(a) The State Government should undertake the running of the ferries regardless of financial commitments; (b) Abolition of auctioning of ferries was emphasized; (c) Supervision and control by the State of all country boats given for flood relief; and (d) The State Government should make arrangements to see that all boatmen in charge of ferries are properly trained, that the crafts are in a state of good repair and that the police administration makes special arrangements during fairs and festivals to control the crowds at ferry ghats. The Bhagawati Committee formed in 1970 by the Centre on Inland Water Transport in its report endorsed the Gokhale Committee recommendations. It also recommended that the operation of ferry services should be under the technical control of the Ports Department. Further, the development of inland water transport should not be viewed from the sole consideration of economic or commercial viability.

In the coastal belt of Karnataka, Dakshina Kannada is more suited for inland navigation than Uttara Kannada. The navigable portions of the rivers in these districts near their estuaries and the connected backwaters have afforded the facilities for inland water transport. There are altogether 312 km long navigable waters in the two districts. The rivers in the Uttara Kannada providing such waterways are the Gangavali, the Aghanashini, the Sharavati and the Kali. The total navigable length of rivers in this district is about 95 km. The Kali is navigable for a length of 29 km upto Kadra during high tide and a passenger launch service operates in that section. Ferry traffic is heavy, there being 15 ferries

across this river. The Gangavali river is navigable by country boats for 21 km upto Gundabala while the Aghanashini which is navigable by small craft upto 19 km upstream. The Sharavati is navigable for 29 km from Honavar to Gersoppa.

The waterways in the Dakshina Kannada district consist of estuaries and backwaters and the navigable portions of six river systems flowing into the sea, through five outlets. The river basin at Gangolli consists of four rivers and one backwater, flowing into a broad estuary to the north of the town and sea port of Kundapur. In this basin the length of navigability of flows are, the Halady river upto 24 km upstream, the Kubja upto 18 km, the Chakra 15 km and the Kollur 16 km. In the south of estuary is the four kilometer long Kodi backwater which is navigable at high tide. The Swarnanadi which joins the Sitanadi is navigable upstream for 26 km during high tide. The Sitanadi is navigable for a distance of 16 km at low tide and 21 km at high tide. North of the common estuary of the two rivers, is 10 km long backwater navigable high tide. The Udyavar river is navigable for 15 km upstream of Malpe port where it joins the sea. The Mulki and the Pavanje rivers have a common estuary. Navigability is poor in both these rivers and not more than 0.6 metre of water is available at low tide. The Mulki river is navigable for 11 km and the Pavanje for 6.4 km. The Gurpur is navigable at high tide for 19 km and the Netravati for 29 km for small boats of one to four tonnes capacity. The total navigable length of the rivers and connected waters in Dakshina Kannada is 214 km.

As the navigable waterways in Karnataka consist of only of short lengths of the west-flowing rivers and their estuaries and the backwaters connected with them and as the rivers are not connected to each other by North South canal-cum-backwater system as in the case of Kerala, their use is mostly limited to local transportation helping the coastal shipping. The type of boats that ply in the rivers and backwaters of the State are country boats or canoes of one to two tonnes capacity and sailing vessels of two to twelve tonnes. The canoes are used for short distances along the rivers and across the ferries. Out of 672 ferries/navigation services spread over the State, 15 navigation services are directly under the departmental management while 49 navigational services are under the management of department through auction-cum-lease. The rest are in private hands.

In order to streamline the system of inland water transport in Karnataka the Inland Water Transport Organisation came into existence

during 1972 in accordance with the recommendations of IWT Committee constituted by the Government of India. The primary function of this Organisation is to promote development activities of inland navigation undertaking techno-economic and hydrographic surveys of waterways and also collection of essential field data to study the economic viability of the projects besides providing basic transport facilities in the remote rural areas across rivers and reservoirs. The development schemes are confined to the modernisation of existing ferries by providing mechanised crafts of standard design, equipped with life-saving-appliances and navigational equipments to replace the outmoded and primitive type of crafts, *tokras*, etc. The IWT schemes in the State mainly serve the transport needs of rural population. This unit is a wing of the Directorate of Ports and Inland Water Transport. The office of the State Port officer (Inland Water Transport and Ferries Branch) is functioning with its headquarters at Bangalore. During the Fifth Plan seven ferries previously managed by the State Public Works Department and eight ferries managed by the Taluk Development Boards were placed directly under the management of the Departments of Ports (Inland Waterways), and 29 ferries transferred from Public Works Department and Taluk Development Boards were auctioned on lease.

The Year-wise expenditure for four years during the Fifth Plan was, Rs 1.85 lakhs in 1974-75, Rs 4.07 lakhs in 1975-76, Rs 7.94 lakhs in 1976-77 and Rs 6.76 lakhs in 1977-78. No new scheme in respect of water transport was implemented during 1978-79 and 1979-80. The total outlay for the period 1980-85 is Rs. 26.54 lakhs. The Sixth Plan provides an outlay of Rs 51 lakhs for modernisation of 32 ferry services (see table). The traffic moved in the departmental ferries during 1981-82 included 24,30,349 persons, 42,138 scooters/motor cycles, 3,687 rickshaws, 14,219 cars, 8,351 vans, 10,371 trucks, 2,670 buses, 736 carts, 53 jeeps, 3,36,179 cycles, 3,079 animals and 4,33,198.75 quintal of goods. The revenue collected is Rs 17,25,765 and the expenditure is Rs 11,72,401.

To promote the water transport activities in the State, a Water Transport Co-operative Society was formed with its registered office at Karwar in 1977. The activities of the society, included among others, are procurement and supply of stores and spares, etc., for maintenance of floating crafts, etc.

Details of ferries in Karnataka

Sl. No.	Name of the District	No. of ferries existing	Departmentally managed	Managed by Auction-cum-lease	Proposed for Departmental management during the Sixth Plan 1980-85
1	Bangalore	3	...	...	...
2	Belgaum	41	3	4	7
3	Bellary	44	...	...	...
4	Bidar	12	...	...	...
5	Bijapur	57	5	5	5
6	Chikmagalur	16	...	...	...
7	Chitradurga	8	...	...	1
8	Dakshina Kannada	99	2	9	6
9	Dharwad	30	1	3	2
10	Gulbarga	71	...	25	6
11	Hassan	12	...	...	...
12	Kodagu	21	...	...	...
13	Mandya	12	...	...	...
14	Mysore	74	1	...	1
15	Raichur	34	...	...	1
16	Shimoga	67	2	...	...
17	Tumkur	1	...	...	...
18	Uttara Kannada	70	1	3	3
Total		672	15	49	32

One ferry in Uttara Kannada is managed by the co-operative society. Kolar district has no ferry services.

Ocean Transport

The erstwhile Mysore State was land-locked and did not possess any ports. The former Mysore State also ventured to own a suitable port. It was Sir M. Viswesvaraya the then Dewan of Mysore who invited Sir Francis Spring, former Chairman of Madras Port Trust, in 1915 and A. G. Lister of the Sir James Wolf Barry and Company, England in 1919 to make a study on the feasibility of developing Bhatkal into an all-weather port. The scheme proposed by the firm was then estimated to cost Rs 1.5 crores and was expected to handle a cargo of one million tons. As the traffic survey made in 1919 promised a traffic of only about two lakh tons

a year, the whole scheme was dropped in 1923. The Mangalore Port and Karwar Port with 18 ports in between were under the former Madras and Bombay States prior to the Reorganisation of States. The ports are New Mangalore Port, Mangalore (old port), Malpe, Hangarakatta, Kundapur and Baindur in Dakshina Kannada and Bhatkal, Shirali, Murdeshwar, Manki, Honavar, Kumta, Tadri, Gangavali, Ankola, Belikeri, Chendia, Binaga, Karwar and Majali in Uttara Kannada. These ports received less attention, as there were two other major ports on the West Coast, viz., Cochin and Bombay. The entire coastal region in Uttara Kannada and Dakshina Kannada was in an undeveloped stage and this caused greater use of a large number of small ports. With the Reorganisation of States and the creation of Mysore Ports Department in July 1957, a sum of Rs 18 lakhs was allotted for providing certain minimum amenities at the several ports in the State except Mangalore during the Second Plan, and the Mangalore Port was under the Mangalore Port Trust Board. The ports in the State except Mangalore were divided into three divisions with headquarters at Karwar, Honavar and Kundapur. The Second Plan period did not see any notable physical progress in respect of ports. Still, during the above period, all the ports except Mangalore handled a total of 4,03,324 tonnes of cargo. During the period between 1957 and 1960, Karwar, Belikeri and Honavar ports commenced exporting iron ore. The Third Plan made a breakthrough in the development of ports. The Department of Ports had an outlay of Rs 280.3 lakhs which included the Government of India loan assistance of Rs 65.3 lakhs. The development of Mangalore into an all-weather major port at Panambur was also sanctioned by the Government of India. The development of Karwar into an all-weather port with the along-side berth for 32 feet draft steamers was one of the major projects included in the Third Plan.

The Fourth Plan made a provision for an outlay of Rs 128 lakhs, which included Rs 114.31 lakhs in respect of carry over schemes of the Third Plan. Traffic potentials, both fisheries and general cargo, were on the increase in the minor ports. The cargo handled at eight minor ports was around 14.43 lakh tonnes by the end of the Fourth Plan. In view of the expected increase in the cargo movement, development of the minor ports became an imperative need. In the light of this requirement, the strategy in respect of the Fifth Plan was to improve the port facilities, to meet the needs of changing technology, and to plan for integrated development of minor ports and their hinterland. In order to achieve this, a total investment of Rs 850 lakhs was proposed in the Fifth Plan and a sum of

Rs 257.24 lakhs was proposed under Centrally-sponsored scheme for the development of Karwar port. During the Annual Plan of 1974-75, a total outlay of Rs 117.38 lakhs was proposed for the development of ports and inland waterways.

During the Annual Plans of 1978-79 and 1979-80, the expenditure was Rs 23.73 and Rs 23.07 lakhs respectively. These Plans aimed at the development of ports of Karwar, Belikeri, Tadri, Honavar, Bhatkal, Kundapur, Hangarkatta, Malpe and the old port at Mangalore. The Plan also aimed to complete the on-going schemes, the construction of wharves, jetties and other facilities, the installation of machinery and equipment, facilities for dredging, navigational aids and workshop facilities. The traffic on these nine ports crossed the mark of 11 lakh tonnes per annum (eight lakh tonnes of foreign cargo and three lakh tonnes of coastal cargo). All these are functioning as fair-weather lighterage ports. Based on the potentiality for traffic, Karwar has been taken up for development as an all-weather port in stages under the State sector at an estimated cost of Rs 8.5 crores. The outlay for 1982-83 is Rs 120 lakhs. The ports of Karwar, Belikeri, Tadri, Honavar, Bhatkal, Kundapur, Hangarakatta and Malpe have been selected for the development on the basis of their relative importance and traffic potential. The ports of Karwar, Belikeri and Kundapur handle foreign traffic in addition to coastal traffic and the remaining ports cater solely to coastal traffic.

All the minor ports except Karwar are riverine. The depth of water over the sand bars varies from 1.22 to 1.82 m at LWOST. The sailing vessels and other crafts which draw more than 1.82 m drafts have to await the tidal rise for entry to or exit from the port. Due to technological changes in shipping bigger tonnage ships and faster cargo handling system are being deployed to get quick turn round of ships. In view of the increasing size of vessels, the depth of water available in the navigational channels are not sufficient for safe navigation and it is required to deepen the channels to about 5.5 m below LWOST. The larger ocean-going vessels require deeper channels of about 18 m.

The Port Officers, Mangalore, Kundapur, Honavar and Karwar are authorised to register only sailing vessels under the Merchant Shipping Act. The number of vessels so registered as on 31-3-82 are Mangalore 248, Kundapur 103, Honavar 199 and Karwar 242. Training classes are conducted at Karwar, Kundapur and Mangalore ports during monsoon for training of tindals and seamen in the tradition of sea and the cost of

Mangalore Port (Minor) : The Mangalore Port (Minor) is situated about eight km south of the New Mangalore Port. It is administered by the State Government. It is an open roadstead port. Steamers anchor about three to four km off-shore in depths of five to six fathoms. The backwaters the port are used by sailing vessels of upto 150 tonnes laden. Vessels drawing upto 2.5 m enter the inner harbour at high water. A bar lies about a km from the entrance and it is a seasonal port. Loading of sailing vessels and lighters is done at alongside wharves, except larger sailing vessels to which loading is done mid-stream from smaller craft. Loading of tiles is done along side the tile factories which are having their own wharves. This port was also handling steamer traffic before commissioning of the New Mangalore Port. About 100 sailing vessels used to call at this port annually besides about 1,500 sailing vessels, and the cargo handled was to the tune of 5 lakh tonnes. Presently, there is hardly any steamer traffic but about 1,200 sailing vessels use the port involving a cargo tonnage of 1.5 to 2.0 lakh tonnes.

The port administration is also attending to the registration and licensing of sailing vessels and smallcraft under the Merchant Shipping Act, 1958 and the Indian Ports Act, 1903. The main functions of the port are however governed by the Karnataka Ports Act 1961. In view of the New Mangalore Port being developed at Panambur, 10 km north of this port, no development work has been taken up since 1963. The State has moved the Centre for provision of funds for development of the minor port of Mangalore into an all-weather port in a phased manner. The first stage of development at a cost of Rs 12.2 crores is included in the Sixth Plan. The total cargo traffic at this port for the years 1977-78, 1979-80 and 1981-82 are 1.78 lakhs, 1.78 lakhs and 1.60 lakhs tonnes respectively.

Karwar Port : The Port of Karwar is located in the southern end of Karwar Bay of Karwar Head. Karwar Bay lies between Karwar Head and the mouth of the Kalinadi, roughly 4.5 km long and provides a fairly extensive anchorage with varying depths of water upto about 11 m. The port is partially protected from south-west winds by Karwar Head, a rocky promontory, stretching out into the sea at the southern extremity of the bay. The Baithkol Cove, a shallow cove on the southern end of Karwar Bay is a well protected shelter for sailing vessels. The port has been surveyed by the Indian Navy. The approach to the port from northward or westward, is between Oyster Rock light house and Kurmagad Island. Vessels approaching from southward may enter between Oyster Rock

light and Karwar Head. Currents in the Bay are negligible. Ocean-going steamers are piloted into anchorage by the departmental Port Officer. The anchorage for shallow draft steamers is with the Port Signal Station bearing 120° distance one km to three km depending on the draft. Anchorage for deep drafted ships is with the signal station bearing 105° distance five km. Sailing vessels anchor in the protected Baithkol Cove and handle cargo alongside the wharf during high tide. But most of the sailing vessels traffic is handled at Sadashivagad, situated five km to the north at the mouth of the Kalinadi. The bar at the entrance to the river maintains a depth of five feet at level of water at ordinary spring tides. The rise of tide is about seven feet during spring tides and about four feet during neaps. Vessels cross the bar and work cargo at Kodibag a wharf of Karwar Port.

In 1963-64, 2,88,240 tonnes of iron ore were exported from this port. In addition, the port handled 14,128.9 tonnes of export cargo and 11,154.82 tonnes of import cargo. The passenger traffic during this period was 3,715 embarkment and 3,776 disembarkment, majority of them travelling to and from Bombay. Before the Fourth Plan, a sum of Rs 74.59 lakhs was spent on certain requirements such as lighterage wharves, transit sheds, floating crafts, water supply barge, and navigation aids. This resulted in rise in shipping activities. The ore trade rose from 1.28 lakh tonnes in 1958-59 to 5.17 lakh tonnes in 1964-65 and to 5.38 lakh tonnes in 1969-70. During the Fourth Plan, the entire programme of development of Karwar Port was treated as a Centrally-sponsored scheme.

During the Fifth Plan the total outlay of Rs. 770 lakhs (including an outlay of Rs 494.57 lakhs for spillover) was earmarked. On economic considerations, it was found out that Karwar Port was preferable to Madras and Goa for exporting ore from Bellary-Hospet belt as the cost details (in figures) per metric tonne were 71.26 in Karwar, 81.34 in Marmagoa and 88.51 in Madras. The total cargo traffic handled at this port during the years 1977-78, 1979-80 and 1981-82 are 1.18 lakh, 4.28 lakh and 2.62 lakh tonnes respectively. The Sixth Plan outlay for the development of Karwar Port is Rs 779 lakhs. Since the Fourth Plan, the development of this port was a Centrally-sponsored scheme with hundred per cent loan assistance. But as per the recent decision taken by the National Development Council, the responsibility of developing the minor ports rests with the concerned maritime States. As such, it is proposed to

take up development of Karwar port as an all-weather port in the State sector. The demand from the new industries coming up in the district pressurised the development.

The first stage envisages to develop an all-weather port for catering to ships upto 9.14 m draft in Karwar Bay area, by providing them general cargo (one for 7.5 m draft and another for 9.14 m draft) along with other facilities. The work on the first stage is programmed to be completed by 1985. The second stage is to provide an alongside berth facilities for 40,000 DWT ore carrier with faster ore loading facilities for medium loading rate of 10,000 tonnes per day to ensure the installed medium annual traffic of two to three million tonnes of iron ore from Bellary-Hospet area. The third stage is to improve the berth facilities created in the second stage of development including mechanical loading arrangements to handle alongside 60,000 DWT ore carrying five to six million tonnes of iron ore per year with a railway link from Hubli to Karwar. (See also part I, p. 760 for Indo-Norwegian Project on fishing harbour).

Belikeri Port : The Belikeri Port is 27 km south of Karwar. The coastline near Belikeri forms a bay with Belikeri creek debouching into it. It is a low and rocky stretch of land. This port has been surveyed by the Indian Navy. The bar at the creek mouth has a depth of three to four feet at level of water at ordinary spring tides. The rise of tide is about 5 1/2 feet during spring tides and about four feet during neaps. Shallow drafted sailing vessels work cargo within the Belikeri creek. The entrance to the creek is marked by two beacons. Deep drafted ships anchor close north or south of the transit between the Kukra Island and the Aversa hills in sufficient depth of water. There is no system of licensed pilotage for sailing vessels at the port. Tindels of sailing vessels unfamiliar with the port utilise the services of local fishermen. The total cargo traffic in this port for the period from 1977-78 to 1981-82 are 2.21 lakh, 1.08 lakh, 2.19 lakh, 4.17 lakh and 3.22 lakh tonnes, respectively. For the development of this port, the outlay proposed during the Sixth Plan is 8.60 lakhs.

Tadri Port : The port of Tadri is located at the mouth of the Aghanashini, 54 km north of Honavar. The hydrographic survey of the port was carried out by the Minor Ports Dredging and Survey Organisation in 1963. The approach to the port is easy due to the presence of high hillocks jutting into the sea on both sides of the entrance. There is a lighthouse on the northern side of the entrance situated at an elevation of

124 feet. No steamers call at this port. Anchorage of steamers is a position in transit with the beacon and the western extremity of the coast bearing 320° in a depth of 4 1/2 fathoms. The bar at the entrance to the river maintains a depth of seven feet at LWOST. The rise of the tide is about 5 1/2 feet during spring tides and four feet during neaps. There is no system of licensed pilotage. There is a small built-up ramp in front of transit shed used for loading and unloading a jetty. (See also part I, p. 761 for Indo-Danish fishing harbour project). The total traffic at this port during the years 1977-78, 1978-79, 1979-80, 1980-81, and 1981-82 are 0.046 lakh, 0.0358 lakh, 0.015 lakh, 0.012 lakh and 0.009 lakh tonnes respectively. The outlay for the Sixth Plan is Rs 0.5 lakh.

Kundapur Port : Kundapur port was identified during ancient days as Lower Barcelore by the Portuguese and the Dutch. It is located at the confluence of five rivers forming the Gangolli (Panchagangavali) river, 96 km north of Mangalore. The northern bank of the river which is also the deeper bank where the port facilities exist, is called Gangolli ('Cambolim' of the Portuguese) and the main town of Kundapur is situated on the southern bank of the river. The hydrographic survey of this port has been conducted. The northern approaches to the port area is very rocky, whereas the southern approach is safe. The best anchorage for steamers is with the light house bearing 090° distance 0.8 km to 4 km depending upon the draft. Licensing portage is available for sailing vessels. The rise of tide is about 5 1/2 feet during spring tides and about four feet during neaps. Sailing vessels of up to 10 feet draft enter the bar during high tides and lie alongside the Government wharf. A pilot launch is available. There is a built up Government wharf, 300 feet in length and 23,000 sq ft (2137.2 sq m) of stacking area. A stacking platform of about 24,300 sq ft (2,257.55 sq m) on the southern bank is approachable by shallow draft vessels during high tides.

Prior to the development of Karwar Port, this port stood second in traffic. Manganese ore was first exported from this port in 1961 and by 1963-64, 25,834 tonnes of manganese ore and 30,233 tonnes of iron ore were exported and the total traffic at this port for the years 1977-78, 1979-80 and 1981-82 are 0.7 lakh, 0.4 lakh and 0.78 lakh tonnes respectively.

Bhatkal Port : From remote past, Bhatkal was a notable overseas trading centre. It is a natural harbour and the Portuguese had tried to erect a factory at Bhatkal in 1505 and it was the main port on the West Coast in Vijayanagara times. The Mysore Government, in the days of

Sir M. Viswesvaraya, had made a serious but futile attempt to acquire the port to the land-locked princely state. In 1924, the Government of India appointed a Committee with Dr. R. P. Paranjape as President to investigate into the feasibility and advisability of carrying out Bhatkal Harbour Project. M. Shankaralingegowda, Member of the Mysore Representative Assembly, in the early forties, moved a resolution in the Assembly for the acquisition of Bhatkal Port for Mysore. Later, a company by name "The Bhatkal Bunder Construction Company Limited" was floated in 1945 with Shankaralingegowda as Managing Director. But this Project proved abortive.

Bhatkal is at the mouth of the Sharabi river, about 40 km south of Honavar. In view of the deep water very close to the shore, ships can anchor in four fathoms of water only, about two cables away from the shore. There are two conspicuous islands lying northward of the port namely the Netranis (Pigeon Island) and Hog Island, situated about 20 km west-north-westward and 6.5 km north-west ward respectively. The hydrographic survey of this port was conducted in 1949 by the Indian Navy. There is a light house on top of a hill, 150 feet high with a range of 32 km. The approaches to the port are very rocky and dangerous and sufficient caution has to be taken while entering the port. Anchorage for shallow draft vessels found with the main light house bearing 014° distance 2 1/2 cables in a depth of four fathoms. Deeper draft vessels can anchor with light house bearing 058° distance 1.6 km in 5 1/2 fathoms. The bar at the entrance to the river maintains a depth of about one foot at LWOST. The rise of tide, during springs is 5.5 feet and during neaps four feet.

The total cargo traffic handled at the port of Bhatkal for the periods of 1977-78, 1979-80 and 1981-82 are 190 tonnes, 54 tonnes and 165 tonnes respectively. A sum of Rs four lakhs been earmarked in the Sixth Plan for development.

Honavar Port : Honavar called as Onor by the trading Arabs and the Portuguese is second in importance to Karwar. It is situated at the mouth of the Sharavati. Basavadurg (Basradrug) Island or Fortified Island, 160 feet high is situated about 4 km north-northwestward of the entrance and is most conspicuous from seaward. On the rising ground behind the town of Honavar, there is a prominent monument, 36 feet in height and is known as the "Colonel's Pillar". The hydrographic survey of the port has been carried out in the year 1959 by the Indian Navy. A light is exhibited from a flagmast on an elevated hillock from a height of 105 feet,

The approach to the port is easy and safe. Steamers anchor opposite the entrance to the river with light house bearing 097° (T) distance four km to five km depending on their draft. There is a sand bar at the mouth of the river with a depth of only about 6 1/2 feet of water during LWOST. The rise of tide is about 5 1/2 feet during the spring tides and about four feet during the neaps. A lighterage wharf, about 125 m long with a stacking area of 6,410.6 sq m is available. Another wharf, about 170 m long with stacking area of about 27,871 sq m is also constructed. (See Part I, p. 760 for FAO fishing harbour project).

The total cargo traffic handled at this port for the years from 1977-78 are as follows : 1977-78-24,956 tonnes, 1978-79-25,651 tonnes, 1979-80-24,548 tonnes, 1980-81-21,357 tonnes, 1981-82-22,158 tonnes. A sum of Rs 2.70 lakhs has been proposed for the development of this port during the Sixth Plan.

Malpe Port : The port of Malpe is supposed to be of great antiquity, being known to the ancient Greeks. It is situated at the confluence of the Udyavara river. It is 64 km north of Mangalore and five km west of Udupi. The port possesses a great natural advantage and is sheltered from the sea by a string of granite boulders. The northern most island called Daria Bahadurgarh Island is 16 m high, while the southern most island called Kare-Illada Kallu is 14 m high. The island in between is called Daria Gadora Kallu. The best anchorage for ocean-going steamers is about 1.5 km west-north west of Malpe light house, in about five fathoms of water with soft mud bottom. Being a riverine port, it has a bar at the entrance which maintains a depth of about four feet at LWOST. The rise of tide is about 5.5 feet during spring tides and about four during neaps. Sailing vessels upto about seven feet draft negotiate the bar during high tides and anchor in the river opposite the passenger jetty. An ore stacking platform of about 6,503.42 sq m area has been constructed with the wooden jetties. Passenger jetty was constructed in 1952 for embarking and disembarking of passengers. The port handled 11,047.35 tonnes of cargo during 1963-64 (28, 210. 11 tonnes exports) and 18,248 passenger traffic. Since long, this port is an active fishing centre and in 1976, Government of India sanctioned an amount of Rs 4.26 crores for establishing a fishing harbour with FAO aid which is expected to be completed by 1983. This port will accommodate 250 mechanical boats and 20 common boats. The cargo traffic handled at this port are 1977-78-16,663 tonnes, 1978-79-12,870 tonnes, 1979-80-7,767 tonnes,

1980-81-7,078 tonnes and 1981-82-9,867 tonnes. The outlay proposed in the Sixth Plan is Rs seven lakhs.

Hangarakatta Port : The Hangarakatta port is situated at the mouth of the Sitanadi, 22 km south of Kundapur. There is a bar at the entrance of the river with a depth of only about four feet at LWOST. The rise of tide is about 5.5 feet during spring tides and four feet during neaps. Vessels of about seven feet draft enter the bar during high tides and anchor at the wharf. There is a built up wharf about 900 feet in length with sufficient stacking area. The cargo traffic handled at this port for the years from 1977-78 are as follows : 1977-78-4,736 tonnes, 1978-79-4,410 tonnes, 1979-80-4,780 tonnes, 1980-81-5,722 tonnes and 1981-82-9,867 tonnes. A sum of Rs 15.50 lakhs has been proposed for the development of this port during the Sixth Plan.

Majali Port : The Majali Port is an open roadstead port situated south of Goa frontier and 16 km north of Karwar Port. There are three islands near the port which are conspicuous. A foreshore bunder light is exhibited from an iron post. Sailing vessels anchor off the coast in sufficient depth of water.

Binaga : The Binaga port is situated at a distance of five km to the south of Karwar. The port area is covered by rocky hills and thick vegetation. It is an open roadstead port situated within the Binaga Bay. The exports are fish and fish products. With the establishment of the caustic soda factory and other industries near Binaga, the importance of this port has increased.

Chendia : The Chendia port is situated about 15 km south of Karwar. It is an open sea port and one of the fishing ports. It is bounded by hills, Kodar and Arge which project into the sea and as such they protect the port from northerly winds during fishing season. There is a creek called Chendia Creek which is shallow and joins the sea near the Arge Hill. Sailing vessels anchor in the open sea. The exports are mainly fish, fish manure, coir and coir products and general cargo.

Ankola : The port at Ankola is situated at the mouth of Ankola Creek, about 35 km south of Karwar port. This creek is very shallow, short and narrow. A small island like hillock is situated opposite but close to the bar in the sea. This port has been bracketed with Belikeri port for development.

Gangavali : The Gangavali port is situated at the mouth of the Gangavali river in Uttara Kannada district, 60 km north of Honavar. This port is bracketed with Tadri port for development.

Kumta : The port at Kumta is situated 20 km north of Honavar. Prior to the laying of railway lines, this was the port for the transshipment of cotton from the Haveri area. It has a creek of about six km length and is navigable only during high tides. Before the bridges on the West Coast were completed, this was a busy port handling about 4,000 tonnes of exports and imports and about 1,600 passengers annually. Presently, this port is bracketed with Honavar Port for development.

Manki Port : The Manki port is situated 11 km south of Honavar, and is an open sea port, where only fishing vessels enter and depart. This port is bracketed with Honavar for development.

Murdeswar Port : The Murdeswar port is situated 23 km south of Honavar. Ptolemy is believed to have referred to this port. It is an open sea port. Murdeswar rock, 99 feet high is very conspicuous from seaward and is situated close off-shore and is connected with the main land by drying reef. With the construction of West Coast National Highway, the traffic at this port dwindled.

Shirali Port : The Shirali port is situated at the mouth of the Venkatapur river at 39 km south of Honavar. This has been bracketed with Bhatkal port for development.

Byndur Port : The Byndur port is situated at the mouth of the Byndur river and is 28 km north of Kundapur. It has a wharf at Shiroor, eight km north. This port is bracketed with Kundapur for development.

The nine ports—Belikeri, Bhatkal, Kundapur, Hangarakatta, Honavar, Karwar, Malpe, Mangalore (Old) and Tadri—are being developed and the rest have to depend on the natural facilities. The list of ports indicating the working seasons of each port is given in the appended table.

List of Ports in Karnataka State

Sl.No.	Name of Ports	Remarks
1	Mangalore Port (Minor)	S. * from 15th September to 15th May
2	New Mangalore Port	All-weather major port administered by New Mangalore Port Trust under Government of India.
3	Malpe (F) **	S. from 15th September to 15th May.
4	Hangarakatta	S. do
5	Kundapur	S. do
6	Byndur	S. do
7	Bhatkal	S. do
8	Shirali	S. do (Bracketed to Bhatkal Port)
9	Murdeswar	S. do
10	Manki	S. from 15th September to 15th May (Bracketed to Honavar Port)
11	Honavar (F)	S. do
12	Kumta	S. do
13	Tadri (F)	S. do
14	Gangavali	S. (Bracketed to Tadri Port)
15	Ankola	S. (Bracketed to Belikeri Port)
16	Belikeri	S. from 15th September to 15th May.
17	Chendia	S. do
18	Binaga	S. do
19	Karwar-Sadashivgad	S. do (being developed as an all weather port) in stages).
20	Majali	S. do

* S stands for seasonal

** F being developed as fishing harbour

Light Houses

The following are the light houses in Karnataka

Sl.No.	Name of light house	Height (in feet)	Administered by
1	2	3	4
1	Oyster Rocks light	210	Ministry of Shipping and Transports, Govt. of India
2	Port Karwar (Koney light)	70	Director of Ports and IWT., Government of Karnataka
3	Belikeri (Kukra's Isles) light	205	do
4	Tadri light	124	do
5	Kumta point light	108	do

1	2	3	4
6	Honavar light	105	Government of Karnataka
7	Honavar (Beacon) light	36	do
8	Bhatkal light	184	As in sl. no. 1
9	Bhatkal guiding light	37	Director of Ports
10	Tipusultan Gudda light	60	do
11	Kodi light	48	do
12	Malpe light	59	do
13	Kapu light	140	As in sl. No. 1
14	Surathkal Point light	144	do
15	Mangalore light	33	Director of Ports

AIR TRANSPORT

The first aeroplane flight in India was in January 1911. Tata Sons Limited introduced an air service (two light-engined aircraft) in October 1932 from Karachi to Madras with calls at Ahmedabad, Bombay and Bellary (presently in Karnataka). Deccan Airways, a company mooted by the then Hyderabad Government operated a flight between Hyderabad and Bangalore during 1946. On August 1, 1953, airlines in India were nationalised and since then Bangalore has seen the growth from Dakotas to Skymaster, Turboprops, Viscounts, HS 748 and presently Bangalore is connected with Jet services and by Airbus to Bombay, Delhi and Hyderabad, Avros to Coimbatore and Goa, and Boeings to Madras, Delhi, Cochin and Mangalore. Presently (1982) 13 flights are operated from Bangalore, two from Mangalore, and one from Belgaum. The details regarding the route sector, number of flights, type of aircrafts, etc., is as shown below.

Route Sector	No. of flights	Type of air craft	Distance in km
Bangalore - Madras	3	Boeing	284
Bangalore - Coimbatore	2	HS 7	224
Bangalore - Mangalore	1	737	284
Bangalore - Bombay	3	Airbus 2	864
		HS 7 1	
Bangalore - Hyderabad - Delhi	2	Airbus	1829
		Boeing	
Bangalore - Cochin	1	Boeing	371
Bangalore - Goa - Belgaum	1	HS 7	520
Mangalore - Bangalore	1	HS 7	284
Mangalore - Bombay	1	Boeing	725
Belgaum - Bombay	1	HS 7	402

In total, there are 592 flights in Indian Airlines of which, 16 are operating in the State.

Airports

Most of the airports in India are administered by the Director General of Civil Aviation, except the four international airports, Madras, Bombay, Calcutta and Delhi which are administered by the International Airports Authority of India. The Bangalore airport was built by the Hindustan Aeronautics Ltd., for its use and the same is presently used by the Director General, Civil Aviation as civil airport on hire. The technical departments like Aeronautical Communication Station, Aeronautical Inspection Directorate and Pilots Briefing Section are also situated in the airport. The airports at Mangalore, Belgaum and Mysore are administered by the Director General of Civil Aviation. The airstrips at Kolar and Hambli (Ginigera airport) are managed by the Government of Karnataka. Besides there are few airstrips for the use of helicopters and other small aircrafts to land in the State. One of them is at Kudremukh project (Chikmagalur district) owned by the Kudremukh Iron Ore Company Ltd. The facilities in different airports in the State are as detailed below. Bangalore : Almost all types of aircrafts can land at all the 24 hours, Mangalore : HS 748 and Boeing can land in day time, Belgaum : HS 748 can land in day time ; Mysore, Kolar and Ginigera : Only Dakotas can land in day time.

The Director General of Civil Aviation, Delhi is the authority to accord permission for airlines services in the country. There are two types of services namely, scheduled and non-scheduled services. Indian Airlines, Air India and Vayudooth are operating the scheduled services. In respect of non - scheduled services, certain companies (both government and private) may seek permission from Director General of Civil Aviation for operation. Air-India operates only international services. There is one off-line office at Bangalore which caters to the needs of passengers for booking tickets and cargo. In Karnataka there are five Indian Airlines offices, of which, three are on-line offices (Bangalore, Mangalore and Belgaum) and two off-line offices (Hubli and Mysore). Booking and delivery of cargo are done both at on-line and off-line offices. Cargo booked at off-line offices are transported by surface transport for further on-carriage by flights. International cargo are cleared through customs with a separate cargo complex at Bangalore airport. The revenue earned in Bangalore

airport by the Indian Airlines for some years from 1969-70 to 1981-82 is as follow.

Year	Revenue (Rupees in lakhs)	Cargo carried in tonnes	Mail carried in tonnes	No. of passengers travelled
1969-70	194	1,190	246	—
1972-73	331	1,899	675	—
1975-76	494	1,657	428	NA
1976-77	582	1,784	439	NA
1977-78	697	2,708	541	NA
1978-79	850	3,100	392	2,78,000
1979-80	966	3,308	364	2,55,000
1980-81	1,365	3,699	440	2,79,000
1981-82	1,854	4,224	NA	3,62,000

Travel Agents

There are at present 17 approved travel agents of Indian Airlines in the State. These agents receive commission from the Indian Airlines. They are: Thomas Cook Overseas Ltd., Transoceanic Travels, Trade Wings Ltd., Mercury Travels Ltd., Ram Mohan and Co Ltd., International Travel Service, Travel Air, Airwings International, Pierce Leslie India Ltd., Ravel Tours and Travels, Indtravels, Bharat Travels Ltd., Globe Express Travels, Travel Corporation India Ltd., Travel International, Sheriff Travels and Cargo Services (P) Ltd., and Sita World Travels India Ltd., all in Bangalore.

Flying Training School

The Director General of Civil Aviation is the licensing authority for according permission for the Flying Training Clubs and Gliding Clubs. The Government Flying Training School, Bangalore was launched during 1948 and was established as a permanent department of the State during october 1959. The functions of the department are (1) to make the youth air-minded by providing flying training required to obtain private pilot licence, (2) to train commercial pilots by providing flying-training to enable them qualify for commercial pilot licence (issued by the

Government of India) and (3) providing training to cadets of N.C.C. Air wing.

Improvements to Airfields

The Government of India has announced that Vayudoot will extend its operation to southern parts covering Raichur and Hubli. The other places of tourist importance in the State, such as, Mysore, Hassan, Bijapur and Hampi are also expected to be covered by Vayudoot. Hence infrastructural facilities are to be provided at these places. Airstrips at Hubli, Bijapur, Hambli and Gulbarga are contemplated. It was the dynamism and far sightedness of the former Mysore State administration that has conferred on Bangalore the distinction of being called the aviation and electronic capital of India by providing immediate and general facilities for the establishment of Hindustan Aeronautical Complex, the National Aeronautical Laboratory, the Technical Command of the Indian Air Force, the School of Aviation Medicine, the Indian Institute of Science, the Bharat Electronics, the Inspectorate of Electronics of the Ministry of Defence, the Flying Training School and a number of private sector enterprises for the manufacture of parts for electronic instruments and aircraft accessories.

Passport Office

Till June 1978, there was no Passport Office in Karnataka. It was on the 12th June, 1978 a separate Passport Office for the State was opened in Bangalore. The main functions of this office is the administration of Passport Act and Rules 1967 and also partial administration of the Indian Emigration Act 1922. The Passport Office is concerned with the grant of passport facilities to the citizens of India residing within the territory of Karnataka. Under the partial powers delegated by the Ministry of Labour, this office grants such as 'Emigration check required' as well as 'Emigration check not required' on Indian passports. For those coming under the category of tourists, businessmen, etc., different endorsement regarding suspension of emigration requirement for a stipulated period is given. This office is headed by a Passport Officer with an establishment of about 40 staff. Karnataka takes the eleventh place in receipt of passport applications among the States of India. The year-wise issue of passports in the State is 17,116 in 1978, 32,467 in 1979, 33,507 in 1980 and 45,840 in 1981.

Principal operational statistics of the Indian Airlines Corporation in Karnataka

Particulars	Year	
	1979-80	1980-81
No of Scheduled flights operated as at the end of the year (in the State)	7,432	7,710
Goods carried in tonnes (in the State)		
Cargo	6,059	5,808
Mail	1,181	1,106
Passengers Carried (in the State)	3,07,456	3,33,855
Bangalore		
Originating	2,55,429	2,78,165
Destination	2,51,566	2,76,709
Belgaum		
Originating	7,537	8,188
Destination	8,767	9,241
Mangalore		
Originating	44,490	47,502
Destination	47,341	49,643

POST AND TELEGRAPH SERVICES

The old postal system of former Mysore State called "Anche" dates back to the time of Chikkadevaraya in the seventeenth century. Anche Bakshi was the Head of the Department, who was a subordinate to the Commissioner. In 1863-64, the Imperial Post Offices at Srirangapattana, Hunsur and Tumkur were abolished and their service was undertaken by the Anche department. There were two Imperial Post lines traversing the State, one from Bangalore through Chitradurga to Harihara (*en route* Bombay) and the other from Bangalore *via* Mysore to Mangalore. There were Imperial Post offices at Bangalore, Mysore and at the military stations of Harihara and Frenchrocks (Pandavapura). During 1867-68, there were one Bakshi, Sheristedars, Peshkars, Gumastas, etc. numbering 17, Shroffs,

Daffedars, and Peons numbering 30, eight Inspectors, 184 Mutsaddis, and 1,511 Daffedars, Peons, and Runners in Mysore State. In 1853, during Cubbon's time was commenced the construction of telegraph lines, and by 1856, 334 miles of telegraph lines were laid. In 1870-71, there were only two telegraph offices in the State, one at Bangalore and the other at Mysore. In 1879-80, Hobli School Masters were appointed Anche Mutsaddis and given a small remuneration of Rs three per mensem for doing the extra work.

The department was re-organised in 1882. The number of Anche offices reached 231 in 1886-1887. Quarter-anna post cards were introduced. In 1889, the Anche system of Mysore was transferred to the Imperial Postal Department. The then State Post-Master General was appointed the Superintendent of Bangalore Division. The British Postal Department opened new post offices in the Mysore State as suggested by the State.

Even in 1902-03, 10,742,264 post-cards, newspapers, packets and parcels were delivered in Mysore State. There were 261 insured parcels, 346 value-payable articles, 214 money orders issued and 129 money orders paid in the Mysore State. There were 19,619 Savings Bank Accounts with a total amount (at credit of the Depositors) of Rs 8,15,671. The postal department afforded facilities for carrying mails by motor buses. In 1921-22, the Director of Industries and Commerce was appointed Liaison Officer between the State and the British Postal and Telegraph Department. The total number of post offices at the end of 1923-24 was 489 of which four were Head Offices, 109 Sub-offices and 376 Branch offices.

Owing to restoration of Civil and Military Station, Bangalore, to the Mysore Government, the administration of Mysore Wireless Telegraphy Act and Rules framed thereunder devolved on the Industries and Commerce Department from 1-8-1948 except from 1-1-1948 to 1-4-1948 during which time, the Indian Posts and Telegraphs Department had taken over the issue of licences in civil area.

Kodagu area : In Kodagu district the post offices were founded at Virajpet in 1864, at Madikeri in 1870 and a branch office at Ammathi in 1871. These post offices were opened by the British Government and the *Anche* (local post) played a notable part in conveying letters to all the taluk headquarters by employing mail runners. In 1894, a landmark was established in the carriage of mails. The foreign and outside mails were transported from Mysore to Madikeri by *tangas*. The main telegraph line

from the Mysore district passed through Madikeri, straight on to Cannanore in Kerala. In 1865, a branch telegraph line to Mangalore on the West Coast was completed.

Madras Karnataka : A postal division in Dakshina Kannada comprised the whole of the district and a portion of the present Cannanore district in Kerala. There was one Central Telegraph office at Mangalore. Mails from Bangalore were also lifted by air to Bangalore, Belgaum and Bombay. A postal division in Bellary comprised the entire district of Bellary.

Hyderabad Karnataka : In Hyderabad Karnataka area the Government Service Mails were carried by *sawars* or orderlies appointed for the purpose or by Bhiagars travelling from place to place. In 1810, the Nizam's Government discontinued the old mode and introduced a system of licenced carriers called Parwandars. These carriers worked under contract with the Government and were paid through grants of lands. The Nizam's Government had a postal department of its own. Hyderabad's first postage stamp was introduced in 1869 A.D. In 1873, the word *Sarkari* was overprinted on the stamps in red and black. This was discontinued in 1877 and instead, official letters carried an inscription as *Kar-e-sarkar* in Persian script. The Nizam's Government introduced a Postal Insurance system in 1907, money order system in 1910, value payable system in 1914, and Postal Savings Bank in 1923. The British Indian Postal Department and the Nizam Government's Postal Department were both working in the Hyderabad State by a mutual arrangement. There was a British Indian Post Office at Humnabad only. The Hyderabad State's Postal Department was merged in the Central postal system on 1-4-1950. From 1950 to 1960 the Hyderabad Karnataka area was attached to the Gulbarga Postal Division under the Director of Posts and Telegraphs, Hyderabad.

Bombay Karnataka : Uttara Kannada and Dharwad districts were under Dharwad Postal Division as early as in 1883. There were chief receiving and distributing offices at Karwar and Dharwad. The post offices were supervised by the Superintendent of Post Offices, Dharwad Division. In 1883, the Uttara Kannada district had 17 sub and 11 village post offices, two telegraph offices, one at Karwar and one at Kumta. In 1958, there were 32 sub-offices and 142 branch offices, and 28 telegraph offices, in Dharwad district. In 1884, Bijapur and Belgaum districts were under the Southern Maratha Postal Division. Bijapur, Kaladgi, and Belgaum had head post offices. The Bijapur district had 30 post offices (two head offices, 15 sub-offices and 13 village offices) and one telegraph office at Bijapur.

Belgaum district had 40 post offices and one telegraph office at Belgaum in 1884. All the post offices in these districts were inspected by Superintendent of Post Offices of the Division. Mails were carried to and from Belgaum by Peninsular Railway from Bombay to Pune. They were carried from and to Bombay once a week by steamers for Karwar. They were also carried by rail, motor buses, postal runners and pony carts.

Karnataka Circle

Karnataka Posts and Telegraphs Circle was formed on 1-4-1960 with headquarters at Bangalore. The Circle was headed by a Director of Posts and Telegraphs. The new Circle was formed by transferring the areas administered by different circles. The following were the areas transferred from the different circles.

<i>Postal Divisions</i>	<i>Areas transferred to Karnataka Circle</i>
Gulbarga Division of Hyderabad Circle	Gulbarga, Raichur and Bidar districts
Dharwad and Belgaum Divisions of Bombay Circle	Dharwad, Uttara Kannada, Belgaum and Bijapur districts
Bangalore, Mysore and Dakshina Kannada, Bellary Divisions of Madras Circle	Old Mysore State, Kodagu, Dakshina Kannada and Bellary districts

One Railway Mail Service Division, *viz.*, 'Q' Division with headquarters at Bangalore was transferred from Madras Circle. There were six RMS sorting offices in running trains under this RMS Division. As on 1-4-1960, the total number of post offices in the Karnataka Circle (category-wise) was 17 Head Post Offices, 502 Sub-Post Offices, 64 Extra Departmental Sub-Post Offices and 3,383 Extra-Departmental Branch Post Offices bringing the total to 3,966. Of the Sub-Post offices, 370 were combined Post and Telegraph Offices and 259 were public call offices providing telephone facilities.

As in other parts of the country, there has been an appreciable growth in the postal services in the Karnataka Circle. This has resulted in greater number of people having postal services nearer to their homes and receiving mails earlier than hitherto. Postal services in rural areas have been widely extended. Urban services have been further strengthened by opening new sub-offices and widening the range of

postal services. There were 3,966 post offices in 1960 with a post office for every 48.38 sq km of area and for every 5,934 people. The corresponding figure as stood on 1-1-1980 was 9,124 for every 21.12 sq km of area and 3,282 people respectively. The break-up of figures is 42 Head Offices, 1,482 sub-offices, 932 Extra-Departmental Sub-offices and 6,668 Extra-Departmental branch offices. The total number of Post and Telegraph Offices was 2,359 in 1979, out of which 567 were working on Morse and 1,802 on Phonocom.

The development of post offices for some years between 1969 and 1982 is given in the following table.

<i>Details as on</i>	<i>Head Offices</i>	<i>Sub Offices</i>	<i>Extra-Departmental Branch Offices</i>	<i>Total</i>
1st April 1969	17	566	3,386	3,969
1972	32	1,288	7,060	8,380
1975	38	1,358	7,196	8,557
1978	39	1,439	7,325	8,803
1st January 1980	42	2,414	6,668	9,124
31st December 1982	71	2,963	6,469	9,503

See Table I at the end of this section for district-wise figures.

Notwithstanding the above progress made so far, there is still wide scope to provide increased postal facilities and better service in urban and rural areas of the State. Due to financial constraints, there was a set-back in planning efforts during 1974-75 and 1975-76. However, it is expected that the tempo of postal development in the State would be accelerated during the Sixth Plan, wherein it is proposed to upgrade 117 Branch Offices into Sub-Offices. The Postal Department also provides savings bank facilities and postal insurance (for details see chapter VI, part 1).

The present progress in Karnataka State as compared to the national progress can be had by comparing the circle and national averages and the area and population served per post office. Karnataka has one post office for every 21.13 sq km area catering to an average of 3,382 persons in 1978-79 as against the national figure of one office for every 27.31 sq km and each office serving 4,550 persons.

Quick Mail Service was introduced between Bangalore and Delhi on 1st July 1975. This was extended to all the District Headquarters in the

State with effect from 1-8-1975 by increasing the number of Quick Mail Services. It was gradually increased to 48 centres as the service had proved to be very popular.

There is a Mobile Post Office (Van) functioning in Bangalore. This mobile Post office works from 5 p.m. to 8.30 p.m., providing facilities at Rajajinagar, Malleshwaram, Sheshadripuram, Mahatma Gandhi Road and Queen's Road at present. In rural areas, Branch Post Masters proceed to nearby villages and render counter service like sale of stamps, booking of money orders and registered articles for half an hour daily. There are 3,568 such rural mobile post offices in Karnataka Circle. Apart from these, there are seven post offices which are functioning as night post offices in the Circle. They are Chickpet, (Bangalore), Bangalore GPO, Belgaum City H.O., Davanagere H.O., Hubli H.O., Hampanakatta S.O. (Mangalore), and Mysore H.O. These night post offices work till 7 p.m. in the evenings for booking of registered articles, sale of stamps, etc. Karnataka Postal Circle has three Railway Mail Service Divisions as on 1-12-1982. They are (1) Bangalore Sorting Division, (2) RMS 'Q' Division, and (3) RMS 'HB' Division. There are sorting offices and sections in five running trains. There are also 14 offices in running trains which only transit closed bags without doing any sorting work. There are 31 stationary mail offices in Karnataka Circle doing sorting of letters, registered articles, etc.

There are six philatelic counters at Mangalore, Hampanakatta, Mysore, Udupi, Shimoga and Davanagere and one Philatelic Bureau at Bangalore General Post Office. Wide publicity is given through press, All India Radio and newspapers and also through the philatelic news letters to popularise philately among all sections of the public. There is a growing interest in this activity as reflected by the formation of 56 Philatelic Clubs/Associations in the State.

Recruitment and Training

At Postal Training Centre, Mysore, training is imparted for newly recruited candidates for the posts of Postal Assistants and Sorting Assistants. Non-residential local training classes are also arranged in certain headquarters of the divisions. Each such training class should contain not more than 34 candidates. The training is for a period of three months, which includes both theory and practical.

Postal Assistants, RMS Assistants, Lower Selection Grade Supervisors, and Inspectors are given refresher training for a period of 15 days at Postal Training Centre, Mysore. Postal Assistants are given training in Telegraphy (English Morse) at Hubli and Mysore. They are also given training in Teleprinters and Hindi Morse.

Administration

Karnataka Postal Circle is headed by the Post Master General with his office at Bangalore. He is assisted by two Regional Directors - one at Dharwad and another at Bangalore. The Post Master General is also assisted by Director of Postal Service (Headquarters), as in 1982. The Circle has 32 Postal Divisions, each division headed by a Senior Superintendent of Post Offices or Superintendent of Post Offices depending upon the establishments and work of the division. The district-wise Postal Divisions of the State are as follows.

Sl. No.	District	Postal Divisions
1	Bangalore	Bangalore East, Bangalore West, Bangalore South, Channapatna
2	Belgaum	Belgaum, Chikodi, Gokak
3	Bellary	Bellary
4	Bidar	Bidar
5	Bijapur	Bijapur, Bagalkot
6	Chikmagalur	Chikmagalur
7	Chitradurga	Chitradurga
8	Dakshina Kannada	Mangalore, Udupi, Puttur
9	Dharwad	Dharwad, Gadag, Haveri
10	Gulbarga	Gulbarga, Yadgiri
11	Hassan	Hassan
12	Kodagu	Kodagu (Madikeri)
13	Kolar	Kolar
14	Mandya	Mandya
15	Mysore	Mysore, Nanjangud
16	Raichur	Raichur
17	Shimoga	Shimoga
18	Tumkur	Tumkur
19	Uttara Kannada	Karwar, Sirsi

Each Divisional Superintendent of Post Offices is assisted by a few Sub-Divisional Inspectors. The Sub-Divisional Inspectors control and supervise the working of Branch Post Offices. There are 121 Postal Sub-Divisions in Karnataka.

In 1960, when Karnataka Circle was formed, there was one common administration circle for Postal and Telecommunications functions. On account of the expansion of Postal and Telecommunications services, the combined set-up was bifurcated functionally. From 1-9-1974, Karnataka is having a Karnataka Postal Circle headed by the Post Master General, a Karnataka Telecommunications Circle headed by the General Manager, Telecommunications, and a Telecommunications circle for Bangalore City only headed by the General Manager, Telephones, Bangalore.

TELECOMMUNICATIONS

Telephones appear to have been installed in Bangalore Cantonment soon after their introduction in Madras. In 1889, during the Khedda Operation at Kakanakote, a line for 36 miles was laid between Hunsur and Kakanakote. A line of 11 miles length between Hesaraghatta Water Reservoir to Banavar was laid in 1896. During the attack of plague in Bangalore and Mysore in 1898, temporary telephone lines were laid in Bangalore for use in anti-plague operations. In 1899, fifty government offices were provided with permanent lines and a government report says that "on an average, there were 122 calls every day". In December 1889, the rate for use of telephone lines for private parties had been announced by the Central Government department; but it is not clear how many private receivers were installed. Lines were laid in Mysore City in 1909 and Bangalore—Mysore line was laid in 1911-12. Initially, the telephones in princely Mysore were under the control of the Electricity Department to whose departmental use telephones were very essential. In 1918 there was a total length of 533 miles of telephone line network in old Mysore, and out of which the lines in Bangalore City and Mysore City were of the length of 92 miles and 48 miles respectively.

Telecommunication Services

Karnataka falls under the administrative jurisdiction of two distinct units namely, Bangalore Telephone District whose jurisdiction is confined to the urban area of Bangalore and Karnataka Telecommunication Circle

whose jurisdiction covers the rest of Karnataka. The telecommunication services provided are mainly local and trunk telephone services, the telex service and the telegraph service. These services are derived over a common telecommunication network, made up of a large number of local telephone exchanges or systems, telex exchanges and telegraph offices distributed all over Karnataka.

The local telephone system at Bangalore was formed after the Reorganisation of States, by merger of telephone exchange in city area then controlled by the Mysore Power and Light Department with the Local and Trunk Exchange in civil area controlled by Posts and Telegraphs Department. Outside Bangalore, the other large local telephone systems include those at Mangalore, Mysore, Belgaum, Hubli, Davanagere and Bellary, which have automatic equipment of Type Max I (Main Automatic Exchange). In addition, there are a large number of smaller automatic exchanges of the MAX II and MAX III types as well as manual exchanges spread all over Karnataka. As on 30th September 1982, Karnataka Telecommunication Circle maintained 739 Telephone Exchanges with equipped capacity of 96,900 lines and with 83,258 direct exchange lines working for subscribers.

The total number of telephones used in 1976-77 was 1,16,113 as against 18,753 during 1960-61. Thus within a period of about 17 years, there has been an increase of more than six fold in the number of telephones in use in Karnataka. The growth of telephones during some years is stated below.

Sl. No.	Year	No. of telephones on use in Karnataka
1	1960-61	18,753
2	1965-66	36,102
3	1968-69	39,882
4	1969-70	47,971
5	1973-74	68,332
6	1976-77	1,16,113

The other statistical details regarding the extent of the development of telephones as in 1979 is detailed below.

a) No. of telephone exchanges working in Karnataka excluding Bangalore City (details of Bangalore City are given separately)	616
b) Total exchange capacity	78,795
c) Total No. of telephones working at present	72,752
d) No. of telephones per 1,000 population	2.62
e) No. of people on the waiting list	1,632
f) No. of telex exchanges excluding Bangalore City	6
g) Total telex capacity	250
h) Total telex connections working	193
i) Long distance public telephones	1,042
j) Combined offices	2,433
k) No. of trunk exchanges	70

See Table II for 1982 figures

Bangalore Telephones was formed in the year 1964 from the erstwhile Bangalore Telephones Division of Mysore Posts and Telegraphs Circle in the Indian Posts and Telegraphs Department. It was upgraded into a major Telephone District on 23-7-1976. As on 1-4-1982, there were 55,658 working lines.

The details in respect of growth of telephones in Bangalore City are as follows.

1955	3,600	1975	33,700
1956	4,200	1976	37,300
1961	8,500	1977	42,200
1966	13,300	1978	44,800
1969	18,300	1979	49,900
1974	26,800	1982	57,658

According to the programme of growth, it is proposed in the Sixth Plan that the total number of telephones in Bangalore would be increased from 49,900 in 1979 to 85,100 in 1983. Thus, it is expected that during the next four years, the total number of telephones would increase

by about 35,200 in Bangalore in order to cope up with the increased demands of the telephones.

In addition to this, the S T D code has been extended to about 64 stations from Bangalore on a full time basis and another four on restricted timings.

Micro-Wave System

There are three types of micro-wave systems engineered in the State, viz., 1) Ultra High Frequency System (UHF), 2) Narrow Band Micro-wave Systems and 3) Wide Band Micro-wave System. UHF are shorthaul systems working in the frequency range of 400 MHZ. The capacity of this type of systems is 60 trunk telephone circuits. Narrow Band Micro-wave systems are also shorthaul systems working in the range of the frequency of 2 GHZ or 7 GHZ. The trunk handling capacity of this system is 300 trunk telephone circuits. The Wide Band Micro-wave system works in the frequency range of around 4 GHZ or 6 GHZ. These are provided as long distance medium. The trunk handling capacity is 1,800 trunk telephone circuits or a T. V. radio channel per bearer. More than one bearer can be engineered in the same route. A protection bearer is also invariably provided with automatic switch over facility to reduce the interruption to the minimum. The various schemes already commissioned are as follows.

1. Mangalore - Udupi UHF System was commissioned during 1975. This meets the trunk requirements between Udupi and Mangalore and connects places beyond Mangalore and Udupi. 2. Shimoga - Davanagere UHF Scheme was commissioned during 1975. S T D (Subscriber Trunk Dialling) facility could be extended to Shimoga. 3. Hubli - Gadag SHF Scheme was commissioned during 1977 to meet the traffic requirements in that region. 4. Mangalore - Kudremukh VHF Scheme was commissioned during October 1980 to meet the traffic requirements of the Kudremukh Project and also to provide the data communication facility essentially required for slurry ore operation between Kudremukh and Panambur. 5. Bangalore - Hassan UHF Scheme was commissioned during October 1981. With this the STD facility has been extended to Hassan. 6. Mangalore - Puttur UHF Scheme was commissioned during November 1981 to meet the trunk traffic requirements in that region. The following UHF systems are being executed. 1) Bangalore - Mandya TF-48, 2) Bijapur - Bagalkot UHF System. 3) Mangalore - Targod-Sirsi

UHF System. 4) Bangalore - Chikballapur UHF System, and 5) Madikeri - Virajpet UHF System. These schemes are provided to meet the trunk demand in those regions.

Mysore-Ooty Narrow Band Micro-wave System was commissioned during March 1977. This meets the trunk traffic between Ooty and Mysore and also from Mysore to places beyond Ooty. The following schemes are under execution : 1) In addition to a TF-48 system providing 48 channels, and S.T.D. facility extended to Madikeri, Mysore-Madikeri Narrow Band scheme has been engineered and is being executed between these places in order to meet the trunk demand. 2) Bangalore-Kolar Narrow Band Scheme is being executed in order to bring Kolar on the National Trunk network and also to extend STD facility to Kolar. 3) Although one UHF system is at present working between Mangalore and Udupi, it is found that due to the growing demand, this system could not fully cater to the traffic needs. Hence, Mangalore-Udupi-Kundapur Narrow Band Scheme connecting Udupi and Kundapur to Mangalore is being executed. With this, Kundapur and a few important towns around Kundapur would be connected to the National Trunk network. 4) Belgaum-Bagalkot-Bijapur Narrow Band Scheme is provided to meet the trunk traffic demand of important towns in that region. This would enable to bring Bijapur and Bagalkot on the National Trunk network. 5) In addition to existing one UHF System between Hubli and Gadag, another Hubli-Gadag Narrow Band Scheme is being executed in order to meet the trunk traffic demand.

Bombay-Madras-Trivandrum Wide Band Micro-wave route was commissioned in five stages to connect the main cities in the West Coast. 1) Panjim-Mangalore Section of the scheme was commissioned during February 1978. This has enabled Mangalore to get linked with Bombay with S.T.D. facility. 2) Mangalore-Calicut Section was commissioned during 1978. This enabled Mangalore to get connected to Kerala State. 3) Bangalore-Mysore Section was commissioned during April 1978. With the commissioning of this system, STD facility could be introduced to Mysore and thus Mysore was brought on National Trunk network. 4) Mysore-Mangalore Section was commissioned during April 1978. This helps in direct dialling facility between Mangalore and Mysore and also for further expansion. 5) Bangalore-Madras Section was commissioned during July 1978. This enabled to meet the additional trunk needs in the region and also meet the trunk needs beyond Madras. One T.V. bearer is

provided between Bombay and Madras along the same route. This was commissioned during March 1980 and this has enabled to extend Door-darshan programmes from Bombay and Madras to Bangalore.

Bangalore-Guntakal-Raichur-Hyderabad-Nagpur Wide Band Micro-wave System is under execution. This scheme is provided to the trunk traffic requirements between Bangalore and Hyderabad. Raichur also gets connected to the main national trunk network with the completion of this scheme. This scheme has got another spur, narrow band micro-wave route between Hyderabad and Gulbarga which enables the important towns near Gulbarga to get connected to Hyderabad as well as Bangalore.

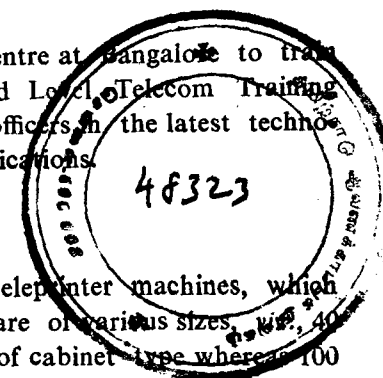
With the commissioning of all these schemes, every effort is being made to connect all the District Headquarters and also important towns in the State to Bangalore city. In order to carry out effective planning in the region, a separate micro-wave survey division has been newly opened at Bangalore. This wing will conduct Micro-wave survey depending upon the traffic demands at various towns and submit a report about the feasibility and types of systems required, etc., which will enable the project authorities to suitably engineer, and to get sanction from the Posts and Telegraphs Directorate.

Subscriber Trunk Dialling (STD) facility on a point to point basis is available in the State. Trunk Automatic Exchange (TAX) was commissioned at Bangalore. This has now been linked to the TAX at Coimbatore in such a way that a number of stations is connected to these two cities. Trunk operators can dial into more than 50 countries and can readily establish an international trunk call to these countries without the intervention of an operator at the other end.

There is Regional Telecom Training Centre at Bangalore to train Junior Engineers and other staff. Advanced Local Telecom Training Centre is at New Delhi/ Ghaziabad, to train officers in the latest technological development in the field of telecommunications.

Telex

In Telex, subscribers are provided with teleprinter machines, which are similar to typewriters. Telex exchanges are of various sizes, viz., 40 lines, 80 lines, 100 lines, etc. The smaller are of cabinet type whereas 100 lines and above are of Rack type extendable to the required capacity. Air conditioning is one of the essential items in installation of Telex Exchange



The facilities available of Telex are, 1) messages can be sent much faster than telephones, 2) they can be transmitted even if there is no attention at the distant end, 3) one can have a local record of the message transmitted while sending it to the distant end, 4) Answer Back Code facility is provided from which the calling subscriber can ensure that he has got the called subscriber correctly, 5) concessional rate period is available, 6) subscribers are metred depending upon the distance and duration just as in the case of STD, and 7) overseas contacts can be made through GATEX at Bombay. Telex is of more reliable and faster in nature and automatic. Hence, almost all the industrial, and the business concerns and many governments avail of the Telex facility. This service is of great use to daily newspapers.

Switching of the network is done automatically. A subscriber having a Telex connection can reach his counterpart within India and outside, dialling the appropriate station, zonal and national codes. They are all connected by high-grade voice frequency telegraph channels, provided on Coaxial or Micro-wave medium. Switching zonal centres are at Madras, Bombay, Delhi and Calcutta. In Karnataka, the first Telex Exchange was installed at Bangalore in 1963. It is followed by Telex Exchanges at Mysore, Mangalore, Hubli, Belgaum, Davanagere, Raichur and Bellary.

The following statement gives the particulars of Telex Exchanges of the State as on 30th September 1982.

Sl. No.	Name of Exchange	Present capacity 1981-82	Expansions/Installations in 1982-83
I EXPANSIONS			
1	Mangalore	100	
2	Hubli	50	100-150
3	Mysore	60	50-100
4	Belgaum	20	60-100
5	Raichur	20	20-40
6	Bellary	20	—
7	Davanagere	40	—
II NEW INSTALLATIONS			
1	Hospet	—	
2	Udupi	—	20
3	Gulbarga	—	20
			20

It is proposed to have 20 new Telex installations at Shimoga, Hassan and Chikmagalur during 1984-85.

Telegraphs

There were only 444 telegraph offices in Karnataka in the year 1960-61. By 1965-66 the number had gone up to 566 and by 1969-70 it had further risen to 1,076. The number of telegraph offices by 1973-74 increased to 1,470 and it further increased to 1,730 by 1976-77. Thus there has been a four-fold increase in the number of telegraph offices during the period from 1960-61 to 1976-77. The latest figures (as on 30-9-1982) showing the number of telegraph offices of different categories in the State are given below.

Telegraph offices	Number
Combined offices	2,667
Departmental offices	32
Central Telegraph offices	4
12 Channel Open Wire Systems	45
8 Channel Open Wire Systems	79
3 Channel Open Wire Systems	251
Voice Frequency Telegraphic Systems	56

Radio

The All India Radio operates over a network of broadcasting stations located throughout the country. It caters to the complex needs of all communities in the country. Broadcasting constitutes the most powerful medium of mass communication covering 85% of our population. At the end of February 1977, there were 80 broadcasting centres with 151 transmitters in India.

Akashavani (broadcasting station) was first started at Mysore by Professor M. V. Gopalaswamy of Mysore University in 1935. It was taken over by the State Government in January 1941, and Dr. M. V. Gopalaswamy was appointed as the Director. It started functioning as a Government institution from 1-1-1942. Subsequently it was taken over by the Central Government and it was transferred to Bangalore in November 1955. Today the State is served by six large stations, two main stations being at Bangalore and Dharwad and the other four at Mysore, Bhadravati, Gulbarga and Mangalore. The Bangalore AIR Station

started broadcasting on a high power transmitter on 2nd November 1955. The AIR Station at Dharwad was inaugurated on 8th January 1950 to serve the Kannada districts of the erstwhile Bombay State. An auxiliary Station at Bhadravati to extend the coverage of Bangalore Station was inaugurated on 7th February 1965. Another auxiliary station of Dharwad, to ensure better service in the districts of Hyderabad Karnataka was inaugurated at Gulbarga on 11th November 1966. The low power transmitter to ensure better reception to the programmes of Bangalore in Mysore was inaugurated on the 14th November 1974. The Mangalore station was inaugurated on the 14th November 1956.

Radio has progressively enabled even the illiterate people of the rural area to be in touch with the happenings in the State as well as in the rest of India. About 75% of the population has been covered by medim wave transmission upto the end of the Fourth Plan and during the Fifth Plan practically the entire State was covered. The total number of radios in use during 1976-77 in Karnataka was 11,23,934 as compared to 1,04,132 during 1960-61.

Television

Television was first introduced in India in 1959 when the All India Radio set up an experimental television service centre in Delhi. It was soon converted into a full-fledged telecasting station. Subsequently it delinked from the AIR and is now functioning under the name "Doordarshan".

In Karnataka, Gulbarga was the first district to receive a transmitting or relay centre. It was inaugurated on 3-9-1977. Apart from Gulbarga, 240 towns and villages of the districts of Raichur and Bijapur within a radius of 40 km are benefited by the facility of community viewing. The community viewing television sets are maintained and serviced by the Doordarshana Kendra, Gulbarga, transmitting programmes for one hour daily. Feature films for more than one hour in Kannada are being telecast on Sundays through the recorded video facility from the Doordarshan Kendra, Hyderabad. Other programmes include science features, improved farming, rural development, folk music and programmes for school-going children. Bangalore City was provided with an interim TV Relay Centre on 1-11-1981 (on the 25th anniversary day of Karnataka), relaying programmes of Bombay and Madras TV Stations on selected days of the week. Since the Broad Band Micro-wave system between Bombay and Madras passes through Bangalore,

it has been possible to utilise the programmes of both Bombay and Madras. The Wide Band Micro-wave system for the exclusive use of the TV Centre is maintained by the Telecommunication Division of the P & T Department. Programmes of National importance, are being relayed in the networking INSAT plan. It is further planned to feed programmes of greater national importance from Bangalore to Delhi for making them available all over the country. Plans are also afoot to set up a full-fledged TV studio with all the ancillary and a 10 kw transmitter. The number of TV sets and the number of Radios in Karnataka State for some years are given in the following table.

Year	Number of T.V. sets licensed	Number of Radios licensed
1978	...	13,49,708
1979	418	13,97,036
1980	622	13,20,116*
1981	17,314	7,15,885
1982	42,542	7,36,033 (as on 30-9-82)
(as on 30-9-82)		

*Radios of one and two bands are exempted from licensing since August 1980 and hence the figures of 1980 and onwards are less, which include only radios of three or more bands.

TABLE I

District-wise distribution of the post offices, telephone exchanges, telephones, telegraph offices and the radio receivers sets as in 1976-77

Sl. No.	District	Post offices	Telephone exchanges	Telephones	Tele-graph offices	Radio receivers
1	Bangalore	549	19	54,729	145	2,40,105
2	Belgaum	640	43	6,653	172	69,384
3	Bellary	436	14	2,757	67	68,452
4	Bidar	254	9	678	30	6,654
5	Bijapur	701	32	2,932	125	35,294
6	Chikmagalur	267	36	1,796	56	24,853
7	Chitradurga	435	17	3,059	67	58,354
8	Dakshina Kannada	714	68	11,577	224	69,495
9	Dharwad	558	45	8,253	170	63,528
10	Gulbarga	566	16	1,947	58	90,170
11	Hassan	367	30	1,825	54	46,701
12	Kodagu	160	21	1,371	36	16,693
13	Kolar	357	25	2,020	71	42,855
14	Mandya	327	18	1,339	56	24,382
15	Mysore	518	19	7,024	127	55,412
16	Raichur	453	21	1,878	55	69,489
17	Shimoga	405	33	2,553	69	42,232
18	Tumkur	527	14	1,737	68	72,109
19	Uttara Kannada	418	26	1,985	80	27,772

TABLE II

Statistics of Telecommunications of Karnataka Circle as on 30-9-1982

Sl. No.	Item	Number
1	Total number of Telephone Exchanges	739
2	Main Automatic Exchanges I	6
3	Main Automatic Exchanges II	28
4	Main Automatic Exchanges III	567
5	Central Battery Multiple	22
6	Central Battery Non-Multiple	116
7	Total Exchange Capacity	96,900
8	Total working connections	83,258
9	Total Telephones including extensions	98,430
10	Waiting list	11,146
11	Telex Exchanges	7
12	Telex Capacity	292
13	Telex waiting list	39
14	Telex working connections	266
15	Subscriber Trunk Diallings	14
16	Point to Point S T D Routes	6
17	Long Distance Public Telephones	1,001
18	Local Public Telephones	1,941
19	Number of Stations of Karnataka Circle connected to TAX	12

TABLE III

Main Automatic Exchanges I of Karnataka Circle as on 30-9-1982

Name of the Exchange	Present capacity (1981-82)	Development plans in		
		1982-83	1983-84	1984-85
A. EXPANSION				
Belgaum	6,000	...	6,000-9,000	...
Bellary	1,800	1,800-2,100	2,100-2,700	...
Davanagere	2,400	2,400-3,000	3,000-3,300	3,300-3,600
Hubli	5,000	5,100-6,600	...	6,600-8,100
Mangalore	7,800	8,100-9,600	9,600-10,200	10,200-1,200
Mysore	7,000	7,000-8,000	8,000-10,000	10,000-12,000

B. REPLACEMENT OF MANUAL/MAX II EXCHANGES

Bijapur	1,320 CBM	...	2,000	...
Chikmagalur	900 MAX II	...	...	1,500
Gadag	1,000 MAX II	...	...	1,200
Gulbarga	1,800 CBM	...	2,000	...
Hassan	1,100 MAX II	...	...	2,000
Hubli-Dharwad	1,500 MAX II	...	2,500	...
K. G. F.	500 MAX II	...	...	1,200
Mandya	960 CBM	...	1,200	1,200-1,500
Shimoga	1,700 MAX II	...	2,500	...
Tumkur	1,300 MAX II	...	2,000	...
Udupi	1,500 MAX II	...	2,000	...

TABLE IV

Main Automatic Exchanges II of Karnataka Circle as on 30-9-1982

Name of the Exchange	Present capacity	Proposals for		
		1982-83	1983-84	1984-85
Bagalkot	600	...	600-700	...
Bhadravati	600	...	600-800	...
Bidar	500	500-600	600-700	...
Chitradurga	700	700-800	800-900	900-1,000
Kundapur	400	400-500	500-600	...
Harihara	300	300-400	400-500	...
Hubli-Dharwad	1,500	1,500-1,600	...	...
Karwar	500	...	500-700	...
K. G. F.	500	500-600	600-700	...
Koppal	200	...	200-300	...
Madikeri	600	...	600-800	...
Moodbidri	200	...	200-300	...
Panambur	500	500-600	600-800	...
Puttur	500	...	500-600	...
Shimoga	1,700	1,700-1800	...	...
Sirsi	400	400-500	500-600	...
Udupi	1,500	1,500-1,600	...	...
Ullal	300	300-400	400-500	...
Whitefield	200	200-300	300-400	...
Hassan	1,100	1,100-1,200	...	...
Raichur	1,000	1,000-1,100	...	...
Chikmagalur	900	900-1,000	...	...
Hospet	800	800-900	...	...

TABLE V

Main Automatic Exchanges II of Karnataka Circle

Name of the Exchange	Present Capacity 1981-82	Proposal for		
		1982-83	1983-84	1984-85
Aldoor	...	...	...	200
Ammathi	...	...	...	300
Anoor	...	...	...	200
Avati	...	...	...	200
Bajpe	...	...	300	...
Balele	...	...	...	300
Bantwal	400	...	...	...
Farangipet	...	...	...	200
Gangavati	...	500	...	...
Gangolli	...	...	...	200
Gurpur	...	...	...	200
Hebbagodi	...	...	200	...
Hoskote	200	...	...	...
Kanakapura	...	200	...	...
Kampli	200	...	...	...
Kengeri	200	...	...	...
Kinnikambla	...	...	...	...
Kolar	...	500	...	200
Krishnapura	...	...	300	...
Kutta	200	...	...	...
Nanjangud	...	...	...	300
Nelamangala	...	...	...	200
Polibetta	200	...	...	...
Saligrama	...	200	...	...
Srirangapattana	...	200	...	...
T. Narasipura	...	200	...	...
Vijayapura	...	200	...	...
Yelahanka	200	...	...	...
Yelwal	...	...	...	200
Shirva	...	...	...	200

TABLE VI

Central Battery Multiple Exchange of Karnataka Circle

Exchange	Present capacity	Expansion in the years		
		1982-83	1983-84	1984-85
Channapatna	240	240-360	360-480	—
Chikballapur	240	240-360	—	360-480
Chintamani	360	—	—	360-480
Doddaballapur	360	—	—	360-480
Gokak	360	360-480	480-600	—
Haveri	360	—	360-600	—
Jamkhandi	240	—	—	240-360
Karkala	240	240-360	360-480	—
Kollegal	360	360-480	—	—
Kumta	240	—	—	—
Madhugiri	240	—	243-360	—
Nippani	360	—	360-480	—
Sakleshpur	240	240-360	360-480	—
Sagar	240	240-360	—	—
Tiptur	360	360-480	—	—
Yadgiri	240	—	—	—
Ranebennur	360	—	—	360-480
New C.B.M. Exchanges proposed :				
Bangarpet	250	360		
Gonikoppa	300	360		
Trunk Automatic Exchanges proposed :				
Belgaum	Cross Bar	2,000 lines		1984-85
Mangalore	Digital	1,000 lines		1984-85

TOURISM

Karnataka has a vast tourist potential and several tourist spots in the State are world famous, which include historical monuments like temples with carvings of exquisite beauty, forts, mosques, hill stations, beaches, water falls, wild life sanctuaries and many scenic spots. There are also many pilgrimage centres. The southern region, particularly Karnataka, lacks in proper infrastructural facilities and publicity due to which many important tourist spots are not widely known. Every district of Karnataka has many tourist attractions.

Tourism Department

Till 1974 there was no separate Tourism Department and it was a part of the Department of Information and Tourism. In 1974, a separate Department of Tourism was established to promote tourism on systematic lines. The strategy of the Department of Tourism for development of tourism infrastructure in the State is based on the broadly accepted principles of concentrating on selected centres. The Department, therefore, has a two-fold function, namely, (1) developmental and (2) regulatory. Developmental activities of the Department centre around the creation of infrastructural facilities including wayside inns, tourist homes, canteens and all round development of places of tourist interest. Regulatory activities are (a) issue of certificates to hotels at project sites to obtain institutional finance, (b) inspection of the existing hotels and classifying according to facilities offered, (c) issue of recognition to excursion agents and (d) recommending cases of car operators, hoteliers, travel agents and air line offices for recognition by the Government of India.

Besides, the Department has also been entrusted with activities (which are not commercially remunerative) for the promotion of tourist activities like publicity, literature, advertisement, exhibition, etc. It is also taking up a programme for training guides and conducting training classes in catering, housekeeping, etc. The Department has also taken up publicity of a non-commercial nature of the tourism facilities in the State and brings out literature like brochures, folders and posters. The Department has recognised as many as 210 tourist spots in Karnataka. Among them many are pilgrim centres and scenic spots visited by domestic tourists in large numbers. In order to have a systematic and scientific development, the department has divided the entire State into five complexes, viz., (1) Bangalore and Mysore Complex, (2) Bijapur

Complex, (3) Hassan Complex, (4) Hampi Complex and (5) West Coast Complex.

The Department took up work on the concept and design of selected schemes in the first phase. These include wayside facilities such as providing fast-food counter, a restaurant, washroom facilities, parking space, etc., at Maddur, Yediyur (Tumkur district), Shanthisagar (Shimoga district) and Hesaraghatta (Bangalore district), etc., and new blocks of rooms with attendant facilities at Badami, Belur, Krishnarajasagar and Jog Falls. Preliminary work was also taken up at the proposed international golf resort with a hotel near Bangalore airport as also a wildlife viewing lodge at Nagarahole Sanctuary. Survey was conducted for a wayside facility at Hangala near Bandipur for putting up a small motel complex to supplement the lodging facilities at Bandipur. Near about Bangalore, plans were formulated for developing picnic spots at Ramohalli, Muthyalamadu and the Nandi Hills. Work is in progress on a restaurant-cum-park in the Banneraghatta complex. Three twin cottages with an attached kitchen-cum-restaurant block were completed at Srirangapattana. Additional accommodation facilities were provided at the tourist canteen at Somanathapur. Construction of the tourist lodge at Dandeli was also taken up. A preliminary survey and cost benefit study was done for the passenger ropeway connecting Chamundi Hill with Mysore City. The programme of improving the illuminations at the Brindavan Gardens is in progress with additional Central assistance of Rs 40.00 lakhs. The scheme envisages a number of novel features like sonorisation, dynamic lighting, ambient pipe music and musical dancing functions, etc.

The project to resurrect Hampi has also been taken up. It proposes to renovate the relics of the ancient city and to unfold the character of the ancient capital to its nearest possible original condition and to preserve it for posterity, and further to make it an attractive resort for tourists, both national and international. The Department made elaborate arrangements towards the commemoration of the 1000th anniversary and the Mahamastakabhishekha celebrations of Lord Gomateshwara at Shravanabelagola in 1981. On a trial basis, the Department organised a Tourist Week during November 1981 at Bangalore, Bijapur, Mangalore, Belur, Madikeri, Gulbarga, Bidar and Mysore. As part of the festival, it conducted art exhibitions and illumination of important buildings of the city of Bangalore. Special programmes of folk

arts, exhibition of jewellery and silks and fireworks were also arranged. Cultural programmes were also conducted at other centres throughout the week. Special trips to places of interest and wild life sanctuaries were arranged.

The Department also encourages young people who go out on hiking, by providing them tent building material and travel gear on hire at reasonable prices. Camp sites with facilities like water points are marked where people can pitch their own tents or hire them from the Department. Development of lakes and organising of water sports in a big way is also planned at some places like Badami, Aihole, Hampi, etc. The need to have airstrips at Bijapur and Hospet has been felt. These airstrips alone will constitute an extremely significant facility and be a major boost to the northern circuit.

A three star beach resort is also initiated at Malpe. A mini beach resort on the same lines is also planned at Bengre which is close to Mangalore. One of the significant plans of the department in the near future is to have "sound and light spectacle" at places like Srirangapattana, Mysore and the Tipu's Palace at Bangalore. Schemes have also been prepared for illuminating Hampi, Badami, Pattadakal, Aihole and Golgumbaz (Bijapur).

Tourism Corporation

The vast potential for the development of tourism in Karnataka gave birth to the Karnataka State Tourism Development Corporation in July 1971. Since then it has been engaged in the task of developing the required infrastructure for tourism like accommodation, transport and guide facilities, exhibiting the industrial and cultural attainments of the State and promoting tourism in other ways as commercial organisations do. It started with a subscribed capital of Rs 48.61 lakhs. With a modest beginning of two coaches in 1972, the Corporation has steadily built up its transport fleet to 30 (1982). The Corporation hopes to have 50 luxury coaches by the end of the Sixth Plan. The Corporation initially arranged conducted tours from Bangalore to Mysore, the Mysore complex, Belur and Halebidu, the Nandi Hills, etc. Inspired by the success, it extended these tours further to Hospet, Bijapur, Hassan, Hampi, T.B. Dam, Badami, Aihole, Pattadakal, etc. Trips outside the State to places like Ooty, Tirupati and Mantralaya are also arranged.

The Government transferred to the Corporation some of the tourist homes at Aihole, Badami, Bijapur, Gulbarga, K. R. Sagar, Mangalore, Madikeri, Magod, Tungabhadra Dam, Kemmannugundi and Mysore. At Krishnanarajasagar, boating facilities are provided by the Corporation. As the Corporation is primarily concerned with 1) tourist transport and 2) construction of larger tourist lodges and hotels, the current planning for tourism development in Karnataka has been accelerated on a) selective approach to certain known tourist circuits so as to achieve the optimum results from investments of available resources and (b) giving as much attention to the stimulation of domestic tourism as to achieving a substantial increase in the number of foreign arrivals.

The Government of Karnataka in consultation with the Government of India has identified two broad tourist circuits, one in its northern parts covering Hampi, Badami, Aihole, Pattadakal, Bijapur and Belgaum and the other in the southern half covering Mysore, Srirangapattana, Shravanabelagola, Belur, Halebidu, wildlife sanctuaries of Bandipur and Nagarhole and beach resorts of Malpe and Mangalore. To achieve the national target of 3.5 million tourists by 1990, the KSTDC along with the Department of Tourism have a plan which spans for 10 years from 1980-1990. The hotels belonging to the KSTDC have been renovated. Besides the recently opened Hotel Adil Shahi at Bijapur, the Corporation has extended facilities at Badami, Aihole, T.B. Dam, Gulbarga and Bidar. A coffee kiosk-cum-canteen at Pattadakal also came up. On the southern circuit, the Corporation and the Department have accommodation facilities at Srirangapattana, Krishnarajasagar, Mysore, Madikeri and Bangalore. A tourist complex with restaurant, bar, conference facilities, etc., is due to be inaugurated at the Nandi Hills. Another unique tourist feature introduced in the southern circuit during 1980 were the tented camps put up by M/s Jungle Lodges and Resorts Ltd., a subsidiary of the KSTDC which offers package wildlife tours that include accommodation in the tents, a trip into the Nagarhole sanctuary and a boat ride in the country basket boats. The camp is located on a hillside overlooking the Kabini river about 10 km from the lodge site. The organisation arranges transport to tourists to and fro. This project in Karnataka is the first of its kind in India and its objective is promotion of wildlife conservation oriented tourism in the State.

Plan Period

It was towards the latter part of the Second Plan that tourism received some recognition in the State. Construction of eight low income group

rest houses and one tourist hotel was taken up. An additional four tourist rest houses were also completed before the close of the Second Plan. The Tourist rest houses at Bijapur and the T.B. Dam site (Hostpet) were also commissioned during the Second Plan and the Tourist hotel at Jog Falls was completed during the Third Plan. The Fourth Plan saw the completion of a number of tourist lodges, etc., which included five family quarters and tourist canteen at the Nandi Hills, tourist rest houses at the Mahadeshwara Hills, Devarayana Durga, Gulbarga and Vanivilas Sagar, LIG rest houses at the Magod Falls and Talacauvery, tourist house at Gokak Falls, pavilion at Belur, Tourist Canteen at Somanathpur, remodelling the TB at Sringeri and construction of an annexure to the existing tourist home at Bijapur. The total allocation made year-wise during the four years from 1974-75 to 1977-78 was Rs 59.20 lakhs of which the amount expended was Rs 41.67 lakhs.

A number of works have been taken up during the Fifth Plan which included construction of tourist homes at Gokarna, coffee kiosk at Halebidu and a motel at Srirangapattana. Tourist canteens at Somanathpur and Shravanabelagola are already catering to the tourists. The tourist cottage and dormitory at Belur have also been furnished. A tourist cottage and a coffee house are among the other facilities provided at Halebidu in this programme. It is proposed to fully integrate the programmes of the Department and KSTDC in the VI Plan. The department therefore proposes to launch an intensive advertising campaign with attractive brochures, folders, etc. As part of the publicity programme, the Department intends to open information centres at the main embarking places for foreign tourists *via.*, Delhi, Bombay and Madras.

The Indian Tourism Development Corporation, New Delhi, is also engaged in promoting tourism in Karnataka and it runs star hotels at Bangalore, Mysore and Bijapur.

Table showing the outturn of the railway workshops for some recent years

Year	Overhauling (all inclusive)			No. of spares produced (average)	Construction of Coaches (in Nos.)
	Loco	Carriage	Wagon		
(a) RAILWAY WORKSHOP, HUBLI					
1977	212 Nos.	2,028 Units	5,216 units		6
1978	183 „	2,081 „	5,000 „	2,494 + 98	6
1979	187 „	1,983 „	4,637 „	diesel - loco	8
1980	188 „	1,943 „	4,918 „	spares	NA
1981	199 „	2,037 „	5,188 „		NA
1982	180 „	2,023 „	5,424 „		NA
(b) RAILWAY WORKSHOP, MYSORE					
1977	66 Nos.	857 Nos.	2,408 Nos.		2
1978	50 „	847 „	1,687 „		10
1979	61 „	905 „	2,380 „	1,352	12
1980	59 „	910 „	2,911 „		12
1981	52 „	816 „	3,024 „		5

Statement showing particulars of export and import handled through some ports in Karnataka State from 1972-73 to 1981-82

(in tonnes)					
Year	Karwar	Belikeri	Honavar	Kundapur	Mangalore (minor)
1972-73					
Export	2,15,688	1,75,555	17,069	90,373	2,67,323
Import	3,747	1,803	3,157	12,962	1,02,421
1975-76					
Export	3,41,621	8,301	22,098	70,705	1,50,368
Import	64,419	1,005	3,106	6,200	68,524
1978-79					
Export	1,70,848	1,06,931	23,128	47,925	1,35,758
Import	97,261	971	2,523	4,625	44,986
1979-80					
Export	2,61,919	2,17,939	22,353	37,343	1,10,589
Import	1,65,994	891	2,195	4,310	67,574
1980-81					
Export	2,01,290	4,16,523	18,712	51,260	1,18,653
Import	142,462	455	2,645	3,654	99,460
1981-82					
Export	94,477	3,21,530	19,846	74,953	1,15,694
Import	167,764	...	2,312	3,041	43,984

CHAPTER VIII

ECONOMIC TRENDS

Karnataka having varied climatic and topographical conditions possesses very rich natural resources. The State income and the *per capita* income have considerably increased in recent times. The various Plans have had their significant impact on the developmental activities in the State. The wage structure have been somewhat stabilised and thereby the standard of living of the people of the State has been steadily increasing despite rise in price level. Agriculture, industry, transport facilities, education, health and other social welfare measures have been developing in a planned manner. The composite index which was 60 to 233 in 1960-61 has come to 66 to 199 in 1979-80. Even in Gulbarga district, which has the last place in the development index, has also developed year by year. The imbalances in regional development have been reduced. In this chapter various aspects of developmental activities and their impact on economic life, prices, standard of living and employment are attempted to be surveyed together with assessing the potentialities of growth.

Standard of Living

In Karnataka, while major part of the income of the people is spent on daily necessities of life such as food, clothing, shelter, etc., expenditure on education, medical care and other durable goods is not significant. However, there are occasions when the families have to spend a large amount on social and religious ceremonies and those causing indebtedness. States like Punjab, Haryana, Maharashtra and Tamilnadu have a better standard of living than Karnataka. The monthly *per capita* expenditure on important items of necessities of life is shown in the following table.

(Rs in lakh)

Items	1957-58		1973-74	
	Rural	Urban	Rural	Urban
1 FOOD				
a Cereals	12.89	12.79	39.01	45.67
b Pulses & Products	7.00	5.57	24.87	21.33
c Milk	0.90	0.70	1.84	2.35
d Edible Oils	0.98	1.22	2.12	4.96
e Others	0.69	0.79	1.43	2.60
2 NON-FOOD				
a Clothing	8.10	7.43	13.31	20.83
b Fuel & Light	2.52	1.85	3.45	3.56
c Durable Goods	1.10	1.48	3.20	4.20
d Others	N.A	N.A	0.67	0.71
Total expenditure	20.99	20.22	52.32	66.50

Total expenditure which was about Rs 20 in both the urban and rural areas in 1957-58 has gone upto Rs 66 and Rs 52 respectively by 1973-1974. This does not clearly indicate whether the standard of living of the people has gone up. During 1957-74, the prices have gone up very significantly and probably the pattern of consumption both in terms of quantity and quality might have undergone a change. Therefore, the data are not strictly comparable though they give an indication of proportion of expenditure made on food and non-food items. By and large, it is clear that expenditure on food items is relatively more and increasing over the years.

The State has a large number of poor sections comprising agricultural labourers, small and marginal farmers, rural artisans, etc., and they are identified as the constituents of weaker sections of the society. Most of them are considered as poor. Poverty in the State is also estimated on the basis of the consumption level. National Sample Surveys give an account of consumption levels of the families for different years. An account of families with different levels of consumption expenditure is given in the table below.

Percentage Distribution of households by monthly *per capita*
Expenditure—in the State. *

Expenditure Class (in Rs per month)	1973-74	
	Rural	Urban
0-13	0.16	nil
13-15	0.48	nil
15-18	0.48	0.27
18-21	1.61	0.54
21-24	3.54	0.81
24-28	5.64	2.98
28-34	13.69	6.23
34-43	18.36	14.37
43-55	18.68	13.82
55-75	19.31	24.40
75-100	9.18	14.36
100-150	5.64	30.01
150-200	2.44	5.42
200 and above	0.81	3.79
Total ...	100.00	100.00

*for details on household, see part I, pp : 401-02.

Percentage Distribution of households by monthly *per capita*
Expenditure—in the State.

Expenditure Class (in Rs per month)	1959-60	
	Rural	Urban
0-8	6.05	4.41
8-11	15.15	4.31
11-13	10.28	5.07
13-15	10.01	7.96
15-18	15.28	21.24
18-21	10.77	13.13
21-24	7.35	5.58
24-28	6.76	6.23
28-34	5.51	7.70
34-43	4.85	6.09
43-55	3.79	5.27
55 and above	4.20	12.41
Total ...	100.00	100.00

Here again, the consumption level is given in terms of money expenditure. However, the real worth of money has undergone a significant change between 1959 and 1974. Therefore, for these two years, minimum requirement for an individual per month differs. Experts are of the opinion that *per capita* monthly expenditure of about Rs 21 and Rs 28 in rural and urban areas respectively might be a required expenditure in 1963-64 as against about Rs 28 and Rs 43 in 1970-71. This might be still less in 1959-60. These presumptions are based on prices in the respective years. Experts have made some estimation regarding the number of people below the poverty line in the State. Broadly it is estimated that about 50 per cent of the population might be considered as poor in the State.

Reorganisation of the States has led to relatively greater heterogeneity in terms of physical features, social and cultural heritage, economic conditions and social infrastructure. By and large, it is evident that the princely State of Karnataka was relatively better with some sort of socio-economic homogeneity and a planned provision of civic amenities. Parts of northern integrated area were relatively more drought-prone with occasional rich harvests of jowar, oilseeds, pulses, etc. Uttara Kannada and Dakshina Kannada and Kodagu were high rainfall areas with ever-green forests. The major food crops in the Hyderabad Karnataka and most of the Bombay Karnataka area were jowars, bajra and rice though gram, tur and groundnut were extensively grown. Cotton was the primary commercial crop. Land was extensively sub-divided and fragmented in the different constituents. In Dakshina Kannada alone the *per capita* acreage of cultivable land was the least, i.e. 0.3 acre. Important indicators of development of the Constituents of the State (1956) were as follows.

	Bombay Karnataka	Hyderabad area	Madras area	Kodagu	Princely Mysore
1	2	3	4	5	6
AGRICULTURE					
Per capita cultivated land (acres)	1.6	2.1	0.3	1.9	0.9
Cropped area (Lakh acres)	96.50	80.22	6.07	3.01	86.16
Area irrigated as per cent of cultivated area	3.33	1.37	...	...	11.50
Cattle per veterinary Institution	44,245	45,570	1,11,342	10,000	28,187

ECONOMIC TRENDS

	1	2	3	4	5	6
Co-operative Societies (Nos.)	2,936	2,732	722	260	5,269	
ROAD LENGTH						
(a) Miles	4,593	1,604	1,275	413	10,848	
(b) Length in Miles per 100 sq. miles	21.6	8.6	26.0	26.3	36.7	
EDUCATION						
Colleges	16	3	9	1	48	
High Schools	134	24	68	11	266	
Primary Schools	5,675	2,114	1,260	76	11,763	
Literacy ratio	22.3	8.5	23.3	27.2	20.6	

No clear account of the investment under the Plan in different areas is available. The following table gives the First Plan outlay in different areas.

(Rs in crores)

	1951-56
Hyderabad	21.44
Bombay	30.27
Madras	N.A.
Kodagu	1.69
Mysore	47.58
Total	100.98

Price Trends

It is said that the prices are the most important indicators of the nation's wealth. Prices in Karnataka, as in the rest of the country, have shown a remarkable fluctuation and rising trend. A steep price rise inhibits growth, distorts all economic calculations, seriously affects the poor and transfers the income from the poor to the rich. Inequality of income and wealth and concentration of economic power accentuate. Savings and investments get a serious set back, and capital formation suffers.

Wholesale Prices

The index numbers of wholesale prices of all the commodities are not available for Karnataka. Wholesale price index numbers for agriculture

commodities have been constructed since 1961. Trends in the wholesale prices of agricultural commodities are shown in the table given below.

	(base year 1953)						
	1961	1966	1969	1973	1975	1978	1979
Cereals	136	290	269	451	516	381	380
Pulses	92	212	191	377	392	607	623
Oilseeds	160	287	300	522	483	495	528
Gur	108	206	189	431	537	347	521
Fibre	112	193	241	333	378	382	373
Condiments & spices	141	337	316	322	739	556	595
Miscellaneous	167	231	224	227	318	334	399
All commodities	142	264	270	389	476	435	461

It can be seen that the prices have sharply increased during 1960-65 which is about 67 per cent as against 46 per cent during 1965-1970. In the next five years, i.e., 1970-75, the price rise was of the order of 54.5 per cent. Subsequently, in the years 1978 and 1979 there was relative price stability. The wholesale price index of agricultural commodities has come down from 476 in 1975 to 435 in 1978, though this has reached 461 in 1979. Thus, the wholesale price index of agricultural commodities has registered an annual growth of about 12 per cent during 1960-79. There are a number of factors influencing the general prices in the State. A large number of factors affecting the prices are of the national phenomena. Some of them are, money supply, production of essential commodities and problem of warehousing, transport, etc.

Annual average wholesale prices of important agricultural commodities in the State are shown in the table below:

	(Rs per quintal)					
	1952-53	1965	1968	1973	1978	1979
Rice	50.00	105.15	136.11	223.68	213.26	224.74
Wheat	48.00	86.92	144.07	231.30	175.15	180.25
Jowar	30.00	77.10	85.06	152.39	100.09	110.20
Ragi	21.00	75.30	86.03	140.88	100.32	93.11
Gram	54.00	135.98	124.17	251.58	254.98	263.55
Groundnut oil	N.A.	279.53	310.50	814.82	722.49	913.82
Gur	45.00	69.29	177.94	177.56	147.88	275.14
Sugar	112.00	118.58	167.10	420.43	285.12	374.48

It can be seen that the relative prices of different commodities have undergone considerable changes by 1973.

Consumer Prices

By and large, it is found that consumer prices move in sympathy with the wholesale prices and often the consumer prices are a little higher than the wholesale prices. From the point of view of common people the general rise in the prices of consumer goods is a matter of serious concern as they affect the level of their living standards. Consumer price indices are of different kinds such as consumer price index for working class, middle class and agricultural labourers, etc. The index for working class in Karnataka State is given below.

	(base year 1960)	
	Index for	
	Food	General
1956	—	70
1960	100	100
1965	145	139
1970	194	188
1975	367	342
1979	357	361

The indices have been prepared on the basis of prices at 10 industrial centres in the State. During 1961-79 the consumer price index in the centres like Mangalore and Davanagere showed a spectacular rise from 100 to 379 and 377 respectively (see page 126).

The consumer price index for Mysore, Hassan, Bangalore, Davanagere and Harihara has been more than 360. The years since 1972 have registered a very steep rise in prices in all the centres of the State and that due to several measures taken up by the State and the Centre, the prices began falling from the month of January 1976. However, prices have been almost stable in the subsequent two years though there had been a significant rise in the prices in 1979.

Consumer price index numbers for industrial workers (general) — in the State

(Base: 1960 = 100)

Year	Bangalore	Bellary	Bhadravati	Davanagere	Gulbarga	Hassan	Hurihara	Mandya	Mangalore
1961	105	101	103	103	96	102	102	101	108
1962	108	101	104	103	99	103	102	99	114
1963	111	103	106	105	103	106	104	100	117
1964	124	109	113	110	122	113	112	107	127
1965	139	140	145	139	133	136	139	132	142
1966	156	162	175	158	152	159	157	156	154
1967	169	177	195	178	166	164	179	164	170
1968	179	183	203	183	172	169	181	172	188
1969	182	196	199	182	172	171	177	175	176
1970	184	204	203	188	184	175	183	183	180
1971	193	211	209	198	198	184	192	192	195
1972	206	218	218	211	212	193	204	200	204
1973	250	262	274	269	281	243	260	245	250
1974	305	319	340	322	317	302	317	295	270
1975	338	339	369	349	339	335	347	320	325
1976	314	310	345	317	315	313	315	300	333
1977	344	331	359	335	333	341	343	322	351
1978	337	334	356	341	333	342	345	328	324
1979	364	347	377	361	346	365	360	349	344
									379
									368

Price Index for Agricultural Labourers

Karnataka has over 36 lakhs of agricultural labourers (1981). They constitute the poorest of the poor. Their income and employment are uncertain. A steep rise in the prices of consumer goods is bound to affect their standard of living very seriously. Details of cost of living index of consumer prices of agricultural labourers are given below :

(Base: 1960-61 = 100)

Year	Index	
	Food	General
1961	101	100
1963	104	104
1965	169	157
1967	197	179
1969	189	175
1971	205	190
1972	215	199
1973	277	247
1975	394	352
1977	342	318
1978	313	296
1979	326	310

During 1961-79, the cost of living of agricultural labourers has increased a little more than three times. In effect, the real content of their money wages has decreased to one-third. It can be seen that the prices of food articles has increased from 101 points to 326 points, i.e., 3.25 times. Such a sharp rise in the prices is bound to have distorting effect on various components of the economy. It is often mentioned that big doses of successive deficit finances will result in rise in prices immediately though in the long run increased production of consumption articles would absorb inflationary shocks if the deficit financing was undertaken for investment purposes. Longer the gestation period of different projects, the more is the impact of deficit finance on prices. However, a developing country cannot totally abstain from deficit finance unless it finds out huge foreign aid/assistance or pushes up the saving ratio to a very considerable extent even in sacrificing the consumption expenditure, which is already

very low. Nevertheless, none can support either on the practical grounds or with theoretical reasoning the prevalence of inflation. As could be seen from the various tables already given, by determined efforts inflation could be contained to a great extent as was done in 1977 and 1978. Probably, a larger part of the credit containing inflation should go to the favourable monsoon and other seasonal and climatic factors that prevailed during those years.

Trends in Wages

Wages have special significance in the over-populated and under-developed countries. Wages are both a major contributor to the gross national product as well as a basic support to the poorer sections of society mainly constituted of manual labour classes. If the wages actually paid are less than the marginal productivity of the worker any enhancement of wages will contribute to an increase of employment, income and production. It is widely accepted that the workers are under-paid in the poorer countries. The view of under-payment to the workers is generally been supported by the consideration that it generates enough surplus for investment. With the advent of trade unions, workers in the organised sector could form their unions to fight out their legitimate share of wages. There are two major factors which tend to push up the wages. One is the strident inflationary trends prevalent since the Reorganisation of the State, more particularly during 1970s. In order to protect the level of consumption of the workers, wages were to be readjusted time and again upwards. Another factor is a rise in the productivity of the workers themselves. In that event, the reward to the workers will have to be correspondingly enhanced with a view to realise some sort of equilibrium in the wage market. In the organised sector, there is a force within the system, i.e., trade unions which can be presumed to set right the imbalances which may develop in course of development. There is a multitude of wage structure in the organised sector which includes both public and private organisation. The entire spectrum of wages are being moved upwards year after year in sympathy with the rising prices. However, the response of wages to the productivity is yet to be investigated. Broadly, it was estimated that about Rs 20 to Rs 30 would be the monthly *per capita* requirement on a very minimum scale for a subsistence living in 1960-61. Since then, the cost of living has gone up by about 2 1/2 times, and the consumption requirement is estimated at Rs 80 to 90 (1979). Keeping in view of this, the wages of agricultural labourers seem to be a matter of serious concern. It is the bulk of our population

which is below the poverty line and wages which they earn are the only support to them. Further, there is not an automatic force in the market of the agricultural labourers, to bring about corresponding variations in tune with the changes in the cost of living and productivity. They are totally unorganised and are affected by large scale seasonal unemployment and under-employment. Their bargaining capacity for wages is poor. Therefore, wage structure of agricultural labourers and trends of wages are highlighted here.

The major part of the income of the agricultural labourer is derived from wages. The second agricultural labour enquiry revealed that 71 per cent of the total annual income of labour family was accounted for by earning from agricultural labour. The period of employment of casual male worker was 192 days in 1956-57 i.e., less than seven months in the year. The *per capita* income of an agricultural labourer is worked out to Rs 226 in 1970-71 as against the *per capita* income of Rs 540 for all classes in the State, and thus his wages are only 45 per cent when compared to others.

The table given below shows the different wages prevalent in the respective years for the important classes of the agricultural labourers.

(wages in rupees)

Type of work	1957	1966	1970	1975
FIELD LABOUR				
Men	1.47	2.00	2.71	3.71
Women	N.A.	1.42	1.86	2.91
Children	N.A.	1.04	1.37	2.16
HERDSMEN				
Men	1.00	1.33	2.30	3.13
Women	N.A.	1.26	1.68	2.42
Children	N.A.	0.79	1.23	1.78
OTHER AGRI. LABOUR				
Men	1.22	1.97	2.64	3.61
Women	N.A.	1.38	1.77	2.71
Children	N.A.	0.97	1.32	2.00
SKILLED LABOUR				
Carpenter	3.16	3.61	4.78	6.44
Blacksmith	2.98	3.42	4.54	5.84
Cobbler	2.46	2.89	3.70	4.59

By and large, the skilled labourers like carpenters, blacksmiths, cobblers, etc., have relatively higher wages, *i.e.*, about 2 times of the wages that others get. It is the children who are paid the least. There are discriminatory wages between those paid to the men and women and the latter is always paid less. Over the years the wages have more than doubled. However this cannot be a matter of satisfaction as the cost of living of labourers has tribled over the period in an ultimate analysis. It amounts to say that the agricultural labourers and other rural workers are gradually exploited in the process.

Wages paid during 1978 shows that there has been some improvement. For operations like ploughing, digging, harvesting, etc., the wages have gone upto about 5.60 rupees in dry land area, Rs six in the wet land area and Rs 6 1/2 in the garden lands. It is obvious that the wage paid to the agricultural labourer has not caught up with the increase in prices and the gap has continuously widened. This means, in real terms, the agricultural labour wage in recent years, forms significantly less than what ought to have been paid in accordance with the price rise. While the increase in price has been neutralised by the payments of Dearness Allowance in respect of organised labour, the real income of agricultural labourer has gradually shrunk. It is very clear that in 1974 the day's wage was much lower than that in 1961. Thus, there has been a serious erosion in the living conditions of agricultural labourers because of the declining real income.

Agricultural wages reveal a structural variation over different regions of the State. In a Coastal region the wages paid to agricultural labourer are fairly high. Particularly in Dakshina Kannada district, the wages are highest. The wages paid in Northern Karnataka regions are the lowest. Next to the coastal region, the wages are higher in *malnad* regions. The difference in the wage rate in coastal regions as compared to the wages paid in other regions is significant.

Wage Policy

The Government of India enacted the Minimum Wages Act 1948 to regulate wage structure of certain categories of employment. Employment in agriculture is one of the scheduled employment under this Act. The Act empowered the State Government to fix and revise from time to time the rates of minimum wages of agricultural labourer. The revision of the rate of minimum wages is contemplated to be based on the movement of

the consumer price index numbers for those workers. Therefore, the Labour Bureau, Government of India, undertook the task of constructing consumer price index numbers for agricultural labourers from 1952 with 1950-51 (June-July) as the base year for each State. Subsequently the base year was changed to 1960-61. In 1973, the Government of Karnataka fixed the rate of minimum wages and revised it in 1975.

While fixing the rate of minimum wage for agricultural labourers during 1973, the State Government has adopted a new criteria. Instead of classifying the labourers into four groups, the agricultural operations have been classified under four classes and minimum wage for each operation has been fixed for dry land, wet land and garden lands respectively. The skilled workers of the agricultural labourers have not been included in this classification. Further, there is no discrimination in the wage between a man and a woman.

Community Development Programme

The Community Development Programme was launched in Mysore State as in the rest of India on 2nd October 1952 in selected taluks of the State. The entire State was covered under this programme by 2nd October 1963. Improvement of agriculture and industry for creating employment and to step up production, drinking water facilities, communications, primary and adult education, social education and promotion of community organisations are the main features of the programme. The block programme is no longer confined merely to the schemes to be implemented from the block budget. It has to be considered as only a nucleus to be supplemented with the development resources of all other development departments as well as local resources so that an integrated programme is built up out of the total resources available.

The Community Projects were later replaced by National Extension Service (N.E.S.) blocks. It is stated that the N.E.S. is the agency and the Community Development the method through which the Five-Year Plans seek to initiate a process of transformation of the social and economic life of the villages. The Grow More Food Enquiry Committee felt that there should be a team of Extension Officers assigned to the field of agriculture, animal husbandry, co-operation, rural industries, rural engineering, panchayats and social education. The new administrative machinery is characterised not only by its integrated approach but also by its identification with the popular aspirations of the rural folk. The

village level worker has come to be recognised as a friend, philosopher and guide to the villages in all the walks of life.

In 1959, a three-tier Panchayat Raj system was launched. Since then, the Blocks are being handled by the Taluk Development Boards which are statutory bodies, having overall charge of all the development works in rural areas and they have at their command, their own resources as also the funds provided in the Community Development budget. The Self-help Programme of the Community Development Blocks implies the development of the entire rural community extending its benefits especially to the weaker and the under-privileged sections. It is an experiment of planned economic and social change through the joint efforts of the people and the official agencies.

In the beginning, advisory committees of local people were set up to assist the Block Development Officers. Later, these were replaced by Block Development Committees. In order to make it a people's programme in the real sense of the term it was entrusted to the elected representatives. It is the complete responsibility of the Taluk Development Boards and Village Panchayats to implement the schemes. The various developmental agencies of the Government works together as a team for execution of the programmes. The Community Development Programme symbolises an integrated extension agency, multi-purpose development programme, new extension methods and techniques of community mobilisation and process of education. At the end of the Second Plan there were 187 Community Blocks covering 138 taluks. By the end of October 1963 (during the Third Plan period) the entire State was covered by the Community Development Programme. The Programme helps the mobilisation of idle manpower for increasing production and rebuilding the rural economy. The object of the programme is to establish Yuvak Mandal in each village. At the end of the Second Plan there were 9,000 Yuvak Mandals and Farmers' Unions in the State. During the Third Plan period, orientation and job training for Block Development Officers, Extension Officers, Gramasevaks and Gramasevikas was initiated. Under "Public Co-operation Schemes", programmes like, Lok Karya Kshetras, educational and promotional works for prohibition, Planning Forums, Research, Training and Pilot Projects, National Consumer Services, Public Co-operation for Suppression of Immoral Traffic, etc., have been taken up in the State. Applied Nutrition Programme was taken up in six Blocks, namely, Dharwad, Mandya, Gangavati, Somwarpet, 60 villages in Anekal and five villages of Bagalkot, under Horticulture 12 community orchards,

40 School gardens and 610 kitchen gardens were the achievements during the Third Plan period. Twenty seven Diesel pumpsets and 23 electrical pumpsets were distributed for community orchard and selected school gardens. In respect of the poultry programme, out of 205 village units of poultry planned, 185 were completed. Out of 100 tanks surveyed, 72 were found suitable for pisciculture and 57 panchayats were entrusted to take up the same; 160 selected fishermen have been given training in pisciculture and fisheries management and 300 persons have been trained under the Fishery Development Programme. The Coastal Fisheries Scheme was an adjunct to the Applied Nutrition Programme spread over a period of five years from 1965-66. In 1966-67 and 1967-68 the programme was extended to five and 15 additional blocks respectively and 99 poultry units were started. Eight community gardens, 23 school gardens and 750 home gardens were the targets achieved under horticulture. Under Fisheries, 110 tanks were surveyed, 15 fish nurseries were established, nearly 7.66 lakh fish seeds were stocked and the fish produced was utilised for distribution amongst 62 feeding centres. Under the Coastal Fisheries Scheme five fishing boats were mechanised and a building to instal an ice plant was completed. Nets were fabricated and supplied to trained fishermen.

During the Fourth Plan it was proposed to have 100 Applied Nutrition Programme Blocks at the rate of 20 per year; under poultry, 10 units in a taluk with a population upto 1.5 lakhs, 12 units in a taluk with a population between 1.5 and 2 lakhs, 15 units in a taluk with a population exceeding 2 lakhs; under fisheries, a maximum of 150 acres of water spread areas; under horticulture, six community gardens, 15 school gardens and 200 kitchen gardens in each taluk, sought to be achieved during the Fourth Plan.

During the Fifth Plan period, the emphasis was laid on the welfare of weaker sections, namely, small and marginal farmers, agricultural labourers, rural artisans, Scheduled Castes and Scheduled Tribes and also by the utilisation of local resources. During the year 1981-82, there was an allocation of Rs 25.00 lakhs, against which an expenditure of Rs 17.95 lakhs was incurred. In 1982-83, Rs 25.00 lakhs was spent and it is proposed to spend Rs 27.50 lakhs during 1983-84.

Land Army

Land Army projects are implemented mainly under cash scheme for Rural Employment and also Rural Works Programme. Under this

project, labour intensive and developmental works, such as, construction and improvement of roads, tanks, minor irrigation works, soil conservation, school buildings and afforestation are being taken up. The training in various basic trades, such as, carpentry, masonry, blacksmithy, etc., is also imparted for self-employment. The youths who come forward will be provided with immediate employment and also will be trained in various trades and skills and help them for future employment.

The Directorate of Land Army has been constituted under the Development, Housing, Panchayat Raj and Co-operation Department in March 1971 primarily to tackle the problem of rural unemployment and under-employment. The Government also constituted an Executive Committee having a Chairman, Vice-Chairman, Secretary and selected Heads of Departments as members. The Director of Land Army was the *ex-officio* Secretary of the Executive Committee. The basic unit of the Land Army is "Task Force", its strength depending upon the nature of project and availability of labour. Each Task Force is commanded by one Task Force Commander and two or three Assistant Task Force Commanders depending on the strength of Bhusainiks. The execution of the project at the field level rests with the Task Force Commanders. Recruitment to the Land Army is generally confined to young unemployed in the age group of 18 to 25 years of the project area or its neighbourhood but never from outside the district in which the project is undertaken. The training of Bhusainiks is carried out in two phases. In the first phase they are trained in elementary physical education as well as project work for about a fortnight. In the second phase, they are given training in various skills and trades. The projects of the Land Army are mainly situated in rural areas and the Block Development Officer is entrusted with the financial matters for the Cash Scheme in Rural Employment and the Integrated Development Projects. A High-Power Steering Committee under the Chairmanship of the Chief Minister supervises and assists the functions of the Land Army in the State.

Integrated Development Project of Land Army was taken up on a pilot basis in three taluks of Aurad, Bidar and Challakere to ensure all-round development of these areas and to provide employment to the local unemployed. The different development departments and Public Works Department have been associated with this work under the Project Commander. The Land Army is also entrusted to take up additional training schemes under the Half-a-million Job Programme,

Follow-up training in certain basic trades, such as, carpentry, masonry, blacksmithy, etc., has been taken up to enable the rural youth to find self-employment and sense of achievement in producing something for the benefit of their own village. Many employment-oriented programmes like Drought-Prone-Area Programme and Cash Scheme for Rural Employment Programme have been entrusted to the Land Army. The Directorate completed 34 school buildings, 38 minor irrigation providing irrigation for an extent of 2,988 acres, 61 rural communication works to a length of 283 km (1974).

Land Army Corporation

In 1974 the Karnataka Land Army Corporation was established in the place of the Department of Land Army. The share capital of the Corporation is Rs one crore, out of which a sum of Rs 25 lakhs has been subscribed by the Government. The main objective of this Corporation is to undertake and carry out all types of rural development works entrusted to it by Government Departments, local bodies and the like. *Inter alia*, it aims at creating a sense of devotion to duty and discipline. The main construction activities of the Corporation relate to minor irrigation, communication, school buildings, etc. It has trained artisans in various skills to enable youngmen to find self-employment. It launched a number of small development projects largely in economically backward and chronically drought-affected areas of the State. It sponsored two Khadi and Gramodyoga Sanghas at Aurad (Bidar dt.) and Byadagi (Dharwad dt.) to take up khadi and village industries in order to provide employment to the rural poor and thus improve their economic conditions.

The Government of Karnataka have declared the Karnataka Land Army Corporation as a designated agency of Government during 1981-82 for execution of rural development works and it has been entrusted with new works under several schemes, such as National Rural Employment Programme, Integrated Rural Development Programme, Scarcity Works, etc. The Corporation has taken up the construction of godowns under "National Grid" to an extent of Rs two crores. It is proposed to open new units in the districts so far not covered as a step to build up further infrastructure. It executes on an average works to an extent of Rs four to five crores per year. So far (end of 1982), it has executed 90 minor irrigation works, providing irrigation facility for 9,000 acres, 109 road communication works of a total length of 650 km, 70 school buildings, 507

Janatha Houses, two care godowns, 30 residential quarters and sheep farm works, at a total cost of Rs 500 lakhs. The Land Army Corporation has got fixed assets amounting to Rs 100.50 lakhs as on 31-3-82. During 1981-82, nine minor irrigation works, one barrage work, one lift irrigation scheme, one community irrigation well, stone lining of the tank canals, Drought-Prone Area Programme works, etc., were taken up under DPAP/DRDS in Bijapur district. In Belgaum, four minor irrigation tank works, two lift irrigation, one percolation tank work, one planking arrangement, two *nala* building works and one community irrigation work are in progress. In Dharwad, out of 50 school buildings under National Rural Development Programme, 47 have been completed. In Uttara Kannada, Danish International Development Agency with the help of People's Action for Development India, has entrusted 34 minor irrigation works and 30 communication works; out of this eight works have been completed and remaining works are under various stages. The State Government entrusted four works under Western Ghat Development Scheme, and five Rural Communication Works under Special Scheme have been completed. The cold storage plant at Baithkol of the Karwar Port has been taken up for execution. In Bidar district out of 11 minor irrigation tanks, two works were completed. One building and a road work under NREP and 26 drinking water wells are in progress. In Chitradurga district the State Government has entrusted Rangayyana Durga Dam work, several building works like quarters, sheep pens, sheep sheds, etc. These works are in various stages. Indo-Australian Agricultural Authorities have entrusted the construction of pump houses, sunkpit godown and chain link mesh fencing of Rs 3.16 lakhs which are completed. In Mysore district, the District Rural Development Society has entrusted the works of cattle ward, veterinary dispensary and milk collection centre of Rs 11 lakhs and the works are in progress. In Bangalore district, the Indian Institute of Horticultural Research Centre has entrusted many construction works, amounting to Rs 14.08 lakhs. The Corporation is taking part in the development of National Park at Bannerghatta.

The State Government has entrusted a portion of canal works under Major and Medium Irrigation projects like five km length of Manchanabele canal at an estimated cost of Rs 20 lakhs, part of excavation of the Harangi Right Bank Canal at an estimated cost of Rs 16.50 lakhs and the Hemavati Left Bank Canal of Rs 52.70 lakhs.

Statement showing the district-wise number of works completed and the amount spent during 1981-82

<i>Name of the district</i>	<i>No. of works completed</i>	<i>Amount spent (in lakhs)</i>
Bijapur	2	76.00
Bidar	2	25.62
Belgaum	3	40.00
Dharwad	47	12.42
Uttara Kannada	36	102.79
Chitradurga	2	15.44
Mysore	NA	1.07
Bangalore	1	14.08
(a) Harangi Project		5.04
(b) Manchanabele Project		0.26
(c) National Park	1	0.91

Twenty Point Economic Programme

The Twenty Point Economic Programme, which was announced by the Prime Minister of India, in the wake of emergency, on 1st July, 1975 is a programme for economic discipline. They are (1) Maintenance of Downward Trend of Prices (2) Land for Landless, (3) Rural Housing, (4) Abolition of Bonded Labour, (5) Rural Debt Relief, (6) Enhancement of Minimum Wages, (7) Increase in Water Supply, (8) Increase in Power Supply, (9) Development of Handloom, (10) Supply of Controlled Cloth, (11) Urban Land Ceiling, (12) Avoidance of Tax Evasion, (13) Drive against Smugglers, (14) Simplifying the Process of Licences, (15) Workers' Participation in Industries, (16) Easy Movement of Essential Commodities, (17) Income Tax Relief, (18) Help for Students, (19) Supply of Books and Stationaries to Students, and (20) Apprenticeship Measures. These programmes were executed vigorously in the State. The essence of this economic programmes was described as a fresh national emphasis on discipline and determined work, so that the energies of the nation are focussed on constructive co-operation for higher production and fairer distribution.

The Government of Karnataka constituted co-ordination committees at taluk and district levels for reviewing the progress of implementation of

the Programme. Several steps to stimulate production, speed up procurement and streamline the distribution of essential commodities were taken up. Increased allocation of food grains and levy sugar to the districts were made. The wholesale and retail dealers of all essential commodities were required to display recommended retail prices and statement of stocks. Effective steps were taken to implement Land Reforms Act expeditiously. Land Tribunals were constituted (see chapter IX-Revenue Administration). The Scheme for distribution of house sites to the landless persons and weaker sections started in 1972 was speeded up (see chapter IX-Local Self-Government). The Government of Karnataka enacted Karnataka Debt Relief Act 1976 on loan repayments by small farmers, agricultural labourers and artisans and others (see part I, pp 939-40). A review of the rates of minimum wages for agricultural labourers was made and rates were revised upwards by 30 per cent in 1975. The State Government gave priority in its Plans for investment in primary sectors like Agriculture, Horticulture, Animal Husbandry and Dairying, Soil Conservation and Irrigation. The Special programmes such as Drought-prone Area Programme and Small and Marginal Farmers Programme were geared up.

Steps were taken to bring more land under irrigation and during 1975-76, an additional cropped area of 83,000 hectares were brought under irrigation, and 1,350 minor irrigation works were executed. Taluk-wise ground water surveys on a preliminary basis were completed in 161 taluks of the State. During 1975-76, installed capacity in power generation of the State was 966.6 MW. The ninth and tenth units of the Sharavati, the Linganamakki dam power house and works of the Kalinadi project were under progress. With the load demand increasing at a rapid rate, it was essential that the hydel capacity was backed up by thermal generation to provide adequate assured supply of power. The Centre decided to set up five super thermal power stations in Karnataka. The Government have promulgated an ordinance prohibiting alienation of vacant lands from 1st May 1975 in Bangalore and 10 other cities in the State in order to prevent speculative sales and to prepare the ground for legislation on socialisation of urban land. Similarly, under-valuation of property has also been prohibited by amending the Stamp Act for assessment by Deputy Commissioner. The Government of India decided to take stern action against smugglers and black marketeers and to mobilise the resources from the parallel money structure for productive purposes by confiscating the properties of these anti-socials.

The Central Government assured to supply inputs at reasonable prices to handloom weavers and gave greater protection to them by rationalising the policy of reservation. Action was initiated for revitalisation of Apex and primary weavers' co-operative societies in the State. A Handloom Development Corporation was set up for intensifying the development of handloom industry on modern lines. In order to ensure that controlled cloth reaches the rural areas and the vulnerable sections of the community, the system of distribution was geared up to provide more outlets in rural areas.

A new package of incentives and concessions to encourage the establishment of new industries in the State was implemented. Workers participation in industries was initiated. Arrangements were made for supply of full requirements at controlled prices to all students' hostels in the State. For the weaker sections of the society, who constitute the bulk of the population, various far-reaching measures were undertaken.

New Twenty Point Programme

The New Twenty Point Programme (1980) represents a balanced blend of programmes and policies which aim at increasing production and at the same time providing benefits to the weaker sections. Agricultural production is sought to be stepped up by increased irrigation. Power generation and development of industries are also aimed to be increased. To improve the income of the weaker sections, programmes like Integrated Rural Development Programmes, N.R.E.P., Rehabilitation of Bonded Labour, Land Reforms, Enforcement of Minimum Wages for Agricultural Labourers and Accelerated Programmes for Development of SCs/STs., are included in the Plans. Basic amenities like drinking water, sites for the siteless, houses for weaker sections and electrification of villages are also aimed at. Nutrition for children, pregnant and nursing women, specially in tribal, hill and backward areas are taken up. Universal primary education for age group 6 - 14 years and adult literacy programmes are included. To safeguard the consumer interest, strict action against smugglers, hoarders, and tax evaders are sought to be taken. Particular case for students' needs are sought to be strengthened in this New Twenty Point Programme.

Jayanti Villages

A village in every Community Development Block was selected as 'Jayanti Village' in 1972-73, to mark the celebration of the Silver Jubilee

of India's Independence. These villages were sought to be developed fully and they were expected to serve as model villages. In the State, 180 villages were selected as Jayanti villages and several programmes for development of these villages such as drinking water facilities, housing for the weaker sections, establishments of schools, post offices, infrastructural facilities, provision of drainages and electrification, veterinary dispensaries, local fund dispensaries, community centres, *Balavadies*, *Mahila Mandals*, *Yuvak Mandals*, etc. are being taken up. The Department of Social Welfare had released a total of Rs 24.75 lakhs for construction of 1,237 houses in these Jayanti villages under the Centrally-sponsored schemes for the weaker sections.

District-wise break up of selected 180 Jayanti villages are Gangalur, Horamavur, Hulikatte, Kadaramangala, Kaggalahalli, Kodihalli, Kamma-sandra, Maralehalli, Mayasandra, Seethakempanahalli and Thamanayakanahalli in Bangalore, Badachi, Byakod, Kanagali, Kothali, Kukadolli, Mahishet, Mattikop, Sirasangi, Torangatti and Udagatti in Belgaum, Bagewadi, Gadiganoor, Hampana Hosahalli, Mudlapur, Sridhara-ghatta, Sushilanagar, Tonda and Towdoor in Bellary district, Andura, Bhatambra, Hallikhed, Khanapur and Mudbi in Bidar district, Atharga, Baragi, Belachikkalki, Chiksindgi, Galagali, Golasangi, Hiremural, Khajjidoni, Konnur, Kunibehchi and Nivilahalli in Bijapur district, Chikkapatnagere, Gadihalli, Javali, Jayapura, K. Kanaboor, Lakhya and Menase in Chikmagalur, Arehallihatti, Allimage colony, Basapura, Byadareddihalli, Hirekerehalli, Bovi colony, Kalahatti, Kallahatty, Malebennur and Medihalli in Chitradurga, Amblamogru, Bellipadi, Belthangadi, Herga, Kepu, Kukkundur, Shiroor and Sullia in Dakshina Kannada, Baad, Basarkod, Belur, Chunchihal, Hirebasur, Hirekoppa, Kalasa, Komargop, Kurgund, Madaganur, Madaki Honnihalli, Masur, Nagenhalli, Neeralgi, Shigli, Sullia and Todar in Dharwad, Adki, Devergonal, Gogi, Korajigi, Kunchavaram, Madan Hipperaga, Malhar, Mandewal and Rajpur, in Gulbarga, Revoor, Annekere, Belagumba, Belgodu, Devaramudnahalli, Markuli, Nettikere, Ragimarur, Rayarakoppal of Kargod village and Uddur Hosahalli in Hassan, Besagur, Gowdalli and Murnad Badaga in Kodagu, Balamande, Beedaganahalli, Bellur, Chikkareddihalli, Devappanagudi, Doddaganjur, Jinkalavaripalli, K. Baipalli, Thoranahalli, Uppakuntanahalli and Veerammanahalli in Kolar, Akkihebbal, Chamanahalli, Honnavara, H. Malligere, Kyathanahalli, Srinivasa Agrahara and Purigali in Mandya, Alanahalli, Bachahalli, Belale, Bhogadi, Gowdahalli, Duggahalli, Galavinattiguppe, Itna, Mukanapalya, Talkad and Thattekere in

Mysore, Hirejantakal, Honmapur, Hosagudda, Koloor, Kotigudda, Kudrikolagi, Nandihalli (uninhabited), Nilagal and Pagadadinni in Raichur, Adrante, Halesorab, Hanumasagara, H. Kallakoppa, Heggodu, Honnavalli, Mangenahalli (uninhabited), Navalebasapura, Talagunda and Thilinirakatte in Shimoga, Adalagatti, Chikkaseedi, Kadlapura, Kolala, Koppehalli, Kotagudda, Malligehalli (uninhabited), S. Gollarahatti, Rajendrapura and Thogarghatta in Tumkur and Bailur, Devalmakki, Gardalli, Hillur, Hunsekoppa, Jankadkal, Joida, Kalwe, Kangod, Kirwatti, Kodambi and Samsi in Uttara Kannada.

EMPLOYMENT

The man power of the State is an asset if used properly, and otherwise it can be a liability. Though agriculture provides adequate employment opportunities, unemployment is more in this sector than in the industrial sector. Unemployment in this sector remains hidden in the form of under-employment which is further divided into visible and invisible. The visible refers to the shorter periods of work and the invisible indicates the low-earnings, less utilisation of skill or employment in the low productive units.

Out of the total population (provisional figures) of 37,043,451 (1981 census), 14,906,212 are workers and remaining 22,137,239 non-workers. Among 14,906,212 workers, 13,637,828 are the main workers and 1,268,384 are the marginal workers. The number of workers engaged in agriculture was 73.68 lakhs, 67.90 lakhs and 36.36 lakhs respectively during 1961, 1971 and 1981. The growth of organised employment has been highest in electricity and gas (8.66). Construction is closely followed with 6.95 per cent. Even though services provided adequate employment, the growth rate of this sector is only 4.69 per cent. It is very difficult to find out the total number of unemployed.

Unemployed

According to the 1971 census, unemployment in respect of illiterate non-workers in the State amounts to 6,501 persons in rural areas and 17,096 illiterates in urban areas. About 90,576 persons are said to be educated unemployed in the State, of which, 22,404 persons in rural areas and 68,172 persons in urban areas. Draft Fifth Plan reveals under-employed artisans and small traders numbering to be 2,95,000 and 1,10,000 respectively.

However, a sample survey revealed the urban unemployment and the First Agricultural Labour Enquiry estimated the rural unemployment in the State. The number of job seekers on the Live Register of the Employment Exchanges, with subject to certain limitations like double registration by employed and non-registration by unemployed on August 1981 and 1982 were as follows.

Category	No. of Registration on the Live Register as on		Percentage
	August 1981	August 1982	
Post Graduates	5,280	5,553	+ 5.17
Graduates	71,509	72,529	+ 1.43
Diploma holders	6,534	7,341	+ 1.43
ITI-Apprentices and other certificate holders	13,883	10,686	- 23.03
Matriculates	3,10,952	3,36,934	+ 8.36
Below matriculates including illiterates	2,31,732	2,33,603	+ 0.57
Total	6,39,890	6,66,646	+ 4.10

The number of registrants on the Live Registers of Employment Exchanges has increased by 4.10 per cent in general and varies from 0.57 per cent to 12.35 per cent in individual categories. About 45 to 50 per cent of registrants were employed. Applying this correction factor, the number unemployed in the Employment Exchanges is about 4.00 lakhs.

The National Sample Survey on Employment and Unemployment conducts survey once in every five years and reveals actual employment position in the country. The 27th round of this survey has provided figures on chronic unemployment (less hours of work) and unemployment including under-employment. In 1971, there were 2.01 lakh chronically unemployed and 3.75 lakh under-employed in the State. The latest 32nd round survey of 1977-78 revealed that the incidence of employment has not changed significantly and 5.38 lakh persons were chronically, 13.34 lakh persons daily and 6.22 lakh persons weekly were unemployed in the State. According to it, the unemployed labour force of the

population of the age group 15 to 59 was 7.46 per cent of weekly activity and 11.36 per cent of daily activity status.

Unemployment in the State may be broadly identified as follows. (1) Illiterate and totally unemployed, 2) Educated and totally unemployed, 3) Seasonally unemployed and 4) Small marginal farmers, small traders and petty artisans. (Latest district-wise figures on the registered unemployed and those securing placement are given in p.153).

Employment Exchanges

For the utilisation of man power and to avoid frictional unemployment, the Employment Exchanges were started in old Mysore in 1921. They promote the best possible coordination between the supply of man power and the demand for it. The main function of the Employment Exchange is to find jobs for job seekers and finding suitable workers for employers. Pressure of the International Labour Organisation and circumstances of the Second World War forced the country to establish Employment Exchanges to trace the skilled labourers for defence. After the Second World War, a regular Employment Exchange Service came into being to facilitate the service personnel. The Directorate General of Resettlement and Employment was started in 1945. The princely State of Mysore also opened an Employment Exchange at Bangalore in 1945 to help the defence personnel. In 1948, the scope of Employment Exchange was widened and kept open for all employment seekers in the State. Another Employment Exchange was opened at Mysore covering Mysore, Mandya and Hassan districts. The rest of the districts in old Mysore were covered by the Bangalore Employment Exchange.

After reorganisation in 1956, Employment Exchanges were established in all the district headquarters to serve the respective districts. During 1980-81, there were 36 Employment Exchanges functioning in the State. They were, one Employment Exchange in each district except Bangalore where there are two more additional Exchanges, viz., District Employment Exchange (Technical) and District Employment Exchange (General). There are six Town Employment Exchanges functioning in K.G.F., Bhadravati, Davanagere, Dandeli, Kundapur and Bagalkot, two Project Employment Exchanges at Hospet and Kalasa, four Special Employment Exchanges at Bangalore, namely, the Professional and Executive Employment Exchange, Special Employment Exchange for the Physically Handicapped, the State Special Employment Exchange for Scheduled Castes and Scheduled Tribes, and the Special Cell for Ex-Servicemen, and

three University Employment Information and Guidance Bureaux at Bangalore, Mysore and Dharwad.

Employment Service

The Employment Exchanges follow a scientific system of registration and placement of candidates seeking Employment. They sort out the vacancies notified by employers and classify the employment seekers registered with it. The Compulsory Notification of Vacancies Act of 1959 states that every employer employing more than 25 workers should notify all vacancies carrying a salary of Rs 60 and above per month to the Employment Exchanges. But there is no binding on them to fill up the vacancies by taking a list from the Employment Exchanges. The Central and the State Governments are urging that the vacancies are to be filled up through Employment Exchanges only.

Market Information

The Employment Exchanges have collected facts and figures relating to the number of vacancies filled up and number of posts vacant, etc., from both public and private sectors which employ 25 or more workers in non-agricultural establishments. Detailed information on occupation-cum-education composition of employees is collected at the end of September in the alternative years from public and private sectors. The data collected from the District Employment Exchanges is analysed and published at district, State and National levels.

Vocational Guidance Programme

An Employment Information and Assistance Bureau is functioning in all the Employment Exchanges in the State. It helps the applicants about their employment opportunities and training facilities available for employment assistance, etc. The University Employment Information and Guidance Bureaux are providing guidance to the students. They collect information for higher studies and training facilities available within the country and abroad. They also organise part-time and vocational employment opportunities within the campus or industrial and business establishments. The Employment Information Assistants of the District Employment Exchanges visit the rural areas and register the names of the unemployed, and also guide them about the opportunities available under self-employment programme.

The Career Study Centre, Bangalore prepares career literature, audio-visual aids, tools for guidance, etc. The translation of various literature

published by the Central Government on job opportunities in Karnataka is also done by this Centre.

The Research Cell on Employment undertook the study of the apprenticeship training opportunities, skill survey and employment opportunities for highly qualified and experienced applicants, etc. The Directorate of Employment and Training is entrusted with some Central Schemes like Apprenticeship Training, Craftsmen Training, National Employment Service, etc. The training wing of the department discharges this work. The development of industries require skilled labourers. To improve the quality of production and equip the industrial skills, industrial training is necessary. The duration of training and designation of trades are determined by the Directorate General of Employment and Training. The Government of India has set up two advisory bodies, viz., the National Council for Training in Vocational Trades and the Central Apprenticeship Council. There are two advisory bodies at the State-level also, namely, the State Council for Training in Vocational Trades and the State Apprenticeship Council. There are sub-committees such as Evaluation of Industrial Training Institutes, Trade Committee, the Text Book Committee, the Selection Committee, the Combined Standing Committee, etc.

The administrative control of the Craftsmen Training Scheme was transferred from the Central Government to the State Government on 1st November, 1956. The duration of training varies from one to two years. Provision is made to pay stipend at the rate of Rs 45 per trainee per month.

The Pre-cum-Post Release Training Scheme has been introduced to provide employment opportunities to the discharged defence personnel. This scheme has been implemented since 1972 at the Industrial Training Institutes of Bangalore, Hubli, Madikeri and Bijapur. About 20 candidates sponsored by the Director General of Resettlement, New Delhi are trained with a stipend of Rs 250 per month per candidate.

The Evening Class Scheme for industrial workers is started at Bangalore and K.G.F. with a seating capacity of 40 in the trades of fitter and turner. After completion of training, every trainee is eligible to take a test at the National Council for Training in Vocational Trade and can get a National Trade Certificate.

Tribal Sub-Plan

The training in carpentry and tailoring for tribal people is introduced at the Industrial Training Institutes. The Industrial Training Institutes at Kalasa and Mangalore are admitting 30 candidates each for tailoring and centres at Ponnampet and Heggadadevanakote are admitting 15 candidates each for carpentry. The trainees are provided with hostel facilities and a stipend of Rs 150 per month. After completion of the training, the trainees in tailoring trade are given one sewing machine each and carpentry trainees are provided with tool box to assist self-employment. The expenditure incurred since the inception of the scheme upto the end of March 1981 is Rs 6.2 lakhs. Special Component Plan for Scheduled Caste candidates provides and extra 15 per cent of seats in the Industrial Training Institutes at a stipend of Rs 50 per month and a set of uniform. Advanced Vocational Training Scheme system was introduced in the State in 1977 at Industrial Training Institute, Bangalore. Training in blue print reading, machine tool or tool die making and electrical maintenance is imparted for students. It is proposed to extend the advanced Vocational Training Scheme to three more I.T.Is., viz., Davanagere, Mysore and Hubli. Part-time classes for the benefit of the industrial workers was started in 1975 at Bangalore and K.G.F. with a seating capacity of 40 each. The Department of Social Welfare sponsored a scheme to train Scheduled Castes and Scheduled Tribes at Industrial Training Institutes. Each trainee has been given a certificate, a tool kit and a stipend of Rs 100 per month for a duration of nine months. The Foremen Training Institute, Bangalore, is giving training to the engineering diploma holders. In 1978, 45 diploma holders were trained.

Apprenticeship Training Scheme

The Apprentices Act of 1961 has been implemented in the State since 1963. This scheme meets the need for proper training in industries. The duration of the training is generally three years, but it varies from six months to four years. Apprentices are paid stipends at the rates of Rs 130 to Rs 200 per month depending on the duration of training. It was started with 14 trades and now it has increased to 136 (in 1981), of which 80 trades were implemented. About 7,995 apprentices' places were located and 4,857 places were filled at the end of March 1981. The commercial group of trades like, clerks, store keepers, cashiers, sales assistants, etc., are also provided training. There is a provision for reservation of seats for the disabled, weaker sections, backward classes and women.

During April 1980 and November 1980, 1,003 and 1,142 apprentices appeared for the All-India Trade Test for Apprentices. In 1980, the Skill Competition was conducted at Bangalore and eight participants were adjudged the best in the State and they were sent to the All-India Skill Competition which was held during 1981 at Bombay, Dasanagar, Madras, Kanpur and New Delhi.

The Staff Training Research Institute and the Central Training Institutes are providing refresher course and advanced training for the industrial staff. The training facilities are provided at the Administrative Training Institute, Mysore, to impart training for ministerial staff at the district institutes.

Stipendiary Employment Scheme

The Stipendiary Employment Scheme was started in 1977-78 to utilise the services of post-graduates, graduates and diploma holders on the Live Registers of Employment Exchanges in the State. In such cases, the income of the family should be less than Rs 3,600 per month and there should be no earning member in the family. The stipend was Rs 150 per month upto February 1981 and since then, it has been enhanced to Rs 200 per month. During 1982-83, about 13,285 graduates and diploma holders have been benefited.

Employment Affirmation Scheme

The Employment Affirmation Scheme was implemented in Karnataka in March 1979. This scheme is intended to provide employment in manual work to all able bodied for 100 days in a year. This is implemented in 85 Blocks which are covered under Intensive Rural Development Programme. About seven lakh persons in 91 taluks got wage employment under this scheme.

National Rural Employment Programme

The Food for Work Programme which was started in 1977 was replaced by the National Rural Employment Programme in 1980. This programme was fully financed by the Central Government till 31st March 1981. Now, it is being implemented on 50 : 50 sharing between the Central and the State Governments. The implementation of this scheme was first assigned to the Deputy Commissioners, and from June 1982 to the Project Directors of District Rural Development Societies. Till the end of

December 1982, a sum of Rs 17.74 crores was spent and about 14,016 works were taken up and 9,503 works were completed till the end of March 1982, by generating a little over two crores of mandays. The Government of India has released 21,386 MTs. of rice during 1981-82. The district-wise opening balance and expenditure and total mandays meted out under National Rural Employment Programme during 1982 were as follow.

<i>(Rs in lakhs)</i>				
<i>Sl. No.</i>	<i>Name of the District</i>	<i>Opening Balance as on 1-4-82</i>	<i>Total expenditure till Dec. 82</i>	<i>Total mandays created till 31-12-1982</i>
1	Bangalore	102.9500	68.197	9,81,602
2	Belgaum	60.9620	124.094	16,14,794
3	Bellary	28.5530	46.360	4,38,790
4	Bidar	41.3670	43.927	4,45,735
5	Bijapur	52.5480	127.667	16,43,772
6	Chikmagalur	17.3130	64.122	8,41,853
7	Chitradurga	80.9800	95.405	10,18,870
8	Dakshina Kannada	2.1440	109.526	13,74,517
9	Dharwad	58.1230	135.462	14,06,413
10	Gulbarga	55.1710	200.328	20,15,266
11	Hassan	20.0600	71.585	5,90,597
12	Kodagu	21.3310	29.949	4,06,465
13	Kolar	66.8490	86.486	12,96,499
14	Mandya	29.5250	76.551	9,20,247
15	Mysore	42.5200	98.164	9,21,521
16	Raichur	27.6020	110.786	11,85,142
17	Shimoga	14.1390	75.518	9,21,626
18	Tumkur	60.8790	109.912	14,51,764
19	Uttara Kannada	58.9240	99.495	11,15,004
Total		841.9400	1,773.534	2,06,34,502

Source : Department of Personnel and Administrative Reforms, Govt. of Karnataka

Employment Under Plans

The Second Plan started with an unemployment backlog of 2.24 lakhs of which 84,000 persons in urban sector and 1,40,000 in rural sector. During the end of the Second Plan it was estimated that 7.41 lakh persons required employment. In addition to the seven Employment Exchanges at the beginning of the Plan, 14 Employment Exchanges were started during the period. Both construction and continuing employment, temporary and permanent employment, have created 4.10 lakh employment and left 3.31 lakhs as unemployed in this Plan period. The Third Plan was started with a backlog of 3.31 lakhs unemployed. Additional labour force created during this period was 9.39 lakhs. During this Plan, 19 Employment Exchanges, one in each district, one Special Employment Exchange at Bangalore for the physically handicapped persons and nine Labour Welfare Centres were functioning in the State. In addition to the Employees' State Insurance Scheme at Bangalore, Hubli and Dandeli which was functioning at the beginning of the Plan, the Scheme was implemented at Mysore, Belgaum, Gulbarga, Davanagere, Nargund, Hassan, Shahbad and Dharwad. Medical facilities and Insurance benefits were borne in this period. The Apprenticeship Act of 1961 was brought into force in the State in 1963. The construction and continuing schemes of both Central and State Governments have provided only 5.67 lakh employments of which 4.57 lakhs from State Schemes and 1.10 lakhs from Central Schemes. During the three Annual Plans, the University Employment and Guidance Bureau, Bangalore and about 489 additional apprentices' schemes in 17 trades were started. The Employees' State Insurance Scheme was extended to T. Narasipur, Kollegal, Nanjanagud and Harihara. There were 598 apprentices undergoing training in different trades at the end of 1968. The total employment in public and private sectors in 1968 was 7.55 lakhs.

During the Fourth Plan, the State Government initiated a number of schemes to cover the educated unemployed and rural unemployed. The stipendary scheme which started in April 1970 covered the Drought Prone Area Programme (D.P.A.P.), Small Farmers Development Agency (S.F.D.A.), Marginal Farmers and Agricultural Labourers (M.F.A.L.), Central Scheme for Rural Employment and Land Army covering the rural unemployed. The Special Employment Programme which was formulated and financed by the Central Government during 1972-73 benefited both the educated and the rural unemployed. Out of 21 schemes implemented, five related to soil conservation, agro-service centres and afforestation, five to co-operation and housing sectors, six to employment

and training, three to health, and one each to industrial estate and to rural roads. "Half-a-million Job Programme 1973-74" helped the educated unemployed. The schemes under this programme were classified into three groups, viz., Training Schemes, Self-employment Schemes and the Employment Oriented Schemes. Under these Special Employment Programmes, 4,467 urban and 13.80 lakh rural unemployed were benefited in 1972-73. During this Plan period, about nine lakh employments were provided in the organised sector. It was 5.93 lakhs in public sector and 2.80 lakhs in private sector at the end of 1974.

Educated unemployment during the Fifth Plan increased from 1.76 lakhs to 3.48 lakhs. The employment in the organised sector increased from 8.11 lakhs to 10.88 lakhs. The Stipendiary Employment Scheme has benefited about 14,200 unemployed graduates and diploma holders in the State. The Employment Affirmation Scheme has tried to tackle this problem in 99 taluks of the State. It is estimated that there was a labour force of 120.5 lakhs of which 112 lakhs were employed.

During the Sixth Plan, it is anticipated to create job opportunities to about 80 lakh persons of which 15 lakhs would be the new employment opportunities, and stress was laid on self-employment. The Karnataka Finance Corporation has sanctioned more than Rs. 75.30 lakhs upto 31st August 1982 under the Technical Scheme. The Karnataka Industrial Area Development Board has distributed more than 6,159 acres of land to 1,454 enterpruners in small, medium and large scale industries sector upto the end of 1982. The Karnataka Handicrafts Development Corporation has set up a number of handicraft complexes and work centres, and also assisting the craftsmen by providing raw-materials, marketing and loan facilities. The Karnataka Leather Corporation has taken up schemes like setting up of road-side cabins by providing tools, raw-materials, training and market and financial assistance to the leather workers. The Department of Industries and Commerce has issued letter of intent for 74 industries and industrial licences for 31 industries. About 31,639 small scale industries provide employment opportunities to 3,82,951 persons at the end of June 1982. During this Plan period, it is estimated to increase the labour force by 15.6 lakhs in addition to the backlog of 8.5 lakhs at the end of the Fifth Plan.

Salient Statistics on Employment Exchanges till December 1981

Sl. No.	Particulars	1979-80	1980-81	April 1981 to December 1981
1	GENERAL			
	No. of applicants registered	2,13,581	2,49,649	1,58,184
	No. of vacancies notified	31,331	33,818	23,501
	No. of submissions made	1,91,692	2,17,599	1,40,184
	No. of applicants placed	12,931	20,075	13,025
	No. of employers who utilised the services of Exchanges	6,059	6,242	4,913
	No. of applicants on the Live Registers	5,57,623	6,07,432	6,30,169
2	ASSISTANCE FOR PHYSICALLY HANDICAPPED			
	No. of applicants registered	1,217	1,383	1,369
	No. of applicants placed	132	267	279
	No. of applicants on the Live Registers as on 31st December	4,336	4,743	6,336
3	ASSISTANCE FOR EX-SERVICE MAN			
	No. of applicants registered	1,843	2,054	1,527
	No. of vacancies notified	1,329	1,153	641
	No. of applicants placed	443	467	324
	No. of persons on the Live Registers as on 31st December	3,905	3,366	3,385
4	ASSISTANCE TO SCHEDULED CASTES AND SCHEDULED TRIBES			
	No. of applicants registered	19,500	20,664	13,405
	No. of vacancies notified	6,428	8,142	6,369
	No. of submissions made	40,799	53,961	40,740
	No. of applicants placed	3,216	5,021	3,780
	No. of applicants on the Live Registers as on 31st December	67,007	64,034	71,216
5	VOCATIONAL GUIDANCE PROGRAMME			
	No. of group guidance talks conducted	2,367	3,935	1,133
	No. of persons receiving group guidance	49,515	77,788	22,398
	No. of persons received individual information	16,308	32,962	23,105
	No. of applications forwarded to employers for training apprentices	15,546	9,987	4,242
	No. of visits to schools-colleges	230	270	170
	Part-time employment provided	602	513	332

Estimated employed, unemployed graduates and diploma holders in 1980-81

Sl. No.	Category	1980-81	
		Employed	Unemployed
1	Engineering degree	32,246	1,345
2	Engineering diploma	33,692	3,115
3	Medical graduates	14,695	289
4	Agricultural graduates	4,898	280
5	Agricultural post-graduates	1,162	7
6	Veterinary graduates	1,039	6
7	Arts graduates	1,16,286	24,346
8	Arts post-graduates	15,865	1,898
9	Science graduates	80,114	11,776
10	Science post-graduates	11,659	1,080
11	Commerce graduates	43,464	9,364
12	Commerce post-graduates	2,174	163
Total		3,57,294	53,669

Statement showing district-wise number of persons on live register and securing placements in the State as on 31-12-1981 and 1982

Sl. No.	Name of the District	No. on live Register		Placements	
		(as on 31-12-81)	(as on 31-12-82)	From 1-1-81 to 31-1-81	From 1-1-82 to 31-12-82
1	Bangalore	183,284	100,642	3,925	3,701
2	Bellary	16,849	17,512	499	578
3	Belgaum	30,077	34,524	890	1,712
4	Bidar	10,352	11,902	199	471
5	Bijapur	26,464	27,904	405	282
6	Chikmagalur	17,294	19,281	398	879
7	Chitradurga	27,236	29,638	421	524
8	Dharwad	36,928	38,779	1,005	634
9	Dakshina Kannada	30,982	29,865	1,269	677
10	Gulbarga	26,772	28,821	505	762
11	Hassan	16,413	18,410	136	613
12	Kodagu	7,031	7,334	253	254
13	Kolar	28,363	31,710	1,368	1,016
14	Mandya	14,353	15,905	184	825
15	Mysore	35,946	35,965	911	784
16	Raichur	14,870	15,060	448	585
17	Shimoga	32,177	36,506	559	497
18	Tumkur	38,294	39,126	406	735
19	Uttara Kannada	20,040	20,980	999	865
20	Special Emp. Exchange for Physically Handicapped, Bangalore.	2,531	2,428	191	143
21	Professional & Tech. Em. Exchange, Bangalore.	13,907	16,017	1,394	653
Total		630,169	677,309	16,365	17,120

Source : Directorate of Employment and Training, Bangalore.

PLANNING

Karnataka realised the need for planning even before the birth of the Five-Year Plans in the country. The economic development of the old Mysore State was initiated by the Economic Conference and its Sub-Committee which functioned for 20 years from 1911-1931. An organised Plan with an objective of doubling the national income was formulated when Sri M. Viswesvaraya had published *Planned Economy for India* in 1934 and his schemes for the development of industries in the State. Economic conference was revived in 1943 and prepared schemes for post-war development in the State. Mysore State was the first State in India to produce an economic plan, *A Plan for the Economic Development of Mysore*, vols. I and II. It contained a number of development schemes in 1946, at an estimated cost of Rs 48.99 crores of which schemes costing Rs 26.6 crores were approved by the Committee. A sum of Rs 12 crores had been spent on these schemes in the State upto 1950-51.

At the commencement of the era of Planning, Karnataka was largely pre-industrialised and under-developed. Being mainly an agricultural State, it was rather unprogressive even in agriculture. There was, further more, a need for social change as well, due to widespread poverty and inequalities among the people. Ways of combating the poverty and backwardness had to be found.

In early 1950's the economy of the State was characterised by the following features : 1) Large population (relative to resources) which increased at a high annual rate and was excessively dependent on agriculture ; 2) Unprogressive agricultural sector with low yield per hectare and little marketable surplus, poor credit and marketing facilities and prevalence of uneconomic holdings due to subdivision and fragmentation; 3) Low level of industrialisation, particularly in the constituent regions of the State, leading to lack of employment opportunities outside the agricultural sector and disguised employment within it; 4) increased manpower and exploited natural resources; 5) Low *per capita* income, low rate of capital formation, savings and low output per manhour; and 6) Inadequate infrastructure, i.e., lack of sufficient power, railways, roads, ports, communications, steel and coal, and insufficiency of training facilities for producing skilled manpower.

In short the economy was stationary at a very low level and almost caught in a vicious circle of poverty. The Bombay area, Madras area,

and the Kodagu area which had been under the administrative control of the British and the Hyderabad area which was under the Nizam of Hyderabad were very much neglected so far as development was concerned. The First Five Year Plan was mainly directed to complete the ongoing works/projects already taken up.

The major objectives of the State Plans could be listed below : 1) Removal of poverty and attainment of economic self-reliance; 2) Raising of the level of *per capita* income both in real and money terms; 3) Extension of employment opportunities and solving the problem of unemployment; 4) Optimum utilisation of resources like water, power, etc.; 5) Development of Agriculture and Industry; 6) Holding the priceline through the planned production and distribution of essential commodities; 7) Meeting the minimum requirement of the people through Minimum Needs Programme ; 8) Improvement of the social services ; 9) Reduction in regional imbalances; 10) Carrying more benefits to the weaker sections and to those who are poor; and 11) Equitable distribution of wealth and income and elimination of concentration of economic power.

First Plan

Prior to the introduction of the First Plan, the old State of Mysore (the figures on other parts of Karnataka are not available) had implemented some schemes of development. The First Plan was formulated on the basis of these programmes which were under different stages of progress, and was mainly directed to complete them. The major objectives of this Plan were the development of agriculture and irrigation, power, transport and communication and social services. The Plan was originally estimated to cost Rs 36.60 crores. After a review of the Plans in 1953-54 the outlay was enhanced by Rs 3.5 crores for speeding up the construction of the Bhadra and the Nugu projects. The expansion of the Government Porcelain Factory at a cost of Rs 63 lakhs was approved by the Planning Commission. When Bellary district was merged in 1953, the outlay of developmental schemes of that area was Rs 5.54 crores and the total outlay of the Plan was 47.58 crores. The year-wise expenditure was Rs 7.26 crores in 1951-52, Rs 8.24 crores in 1952-53, Rs 7.30 crores in 1953-54, Rs 8.16 crores in 1954-55 and Rs 9.65 crores in 1955-56 and it was 85.11 per cent of the outlay. The following statement shows the financial progress under different items of the Plan.

Items	(Rs in lakhs)	
	Provision as per Revised Plan	Expenditure
Agriculture and food production including minor irrigation	427.81	360.42
Veterinary and animal husbandry	63.10	51.64
Forests	8.59	7.52
Co-operation	6.73	8.09
Fisheries	3.23	3.03
Rural development	187.35	147.79
Irrigation	1,609.64	1,537.57
Power	1,379.19	1,039.67
Industries	205.76	130.06
Transport	493.40	480.09
Education	182.56	161.00
Public Health	16.70	14.22
Medical Services	50.92	22.57
Housing	7.18	4.34
Welfare of backward classes	115.90	83.84
Total	4,758.06	4,051.20

Physical Progress: The expenditure during the First Plan was mainly on irrigation, power and agricultural production, as these items alone account for 67.25 per cent of the total expenditure. 'Grow More Food' campaign was popularised and 2.1 lakh tons of additional food grain were produced. The National Extension Scheme was introduced in the State in the second half of this Plan (1953-54) period. About three lakh acres of land was irrigated under minor irrigation works. About 2.74 lakh acres at a cost of Rs 8.50 lakhs were consolidated. Substantial development in animal husbandry and fisheries was achieved. Forest resources were developed through roads, better extraction, preservation and seasoning. About 4,700 acres were afforested. There were 56 National Extension Service blocks covering 6,283 villages forming 25 per cent of the total area in the State. Three major and 11 irrigation medium projects were taken up at an estimated cost of Rs 89.71 crores for construction. The most

important among these were the Bhadra, the Tunga, the Nugu and the Ambligola projects. The irrigated potential created was 1.26 lakhs. The generation of power at the end of the First Plan was 741.5 million Kw. The installed capacity was 184.8 MW (179 MW by Hydro-electric and 5.8 MW by Diesel).

The Government Soap Factory, the Government Electric Factory and the Government Porcelain Factory were further developed during this period. The expansion programme of the Mysore Iron and Steel Works, Bhadravati, was implemented. The handloom production at the end of the Plan was 300 million yards. The Mysore Silks Worm Seed (Control of Distribution) Act, 1952 was introduced in the State. A considerable development in the fields of education and transport and communications was achieved. Under health, 55 new dispensaries and five mobile dispensaries in the districts of Shimoga, Chikmagalur, Hassan, Chitradurga and the Chintamani taluk of Kolar district were opened and the bed strength of hospitals was increased. Nine health units with the collaboration of World Health Organisation and 16 units by the State Government were opened. The Central Leprosarium was started at Bangalore. The B.C.G. vaccination was undertaken on a large scale. Tuberculosis wards were provided for five district hospitals. The Mental Hospital in Bangalore has been upgraded. Out of 79 water supply works undertaken 43 were new and remaining 36 were old, retained for improvement. Under welfare of backward classes, 20,898 houses were constructed for backward class people and 1,033 houses for the STs. and SCs., and 26 wells have been sunk for the use of the tribals.

Second Plan

The Second Plan envisaged a sizeable increase in income and an improvement in the level of living and rapid industrialisation. The Plan was beset with difficulties and dislocation as a real picture of the overall sectoral needs of the State could not emerge in time. However, top priority to major and medium irrigation given in outlay distribution went well with the desired growth path. The Second Plan was revised after Reorganisation. The total outlay of the Plan was Rs 145.13 crores. The actual expenditure was Rs 142.82 crores accounting for Rs 66 *per capita* outlay and Rs 64.5 *per capita* expenditure. The percentage of expenditure to the total outlay was 98.5. The outlay and expenditure during each of the five years of the Second Plan period is as follows :

The sectoral outlay and expenditure of the Second Plan are given hereunder.

Sector	(Rs in crores)	
	Outlay	Expenditure
Agriculture, minor irrigation and allied	17.00	17.42
Community development and co-operation	14.00	12.52
Major and medium irrigation	33.00	28.27
Power	27.00	28.02
Village and small industries	7.00	4.99
Industry and minerals	5.00	2.95
Transport and communications	10.00	13.52
Social services	31.00	32.42
Miscellaneous	1.00	0.52
Total	145.00	140.52
		2.00 *

* Expenditure in the integrated area from 1st April 1956 to 31st October 1956.

Physical Progress : During the Second Plan, the major share of expenditure was on irrigation, power and agriculture which comprised Rs 73.71 crores. Agricultural production increased to the level of target and in some items surpassed the budget. The additional achievements during the Plan were in foodgrains, oilseeds, sugar (gur) and cotton. Fertiliser consumption went up to 20,700 tons per year and 56 seeds farms were set up. The Plan target of 1.5 lakh acres of minor irrigation exceeded to 3 lakh acres. Even in animal husbandry and fishery sections, the progress was considerable. The achievement under the Community Development Programme during the Second Plan was 88 Stage-I Blocks covering 8,739 villages and 51,04,000 population and 20 Stage-II Blocks covering 2,481 villages and 13,13,000 population additionally. Three major and 12 medium projects were taken up for construction at an estimated cost of Rs 78.69 crores. The irrigation potential created during the Plan was 6.72 lakh acres (First Plan target was 1.26 lakh acres), bringing the total potential to 7.98 lakh acres at the end of the Plan. The additional area planned for development was 3.70 lakh acres. The generation of power was additionally fixed for 269.5 million Kw. By the end of 1960-61, a total of 4,080 towns and villages were electrified. During the Second Plan period, eight industrial estates were established with 176 units in the State.

Third Plan

The Third Plan was the first comprehensive Plan for the economic development of the new State. The Plan was designed to abolish poverty, hunger and disease by providing substantial increase in productivity, proper distribution of social benefits. The specific objectives embodied in the Plan were : (a) achieve a 'take-off' stage, (b) to achieve self-sufficiency in agriculture and step up agricultural production, (c) prevention of increase in unemployment, (d) to provide for an acceleration of the developmental efforts undertaken in the two earlier Plans, (e) to step up agricultural production in balance with a corresponding development of industries, (f) to provide a national minimum of amenities in the rural areas, (g) to undertake progressive measures like land reforms with a view to reducing economic and social inequalities, (h) to devise ways for the full utilisation of manpower resources and (i) to provide free and compulsory education for the age-group 6-11. This Plan accorded high priority for long-term factors, incomplete projects and to devote special attention to power, irrigation, agricultural production and compulsory education.

The Third Plan had an outlay of Rs 246.22 crores and expenditure was Rs 264.75 crores. The sectoral distribution of outlay and expenditure and their percentages were as follows :

Sector	(Rs in crores)			
	Outlay	Percentage	Expenditure	Percentage
Agriculture and allied activities	45.44	18.46	66.69	26.25
Co-operation	21.22	8.64	17.68	6.69
Water & power development	102.08	41.46	100.21	37.94
Industry & mining	15.74	6.39	15.48	5.85
Transport & communications	12.90	5.24	22.47	8.51
Social & community services	48.28	19.61	41.09	15.56
Economic & general services	0.56	0.23	0.52	0.20
Total	246.22	100.01	264.14	100.00

In terms of finance, the target was achieved. The *per capita* expenditure went upto Rs 106 in this Plan as against Rs 64.5 in the Second Plan.

Physical Achievements : The level of food production at the end of 1965-66 was 32.61 lakh tonnes as against the estimated target of 46.38 lakh tonnes. This shortcoming on the agricultural front was due to the failure of monsoon during 1964-65 and 1965-66. During this Plan period, the hybrid varieties of seeds were introduced for the first time in the State. The Intensive Agricultural Area Programme was initiated at the end of the Plan period. Special schemes to increase production were also implemented. The Intensive Agricultural District Programme was implemented in Mandya district. The area developed under the Tungabhadra, the Ghataprabha and the Bhadra Projects exceeded the target. Under minor irrigation, 28,393 open wells and 114 bore wells were sunk as against the target of 63,000 and 1,500 respectively. A total of 12,808 electric pump sets and 9,090 diesel pump sets were supplied. The irrigation potential created by the Public Works Department was of the order of 3,38,304 acres as against the target of 1,69,754 acres. The contour-bunding was done to an extent of 4,19,669 acres covered by the scheme for maintenance of bunds, and dry farming measures were introduced in 57,629 acres. The State received 4,67,257 tonnes of fertilisers and distributed 4,51,104 tonnes as against the allotted target of 5,29,238 tonnes. There were 83 seed farms in the State at the end of the Plan. The University of Agricultural Sciences was established in 1965. Six Agricultural Schools and Five Gramasevaks' Training Centres were serving the needs of agricultural training in the State. For the development of horticultural crops, 40 extension schemes were implemented at a cost of Rs 155 lakhs.

Two key village blocks were started in the milk-shed areas of Bangalore and Davanagere and 22 artificial insemination sub-centres were added to the 137 centres which existed at the end of the Second Plan. Pedigree bulls numbering 450 were distributed. The mass castration scheme for castrating scrub bulls was implemented. Sheep and wool extension centres and sheep breeding farms were started. Five poultry centres were converted into district poultry farms and 205 applied nutrition units, six piggery development blocks and a small-sized piggery breeding unit were started. Centrally-sponsored Bullock Development Scheme was taken up for implementation in the districts of Dakshina Kannada, Chikmagalur, Hassan and Shimoga. A crash programme for cattle, sheep and poultry development was implemented. The intensive cattle development scheme was also started. A Centralised Semen Collection Centre with four regional centres was established with the objective of supplying

semen to the artificial insemination centres. A Danish Model Dairy Farm under the programme of Indo-Danish Co-operation had been established at Hesaraghatta.

Under forestry, an extent of 41,951 acres of teak plantations, 37,474 acres of fast growing species and 16,184 acres of soft wood were raised. The scheme for the development of minor forest produce enabled to bring 65 acres of lavender, 1,296 acres of rubber, 480 acres of myrobalan, 494 acres of bamboo and 7,143 acres of other species of economic importance. An extent of 41,073 acres was rehabilitated at a total cost of Rs 75.96 lakhs. Two wood preservation plants, two seasoning kilns and one saw milling unit were established. Schools for forestry training were also started during the Plan.

Under fishery, two new foreign collaboration projects, viz., the Indo-Norwegian Project at Karwar and Marine Products Processing Centre at Mangalore in collaboration with Japan in 1963 were included in the Plan. A second Fisheries Training Centre was established at Karwar. A Fish Farm was completed at the Tungabhadra Dam. The Fishermen Training Centres at Honavar and Gangolli and one Inland Fisheries Training Centre at Krishnarajasagar were started to impart training for fishermen in mechanised fishing. Five new fisheries high schools were opened in the Plan period.

A scheme for the collection and dissemination of information of arrivals and prices was implemented at a cost of Rs 0.82 lakh and 27 regulated markets, 30 primary grading units and three supervisory grading units were opened. Under Public Co-operation Scheme, programmes like Lok Karya Kshetras, Educational and Promotional works for Prohibition, planning forums, Research Training and Pilot Projects and National Consumer Service were taken up in the State. The Applied Nutrition Programme was started in 1963-64 but actual implementation began in 1964-65. Under horticulture, 23 community orchards, 74 school gardens and 1,745 kitchen gardens were set up.

During the Third Plan period, 1,730 service credit co-operatives, 74 branches of district central co-operative banks and 55 primary land development banks were established, 200 supervisors and 55 land valuation officers were appointed. Strengthening of 114 primary marketing societies and the Apex Marketing Society was achieved. Construction of 800 rural godowns, 100 medium sized godowns and one big godown was completed

and 75 processing units were set up. Co-operative Farming Societies, numbering 241 were organised in 19 pilot projects. Eighteen primary labour co-operative societies and one district labour co-operative union were benefited under the scheme of organising and assisting labour co-operatives.

The Harangi Reservoir Project, the Hemavati Project, the Upper Krishna Project (Phase I) and the Malaprabha Project were the important projects taken up during the Plan period at an estimated cost of Rs 106.30 crores. In addition, six medium projects at a cost of Rs 89.30 crores were also taken up. The installed capacity of power at the end of the Plan was 462.7 MW and 393.8 MW respectively. Many factories in the State were expanded. The number of factories in 1966 in the State was 2,769 employing 2.4 lakh persons. The gross value of industrial output was raised from Rs 80 crores in 1959 to Rs 229 crores in 1965. The *per capita* output in 1965 was Rs 88 as against Rs 40 in 1960. But it was still less than all-India *per capita* output of Rs 132 in 1965. The Mysore State Handicraft Development Corporation was constituted to run sales emporia on commercial lines. Six handicrafts emporia were started. About 33 coir co-operative societies were extended financial assistance for the development of coir industry in the State.

During the Third Plan period four major nationalisation schemes of road transport were implemented in Hassan, Mysore, Anekal and Bellary zones. The State Housing Board Act was passed to enlarge its jurisdiction to the entire State. Slum clearance and Town Planning also progressed. The Multi-purpose Co-operative Rehabilitation Project was implemented. Nine labour welfare centres were opened. The Employees State Insurance Scheme was in force at Bangalore, Hubli and Dandeli covering a total number of 1,53,000 employees with families. Employment Exchanges, one in each district, were started. The Apprenticeship Act 1961 came into force in 1962.

Annual Plans

During the Annual Plan of 1966-67, the expenditure incurred was Rs 54.68 crores as against the outlay of Rs 53.07 crores. For the year 1967-68, the expenditure was Rs 65.07 crores as against the outlay of Rs 60.25 crores. In the year 1968-69, a provision of Rs 51.32 crores was earmarked as outlay and the expenditure was Rs 71.51 crores. In addition to these, the Central assistance amounted to Rs 40.73 crores, Rs 33.71 crores and Rs 32.92 crores respectively for each Annual Plan.

Physical Achievements : The targets of many agricultural schemes were exceeded during the Annual Plan periods. A separate Department of Fisheries was organised in May 1967.

The cumulative water potential and utilisation created at the end of March 1967 was 9.14 lakh acres and 7.57 lakh acres respectively. Villages numbering 873 and 928 were electrified during 1966-67 and 1967-68 respectively. Small-scale industries, transport and communications, tourism, health, social welfare and labour welfare showed considerable progress during the Annual Plans.

The outlay and expenditure in the State under various heads of development during the Annual Plans were :

			(Rs in lakhs)	
Annual Plan	Outlay	Expenditure		
1966-67	5,307.00	5,494.49		
1967-68	6,025.00	6,424.63		
1968-69	5,132.00	6,059.47		
Total ...	16,464.00	17,978.59		

The following table shows the sector-wise outlay and expenditure during the three Annual Plans.

Sl. No.	Sector	1966-67		1967-68		1968-69	
		Outlay	Expenditure	Outlay	Expenditure	Outlay	Expenditure
1	Agriculture and allied activities	14.79	14.84	15.45	15.11	13.65	17.03
2	Community development and co-operation	3.37	3.40	2.74	2.54	1.80	2.50
3	Irrigation	5.00	6.73	9.75	12.05	8.57	14.61
4	Power	15.71	16.91	18.05	18.46	15.00	21.28
5	Industries and mines	1.81	2.41	3.19	2.28	1.65	2.83
6	Transport and communication	4.65	4.62	3.41	5.04	2.45	4.04
7	Social Services	7.50	6.47	7.42	7.63	7.95	8.65
8	Others	0.24	0.19	0.24	0.16	0.25	0.57
Total ...		53.07	55.57*	60.25	63.27*	51.32	71.51*

*The contribution of the State towards the Central Project is also included.

The Survey of Industrial Establishments conducted by the Department of Industries and Commerce in 1969 estimated that there were 9,687 units in the State excluding H.A.L., Bangalore Division and other Defence industries with the total investment of about Rs 3,318 crores employing about 2.8 lakh persons. Only 167 of them were in the large and medium sectors, the rest in the small scale sectors.

Fourth Plan

The main features of the State's Fourth Plan were (a) emphasis on regional development and (b) adoption of district plans. The strategy of the Plan included the following objectives: (1) Achieving a growth rate of at least 5.6 per cent in agriculture so that the State is self-sufficient in food and is also able to step up production of commodities which were export-oriented; (2) Increasing benefits of Major and Medium and Minor Irrigation projects; (3) Speedy and most profitable utilisation of electric power for agricultural and industrial purposes; (4) An integrated and accelerated development of large and medium and small industries coupled with intensive exploration and exploitation of mineral resources; (5) Achieving higher standard in quality of social services rendered in the State; (6) Vigorous implementation of Family Planning Programme; (7) Maximisation of job opportunities for both the educated unemployed and for others; and (8) An equitable distribution of benefits of economic development and social improvement. The main emphasis during the Plan was laid on irrigation, power, agricultural production, soil conservation, warehousing and marketing, large and medium industries, general education and health and welfare of backward classes. The remaining aspects also got their share.

A provision of Rs 350.00 crores was made in the Fourth Plan for all the development programmes in the State. Actual expenditure incurred during the Plan period was Rs 386.82 crores. After taking into consideration, the Centrally-sponsored schemes, unapproved irrigation projects and the Kalinadi Project, the total expenditure went up to Rs 592.96 crores at the end of the Plan.

Physical Achievements: During the Fourth Plan, the total irrigated area increased from 13.15 lakh hectares in 1969-70 to 15.94 lakh hectares in 1973-74. In this period, the installed capacity of power was increased from 877.5 MW at the end of the Annual Plan (1969-70) to 966.6 MW at the end of the Fourth Plan (1973-74). About 1,291 million units of energy

Outlay and Expenditure of Fourth Five Year Plan (1969-74)

(Rs in crores)

Particulars	Outlay	Expenditure		Total	Percentage
		1969-73	Provisional 1973-74		
Agricultural Production	24.00	13.44	5.21	18.65	77.7
Minor irrigation	32.00	29.77	5.82	35.59	111.2
Soil Conservation	8.90	7.34	2.05	9.39	105.5
Ayacut Development	2.00	1.80	0.63	2.43	105.5
Animal Husbandry	2.75	2.14	0.81	2.95	107.3
Diarying & Milk Supply	2.00	1.90	0.63	2.53	126.5
Forests	4.00	3.91	1.31	5.22	130.5
Fisheries	3.00	2.24	0.64	2.88	96.0
Warehousing & Marketing	1.00	0.47	0.31	0.78	78.0
Co-operation	9.40	12.10	4.37	16.47	175.2
Community Development	1.60	1.10	0.18	1.28	80.0
Panchayat	0.25	0.08	0.02	0.10	40.0
Major & Medium Irrigation	90.00	66.36	17.85	84.21	96.6
Power	87.50	62.71	16.96	79.67	91.5
Large & Medium Industries	9.00	6.35	3.49	9.84	109.3
Mineral Development	0.75	0.39	0.25	0.64	85.3
Village & Small Industries	8.25	4.70	2.39	7.09	85.9
Roads	10.00	18.18	3.00	21.18	211.8
Road Transport	1.00	0.50	0.50	1.00	100.0
Ports & Harbours	1.25	0.55	0.20	0.75	60.0
Tourism	0.25	0.35	0.07	0.42	168.0
General Education	10.00	11.71	5.68	17.34	172.0
Technical Education	2.00	1.35	0.69	2.04	102.0
Health & Family Planning	8.00	7.25	1.75	9.00	112.5
Water Supply	20.00	25.77	7.50	33.27	166.4
Housing & Urban Development	3.00	6.21	6.55	12.76	425.3
Welfare of Backward Classes	5.00	3.53	2.00	5.53	110.6
Social Welfare	1.00	0.50	0.17	0.67	67.0
Craftsmen Training and Labour					
Welfare	1.00	1.07	0.35	1.42	142.0
Miscellaneous	1.10	0.92	0.45	1.37	124.5
Centrally-Sponsored Schemes	—	31.14	13.89	45.03	—
Central Sector Schemes	—	45.45	25.00	70.45	—
Unapproved Irrigation Projects	—	42.04	12.00	54.04	—
Kalinadi Project	—	13.50	23.42	36.92	—
Total	350.00	426.82	166.14	592.96	—

was generated. *Per capita* consumption of energy increased from 82 units in 1969-70 to 121 units in 1973-74 and 3,214 villages and 78,000 IP sets were electrified. The area under agriculture increased from 10,028,000 hectares in 1969-70 to 17,504,000 hectares in 1973-74. Food production also increased from 56,38,000 tonnes in 1969-70 to 66,41,000 tonnes in 1973-74. Under industry, 1,10,753 tonnes of steel, 12,09,281 tonnes of cement, 67,227 tonnes of paper, 2,63,308 tonnes of sugar, 36,74,715 tonnes of iron-ore and 3,320 kg of gold were produced. The number of primary schools increased from 32,090 in 1968-69 to 32,840 in 1973-74. The enrolment in primary education also increased from 36.92 lakhs to 42.12 lakhs during the period. The total number of high schools were 2,203 and the number of enrolment was 5.36 lakhs. In the field of collegiate education, there were 19 Government colleges and 174 private colleges with a strength of 1,47,620 students. At the end of the Plan, 193 Hospitals, 1,058 dispensaries, 182 primary health units and 266 primary health centres were functioning in the State.

Three Centrally-sponsored schemes of dry land farming were undertaken in Bellary, Bangalore and Bijapur. The Drought-Prone Areas Programme was implemented in five project areas of Kolar, Dharwad, Belgaum, Chitradurga and Bijapur, covering 42 taluks in 10 districts of Kolar, Dharwad, Bellary, Belgaum, Chitradurga, Tumkur, Chikmagalur, Bijapur, Gulbarga and Raichur. During this Plan period, five Government dairies were installed and commissioned at Shimoga, Belgaum, Gulbarga, Mangalore and Davanagere.

Fifth Plan

The main features of the State's Fifth Plan were removal of poverty and attainment of economic self-reliance on the one hand and the reduction of disparities in income and wealth, attainment of balanced regional development, attack on the problems of poverty and unemployment to achieve growth with social justice on the other. The specific objectives of the Fifth Plan were as follows. 1) To raise the level of *per capita* income in the State to that of the National level by the end of the Plan. This requires a growth rate of 8.5 % per annum and the outlays provided should be commensurate with this objective; 2) To provide, for a rapid growth in the infrastructure for development such as irrigation power, communication, etc., with the highest priority for power and irrigation; 3) to step up investment in employment intensive programme for maximising productive employment both in rural and urban areas;

4) To reduce maladjustment between the demand for educated and skilled personnel and their supply by careful regulation of the expansion of educational Plans and restructuring of education; 5) To make massive efforts to provide greater benefits to weaker sections and those below the poverty line; 6) To bring about enlarged and more diversified and decentralised industrial base in the State; 7) To provide the basic minimum needs of nutritious food, housing, elementary education, drinking water and medical facilities and to improve the quality of social services and up-grade the standards; 8) To make deliberate efforts at reducing regional imbalances; 9) To implement vigorously family planning and family welfare programmes both to contain the labour force and to raise the level of living standards.

The outlay for the Fifth Plan was Rs 1,076.33 crores which included the difference between the actual expenditure (1974-75) and the approved outlay figures (1975-79) of Rs 15.13 crores. The actual expenditure incurred for the first four years, viz., 1974-78 was Rs 845.27 crores as the Fifth Plan was closed, by the end of March 1978. The sectorial outlay and expenditure of the Plan were as follows.

Sector	(Rs in crores)	
	Outlay (1974-79)	Expenditure (1974-78)
Agriculture and allied activities	161.44 (15.00)	127.93 (15.01)
Co-operation	24.70 (2.29)	27.07 (3.18)
Water and Power development	574.93 (53.42)	450.80 (52.89)
Industry and mining	42.69 (3.97)	43.37 (5.09)
Transport and communication	64.04 (5.95)	45.74 5.37)
Social and community services	187.97 (17.46)	153.29 (17.98)
Economic and general services	5.43 (0.50)	4.19 (0.48)
Total	1,076.33 (100.00)*	852.39 (100.00)

*includes Rs 15.13 crores being the difference of actual expenditure of 1974-75 and 1975-77

Physical Achievements: The area under irrigation at the end of the year 1977-78 was 20.33 lakh hectares, of which 7.29 lakh hectares were

under major and medium irrigation and 13.04 lakh hectares were under minor irrigation. The net area irrigated as proportion of net cropped area was 19.50 per cent. The installed capacity of power was 1,144.4 MW. The energy generated and consumed were 4,723 million KW and 4,368 million KW respectively and 15,160 villages and 2.59 lakh I.P. sets were electrified. Area under agriculture was 95.93 lakh hectares. The total food production at the end of the Plan was 71.10 lakh tonnes as against the 66.41 lakh tonnes during 1973-74. The area under soil conservation at the end of 1977-78 was 34.68 lakh hectares and the area under high-yield varieties was 23.99 lakh hectares. The anticipated achievement of fish production was 1.66 lakh tonnes as against the achievement of 1.23 lakh tonnes in 1976-77. Industrial production in the State increased by 2 to 4 times between 1960-61 and 1977-78. During this period, 5,10,210 tonnes of sugar, 94,446 tonnes of paper, 17,61,397 tonnes of cement, 74.6 lakh kg of sandalwood oil, 103.2 lakh metres of silk fabrics were the achievements of the selected industries.

Under education, there were 33,474 primary schools with 46.31 lakh enrolment, and 2,391 secondary schools with 6.30 lakh enrolment. At the end of 1977, there were 215 hospitals, 1,192 dispensaries, 172 primary health units, 266 primary health centres and 371 family planning centres.

There were 105 farmers service societies and 133 sericulture-cum-farmers service societies at the end of 1977-78 and advanced Rs 120 crores as short-term loans, Rs 25 crores as medium-term loans and Rs 30 crores as long-term loans in the State.

At the end of the Plan, there were 7,700 km of State highways, 13,200 km of major district roads, 9,000 km of other district roads, 17,132 km of village roads in the State, of which, 47,032 km surfaced and 14,000 km unsurfaced roads. At the end of the Plan, 7.8 lakh sites were distributed as against the estimated 8.6 lakh families in the State. Housing for the poor was substantially stepped up and more than 55 per cent houses were distributed to SCs. and STs. More than 64,000 bonded labourers were released and bank credit was made available to 8,000 members under DIR scheme. Minimum agricultural wages were fixed and implemented in the State. Stipendiary Employment Scheme was introduced in the closing years of the Plan.

The percentages of average annual growth from 1973-74 to 1977-78 was Rs 7.1 at current prices and Rs 6.0 at constant prices of 1956-57. The

State income at the end of the Plan was Rs 2,913.00 crores at current prices and 1,223.00 crores at constant prices of 1956-57. The *per capita* income was Rs 840 and Rs 353 at current and constant prices (1956-57) respectively.

Annual Plans

The last year of the Fifth Plan and its subsequent year were together called as Annual Plans. The total outlay for 1978-79 was Rs 345.27 crores and Rs 385.39 crores during 1979-80 and the expenditure incurred for these two years was Rs 303 crores and Rs 345 crores respectively. Sectoral outlay and expenditure for 1978-79 and 1979-80 were as follows and the percentages are given in brackets.

Sector	(Rs in crores)			
	1978-79		1979-80	
	Outlay	Expenditure	Outlay	Expenditure
Agriculture and allied activities	44.03 (12.75)	39.82 (13.18)	51.90 (13.47)	52.54 (15.23)
Co-operation	7.50 (2.17)	6.67 (2.21)	7.32 (1.00)	8.60 (2.49)
Water and power development	188.02 (54.46)	155.90 (51.60)	203.95 (52.92)	163.81 (47.49)
Industry and mining	18.59 (5.38)	20.25 (6.70)	25.75 (6.68)	28.20 (8.18)
Transport and communication	15.50 (4.49)	19.77 (6.54)	22.38 (5.81)	23.39 (6.78)
Social and community services	70.76 (20.49)	57.40 (19.00)	72.31 (18.76)	66.58 (19.30)
Economic and general services	0.87 (0.25)	2.34 (0.78)	1.78 (0.46)	1.78 (0.52)
Total	345.27 (99.99)	302.15 (100.01)	385.39 (100.00)	344.90 (99.99)

Physical Achievement : The total area under irrigation during the Annual Plans' period was 21.95 lakh hectares and 22.94 lakh hectares for

1978-79 and 1979-80 respectively. The percentage of net area irrigated as proportion of net cropped area was 21.28 in 1978-79 and 21.64 in 1979-80. Installed capacity of power at the end of 1978-79 was 1,171.9 MW and in 1979-80, it was 1,334.8 MW. Electricity consumed in 1978-79 was 4,905 million units as against 5,818 million units generated, and in 1979-80, it was 5,458 million units and 5,584 million units respectively. The villages electrified in 1978-79 and 1979-80 were 15,736 and 16,266 and the I.P. sets energised was 2.74 lakhs and 2.86 lakhs respectively. During 1978-79, 95,787 tonnes of pig iron, 1,15,054 tonnes ingot steel, 85,097 tonnes of steel, 17,25,527 tonnes of cement, 93,811 tonnes of paper, 5,38,504 tonnes of sugar, 7,441 tonnes of soap, 31,26,000 tonnes of iron ore, 2,497 kg of gold were produced in the State.

During 1979-80, there were 34,431 primary schools, with 48.60 lakh enrolment and 2,497 secondary schools with 6.55 lakh enrolment, and 245 hospitals, 1,496 primary health units and 269 primary health centres were functioning in the State. The total road length at the end of 1978-79 was 95,363 km of which, 53,738 km were surfaced and 39,625 km unsurfaced road lengths in the State. At the end of the Annual Plans, there were 2,083 villages covered by piped water supply, 23,400 villages by bore wells in the State.

Sixth Plan

The main features of the Sixth Plan were to achieve the twin goals of gainful employment opportunities and thereby striving to achieve full employment by 1988 and bringing about a fuller utilisation of the State's resources and better income distribution in favour of weaker sections of the society. The strategy of the State's Sixth Plan included the following objectives. 1) To create employment opportunities of about 80 lakh persons (out of which new employment is about 16 lakhs) and to build into it an employment guarantee in the rural areas and to the educated; 2) To achieve a growth rate of about 6.5 per cent and to increase the *per capita* income at 1979-80 prices from Rs 1,115 in 1979-80 to Rs 1,500 in 1984-85; 3) To increase the area under irrigation by about 10 lakh hectares; 4) To increase the installed power capacity from 1,335 MW to 2,530 MW; 5) To reduce inequality in income and raise the living standard of the lowest 51 per cent of the population by ensuring them at least a monthly *per capita* consumption expenditure (at 1979-80 prices) of Rs 50 in rural areas and Rs 75 in urban areas; 6) To cover about 10 lakh small and

marginal farmers' households for increasing their productivity in particular and to raise the agricultural production; 7) To reduce the share of primary sector in income generation from 50 per cent to 48 per cent by 1984-85 and correspondingly, to increase the share of the secondary and tertiary sectors to 52 per cent; 8) To attain self-sufficiency in pulses by 1984-85 and to increase production of oilseeds to about 15 lakh tonnes so as to enable the State to move towards self-sufficiency; 9) To achieve a target of foodgrains production of about 95 lakh tonnes and sugarcane production of about 215 lakh tonnes; 10) To raise the area under forest to the national level; 11) To provide electricity to all villages and hamlets and also to cover at least 45 per cent of the houses under the electrification programmes. 12) To complete the restructuring of the social institutions to get easy access to the weaker sections; 13) To improve the public transportation system in the metropolitan areas and rural areas; 14) To attempt to rectify the imbalances in industrialisation in the State and develop agro-based and other cottage and small scale industries; 15) To improve the quality of social services like health care, education, drinking water supply, nutrition to the school going children, non-formal adult education, etc., especially in the rural areas. All villages are to be provided with drinking water wells and school buildings before November 1981. A target of 65 per cent is to be achieved in adult literacy by 1984-85; 16) To construct about 5 lakh houses for the poor in the rural areas with a view to improving the dwelling conditions of the weaker sections; 17) To further reduce the regional imbalances; 18) To make rural development the main objective in Planning through systematic District and Block Planning; 19) To promote literacy and cultural activities to the maximum extent possible; and 20) To encourage voluntary organisations and bring about greater involvement of the people in the development process.

The Sixth Plan proposed an outlay of Rs 2,400 crores. The State economy required an investment of Rs 4,500 crores to achieve a growth rate of 6.5 per cent. In addition to the public sector investment of Rs 2,400 crores, it is expected that private sector investment would be Rs 3,900 crores. Out of Rs 2,400 crores, the State's contribution is Rs 2,265 crores and the remaining Rs 135 crores is from the Centre for irrigation projects. The sectorial outlay of the Sixth Plan is as follows.

(Rs in lakhs)

Sector	Outlay
Agriculture and allied	37,151
Co-operation	5,000
Irrigation, flood control & power development	1,04,370
Industries & minerals	16,268
Transport and communication	14,521
Social & community services	48,840
Economic services	250
General services	100
Total	2,26,500
Irrigation Projects pending approval	13,500
Grand Total	2,40,000

Physical Achievements : The physical targets are expected to be achieved fully in all the sectors at the end of the Sixth Plan period. The World Bank aided Agricultural Extension Project which was initiated in 1978-79 was operated in 1980-81 in all the districts of the State, covering about 23.67 lakh farm families. The food production increased from 57.75 lakh tonnes in 1980-81 to 67.37 lakh tonnes in 1981-82 despite failure of monsoon. During 1982-83, it is expected to produce 7.75 lakh tonnes of pulses as against 3.76 lakh tonnes in 1980-81. The production of oil seeds is expected to be doubled to 12.90 lakh tonnes as against the production of 6.36 lakh tonnes in 1980-81. The consumption of fertilizer has increased from 3.43 lakh tonnes in 1980-81 to 4.66 lakh tonnes in 1981-82. The anticipated seed production has touched 18,000 quintals as against the production of 12,568 quintals in 1980-81.

During the first two years of the Sixth Plan period Rs 5,000 lakhs was provided for co-operation sector, of which Rs 1750.56 lakhs were spent. About 13 major and 20 medium irrigation projects were undertaken during this Plan period. The canal works of the Kabini, the Harangi, the Hemavati and the Ghataprabha Right Bank Projects are irrigating the potential of 13.06 lakh hectares in 1981-82. The total number of villages and hamlets electrified at the end of 1981-82 was 17,626. The installed capacity at the end of 1981-82 was 1,847 MW. The VISL, Bhadravati,

has taken up the optimisation scheme at a cost of Rs 13.90 crores. The Mysore Paper Mills has executed its newsprint project and taken up the afforestation project. There were 39,927 small scale industrial units employing 3.25 lakh persons and the investment was Rs 332 crores in 1981-82. At the end of the Sixth Plan period, the silk industry is expected to produce 4,400 tonnes of raw silk and generate 1.80 lakh man years.

Under rural water supply, 2,906 villages were provided with drinking water during 1981-82 and expected to cover another 550 villages during 1982-83. The number of open wells during 1981-82 was 31,091 and would be 32,591 by the end of 1982-83. The number of houses under the Housing Scheme during 1980-81 was 2.40 lakhs and it was expected to reach 4.66 lakhs by the end of 1982-83. The number of sites distributed during 1980-81 was 9.27 lakhs and it is expected to reach 11.68 lakhs by the end of 1982-83.

As against the outlay for Minimum Needs Programme of Rs 22,068.10 lakhs, the expenditure incurred during the first two years was Rs 8,047.59 lakhs. Priority was given for rural housing and rural water supply. The amount proposed for Special Component Plan was Rs 31,787.20 lakhs of which Rs 9,269.03 lakhs was spent during the first two years of the Plan. The amount allotted for Tribal Sub-Plan was Rs 2,527.05 lakhs of which 660.11 lakhs was spent during the first two years of the Plan.

District Plan of 1983-84

The Government had a second look at the divisible and indivisible schemes with the intention of bringing more schemes under the district sector. The Plan schemes including Tribal Sub-Plan, Special Component Plan, Centrally-sponsored and Central sector schemes and projects assisted by external agencies which can be planned and implemented at the district level are brought under the district sector. During 1984-85 and onwards the DPAR, NREP and Rural Electrification Programme will be included under the district sector. Till now, a lumpsum allocation was made and the same has been changed in the Plan of 1983-84. Allocation has been made according to minor heads under each sector. Each head will have five or six schemes. The District Planning Committee and the District Development Councils are free to select any scheme or schemes or have a new scheme according to the need within the outlay for that portion. The spill-over schemes are to be provided adequate outlays for the completion of the work as per schedule. The repetitive schemes have

to be dealt with by the District Development Councils whenever to continue the Scheme or not and also to indicate the priorities.

The draft Sixth Plan of 1980-85 stressed the need for the people's involvement in planning. The Plans upto 1982-83 were mostly meant for on going schemes/works, from the Plan of 1983-84 people's representatives are involved and an outlay of Rs one crore has been provided to take up such works according to needs of the locality. The District sectors proposed an outlay of Rs 165.22 crores and an outlay of Rs 141.29 crores has been sanctioned by the Government. The Committee distributes a lumpsum among different sectors and the concerned heads of departments of the district programme against outlay allotted to them. These proposals are considered by the District Development Council and the same is submitted to the Government for approval. The share of the districts in the district outlay for 1980-81 to 1982-83 is given below :

District	(Rs in lakhs)		
	1980-81	1981-82	1982-83
Bangalore (Urban)	537.47	625.75	151.33
Bangalore (Rural)	447.68	379.92	553.09
Bellary	331.95	340.72	593.70
Belgaum	502.11	517.53	522.46
Bidar	229.32	317.51	458.14
Bijapur	453.87	455.79	503.26
Chikmagalur	358.34	352.40	370.66
Chitradurga	368.17	318.79	444.14
Dakshina Kannada	450.00	478.50	597.99
Dharwad	516.74	548.51	840.98
Gulbarga	430.49	441.25	787.37
Hassan	263.81	294.33	372.63
Kodagu	196.64	216.29	259.33
Kolar	319.48	370.58	450.92
Mandya	290.10	355.50	362.63
Mysore	559.60	582.38	792.77
Raichur	352.96	412.94	401.82
Shimoga	337.79	395.42	572.78
Tumkur	349.96	369.32	451.45
Uttara Kannada	357.61	359.96	597.44
District Sector Outlay	7,654.08	8,113.38	10,084.83
State Plan outlay	41,805.00	44,938.00	47,500.00
Percentage of District outlay of the State Plan	18.30	18.94	21.23

Regional Imbalance

Regional disparities occur due to social, economic, political and cultural factors. It is also not possible under any inherent mechanism to distribute the benefits of development uniformly among all the regions. Hence there will be developed regions and backward regions in the State. For the identification of backward regions, there are about 22 indicators of development. These indicators are grouped broadly under six categories, namely, 1) demographic factors, 2) occupational pattern, 3) land utilisation, 4) agricultural development and 6) infrastructural development. The weights assigned to the above categories are 8, 12, 15, 12, 8 and 45 respectively. A higher weightage is given for industrialisation and demographic factors as the cause and consequence of economic development. A composite index of development helps in identifying the developed and backward districts. According to the broad categories of indicators the 19 districts of the State are grouped into four categories, viz., highly developed, developed, backward and highly backward. Considering the overall development of the districts in 1979-80 Bangalore and Dakshina Kannada have been classified as highly developed. Chitradurga, Kodagu, Kolar, Mandya, Mysore, Shimoga and Uttara Kannada districts as developed, Belgaum, Bellary, Bidar, Bijapur, Chikmagalur, Dharwad, Hassan, Raichur and Tumkur districts as backward and Gulbarga district as highly backward. Bangalore district is highly developed in agriculture, industry and infrastructural facilities and backward in the utilisation of land. Dakshina Kannada is highly developed in land utilisation, agriculture and infrastructure and developed in industry. Chitradurga, Kolar and Shimoga districts—the developed districts in overall development—are backward in industry. All the districts grouped under backward in overall development except Belgaum are backward in infrastructure and these except Dharwad are highly backward in industry (see table on p. 177). The composite index of development for the years 1960-61, 1971-72, 1974-75, 1976-77 and 1979-80 is given in the table in page 176.

The Government of Karnataka has tried to reduce the imbalances by various processes and they are the two-tier planning process, Special economic programmes, Command area development, Hill areas development, Tribal area development, Area development through growth centres, Dispersal of industries to backward areas, Dispersal of industrial finances and science and technology for rural development.

Two-tier Planning : The State Plan outlays form the major component of the financial resources that flow to the districts. In this a change

Composite Index of Development of different districts in the State

District	1960-61		1971-72		1974-75		1976-77		1979-80	
	Develop- ment Index	Rank	Develop- ment Index	Rank	Develop- ment Index	Rank	Develop- ment Index	Rank	Develop- ment Index	Rank
Bangalore	218.00	2	206.26	1	206.01	1	206.42	1	198.57	1
Belgaum	91.12	12	95.06	11	94.18	11	91.89	12	91.97	12
Bellary	89.23	14	83.90	15	86.42	15	100.09	9	94.98	11
Bidar	64.28	17	86.85	14	82.81	16	85.46	15	82.11	17
Bijapur	71.66	16	77.38	18	76.62	18	79.99	17	87.02	15
Chikmagalur	123.74	7	92.66	12	94.14	12	84.56	16	90.16	14
Chitradurga	100.24	11	104.00	9	99.93	10	107.02	7	101.36	9
Dakshina Kannada	230.21	1	187.04	2	181.01	2	172.86	2	176.69	2
Dharwad	118.54	8	103.19	10	102.45	8	98.74	11	96.28	10
Gulbarga	60.10	19	63.19	19	667.04	19	66.83	19	65.77	19
Hassan	90.03	13	87.21	13	90.62	13	86.22	14	91.91	13
Kodagu	124.15	6	107.79	7	108.63	7	103.44	8	105.84	7
Kolar	136.53	4	129.65	4	110.79	6	107.55	6	103.81	8
Mandya	114.70	10	111.96	6	112.36	5	112.94	4	118.87	5
Mysore	124.60	5	123.35	5	116.81	4	112.09	5	124.45	3
Raichur	63.04	18	80.53	17	79.72	17	76.34	18	80.72	18
Shimoga	180.15	30	141.07	3	125.28	3	118.05	3	120.44	4
Tumkur	84.52	15	83.47	16	88.11	14	88.64	13	85.91	16
Uttara Kannada	118.24	9	106.17	8	100.09	9	102.05	9	106.00	6

KSG-12

Relative level of development of the districts in 1979-80

District	Infra- structure		Agriculture		Industry		Land utili- sation		Overall position	
	Develop- ment Index	Rank	Develop- ment Index	Rank	Develop- ment Index	Rank	Develop- ment Index	Rank	Develop- ment Index	Rank
Bangalore	Highly developed	1	Highly developed	1	Highly developed	1	Highly developed	1	Highly developed	1
Belgaum	Developed	2	Backward	2	Highly backward	2	Backward	2	Backward	2
Bellary	Backward	3	Developed	3	Backward	3	Backward	3	Backward	3
Bidar	Highly backward	4	Backward	4	Highly backward	4	Highly developed	4	Backward	4
Bijapur	Backward	5	Highly backward	5	Highly backward	5	Backward	5	Backward	5
Chikmagalur	Backward	6	Highly developed	6	Highly backward	6	Backward	6	Backward	6
Chitradurga	Developed	7	Highly developed	7	Highly backward	7	Backward	7	Developed	7
Dakshina Kannada	Highly developed	8	Highly developed	8	Developed	8	Highly developed	8	Highly developed	8
Dharwad	Backward	9	Backward	9	Developed	9	Backward	9	Backward	9
Gulbarga	Highly backward	10	Highly backward	10	Highly backward	10	Developed	10	Highly backward	10
Hassan	Backward	11	Highly developed	11	Highly backward	11	Developed	11	Backward	11
Kodagu	Developed	12	Highly developed	12	Highly backward	12	Highly backward	12	Developed	12
Kolar	Developed	13	Developed	13	Backward	13	Developed	13	Developed	13
Mandya	Highly developed	14	Highly developed	14	Highly backward	14	Highly developed	14	Developed	14
Mysore	Developed	15	Highly developed	15	Developed	15	Highly developed	15	Developed	15
Raichur	Backward	16	Backward	16	Highly backward	16	Backward	16	Backward	16
Shimoga	Highly developed	17	Highly developed	17	Backward	17	Developed	17	Developed	17
Tumkur	Backward	18	Developed	18	Highly backward	18	Highly backward	18	Backward	18
Uttara Kannada	Developed	19	Highly developed	19	Highly backward	19	Backward	19	Developed	19

has been brought out by the introduction of two-tier planning structure from 1978-79. The Plan schemes have been divided into District Sector Schemes and State Sector Schemes. The Schemes under the District Sector are, a) agricultural production, b) soil conservation, c) forests, d) fisheries, e) animal husbandry, f) marketing, g) minor irrigation, h) ayacut development under minor irrigation projects, i) primary and secondary education, j) district and village roads, k) health, l) water supply and sanitation, m) urban development, n) welfare of backward classes, o) social welfare, p) housing and q) co-operation. The State Sector Schemes are a) generation and distribution of power, b) major and medium irrigation projects, c) major and medium industries in corporate bodies, d) university education, e) professional and technical education, f) research and training, g) state highways, h) ayacut development under major and medium projects and i) ports and inland waterways for implementation of the two-tier planning in the State. The districts get 75 per cent of the State Plan outlay after deducting the outlay on State Sector Schemes and other indivisible items. The remaining 25 per cent is kept as reserve to be allocated at the State level for making up any deficiencies in the distribution of different districts or to accelerate certain priority programmes. Bangalore City is treated as a separate district in view of the special urban problem of the city and to ensure that the Bangalore Rural District is not put to a disadvantage. An objective criteria is used having certain indicators with their weightages.

Special Economic Programmes : During the Fourth Plan the regional and social disparities were given special attention. On account of this Special Rural Development Programmes like SFDA, DPAP, MFAL and IRD Programmes were started. The various special economic programmes have been discussed elsewhere in the chapter.

Tribal Sub-Plan

The scheme of *Ad-hoc* Tribal Development Blocks was started during the Third Plan under Centrally-Sponsored Scheme in areas of tribal concentration. In the State of Karnataka the concentration of tribals in any area is not upto the degree required for establishing Tribal Development Blocks. On the approval of the Government of India, two Tribal Development Blocks were started one at Heggadadevanakote and the other at Nagarahole in Kodagu on a representation made by the Government of Karnataka in 1963. Subsequently two more blocks were started in 1966, one at Somwarpet and the other one, a double unit Block at Karkala covering Udupi, Karkala and Belthangadi taluks. In the beginning, the

welfare programme of these *Ad-hoc* Tribal Development Blocks were under the management of the Block Development Officers. In 1971, these blocks were transferred from Block Development Officers to Special Officer for Scheduled and Other Tribes and made him fully responsible for the direct implementation of the Scheme, with headquarters at Hunsur. (In 1973 the post of the Special Officer was upgraded from Class II to Class I).

Realising the importance of the all-round development of the tribal people through general sector programmes, Tribal Sub-Plans were formulated in the State during the Fifth Plan. *Ad-hoc* Tribal Development Blocks of Heggadadevanakote, Nagarahole and Udupi along with some new tribal areas were included in the Tribal Sub-Plan. Actual implementation of the Tribal Sub-Plan schemes commenced from the year 1976-77 only. During the period of 1974-78, a sum of Rs 280.50 lakhs was provided and a sum of Rs 98.684 lakhs was spent. The tribals are concentrated mainly in the districts of Mysore, Kodagu, Dakshina Kannada and Chikmagalur, which works out to 52 per cent of the tribal population and the rest are scattered in the remaining districts of the State. The Tribals of the State have been classified as 'dispersed tribals' as they are scattered in all the districts of the State and not concentrating at a single place.

There are five Integrated Tribal Development Projects covering a total tribal population of 130,073 in the districts of Mysore, Kodagu, Dakshina Kannada and Chikmagalur with headquarters as Heggadadevanakote, Ponnampet, Udupi, Puttur and Mudigere. The following table shows the Integrated Tribal Development projects with Headquarters and Tribal population as revealed by the Bench Mark Survey.

Name of the I.T.D.P. with headquarters	Area comprising tribal pockets in	Population	Families
Heggadadevanakote	All taluks of Mysore district	22,892	5,125
Ponnampet	All taluks of Kodagu	25,958	6,066
Udupi	Udupi, Belthangadi, Karkala and Kundapura taluks	41,656	6,759
Puttur	Puttur, Sullia, Bantwal and Mangalore taluks	31,602	5,218
Mudigere	All the taluks of Chikmagalur District	7,965	1,555
Total		1,30,073	24,723

The remaining tribals are in the districts of Bangalore, Bellary, Bijapur, Bidar, Chitradurga, Dharwad, Gulbarga, Hassan, Kolar, Mandya, Uttara Kannada, Raichur, Shimoga and Tumkur. This percentage of tribals in these districts works out to 25.5 per cent of the total tribal population in the State. The remaining 22.5 per cent are found in Belgaum district as enumerated in 1971 census. As per the amended list of Scheduled Castes and Scheduled Tribes issued during 1977, there are 49 communities belonging to Scheduled Tribes in the State. The main tribes among them are Soliga, Iruliga, Hakki Pikkis, Yeravas, Male Kudia, Meda, Nayak, Koraga, Adiya, Hasalaru, Gowdlu, Pardhi, Maleru and Bhills. The Soligas and Iruligas are found in the districts of Mysore and Mandya, the Hakki Pikkis are found in the districts of Mysore and Bangalore. The Kurubas (Kadu, Jenu and Betta Kurubas) are spread over the districts of Mysore, Kodagu, Hassan, Chitradurga and Shimoga. The Yeravas live in the districts of Mysore and Kodagu. The Malekudis and the Medas are found in Kodagu and Dakshina Kannada districts while Pardhis live in Bijapur and Dharwad, and Gowdlu, Maleru and Hasalaru are found in Chikmagalur, Shimoga and Uttara Kannada.

Of the tribals that are found in the State, Jenu Kuruba is considered as a primitive tribe, which is the most backward. Jenu Kurubas are found in the forests of Heggadadevanakote, Gundlupet, Hunsur and Periyapatna taluks, and in Nagarahole, Kallahalla, Murkal, Anekadu and Kushalnagar ranges of Kodagu. Their main occupation is collection of honey in forests. One special officer has been appointed for implementation of the welfare schemes for the primitive tribe Jenu Kurubas stationed at Hunsur. The following table indicates the population of tribal communities in the Tribal Sub-Plan area as per the Bench-Mark Survey conducted by the Government of Karnataka.

Name of the I.T.D.P.	Tribal communities	Population (1971)
1	2	3
1 Heggadadevanakote	Soliga	11,021
	Betta Kuruba	1,651
	Jenu Kuruba	7,785
	Yerava	914
	Kadu Kuruba	570
	Hakki Pikki	543
	Kaniyan	150
	Paniyerava	108
Total		22,742

1	2	3
2 Ponnampet	Paniyerava	9,730
	Jenu Kuruba	6,897
	Panjariyerava	4,487
	Betta Kuruba	1,806
	Maratha	1,341
	Kudia	793
	Soliga	354
	Meda	315
	Badagayerava	104
	Male Kudia	70
	Koraga	61
Total		25,958
3 Udupi	Marathi	28,099
	Koraga	7,773
	Male Kudia	4,788
	Gonda	842
	Hasalaru	184
Total		41,656
4 Puttur	Marathi	28,339
	Koraga	2,322
	Male Kudia	941
Total		31,602
5 Mudigere	Gowdlu	4,002
	Hasalaru	2,427
	Marathi	983
	Maleru	210
	Meda	194
	Nayak	110
	Male Kudia	24
	Koraga	15
Total		7,965

Koragas, who are found in Dakshina Kannada district are largely landless labourers and a few are engaged in basket-making. On the basis of sample survey conducted by the Department of Social Welfare the Government are now considering to treat them a Primitive Tribe as a 'special group'.

The tribals are mostly forest dwellers and depend upon agriculture for their living. Some of the tribes supplement their income by selling forest produce like honey, wax, etc. Tribal settlements consist of six to 15 huts belonging to the same tribe. The huts usually have single compartment with a small entrance at the front with an open verandah. The physical features of each tribe vary from the other tribes. Some of them are tall, some are dwarf and some are of medium height. The tribals are poor but are hard working class. Their wants are limited. They are subjected to exploitation by the non-tribal people. Various schemes both protective and welfare have been taken up under Tribal Sub-Plan.

Protective Measures : Measures against alienation of land assigned to the tribal people have been taken up to prevent exploitation of the tribals. Tribals have been granted land free of cost to avoid transfer of land into the hands of non-tribals, and an Act called the Karnataka Scheduled Castes and Scheduled Tribes (Prohibition of Transfer of Certain Lands) Act, 1978 has been passed. To avoid the exploitation of tribals by money lenders, they have also been covered by the Karnataka Debt Relief Act, 1976. The Government have instructed the various banks to extend credit to the eligible tribes under DIR Scheme. Vending of liquor by private contractors in the tribal areas has been prohibited. Large sized Agricultural Multipurpose Co-operative Societies have been established at the place for the tribal people to market the minor forest produce. Government have issued instructions to the Forest Department to regularise the encroachments of forest lands by tribals in the State. A list of villages in the districts of Kodagu, Mysore, Dakshina Kannada and Chikmagalur where there is a concentration of tribal population, has been prepared to be declared as Scheduled areas under Article 244 with Schedule 5 of the Constitution of India. The matter is under consideration by the Government of India.

District-wise distribution of Scheduled Tribes as per 1971 Census

<i>District</i>	<i>Scheduled Tribes Population</i>	<i>Percentage to the total Population of the State</i>
Bangalore	10,287	0.30
Bellary	4,246	0.38
Belgaum	53,150	2.19
Bidar	699	0.08
Bijapur	6,524	0.33
Chikmagalur	10,292	1.32
Chitradurga	762	0.05
Dakshina Kannada	63,596	9.27
Dharwad	14,632	0.63
Gulbarga	1,871	0.11
Hassan	1,606	0.15
Kodagu	26,596	7.00
Kolar	1,921	0.13
Mandya	2,795	0.24
Mysore	16,547	0.94
Raichur	1,148	0.08
Shimoga	7,540	0.58
Tumkur	2,801	0.12
Uttara Kannada	2,175	0.26

Table showing the outlays under Tribal Sub-Plan for Scheduled Tribes under different heads of departments for the period 1980-84

Department	Outlay for Actual		Expenditure		Anticipated expenditure during 1982-83		Proposed outlay for 1983-84	
	1980-85	1980-81	1981-82	1981-82	1981-82	1981-82	Special Central assistance	State
1	2	3	4	5	6	7		
Agriculture	250.00	26.00	22.54	33.00	10.00	35.00		
Soil conservation	50.00	8.00	11.06	8.50	...	10.00		
Horticulture	75.00	10.00	7.22	11.00	7.50	11.00		
Animal husbandry and veterinary services	100.00	13.00	14.00	15.00	10.00	16.00		
Fisheries	70.00	7.00	3.85	6.50	...	5.00		
Minor irrigation	200.00	28.60	21.55	25.00	...	9.00		
Co-operation	111.25	20.00	20.00	22.00	5.00	26.00		
Rural electrification	180.00	0.88	4.02	20.00	...	15.00		
Forest	100.00	15.00	24.26	25.00	...	28.75		
Industries and craft	70.00	10.00	14.00	13.00	7.50	12.00		
Sericulture	80.00	10.00	9.64	21.00	...	21.00		
Communications	180.00	25.00	25.00	25.00	...	25.00		
Education	220.00	38.75	33.00	37.00	...	39.00		

1	2	3	4	5	6	7
Health	95.00	10.94	10.47	18.60	2.00	19.00
Housing	200.00	33.84	35.00	37.00	...	37.00
Water supply	265.06	36.00	28.00	30.00		25.00
Employment and training	65.00	4.84	3.81	5.00		15.00
Information and publicity	5.00	1.00	1.00	1.00		1.00
Social welfare and administration	50.00	14.50	5.00	10.00	5.00	11.00
Women and children welfare	55.00	11.40	8.00	9.00		
District rural development societies	53.00	9.56	19.00	19.00	10.00	19.00
Scheduled Castes and Scheduled Tribes development	53.80	...	5.38	10.76	8.00	10.76
Total	2528.05	334.31	325.80	402.36	(Total for col. 6 and 7)	426.51

Special Component Plan for SCs.

In all the developmental efforts in Karnataka the promotion of educational, economic and social interests of the people belonging to Scheduled Castes have received special attention. This can be seen in the Twenty Point Economic Programme, Employment Affirmation Scheme, Special Programmes for Rural Development and the massive programmes of the Social Welfare Department. In addition to these, 18 per cent of the outlay of the funds for developmental activities of the Village Panchayats, Municipalities, Taluk Development Boards, etc., has been set apart for the benefit of the SCs. and STs. The Special Component Plan started in the Sixth Plan enables 50 per cent of the Scheduled Caste families to cross the poverty line. The projected population of Scheduled Castes by 1980 was estimated at 53 lakhs, taking 1971 census as the basis. This forms 14.6 per cent of the State's total population. Considering the average family size as five, the number of Scheduled Caste families works out to about 10.60 lakhs. The Special Component Plan has a long term objective to enable 50 per cent of the families *i.e.*, 5.30 lakh families to cross the poverty line in a period of five years at the rate of 1.06 lakh families per year. The Plan also aims to achieve this objective by taking up family-oriented programmes primarily in the agriculture and allied sectors where economic activities of Scheduled Castes are mainly concentrated. The table below indicates the classification of economic activities of Scheduled Castes as per 1971 Census.

Activity	Workers (in lakhs)	Percentage to total workers
Cultivators	4.27	28
Agricultural labourers	7.21	47
Livestock, forestry, fishing, hunting, plantation and allied activities	0.76	5
Mining and quarrying	0.16	1
Manufacturing, Personnel services and repairs		
(a) Household industries	0.43	3
(b) Other than Household industries	0.58	4
Construction	0.39	3
Trade and Commerce	0.16	1
Transport, storage and communications	0.38	2
Other Services	0.96	6
Total workers	15.30	100

This table clearly indicates that Scheduled Caste workers are mainly concentrated in the agricultural sector that too as agricultural labourers. Next to this group are Scheduled Caste cultivators, being small and marginal farmers. Besides about five per cent of the workers are employed in livestock, forestry, fishing, plantation and other allied activities. This implies that massive developmental programmes in these sectors to better their economic conditions will immediately effect their upliftment.

The approach and strategy of the Special Component Plan consists of a Bench Mark Survey to assess the present level of growth of the families, their assets, skills for various occupations, etc., which helps in the implementation of various programmes to benefit each family, taking up of schemes in an integrated manner, keeping in view all the linkages, and development of agricultural colonies, etc. The operation is proposed in a limited area within a cluster of five or six selected villages with predominant or substantial Scheduled Caste population in each district, covering about 100 villages in a year. In the cluster of selected villages all families will be developed, the benefits for Scheduled Castes being provided from Special Component Plan and the benefits for others being provided from general Plan itself in order to maintain a congenial and amicable atmosphere in the area among all castes of people and the Special Component Plan will continue to be implemented in areas outside the cluster of selected villages also.

Plan Outline : The outline of the Special Component Plan is as follows. The outlay of the plan is Rs 109.52 crores of which the State's contribution is Rs 60.66 crores, and the Central Government's share is Rs 10.34 crores. Special Central assistance is Rs 4.91 crores and Rs 33.62 crores from Financial Institutions. The District Rural Development Society has been entrusted with the implementation and monitoring of Special Component Plan. The sector-wise distribution of funds is as follows.

Agriculture and allied services Rs 4,454.08 lakhs ; Co-operative Rs 74.35 lakhs; Water and power development Rs 1,113.00 lakhs; Industries and minerals Rs 738.99 lakhs ; Transport and communications Rs 400.00 lakhs ; Social and Community Services 4,071.79 lakhs.

The table given in Page 188 indicates the actual expenditure/flow of funds to the Special Component Plan and physical targets achieved during 1980-81 and 1981-82 and anticipated expenditure for 1982-83 and proposed outlay for 1983-84.

Statement Showing some salient Financial Features of the Special Component Plan

Sector	Expenditure				Physical Targets Achieved			
	Actual 1980-81	Actual 1981-82	Approved 1982-83	Proposed 1983-84	Target for 1980-85	Achieved 1980-81	Achieved 1981-82	Anticipated 1982-83
Agriculture and allied services	796.46	845.02	1265.00	1025.90	2,60,886 (Families)	31,306	39,496	60,450
Co-operation	26.89	135.00	140.00	127.00	—	—	—	—
Irrigation and power	763.00	650.00	1200.00	489.00	48,770 (Families)	3,000	—	—
Industry and minerals	74.96	119.62	200.00	415.79	1,31,340 (Families)	4,065	12,373	30,477
Transport and communication	400.00	300.00	400.00	351.00	—	—	—	—
Social and community services	2,339.12	2,818.76	3,199.79	2,871.53	1,53,255 (Individuals)	32,748	34,868	45,909
								67,755

Development of Western Ghats

A Scheme for the improvement of the districts of Shimoga, Chikmagalur and Hassan was taken up by the Government of the erstwhile Mysore State in 1917. For the implementation of this decision, Government had constituted a Malnad Improvement Committee at the district and taluk levels. In 1941, a Malnad Development Committee was formed in place of the Malnad Improvement Committee. After the formation of the New Mysore State, the Government set up a Malnad Development Board (in 1958) in the place of the Malnad Development Committee. In 1969, a special committee was formed at the Centre, and it was charged with the responsibility of evolving a feasible programme of developing rich and varied resources of the districts coming under Western Ghats of various States. On the advice of the Central Committee the State Government set up a small committee of technical experts to identify the taluks of the region which are economically backward and require immediate attention of the Government. Accordingly, the Committee identified 55 taluks spread over nine districts in the State. They are Belgaum and Khanapur of Belgaum district, Bantwal, Belthangadi, Kundapur, Karkala, Mangalore, Puttur, Sullia and Udupi of Dakshina Kannda, Byadagi, Dharwad, Hangal, Hirekerur, Kalghatgi, Savanur and Shiggaon of Dharwad district, Chikmagalur, Koppa, Mudigere, N.R. Pura, Sringeri and Tarikere of Chikmagalur, Alur, Arkalgud, Belur, Hassan and Sakleshpur of Hassan, Gundlupet, Heggadadevanakote, Hunsur, Kollegal, Periyapatna of Mysore, Madikeri, Somwarpet and Virajpet of Kodagu district, Bhadravati, Channagiri, Hosanagar, Sagar, Shimoga, Shikaripur, Sorab and Tirthahalli of Shimoga, Ankola, Bhatkal, Haliyal, Honavar, Karwar, Kumta, Mundgod, Siddapur, Sirsi, Supa and Yellapur of Uttara Kannada district.

The High Power Committee constituted for the development of the Western Ghats felt that the demarcation of the region as indicated in the report of the Second Irrigation Commission may be followed for this region to be taken up for development as 'Primary Area'. According to this report the following 28 taluks spread over eight districts in the State are considered for development. Khanapur, Koppa, Mudigere, Sringeri, Belthangadi, Kundapur, Karkala, Puttur, Sullia, Udupi, Sakleshpur, Madikeri, Somwarpet, Virajpet, Gundlupet, Heggadadevanakote, Hosanagar, Sagar, Tirthahalli, Ankola, Bhatkal, Honavar, Karwar, Kumta, Siddapur, Sirsi, Supa and Yellapur.

The demarcation of the Western Ghat Region as suggested by the High Power Committee extended over 1,600 km. The distance from the sea coast vary from 150 km in Sagar of Shimoga district to 80 km in Kodagu. The average elevation is 1,400 metres, rising at Mahabaleshwar in Maharashtra to 1,438 metres and at Kalasa to 1,646 metres and in Kodagu the peaks rises to more than 2,500 metres. Realising the need to extend the area, the Planning Commission conducted the techno-economic survey of the region. The Town and Country Planning Organisation which was entrusted with the study has indicated 35 taluks. Since the five taluks of Dakshina Kannada are already covered under the Western Ghat Development programme, these taluks were added to the list of 35 taluks identified by the Town and Country Planning Organisation. The 40 taluks now identified as forming Western Ghat Region are Bailahongal, Belguam, Hukeri, Khanapur, Saundatti, Chikmagalur, Koppa, Mudigere, N. R. Pura, Sringeri, Belthangadi, Kundapur, Karkala, Puttur, Sullia, Udupi, Dharwad, Alur, Belur, Hassan, Sakleshpur, Madikeri, Somwarpet, Virajpet, Gundlupet, Heggadadevanakote, Hosanagar, Sagar, Shimoga, Shikaripur, Tirthahalli, Ankola, Bhatkal, Honavar, Karwar, Kumta, Siddapur, Sirsi, Supa and Yellapur. The small and scattered settlements is the unique feature of the region. The major problems are to provide infrastructural facilities like roads, education, health, power, etc. Another problem peculiar to this region is the small size of agricultural holdings and the farmers cannot go in for adoption of improved technique of agricultural production. Keeping all these problems in view a separate Western Ghat Development Plan is prepared annually (since 1974) for the 'Priority Area' which covers animal husbandry, irrigation, horticulture, forestry, small scale industries and tourism.

Integrated Development : The Integrated Development Scheme consists of planning of barren areas in the Western Ghat belt and improving the structure of existing forests which are degraded. The main activities of the Department under this scheme are raising of cashew and bamboo plantations, plywood and match wood, medicinal plants and spices. The Western Ghats Development Programme was initiated during the Fifth Plan as a Central Sector Scheme and a sum of Rs 406 lakhs was provided by the Planning Commission. The programme was in operation in 28 taluks spread over eight districts. From the year 1979-80, the programmes are being implemented in 40 taluks spread over nine districts. The total outlay provided till the end of 1979-80 was Rs 560 lakhs and the expenditure incurred was Rs 547.32 lakhs. The Planning Commission has

earmarked an amount of Rs 1,445 lakhs for the Sixth Plan period and Rs 421 lakh was sanctioned for the first two years of the Plan period and the entire amount has been utilised. The outlay for the year 1982-83 is Rs 286 lakhs. Under Animal Husbandry, 25 artificial insemination centres have been established and maintained. A chilling centre was established. Seven progeny orchards were maintained under horticulture. Financial assistance has been extended by the State Co-operative Land Development Bank for taking up horticultural programmes. Soil conservation and IADP was taken up under agricultural sector and the pilot project which was already started was maintained and 37 minor irrigation works out of 103 have been completed. Bamboo, matchwood and plywood plantations have been taken up under Forestry. Dehydration and pelletisation plants were established. Sandalwood craft complex at Sagar, three industrial estates, four coir emporia and 16 bee-keeping centres were set up under small-scale industries. To provide better communication facilities in the *malnad* region some foot bridges are being provided. To harness the wind energy, research programme has been initiated. Flood control measures have been taken up in Dakshina Kannada district to prevent flood havoc. For development of sericulture 20 chaukie rearing centres have been set up. Three tourist houses were built in the region for attraction of the tourists.

The total outlay proposed for this programme for the year 1983-84 is Rs 370 lakhs. The scheme relates to the development of animal husbandry, horticulture, agriculture, irrigation, communication, forestry, small scale industries, tourism, etc. The Western Ghat Cell in the State Secretariat looks after all matters relating to Western Ghat development in the State.

Statement showing the sectorial details of outlay of W. Ghats development for the year 1983-84

Sector		Outlay (Rs in lakhs)
1		2
Animal husbandry	...	13.20
Horticulture	...	56.00
Agriculture	...	27.50
Irrigation	...	56.00
Communication	...	44.30

1	2
Forestry	58.00
Small-scale industries	25.00
Tourism	32.00
Sericulture	35.00
Flood control	13.20
Wind mill	6.00
Western Ghats Cell	3.80
Total	370.00

POTENTIALITIES OF DEVELOPMENT

The general notion that potentialities of development of a region are limited by its resources needs to be dismissed before the case of Karnataka is discussed. If such a notion were to be correct, it will be difficult to explain the prosperity of quite a few nations like Japan which are resource-poor and yet have an advanced standard of living. Similarly it would be difficult to explain why several resource-rich nations in Africa and Latin America are poor. Their poverty seems more due to the fact that their resources are exploited mainly to the advantage of others, rather than due to under-utilisation. Resources may also be wasted on lavish consumption of the rich rather than for development. Apart from economic growth as commonly understood, 'development' covers an improvement in the quality of living of the mass of people as against that of the rich. Ultimately it is the institutional structure and, the independence and dynamism it provides to the local people that determine development. The question whether there are under-utilised resources, though important in itself, is secondary to the question of for whose sake and how the resources are (or are proposed to be) utilised.

Karnataka on the whole is an average Indian state, reflecting broadly average institutional set up in India both in respect of agriculture and industry. In agriculture, the dominant tenure was *ryotwari* as it was in the country as a whole. Even in the princely State of Mysore, *zamindari* as such did not characterise its agriculture. Tenancy was a major problem only in some districts. Though not egalitarian, this kind of agrarian situation was relatively favourable to serve as the basis of a fairly rapid agricultural development. The State, however, is constrained to some extent in this respect by the fact that about two-thirds of its area is

drought prone. In spite of this, the State achieved a little higher rate of growth in production of foodgrains (*viz.*, 3.6% per annum) than the country as a whole (2.8% per annum) during 1955-56 to 1978-79. In terms of productivity per hectare also it could achieve a higher rate of growth (*viz.*, 3.2% per annum, as against 2.0% per annum in India) during the same period. Drought-prone areas not only shared this growth, major part of them recorded even better performance than the State's average (see Nadkarni and Deshpande, 1983).

The industrial development in the State has taken place both in the public and private sectors, but more in the latter during the last two decades. A stimulus to industrial growth was provided by the erstwhile princely state of Mysore in the public sector itself, thanks to the dynamism of stalwarts like Sir M. Viswesvaraya. The later development in the public sector has, however, seems to have been mainly in the Central Government undertakings. The dominant role in industrial development, which was played by the State itself in the erstwhile princely Mysore, was surrendered later to the market forces of the private sector. This trend is of course consistent with what has been happening at the national level.

One of the results of this has been an uneven development of industry and in infrastructure. A thrust to involve even relatively backward areas in the process of growth resulting in reduced regional disparity, which has been in evidence to some extent in agriculture, was not that evident in industrial development. Before the State's formation, non-Mysore districts were treated as a periphery by the erstwhile provinces to which they belonged and remained backward with the exception of Dakshina Kannada. This legacy is yet to be remedied. We find industries in Bangalore growing rapidly, sucking up resources of the State to develop infrastructure there. The potentialities of development in areas other than Bangalore are yet to be realised. In Bangalore itself, slums have proliferated so much that slum population seems to have increased faster than the total population, due to immigration.

This kind of growth could not have made an impact on poverty, which of course is a national phenomenon. In terms of population below poverty line, Karnataka is almost on the same level as the country as a whole; in 1977-78, it had 48.3% as compared to India's 48.1 per cent. It was 49.7% in rural Karnataka and 44.0% in urban Karnataka during the same year (Cf. 'Inter-State Economic Indicators', Planning Department, Karnataka, Aug. 1981, p. 69).

Let alone the question of more even and egalitarian development, even from the point of growth of income (net domestic product) there is cause for some concern. This is because the rate of growth in the State's income seems to have slowed down in the seventies (see Table-A on State and National N D P). Ignoring 1979-80 and 1980-81 which

Table A : State/National Net Domestic Product at Constant Prices

Year	Karnataka		India	
	Total Rs in crores	Per capita Rs	Total Rs in crores	Per capita Rs
	-at 1956-57 prices	—	- at 1960-61 prices	—
1960-61	559.9	238	13,335	307
1970-71	904.9	312	19,282	356
1971-72	929.2	314	19,486	352
	- at 1970-71 prices -		- at 1970-71 prices -	—
1970-71	1,984.5	685	34,519	638
1978-79	2,459.9	723	46,366	716
1979-80 (p)	2,415.5	696	43,804	661
1980-81 (p)	2,304.0	652	47,193	696
Compound Annual Rate of Growth (per cent) between :				
1960-61 & 1970-71	5.0	2.7	3.8	1.5
1970-71 & 1978-79	2.7	0.7	3.7	1.4

Note : State Net Domestic Product is not comparable with national income inclusive of income on external account; hence Net Domestic Product is taken at the national level also. 1980-81 figures are quick estimates.

Source : Bureau of Economics & Statistics, Karnataka and C S O.

were not favourable years particularly in agriculture, the compound rate of growth in State income at constant prices was 5% per annum between 1960-61 and 1970-71; it declined to 2.7 per cent between 1970-71 and 1978-79. Whereas, in the first period, the State's rate of growth was higher than that of the country as a whole (the latter being 3.8% per annum), it was lower during the latter period (India's rate of growth

being 3.7% per annum) The fall in the rate of growth of State's income becomes even more conspicuous in *per capita* terms. At constant prices, it rose at the rate of 2.7% per annum during the first period, and by as low as 3.7% per annum during the latter. In absolute terms, *per capita* income at constant prices (1970-71) was higher in Karnataka (*viz.*, Rs 685) than in India (*viz.*, Rs 638) in 1970-71. In 1978-79, the difference was very much reduced, State's *per capita* being Rs 723 compared to India's Rs 716. In 1980-81, *per capita* income fell both in Karnataka and India, as compared to 1978-79, being Rs 652 and Rs 696 respectively. What is notable is that in the case of Karnataka, *per capita* income in 1980-81 not only fell behind the national average, it was even lower than the level a decade ago in 1970-71.

The Perspective

This dampened performance is not because Karnataka reached a saturation point in growth. As can be seen, the State certainly has not exhausted the potentialities of growth. Actually, the perspective of State planners has been quite optimistic. The long run (1978-88) objectives have stated to be as follows in the Draft Sixth Plan (1980-85): 1) to exploit fully the irrigation and hydro power potential in the next 10 years; 2) to raise the State's *per capita* income to the level of highest *per capita* income among all State's in the country; 3) to significantly reduce urban-rural and also inter-class disparities. *A Macro Perspective for Karnataka-1978 to 1988*, on the basis of which the objectives were formulated, even projected that "a minimum *per capita* monthly expenditure at 1974-75 prices of Rs 48 in rural areas and Rs 66 in urban areas by 1982-83 and Rs 91 in rural areas and Rs 99 in urban areas by 1987-88 (case of feasible growth with maximum effort)" could be ensured (Cf. Preface). This means that poverty could be eradicated by 1982-83 in terms of this macro perspective, since Rs 48 and Rs 66 define the poverty line for rural and urban areas in terms of 1974-75 prices. Here is an important (and impossible) qualification: No increase in the expenditure level of the upper classes is envisaged in the model.

This goal also pre-supposes a long-run employment perspective of creating work opportunities in the State to about 154 lakhs by 1987-88 so as to achieve full or near full employment and, a rate of growth in net domestic product of 7.5 per cent per annum during 1978-83 (requiring an investment of Rs 2,500 crores in the State's public sector), and 9 per cent during 1983-88. This has been considered a feasible target if concerted

efforts are made and the required investment of 21 per cent during the Sixth Plan and 23.4 per cent during the Seventh Plan is obtained.

Another perspective of development of Karnataka from 1973-74 to 1988-89, evolved earlier at the Institute for Social and Economic Change under the guidance of Dr. V. K. R. V. Rao, visualised a growth rate of 7 to 7.7 per cent during the period as a whole on the basis of the need to step up the consumption levels of the poor to the expenditure class immediately above poverty line by the end of the period while limiting the increase in the consumption level of other classes to only one per cent per annum. It also took into account the needed growth in savings and public consumption for this purpose.

Considering the dampened performance of the State in the seventies, such growth rates may look too ambitious. Though Prof. Rao's perspective was less ambitious than the State's Perspective Planning Unit, it was more so compared with the perspective at the national level evolved in 1978 both in terms of growth rates and poverty removal aimed at. The Draft Plan of the country for 1978-83 envisaged a reduction in poverty from 46.3 per cent in 1977-78 to 27.0 per cent in 1987-88. The outlook was much more optimistic when the State perspectives were being formed, since the performance till early seventies was indeed quite promising. For the eradication of poverty, however, growth is necessary but not sufficient. Both the perspectives did envisage a significant generation of employment for the poor. Prof. Rao's perspective and the State Sixth Plan also envisaged meeting the minimum needs of the poor and greater attention to backward regions. But Achille's Heel of our Plans for eradication of poverty is the problem of finding and implementing ways to limit the consumption of the upper class and yet achieve the growth rates required for stepping up the consumption of the poor.

Agriculture

Agriculture still accounts for the major chunk of the State's net domestic product (56 per cent in 1970-71 and 54 per cent in 1978-79 at constant prices, excluding forestry, fishing, etc). Though the Sixth Plan speaks of reducing the share of the primary sector in the process of growth, it appears that agriculture would still provide the major source of growth not only directly through its share but also through stimulating the growth in other sectors. The under-utilised potential in agriculture proper is indicated by its still significant amount of uncultivated land, low productivity in quite a few districts, scope for increasing the area under high value

crops, the significant gap between created and actually utilised irrigation potential and the possibilities of stepping up the created irrigation potential itself. Improving the livestock economy of the State is yet another vastly under-utilised potential.

Table B below on land use in Karnataka shows a significant proportion of fallows and cultivable waste. Even in an agriculturally good year like 1978-79, together it formed 11.1 per cent of geographical area (see sub-total of item 7, 8 and 9 in Table). Instead of showing a decline, this proportion has increased over the 1960-61 level of 10.4 per cent. The sharp increase in 1980-81 in current fallows could be attributed to drought conditions. But such under-utilisation of land cannot be attributed to climatic conditions alone. In absolute terms, idle lands (items 7, 8 and 9 in the Table) which are neither cultivated nor afforested increased from 20 lakh hectares in 1960-61 to 21.2 lakh hectares in 1978-79 and further to 25.2 lakh hectares in 1980-81, which is surprising in a land-hungry country like ours. Even if additional 10 lakh hectares are brought under productive use—cultivation or forestry—it could mean a significant contribution to generate both income and employment.

Table B : Land Use in Karnataka (in '000 hectares)

Particulars of Use	1960-61	1970-71	1978-79	1979-80	1980-81 (Provisional)
1	2	3	4	5	6
1 Total geographical area	19,190	19,135	19,070	19,050	19,050
2 Non-agric. use	812 (4.2)	938 (4.9)	1052 (5.5)	1054 (5.5)	1366 (5.6)
3 Barren & uncultivable	923 (4.8)	839 (4.4)	853 (4.5)	869 (4.6)	844 (4.4)
4 Forests	2,709 (14.1)	2,890 (15.1)	3,015 (15.8)	3,019 (15.9)	3,033 (15.9)
5 Tree crops & groves (not included in 10)	366 (1.9)	311 (1.6)	315 (1.7)	343 (1.8)	342 (1.8)
6 Permanent pastures & other grazing land	1,739 (9.1)	1,619 (8.5)	1,398 (7.3)	1,365 (7.2)	1,346 (7.1)
7 Cultivable waste	656	615	530	506	502
8 Current fallows	835	811	967	1,007	1,459

	1	2	3	4	5	6
9 Other fallows	513	627	625	554	558	
Sub total of	2,004	2,053	2,122	2,067	2,519	
(7)+(8)+(9)	(10.4)	(10.7)	(11.1)	(10.9)	(13.2)	
10 Net sown area	10,138	10,248	10,315	10,330	9,899	
	(52.8)	(53.6)	(54.1)	(54.2)	(52.0)	
11 Gross sown area	10,589	10,794	11,133	11,112	10,660	
12 Cropping intensity* per cent	104.5	105.3	107.9	107.6	107.7	
13 Net irrigated area	858	1,365	1,409	1,987	1,361	
14 (13) as per cent over (10)	8.5	13.3	13.7	13.4	13.8	
15 Gross irrigated area	976	1,584	1,718	1,689	1,676	
16 Irrigation intensity ** per cent	113.7	116.0	121.9	121.8	123.1	

Source : Season and Crop Reports and Bureau of Economics & Statistics, Karnataka.

* Gross sown area as per cent over net sown area.

** Gross irrigated area as per cent over net irrigated area

(Figures in brackets are percentages to total geographical area).

Net sown area has increased from 101.4 lakh hectares in 1960-61 to 103.2 lakh hectares in 1978-79, not at the expense of idle land but at the expense of permanent pastures and other grazing land. This is a threat to our livestock economy, since these grazing lands have declined notably from 17.4 to 14.0 lakh hectares between these years, the level in 1980-81 being still lower at 13.5 lakhs. There is a need not only for increasing this land, but also for making them more productive and even commercially viable. With the weakening of village communities and increasing significance of private property, these lands which have traditionally been a community resource have been neglected. Unless they are improved, an important resource for improving our livestock economy would be eroded.

There is under-utilisation of even cultivated land. This is reflected both in low cropping intensity and low productivity of sown area. Cropping intensity is a measure of the extent of double cropping, which is an important means of stepping up production. Karnataka has one of the lowest cropping intensities in the country, being

only 107.9 as late as in 1978-79 (see table-B). Even if it is stepped up to 120 by 1985, it would be an important contribution to raising agricultural production. Even in irrigated areas, it is quite low, being 121.9 in 1978-79. This ought to be stepped up to 140 in the near future, and at least to 160 by 1990. Efforts are being made to identify scope for doing so in different regions. A heartening trend is already in evidence in coastal districts, where the dry *rabi* season used to be left fallow after taking paddy crop in the *kharif* season which receives heavy rainfall. Farmers have now started growing groundnut in this dry season with great success. Agricultural scientists have suggested that the Bangalore-Kolar-Tumkur region, which has a bi-modal rainfall (once in April-May and then again in August-October), could take advantage of rainfall in April and May by sowing short duration pulses like cowpea, instead of waiting till July or August for sowing. This is only an indication of possibilities. Even under rain-fed conditions such possibilities arise, and there must be many more when irrigation enters the picture whether for one season or more.

In terms of quite a few individual crops, Karnataka as a whole compares favourably with the national average in respect of yields per hectare. Wheat yields are conspicuously lower in the State since it is mainly a rain-fed crop here. As noted, the State recorded a significant growth rate in yields particularly in rainfed crops like jowar and ragi and in drought-prone districts like Bijapur, Gulbarga and Raichur. This was achieved to some extent due to extension of irrigation, but it was also due to relatively greater success of HYVs in rainfed conditions. This trend needs to be strengthened and accelerated, without increasing instability in yields. Agricultural scientists in the State and also ICRISAT have developed techniques suitable to rain-fed conditions which would increase yields and also improve stability. There exists considerable disparity in yields of crops as between districts as can be seen from Table C (page 200). In spite of the growth in yields that has taken place as in Bijapur, average yield of foodgrains in this district is one of the lowest in the whole of South India. In fact, in terms of total foodgrains, Karnataka has lower yields than the national average. This is because the bulk of foodgrains consist of low yield crops grown usually in drought-prone areas under rainfed conditions. The situation can be improved by adopting improved practices suitable to such regions, and also by substituting high yield and high value crops wherever possible. One of the hurdles in adopting improved techniques of soil and water conservation that would impart

Table C : District-wise yields per hectare of main crops in 1978-79

	(in kg)											
	Paddy	Jowar	Bajra	Maize	Ragi	Wheat	Total cereals & millets	Total pulses	Total food grains	Sugar cane (tonnes)	Gro- und nut	Cotton
Bangalore	3264	2124	...	3352	1608	1431	1745	414	1535	73	971	121
Belgaum	1618	759	215	2802	896	673	860	481	791	75	665	98
Bellary	4290	1168	729	3264	1574	1390	1201	512	1121	69	1122	110
Bidar	3108	1063	384	3340	1081	1211	954	474	747	69	465	135
Bijapur	1675	565	401	2551	...	599	573	390	549	75	531	44
Chikmagalur	3441	1371	346	2843	1396	1294	1751	590	1555	87	1100	79
Chitradurga	3746	1398	505	3212	1504	1431	1353	576	1228	60	1144	114
Dakshina Kannada	2544	1006	...	3008	1293	...	1696	284	1583	87	1439	...
Dharwad	1649	808	353	2784	896	569	783	506	739	75	509	75
Gulbarga	2252	706	423	3399	1068	649	616	483	570	69	719	74
Hassan	3276	2268	346	2799	1676	1419	1858	603	1588	87	1104	79
Kodagu	3030	1461	...	2843	1536	...	1979	466	1895	87	1429	79
Kolar	2749	1312	509	3341	1184	1431	1420	439	1282	73	877	121
Mandya	3859	1985	...	2869	1912	1419	2113	470	1656	99	1144	...
Mysore	3878	1345	1009	2824	1429	1419	1680	433	1303	87	1126	79
Raichur	3712	783	780	3204	1684	961	960	384	848	69	561	129
Shimoga	3273	1974	496	3391	1625	1431	2037	412	1936	60	974	145
Tumkur	3730	968	496	3107	1101	1431	1194	418	1001	73	792	121
Uttara Kannada	2619	1077	...	2865	896	435	1739	444	1684	75	1088	65
State Average	3039	861	463	2964	1460	682	1158	440	1018	77	712	90
National Average	2008	717	486	1076	1160	1574	1140	516	1025	50	846	167

stability to yields and improve them, is the jealous private property interests of peasants. This has been particularly noticed in the case of contour bunding and field channels for draining rain or irrigation water. Individual fields are not suitable units for planning and implementing these practices, and unless farmers are brought together on a co-operative basis at least in respect of field planning, the full productive potential of land cannot be realised. The inequalitarian agrarian structure, however, which prevails at present cannot distribute benefits of such a co-operative effort equally to all and hence comes in the way of raising the production potential. While productivity can be raised through fertilisers and adoption of HYVs, there is still scope for it, we have to take care that there is no backlash of this on the health of the soil.

Though substitution of high-yielding and high-value crops is desirable, this has to be subjected to long-term goals and ecological considerations. Thus, raising paddy and sugarcane in black cotton soils could damage soils beyond economical repair. There is also another consideration in command areas of irrigation projects. The objective of maximising yield per unit of irrigation water may be more paying from a social point of view, than concentrating irrigation within limited areas and raising yields there. A balancing of different considerations is desirable from the social angle. A trend towards substitution of high value crops is already in evidence in South Karnataka where mulberry is being raised. By 1978-79, it constituted only one per cent of gross sown area in the State, and therefore, cannot be considered as a threat to foodgrains production. Even within this limit, mulberry and sericulture has transformed the life in several villages already, by bringing additional employment and income.

Irrigated area to date is still marginal in the State accounting for only 13.7 per cent in 1978-79, compared to 26.6 per cent in the country as a whole in the same year. There has actually been a little slow-down in the growth of irrigated area in recent years both in absolute and proportionate terms. On the eve of the formation of the State (1956-57), we had irrigation over 7.40 lakh hectares, which increased by 3.42 lakh hectares (i.e. by 46.2 per cent) in eleven years ending 1967-68; in the next eleven years upto 1978-79, irrigated area increased by 3.26 lakh hectares (only by 30.1 %). During the latter period, area under well irrigation accelerated, thanks to increased institutional finance. The slow down, however, was obvious in canal irrigation, and there was actually stagnation in area under tank and

other sources of irrigation. Outlay on irrigation has had no such dismal trend. The average annual Plan outlay during the fifties (First and Second Plans together) including minor irrigation, amounted to Rs 3.8 crores. In the Fifth Plan it was Rs 56.4 crores per year, and in the revised Sixth Plan (1980-85), the proposed outlay is Rs 135.1 crores per year.

One of the major factors behind tardy growth of irrigation is that actually irrigated area lags far behind the potential created. The Sixth Plan (1980-85) of the State claims 7.45 lakh hectares to be under major and medium irrigation and 14.50 hectares under minor irrigation, making a total of 21.95 lakh hectares in 1978-79. Interpreting this as potential created, the actually irrigated area as per land use statistics was found to be much lower, viz., 14.09 lakh hectares during this year. The problem in Karnataka is not only that only about 40% of the ultimate irrigation potential has been tapped so far, but that even the created potential is not fully used. If the divergence above is a guide, only 63% of the created potential was utilised in 1978-79. The problem exists in the canal irrigation too, particularly because of delays in land levelling and construction of feeder canals. But the problem is particularly conspicuous in the case of minor irrigation where tanks and wells dominate. A more efficient and fuller utilisation of irrigation potential created, could considerably contribute towards raising agricultural production and income growth without too much extra investment.

The role of a rather unconventional source of irrigation also needs to be noted. This is sewerage water of our cities and towns. They consume enormous amounts of water, which is literally thrown down the drain. If treated and released for irrigation in areas near the cities, it can be a convenient means of raising fruits and vegetables needed in cities. Though this concept is not new, precious little is done in this regard. Municipalities do not have the funds to create the needed infrastructure for this purpose and a social waste is the result.

Forestry

It may be noted from Table-B that area under forests in Karnataka is only about 16 per cent, compared to 23 per cent in the country. Even this is only nominal, in the sense that much of this area is really not under tree cover but only supposed to be under forests. Though an accurate estimate of actual forest area under tree cover is not available, informed sources put it as around half of the area nominally under forests. This

means that actual area under forests may only be about 8 to 10 per cent and not 16 per cent. There is thus a significant scope for increasing the forest cover by a fuller utilisation of forest area, without reducing area under cultivation. It is also noted that a considerable extent of idle land, which if it cannot be profitably cultivated, can at least be brought under suitable tree cover. There are also in addition over eight lakh hectares of 'barren and uncultivable land', a part of which at least could come under suitable tree cover. Quite a few varieties of trees can grow under relatively unfavourable conditions, through such conditions may not be suitable for cultivation of seasonal crops. It has been pointed out that there is a lot of scope for increasing forest production. The National Commission on Agriculture in the Interim Report on forestry (1971) had suggested that forest management henceforth should change its orientation from conservation forestry to production forestry and recommended an aggressive man-made forestry programme. Environmentalists have opposed clear felling of forests on ecological grounds, but the issue needs to be dispassionately examined. Actually, there need be no conflict between conservation forestry and production forestry, if the right kind of techniques and prompt steps for regeneration of forests combined with other conservation measures are adopted. It is acknowledged, however, that considering the area under evergreen forests in Karnataka (estimated at 4.35 lakh hectares) "situated in the most luxuriant climate, the forests should easily put on an increment of 5m³ per hectare per annum. If a modest estimate of 3m³ of merchantable increment per hectare per annum is reckoned, the annual increment of exploitable timber comes to 13,05,000 m³, say 1.3 million m³. Have a look at the annual yield taken out of the evergreen forests. It is a dismal 0.25 million m³ even after accounting for branchwood removed" (see Adkoli, 1981). The same author points out that veneer and plywood factories in the State are under-utilising their installed capacities by 30 to 50%, though the demand for their products is almost insatiable. The performance of the forest sector has been described as too dismal in the seventies. The State's Net Domestic Product, originating from forestry and logging has almost continuously been falling in terms of constant prices; it stood at Rs 40.78 crores in 1970-71, Rs 30.18 crores in 1978-79 and Rs 31.16 crores in 1980-81. Forest management is described as not very successful either in conservation or in production. It would be in the best interests of the State to identify factors responsible for low productivity. The role played and practices adopted by timber contractors and industries require to be examined, it is felt. It is important to encourage industries to grow their own raw material at replacement

cost so that they have a stake in long-run productivity and efficiency of forests. Availability at less than the cost of replacement (as distinct from cost of cutting and transporting only) could lead to wastage and long run deterioration of forests.

Grazing by cattle and pilferage of firewood are said to be a menace to forests in many areas, reducing particularly their productivity. We have already noted the decline in grazing land and pastures. On the other hand, the population of livestock is larger than can be supported. It has often been suggested that it would be economical to reduce the number of livestock and make available the limited fodder to the reduced livestock so that they are more productive. Whether this is practicable or not (in view of strong sentiments involved), it is necessary to improve our fodder resources in any case. Fortunately, tree species like *Su-babul* could be grown extensively and could be a source of improved nutrition for our livestock; it can also be a source of meeting the fire wood needs of our villages. The Forest Department has launched extensive campaigns in the State for planting trees in villages to meet both fuel and fodder needs. If co-ordinated with soil conservation practices, tree planting can also improve the quality of soils and improve agricultural productivity. From these angles there is a need to increase tree cover not merely in forest areas, but practically everywhere and particularly so in the villages. Social forestry schemes have no doubt been started in many places; it remains to be seen what success they will achieve in this regard. They should relieve pressure both on conservation and production forestry of the State.

Plantation Industry

Plantation industry in Karnataka has done fairly well compared to several other sectors. Coffee is the main plantation crop in the State, which accounted for about 0.90 lakh hectares in the early seventies and over 1.05 lakh hectares by 1978. This area has been steadily increasing, though it is still a small proportion of the total gross cropped area of about 11 million hectares in the State. Being a high value crop, its contribution to the total value of agricultural output is around 11 % which is many times more than its share in area. In terms of yields per hectare, Karnataka has done rather well, having recorded 826 kg per hectare in 1977-78 compared to the all-India average of only 650 kg. But there is no need for complacency on this ground, since we are much behind small countries like Costa Rica and El Salvador who have achieved yields of

1,250 kg and 1,500 kg per hectare respectively. This gap indicates the scope for increasing production through more intensive cultivation. Small plantations below four hectares in area have lower yields than others. This calls for removing disadvantages faced by them in terms of access to credit, technical know-how and inputs. There is scope to increase the productivity and area under other plantations as well, which need not impinge on area under food crops. There are spices like pepper and cardamom and also other tree crops like cashew. Being both high value crops and labour intensive, realising full potential of plantation industries would increase both incomes and employment.

Industries

A detailed account of growth of industries, power and minerals in the State has already been presented earlier (see part-I, chapter v). A few additional observations can be made here to examine the question of growth of this sector in the broader perspective of economic development of the State.

The manufacturing sector has done better than other sectors during the seventies, but not well enough particularly compared to its own performance in the past. Between 1970-71 and 1978-79, value added or income from manufacturing (both registered and other enterprises) at constant prices increased at the compound rate of 3.4% per annum, compared to 2.2 % in agriculture, and 2.7 % in all the sectors together. The income from the entire secondary sector including construction and utilities, increased by 3.6 % per annum, during the period. But the annual growth in the secondary sector rate was less than half of what was achieved in the sixties, inspite of the fact that the year 1978-79 - a relatively good year - was taken as the terminal year for the seventies. Due to the depressing impact of a fall in agricultural production after 1978-79, industry too seems to have suffered. Shortage of power - resulting in power cuts ranging from 50 to 70% has generally been considered as a cause for this slow down in the seventies, apart from raw material shortage and transport bottlenecks in their movement. The question of power shortage is discussed later.

Stepping up growth rates in industry is a great imperative for the State. Unless value added in industry grows fast enough, it would not be able to absorb the growing labour force both in urban and rural sectors. Whatever be the increase in yields per hectare in agriculture, it would not

be able to significantly increase *per capita* incomes in the rural sector and reduce urban-rural disparities, unless industry is able to reduce the dependence of work force on agriculture. This could also mean that merely pouring crores of rupees on highly capital intensive industries which do not proportionately increase value added and employment, would not meet our requirement. Certain basic industries requiring capital-intensive technology would no doubt have to be developed, taking into account the direct and indirect stimulus they would give to other industries. But every large project-whether in public or private sector-would have to be justified on the basis of its impact on value added and employment.

Fortunately, encouragement to small and village industries would not only be more decentralised and productive in terms of employment and income generated, but also less demanding on the energy front. Their great potential still remains to be exploited. We have already quite a few heavy industries, but even ancillaries to them have not yet been adequately developed. In a survey of ancillaries and parent establishments in the sixties, Lakshman observed, ".....both public sector and private sector undertakings have made phenomenal expansion in their investment, output and turnover. But their purchases of components/parts from the small units have not sizeably increased and the proportion varies from 0.3% to 10% of their overall turnover. But in the overwhelming number, it is hardly 1 to 3%. There is, therefore, ample scope for enlarging the share of ancillary units...." (Lakshman, 1970 p.70). Doubts about the quality of production and time schedule seem to be factors behind the hesitation of large units in supporting small units, according to the study. Small industries have improved their performance quality-wise subsequently, but it is not known how far the above picture has now changed. The unregistered manufacturing sector, at any rate has suffered stagnation, as seen from the fact that income at constant prices originating from such enterprises in the State NDP increased from Rs 77 crores in 1970-71 to only Rs 86 crores in 1978-79, whereas the income from the registered sector increased from Rs 148 crores to Rs 210 crores during the same period.

It is therefore, necessary to identify the disadvantages faced by the small sectors and to see that they do not face unfair competition from the large monopoly sector. Monopolies have a tendency towards vertical integration in the name of ensuring quality and standards, and of establishing control over raw material and subsequent stages of production.

This calls for remedial action, by strictly earmarking certain spheres for the small sector alone. In certain cases, the State can take over certain spheres from monopolies and allocate intermediate products/ raw materials to genuine small firms. Instead of luring big industrial houses to establish their concerns, the State can take greater initiative in enlarging the public sector in such a way that it stimulates the growth of local industries.

Minerals

The State is blessed with several mineral resources gold, iron ore, copper, limestone, manganese, chrome ores and others. Care has to be taken not to deplete the precious reserves at the cost of future industrial development, lured by short-run gains of foreign exchange. Sometimes such temptation has reportedly led to damage of landscape and large-scale silting of reservoirs like that of the Tungabhadra dam. Environment care is as much necessary in mining as in hydel power projects. Subject to this the drought-prone areas could be developed by initiating several projects which can make use of our natural resources. The State has a good potential for iron and steel industry and cement industry in such areas.

Certain structural characteristics of the organised industrial sector and recent changes therein may be noted here, particularly in comparison with India as a whole

Table D : Structural Characteristics of Organised Industries

	1970		1978-79	
	Karnataka	India	Karnataka	India
1 Employees per factory :				
a) Workers	242	250	227	269
b) Non-workers	68	56	67	72
c) Total	310	306	294	341
2 Emoluments as per cent of				
a) Value added	42.6	59.1	35.9	48.6
b) Output	14.7	14.6	12.0	11.4
3 Output per unit of input	1.53	1.33	1.63	1.37
4 Fixed capital per unit of value added	2.35	2.96	1.76	2.55
5 Total invested capital per unit of output	1.23	1.09	0.87	0.90

Source : Computed from Annual Survey of Industries - 1970, and 1978-79

Average size of factory establishments, in terms of employees, has increased in India but declined in Karnataka. Smaller firms within the organised sector seems to have grown more in Karnataka. This may also account for the fact that while the number of non-workers (white collar, etc.) per factory has remained almost constant in the State, that of workers has declined. But the total number of workers in the organised sector increased by 46 per cent in the State and only by 29 per cent in India between 1970 and 1978-79. It is often alleged by some uninformed sections that it is due to the increased trade union pressure and resulting high wages that industrial progress has slowed down. The facts show that the share of emoluments to employees both in value added and output has declined over the year (see item 2 in table D). Correspondingly the share of profits and taxes had increased. This has been so both in the country as a whole and in Karnataka. In Karnataka the share of emoluments in value added is significantly less than in the country as a whole.

A welcome change in structural characteristics of organised industry is that there has been some increase in the ratio of output over input, and a decline in the ratio of capital over value added and output. These changes suggest an increase in efficiency. The position in 1978-79 atleast would suggest that in all these respects, Karnataka is more efficient than the country as a whole and in a position to achieve faster industrial development with relatively less inputs and capital. These are of course averages determined by composition of industries which can differ between States and over time. It may be noted that these ratios are inflation-neutral, in the sense that unlike ratios like value added per employee and fixed capital per employee, these do not have to be corrected for price rise. But even the ratios used here are not perfectly inflation neutral because it cannot be ascertained to what extent improved efficiency is due to relatively higher rise in the price of output compared to capital (or inputs). A correction for change in relative prices of capital (or inputs) to output; using appropriate weights, would be major exercise in itself. *Prima facie*, it appears however, that the prices of capital goods and fuel have increased more than the price of final products. Between 1970-71 and 1978-79, the wholesale price index of machinery and transport equipment (capital goods) increased by 84% and that of fuel, power, light and lubricants by 145% in India, though the wholesale price index of agricultural raw materials increased less, *i.e.*, by 70%. On the contrary, wholesale price index of manufactured products as a whole increased by 79%. It appears therefore, that the real increase in efficiency would be more than what is indicated by the ratios used here, and that

relative prices of capital goods and manufactured output moved in such a way as to disguise a part of this increase.

In any ambitious programme of industrial development, the energy problem would have to be squarely faced. Karnataka does not have coal or petroleum deposits, and hydel power has been its main source. Karnataka has fared better than the country as a whole in the exploitation of hydel power, though it has recently slowed down either due to technical snags as in Kali Project (which is yet to be fully exploited) or due to objections raised on ecological considerations as in the case of Bedthi project. Laxity in implementation and leakage of funds cannot be ruled out as a factor behind delays in the execution of projects.

The deficit in our power budget which is already significant at present (about one-fifth of demand in 1980-81) is expected to be even greater by the end of the decade (about one-third of demand in 1989-90). The Draft Sixth Plan quotes an estimate which shows that the peak carrying capacity would increase from 1,284 MW in 1980-81 to 2,571 MW in 1989-90, but demand would increase from 1,623 MW to 3,600 MW (see p. 354 of Draft Plan). The energy crisis is not going to be limited to the industrial sector alone. Households too would face it as shown by a study in the Perspective Planning Unit of the State Planning Department (1981). So far the consumption of commercial energy in agriculture has been quite limited, accounting for 7.4 per cent of total consumption (as against 14.2% in India) and 5.2% of oil consumption (as against 13.7% in India) in 1979-80 (*Perspective Planning Unit, Karnataka*, 1981, p. 20). With the plan of covering almost all villages in electrification and increased use of oil and electricity required for agriculture, this source of demand is expected to have at least a two-fold increase by the end of the eighties. The demand from industrial and household sectors for commercial energy would also have a similar increase, while demand from the transport sector would be even more. The demand from the household sector is at present met mainly by the so-called non-commercial energy sources like fire-wood, accounting for about 84 per cent of total consumption in 1979-80. This share may slightly decline to 79% in 1989-90 (see Table E).

Another estimate by Subba Rao projects demand for power at 7,440 MW in 2000 A D, requiring an installed capacity of 11,160 MW, of which 2,050 MW would have to be met from thermal and 3,010 MW from nuclear sources (*Economic Scene*, Sept. 1979, p. 56). At this stage it is difficult to foresee the development of a reasonably cheap way of tapping

Table E : Projected Demand for Energy in MTCR* : Source - wise and User-wise

Sector	Year	Coal	Oil	Kerosene	LPG	Electricity	Commercial energy	Non-commercial energy	Total
1 Household	1979-80	0.027 (0.2)	0	1.652 (10.7)	0.612 (0.6)	0.612 (4.0)	2.391 (15.5)	13.069 (84.5)	15.460 (100.0)
	1989-90	0.044 (0.2)	0	2.803 (12.2)	0.510 (2.2)	1.463 (6.4)	4.820 (21.0)	18.170 (79.0)	22.990 (100.0)
2 Agriculture	1979-80	0	0.374 (50.9)	0	0	0.361 (49.1)	0.735 (100.0)	0	0.735 (100.0)
	1989-90	0	0.606 (44.0)	0	0	0.770 (56.0)	1.376 (100.0)	0	1.376 (100.0)
3 Industry	1979-80	0.720 (10.8)	1.531 (22.9)	0.087 (1.3)	0.010 (0.1)	3.449 (51.5)	5.798 (86.6)	0.898 (13.4)	6.697 (100.0)
	1989-90	1.604 (10.8)	3.404 (22.9)	0.194 (1.3)	0.022 (0.1)	7.665 (51.5)	12.889 (86.6)	1.999 (13.4)	14.888 (100.0)
4 Transport	1979-80	0.158 (4.9)	3.057 (95.1)	0	0	0	3.215 (100.0)	0	3.215 (100.0)
	1989-90	0.351 (4.9)	6.761 (95.1)	0	0	0	7.112 (100.0)	0	7.112 (100.0)
Total (including other sectors)	1979-80	0.952 (3.5)	5.518 (20.3)	1.739 (6.4)	10.110 (0.4)	4.858 (17.9)	13.177 (48.5)	13.968 (51.5)	27.145 (100.0)
	1989-90	2.937 (5.9)	11.947 (24.1)	2.997 (6.0)	0.532 (1.1)	11.000 (22.2)	29.413 (59.3)	20.169 (40.7)	49.582 (100.0)

Source : Perspective Planning Division, Planning Dept. Karnataka, 'Demand Pattern of Energy in Karnataka Present and Projected,' Aug. 1981, Bangalore.

*MTCR - Million Tonnes of Coal Replacement

solar energy. Simple solar cookers have already been developed in the State, which could be used in bright sunshine. They are within the reach of at least the middle class families. Such innovations apart, efforts will have to be made to improve the performance of known energy sources.

Efficiency in the energy sector needs to be improved not only from the point of fuller utilisation but also from the point of reducing transmission and distribution losses. They are reported to be around 20 per cent now. The Draft Plan has mentioned a number of steps including completion of ongoing projects and expediting new schemes. It also stresses the need for developing alternative sources of energy including thermal, nuclear and gas-based generation of power. If this is not done in the coming decade, power is going to be the main bottleneck in not only industrial development, but agricultural development too. One is not sure how far alternative technologies—either using less power or providing alternative sources of energy could be developed significantly enough to make an impact. Though *gobar* gas technology was developed in India, its impact has hardly been felt as yet on the energy front. Whatever be its prospect, it is not going to be so significant as to base the prospects of the development of either agricultural or industrial sector on it.

Apart from question of meeting power needs at the aggregate level, care has also to be taken that whatever increase takes place is not swallowed up by a few metropolitan areas. Development of industries, power consumption and infrastructure have been very uneven as conceded by the Plan documents. Particularly the drought-prone areas of North Karnataka are industrially backward. The State has not proposed any new industries there in the public sector in the Sixth Plan (or for that matter any where!). Only an expansion of existing undertakings in the south Karnataka is proposed. It is not suggested that every district is to be industrially developed to the same extent. If, for example, a district has a rich potential in agriculture, forestry and plantations, industries need not be developed there at the cost of the former or at the cost of regional ecology. But such is not the situation in drought-prone districts; their agriculture is not quite dependable and yet dependence on it is rather excessive. Development of industries can balance their economy.

Other Sectors

Other sectors comprising transport and communications, trade, banking and insurance, administration and other services, could be called

as the service or tertiary sector. It performed better than the secondary sector during the seventies, having recorded a compound annual growth rate of four per cent at constant prices. The sector holds forth great promise both in terms of income and employment opportunities and may well turn out to be the fastest growing sector in the eighties and nineties too. There are several gaps here providing opportunities of development not merely in the narrow sense of income growth but of improving the quality of life of people at large. Even within this sector, housing has grown at an insignificant pace. Rural health and education would also need particular attention. An earlier study on regional imbalances in the State (V. K. R. V. Rao Ed. 1978, ch. 14) showed that the number of health units like hospitals, dispensaries and health centres per lakh of population actually declined from 5.4 in 1960-61 to 4.8 in 1974-75. The number of hospital beds per lakh of population declined even more sharply from 190 to 94 in the same years. Further, both of these ratios (relatively to population) were strongly and positively correlated with the *per capita* income of the districts. This means that their distribution had a significant bias for the richer districts, while poor regions were ignored. The ratio not only needs to be improved but also made more favourable to backward regions than in the past.

The number of schools also have not kept pace with population. Their number declined from 115 in 1959-60 to 112 in 1974-75 per lakh of population. Literacy as per cent of total population increased a little from 25.4 in 1961 to 31.5 in 1971, and further to 38.4 in 1981. This is too slow a pace to be considered satisfactory by world standards. Actually the proportionate growth in literacy rate declined in Karnataka from 24.0% between 1961-71 to 21.9% between 1971-81, while in the country as a whole the growth rate (very) slightly increased from 22.7 to 22.8 per cent. That Karnataka is slightly more literate than the country as a whole, need not make the State complacent when the literacy rate itself is so low. The female literacy percentage particularly is very low, being only 27.8 in 1981.

Another distressing 'development' on the educational scene of Karnataka is the growing commercialisation of education, the grossest form of which has been admission to professional colleges on the basis of capitation fees. Fortunately, a decision has been reported to have been taken to ban this practice. The evil has gone unchecked for quite sometime since the private sector was deliberately given a greater role

to play in developing professional education, though the State should have played a dominant role here. The State should also improve the standards in its own schools and make them popular, instead of compelling people to send their children to private schools. A welcome development in the State is that it has given considerable stimulus to institutes of higher learning and research in the field of both natural and social sciences and humanities. They have made a name both in the country and abroad and have contributed to economic development of the State. The Indian Institute of Science, the University of Agriculture Sciences, the Institute for Social & Economic Change and the Indian Institute of Management are examples of this type. Steps have been taken to promote relevant research and appropriate technologies with a rural orientation. A Department of Environment has also been set up in the State which works in co-ordination with various institutes of research in the field. Apart from science, there is scope for giving greater support to cultural development. While such institutional and other infrastructure exists mainly in the south, Northern Karnataka too deserves encouragement. It has thrown up such brilliant talents as Bheemsen Joshi, Mallikarjun Mansoor, Kumar Gandharva, Gangubai Hangal and Basavaraj Rajguru. Dharwad has a good potential of being developed as an international centre of music and fine arts.

A great deficiency in the tertiary sector which needs to be plugged is in respect of railway development in the State. This is a historical legacy, which is still continuing. The chapter on transport in this volume has discussed this matter in greater detail.

Improving rural facilities like drinking water supply and other minimum needs has already received attention in the Plans. It needs to be ensured that implementation keeps pace with promises given. The rural sector cannot be taken for granted. It is felt that the local bureaucracy has to improve its attitudes to and understanding of rural problems and learn to respect rural people. It is not merely the question of prices which has agitated the minds of farmers; it is the feeling that their needs and desires are not respected. One of the heartening developments in Karnataka in the seventies is the strengthening of the Planning Department, including initiating special Divisions or Units for perspective planning, special studies and manpower planning as part of the department. It needs to be strengthened further to enable it to identify problems at the grassroot level. Mere expansion of administration without subjecting

itself for co-ordination with planning and monitoring of Plan implementation, is not likely to be very productive.

It is already noted that the State looks forward to removing unemployment by the end of the eighties. Unemployment and under-employment are no doubt serious problems. But poverty is not only even more serious, it may also be more extensive than unemployment. This is because employment on nominal remuneration would hardly be able to lift people above the poverty line. This is stated here because unemployment in our country does not appear to be as high in magnitude as poverty. According to the 32nd NSS Round (1977), the percentage of unemployed in labour force population of age 15 to 59 years was 7.46 on the basis of weekly activity status against 11.36 per cent on the basis of daily activity status (cf. *Karnataka Draft Sixth Plan*, 1980-85, p. 37). While every effort should be made to end unemployment, unless it is made decently remunerative the problem of poverty may not still be solved. Unfortunately, even the problem of ending unemployment does not seem to be easy. The problem would look staggering if we take total labour force. According to an estimate made in the ISEC study (V.K.R.V. Rao Ed, 1978, p. 77), the proportion of population in working age-group (15-59) would increase from 53.9 per cent in 1974 to 56.3 per cent in 1989. In absolute terms, it means that population in this age-group would increase from 16.9 million to 23.8 million in these 15 years. That is, 6.9 million would be added. Even if it is presumed that only males would be seeking jobs, they would constitute an additional 3.6 million. Growth rates projected for the period are not likely to absorb this increase and also the backlog of unemployment, unless more purposeful and determined efforts are made towards this end to make use of the potential available, as discussed in preceding pages.

The problem of the educated unemployed is becoming more and more grave in the State as in the country at large. The Draft Sixth Plan (1980-85) of the State has presented estimates of the same after making adjustments for the fact that quite a few on the 'live' register of employment exchange may be employed (see Table F). It is the organised sector which absorbs the growth in educated manpower. The Draft Sixth Plan has observed that organised employment increased in the State from 833 thousand in 1971 to 1,152 thousand in 1980 which amounts to an annual compound growth rate of only 3.7%. Sectors other than agriculture recorded a higher rate of growth of net domestic product than

this. It appears, therefore, that the organised employment at least responds less than proportionately to increase in income.

Table F : Educated unemployed according to Different categories

Category	(in hundreds)			
	As on 1.5.'75		As on 30.4.'1980	
	a	b	a	b
Post-graduates	35	18	62	32
Graduates	449	323	68	492
Diploma holders	34	16	61	29
ITI apprentices & other certificate holders	53	21	115	46
Matriculates	1322	529	2637	1045
Total	1893	907	3559	1654

a) Live Register Figures with employment exchange ;

b) Unemployed (adjusted)

Source : Karnataka Draft Sixth Plan (1980-85), p. 38

Prospects for employment at the end of the Sixth Plan are by no means quite bright including that of the graduates. The total stock of graduate employment at the beginning of 1980-81 was 411 thousand, of whom 357 thousand were employed and 54 thousand were unemployed. By the end of the Plan, the total stock would increase to 523 thousand, of whom 454 thousand would be employed and 69 thousand would be unemployed. The percentages of unemployment among different degree holders could be of general interest and are presented in table G here. Unfortunately no such estimates were available for undergraduates or matriculates. It may be noted that in projecting graduate unemployment in 1985, it is assumed that the same percentage rate of unemployment would prevail then as in 1980. If the absorption capacity is increased more than the rate of increase in the number of graduates, the rate of unemployment could well be less in 1985.

Table G : Unemployment rates among graduates (percentage to total stock)

Category	Unemployed in 1980 as % to total stock of graduates	Unemployed (in number)	
		1980	1985
Engineering degree	4.00	1,345	1,807
Engineering diploma	8.5	3,115	3,762
Medical graduates	1.9	289	318
Agriculture graduates	5.4	280	333
Agri. Post-graduates	0.6	7	10
Veterinary graduates	0.6	6	7
Arts graduates	17.3	24,346	31,983
Arts post-graduates	10.7	1,898	2,303
Science graduates	12.4	11,776	14,138
Science post-graduates	8.5	1,080	1,278
Commerce graduates	17.7	9,364	12,861
Commerce post-graduates	7.0	163	207
Total	13.1	53,669	69,067

Source : Karnataka Draft Sixth Plan (1980-85), p. 42.

It is noted how staggering the prospects of unemployment are in future. The problem of solving this is long term in nature, though of course the required policies and efforts have to be initiated much earlier. In the meanwhile, the problem has to be faced and some relief has been provided for the unemployed. In the rural sector, it is through the Employment Affirmation Scheme (EAS) and in the urban sector through the Stipendiary Employment Scheme (SES).

Since seasonal unemployment makes the rural poor very vulnerable, the State has initiated EAS since 1978-79. It covers all the 175 taluks now. In addition to providing supplementary employment in the slack season for 100 days in a year, it intends to create productive community assets. The works are executed departmentally and not through contractors. To begin with, a daily wage rate of Rs 4 was fixed. It was raised to Rs 5 in May 1980. One third of the wages are paid in cash, and the rest in terms of foodgrains valued at issue-prices which are lower than

market prices (cf. Nanjudappa, 1982). Though there are about 22 lakh marginal farmers and 30 lakh agricultural labourers in the State, only about 10 lakh offered themselves for work under the scheme.

Apart from providing a nominal relief of Rs 150 (subsequently raised to Rs 200) per month (which incidentally works out to the same money wage rate as in EAS), the SES intends to use the skills of the educated unemployed for development activities both in rural and urban areas. They seem to be used also as tourist guides and salesmen. At the beginning of 1980, more than 15 thousand were said to be employed under the schemes. The progress of the scheme has been rather uneven in different regions of the State, due perhaps to organisational lags particularly in identifying economic activities suitable for their absorption. If activities are identified where regular employment is possible, that has to be provided fast enough.

The revenue position of the State is comparatively buoyant. Tax revenue as per cent of State net domestic product increased in Karnataka from 5.1 per cent in 1970-71 to 9.5 per cent in 1980-81, whereas it increased from 4.4 per cent to only 6.2 per cent taking all the States together (cf. *Karnataka Taxation Review Committee* 1981, Part I, p.14). A number of proposals are under consideration to improve the tax performance even further. *Per capita* Plan outlay in Karnataka has, however, been less than that in the country as a whole. For the Sixth Plan, it is only Rs 649, compared to Rs 735 for the whole country. Even for the country as a whole, an outlay of this order is nominal in relation to the population considering the tasks ahead and considering also the role of public sector investments in stimulating the economy. Apart from the question of increasing *per capita* outlay, it has to be seen that the amount is well spent on targets. Very often the amount earmarked for rural development is not utilised, since the institutional set up for improving absorption capacity is yet to be properly developed. It is here that Prof V.K.R.V. Rao has for quite sometime been strongly advocating that approach to development lies through strengthening rural communities and improving their own initiative and ability to absorb and manage development. He has been advocating the adoption of a cluster approach whereby viable rural communities can develop. It is a heartening sign that a similar - if not identical - approach has been accepted in principle by the State, and a cluster of villages is going to be a unit for planning and development. Let us hope that though performance during the

seventies had a little dulled, the State will try to compensate for it in the future.

MISCELLANEOUS OCCUPATIONS

The main occupation of the people of Karnataka in ancient times was agriculture. However, many hereditary crafts and occupations were followed by the various castes like the Panchalas, Devangas, Kumbaras, etc. (For details see chapter III & V, part I). As barter mostly prevailed the craftsmen in villages exchanged most of their products into foodgrains and other farm products. Only in cities the craftsmen like weavers and others worked mostly for cash payment and the merchant class at times supplied them raw materials and a part of the wages in advance. The occupations like agriculture, industry, banking, trade and commerce, transport and communication, etc., have been discussed earlier. Production activity is spread over many other sectors, and the economy of the State is enriched by the contributions made by a large number of other professions. An attempt has been made here to introduce briefly other occupations in the State.

A considerable percentage of people are engaged in white collar jobs in public administration, law, medicine, education, fine arts and religion. Tailoring, haircutting, running canteens, selling flowers, stamp vending, running beauty parlours and rendering various services at marriages and other religious ceremonies, milk supplying, washing of clothes, etc., are some other full-time occupations.

As per the Census of India, a worker is defined as a person whose main activity is participation in any economically productive work by his physical or mental activity. Work includes not only actual work but effective supervision and direction of work. These workers have also been classified into four categories, viz., cultivators, agricultural labourers, household-industry workers and other workers. The other workers category attracts a large number of persons engaged in various other occupations. The persons (workers) defined in the category of "other workers" come in the unorganised sector. In order to have a clear picture of these occupations, the Directorate General of Employment and Training took up the work of preparing the "National Classification of Occupations" (NCO) based on the "International Standard Classification of Occupations" (ISCO). The code structure of NCO was finally adopted in 1958 by a working group comprising the Central Statistical Organisation,

Registrar General of India, Indian Statistical Institute, National Sample Survey of the Planning Commission, Manpower Directorate of the Ministry of Home Affairs, etc. In an occupational classification, the grouping of occupations is based on the fundamental criteria of "type of work performed". Accordingly, occupations have been reclassified in the NCO 1968, so that all the workers engaged in one type of work are grouped together irrespective of the industrial classification of establishments in which they are engaged. For example, clerks whether working in industry or Govt. office have been grouped as clerks only. An occupational classification has been made by taking into account the type of operations involved in the performance of a job and also the factor like qualifications, vocational and professional training, status and levels of skill.

The NCO (1968) has classified occupations into eight occupational divisions, 95 occupational groups, 462 occupational families, and 2,484 occupational codes. The eight occupational divisions are: Professional, technical and related workers (20 groups), Administrative, executive and managerial workers (eight groups), Clerical and related workers (ten groups), Sales workers (seven groups), Service workers (nine groups), Farmers, fisherman, hunters, loggers and related workers (nine groups), Production and related workers, transport equipment operators and labourers (29 groups) and Workers not classified by occupations (three groups).

Each group is further divided into families. For example, the Group "Architects, Engineers, Technologists and Surveyors" has been further divided into nine families as Architects and Town Planners, Civil Engineers, Electrical and Electronic Engineers, Mechanical Engineers, Chemical Engineers, Metallurgists, Mining Engineers, Industrial Engineers, Surveyors, etc. Each family is further divided into occupations such as, Civil Engineers being classified into Civil Engineer-General; Civil Engineer-Buildings; Civil Engineer-Structural, Civil Engineer-Irrigation; Civil Engineer-Highways and Roads; Civil Engineer-Railways; Civil Engineer-Public Health and Civil Engineer-Others.

The National Industrial Classification (NIC) was made in 1970, with a view to classify the economically active population. This classification attempted to group together economic activities which are related in terms of the process adopted, the raw materials used and the finished products produced. This National Industrial Classification (1970) consists of 10 Divisions, 66 Major Groups, and 386 Minor Groups.

The ten divisions were (1) Agriculture, hunting, forestry and fishing, (2) Mining and quarrying, (3) Manufacturing and repair, (4) Electricity, gas and water, (5) Construction, (6) Whole-sale and retail trade and restaurants, (8) Financing, insurance, real estate and business services, (9) Community, social and personal services and (10) Activities not adequately defined. The division Agriculture, hunting, forestry and fishing has been further classified as Agricultural production, plantation, livestock production, agricultural services, hunting, trapping and game propagation, forestry and logging and fishing. Similarly other divisions like mining and quarrying or manufacture and repair, etc., have been further classified with a number of groups each.

Census Classification

The worker concept underwent many changes right from the 1881 census. In the same year no distinction was made between earners or dependents, workers or non-workers. The occupation of every person who actually did work and the chief source of income of those not having occupation was recorded. In 1891 occupations of a person who was working was recorded; and of those who did not work, the occupation of their supporters was recorded. In 1901, actual workers and dependents were distinguished. In 1911 and 1921, no change was made in the definition of actual workers and dependents, except that in 1921 women and children were classified as workers if they did any work which contributed to the family income. In 1931, for the first time, a person was classified as an earner or dependent, with an intermediate category of working dependent. In 1941 the term earner was given up and the concept of fully dependent and partly dependent was introduced. In 1951 the concept of self-supporting persons and earning dependents were introduced. In 1961 the categorisation was on the basis of workers and non-workers. In 1971 the categorisation of workers and non-workers has been maintained but the concept of main activity was evolved. In 1981 the classification was as workers and non-workers. Workers were defined as those who have worked for a short period even though the contribution to the economy was too small. Non-workers were those who had not participated in any kind of work during the reference period. The workers were further classified as main workers and marginal workers. Marginal workers were those who had worked for less than six months during the preceding year. Accordingly the total population consisted of main workers, marginal workers, and non-workers. The main workers correspond to the workers of 1971, and main workers and marginal workers together correspond to

workers of 1961. The work participation rate thus refers to the proportion of the workers to the total population and not to the proportion of the labour force to the total population.

The total number of workers as per 1961 census was 1,07,26,346 (70,29,602 males and 36,96,744 females). The corresponding figures for 1971 census are 1,01,79,114 (81,44,665 males and 20,34,449 females). For 1981, the figures are : total workers 1,36,37,828 (males 1,01,42,792 and females 34,95,036). The work participation rate in India and in Karnataka in 1961, 1971, and 1981 are given in the appended table (see p 222)

However the role played by those engaged in the miscellaneous occupations can hardly be assessed. For example, the persons engaged in vending on streets which is of varied type like selling newspapers, ground-nuts, vegetables, flowers, etc., cannot be enumerated precisely as most of them do not identify themselves to have engaged in such occupations. Secondly the charges, earnings and investments also have a wide variation between an urban set up and a rural set up. For example, a barber gets Re one or Rs 1.50 for a haircutting in a village and in a city like Bangalore the barber can even charge around Rs 15 per haircutting if he visits the house of his customer. The investment for a barber's establishment in a village may be around Rs 50 or Rs 100, whereas, it can be even around Rs 50,000 in big cities. Unless an intensive survey is made in respect of each such occupation in all the places it is not possible to have a clear picture of these occupations. Hence an attempt has been made to give a brief account of various occupations and the approximate charges, investments, etc., involved therein.

Professional, Technical and Related Workers

Besides regular appointees as chemists, town planners, surveyors, technicians, pilots, pharmacists, nurses, actuaries, accountants, auditors, jurists, sculptors, performing artists etc., there are persons having these as their occupations.

There were 1,265 physical scientists as per 1971 census which included 65 females. A few individuals and agencies, who are experts in judging the water resources (water diviners) come under this group. There were 365 physical science technicians. Architects and town planners are another group of occupation among the engineers. These agencies who register themselves as registered architects, prepare plans for construction. Their establishment consists of an engineer, a draughtsman, etc. Their charges

Work participation rate both in India and in Karnataka

Particulars	(in per cent)					
	1961			1971		
	Total	Rural	Urban	Total	Rural	Urban
INDIA						
Total workers to total population	42.98	45.06	33.48	34.17	35.33	29.6
Male workers to male population	57.11	58.22	52.40	52.75	53.78	48.88
Female workers to female population	27.95	31.40	11.09	14.22	15.92	7.18
KARNATAKA						
Total workers to total population	45.48	48.76	34.06	34.74	36.39	29.60
Male workers to male population	58.38	60.40	51.57	54.40	56.63	48.27
Female workers to female population	32.02	36.79	14.87	14.20	15.77	9.16
1981*						
Total workers to total population				37.55	39.46	31.41
Male workers to male population				53.19	54.32	49.70
Female workers to female population				20.85	23.89	10.64

*both main and marginal workers

depend on the standard of establishment. Similarly, there are civil engineers, electrical engineers, mechanical engineers, mining engineers, surveyors, etc., who are having these as their major occupations. The charges levied depend on the quantum of work. There were 6,610 engineering technicians in 1971. Besides, there are a few organisations engaged in this occupation.

Physicians and Surgeons

There were 17,401 males 10,241 females under the category of physicians and surgeons (1971) who included allopathic, ayurvedic, homeopathic and unani practitioners, dental surgeons, veterinarians, pharmacists, dieticians and nutritionists, etc. Each Surgeon will be having a clinic or a group of such surgeons form a consulting centre. The establishment in a clinic ranges from two to ten persons, whereas in a nursing home, run by many surgeons, it ranges from 5 to 100. The consulting charges range from Re one to Rs 75 per first consultation. The specialists like eye specialist, heart specialists, etc. may charge even more. These consulting centres are mostly in urban areas. Establishing a clinic may cost from Rs 10,000 to Rs 50,000 depending on the place. There are family doctors, who receive a monthly honorarium also. The nursing and other health technicians numbered to 10,124(5,621 females) in 1971. They included vaccinators, inoculators, medical assistants, dental assistants, veterinary assistants, pharmaceutical assistants, midwives, health visitors, x-ray technicians, ophthalmetrists and opticians, physio-therapists, nursing, sanitary and other technicians, etc. Though, these occupations do not have separate establishments, they are identified by their occupations. No initial cost of establishment is generally required. However, equipments may cost from Rs 100 to Rs 1,000. The charges per vaccination range from Re one to Rs 3. The charges for the services of the midwife ranges from Rs 10 to Rs 25. The charges for x-ray technicians range from Rs 10 to Rs 50.

Accountants

There were about 8,545 workers in the category of accountants, auditors and related workers in 1971. The accountants include chartered accountants, cost accountants, etc. The accountant ensures proper maintenance of account books and records of business of financial establishments, private institutions and Government or quasi-Government offices. He keeps the record of all taxes, licenses, fees, etc., required to be

paid by the organisation or establishment. The cost accountant devises and controls system of determining unit cost of products or services and calculates actual or average cost per unit. He also analyses cost records such as raw material purchases, wages and salaries paid, depreciation of machinery and overhead charges to ascertain distribution of cost of various divisions of management production. These chartered accountants are mostly in urban areas, more in cities like Bangalore, Belgaum, Mangalore and Mysore. The company, factory, firm, registered associations, etc., have to get their accounts audited and certified by the chartered accountants, and the tax authorities or the financial institutions accept the audited report issued by such chartered accountants only. The establishment of a chartered accountant's office depends on the number of clients. The trainees who get their articleship through these chartered accountants do the auditing and other accounting. The fee charged by these chartered accountants also depend on the place and the turnover of the business concern audited. Sometimes, it can be one or two per cent of the profit or the turnover. A group of chartered accountants can form a company. Besides these chartered accountants, there are certain certified auditors who audit and certify the accounts of very small business firms. These auditors may be individuals or a group.

Social Scientists

There were 3,950 social scientists and related workers in 1971. Among this group, psychologists (including psychiatrists), translators and interpreters and occupational specialists are significant. Psychiatric clinics are found mostly in urban areas. These clinics are run either by individuals or group of doctors who examine the psychic conditions and render consultancy and clinical services. The fee charged is slightly more than the other general clinics.

Translation and interpretation as occupations are practiced mostly in urban areas. The translations will be mostly from a foreign language to English or from English or Hindi to Kannada. The Max Muller Bhavan in Bangalore undertakes translation and interpretation from German to English. There are other such institutions. The Government has also founded a Directorate of Translations in the State to translate from English or Hindi to Kannada. The Universities have text books translated into Kannada, mostly engaging University teachers.

There are a few consulting agencies in respect of management, marketing, industrial relations, and other allied disciplines. Very few experts are

there in this field and they charge from Rs 500 to 10,000 for each consultancy. The Bureau of Public Enterprises of the Government of Karnataka also renders management consultancy service.

Jurists

Jurists numbering about 5,770 (including 40 females) in 1971 include lawyers, law assistants and jurists. There are 11,400 registered advocates as on December 1982. Besides, there are pleaders, solicitors, petition writers, stamp vendors, etc. An advocate has to register his name in the High Court. The population practising law as their profession, was 3,861 in 1901, 4,601 in 1911, 6,298 in 1921 and 6,530 in 1941 in the erstwhile Mysore State alone. A pass in the Pleader's examination was sufficient to practice in a court of law till the introduction of law degree course. The legal profession is attracting many young people and retired officials also to take up this profession. Since it is an independent profession with opportunities to participate in the public life many are attracted towards it. There are civil and criminal law practitioners. Recently, specialisation like labour laws, service matters and land revenue cases has ushered. Many lawyers also serve as income tax and sales tax consultants.

Establishment of a lawyer's office comprises of an office premises, a clerk (only if necessary), and a library which may cost initially around Rs 3,000 to Rs 5,000. There are also a group of layers, having an office collectively. The minimum fee levied for a notice to be issued ranges from Rs 25 to 100. The fee for a criminal case may be even upto the tune of Rs one lakh. Some of the lawyers work as juniors to the senior lawyers and they are paid monthly remuneration. Till recently, women were reluctant to take up this profession, but of late, their number is increasing. The occupation as clerk of the lawyers is also attracting young persons and retired officials. They assist the lawyers in their routine work and they receive a remuneration of Rs 150 to Rs 500 a month.

The documents writing is also a flourishing occupation for a few persons. They have to register as document writers with the Deputy Commissioner and they charge a minimum fee of Rs 5 to draft an affidavit. Sometimes, it also depends on the monetary value of transactions of the documents or the value of the documents. Stamp vending is also practised as a profitable occupation. Those who intend to practise this occupation have to register as stamp vendors with the Deputy Commissioner. There are two category of stamp vendors classified as A and B. The former

category can sell papers for each transaction of more than Rs 2,500, whereas the latter is restricted to Rs 2,500. They have to invest on the stamp papers as they are to purchase by paying the full amount. They are allowed a commission of two per cent on the value in respect of A category and 3 per cent in respect of B category. A stamp vendor in a city particularly in Bangalore may earn around Rs 10 to Rs 50 per day, whereas in a mofussil area, this will be less. Besides these professions, there are a few solicitors and Notary Publics found only in urban areas particularly in Bangalore. Solicitors look after the legal affairs of a company or a firm at the official level and there are groups of solicitors also. The Notary Public acts as an oath officer and charges fee for affidavits or documents attested by him.

Teachers

The population under the category of 'Instruction' in the erstwhile Mysore State was 16,101 in 1901, and 48,842 in 1941. In 1971 (after Reorganisation), the total teachers returned was 1,10,930 males and 32,657 females. Mostly, these teachers are employed in educational institutions. But there are a few teachers (tutors) who have taken up this occupation and teach either in the tutorial institutes or in their residences. Specialised coaching is also given. The fee tariff depends on the class to which coaching is given and also the place. Some people have also taken up teaching music both instrumental and vocal, physical exercises, drawing, painting, etc., privately. Running a tutorial class privately may not need any capital investment, but to start a public tutorial institute, a room, benches, tables, etc., are required. Such institutes are gaining popularity year by year.

Writers and Artists

The population under the category "letters and arts and sciences" was 18,268 in 1901, and 16,844 in 1941 in the erstwhile Mysore State alone. But in 1971, the persons under these categories in Karnataka were grouped differently and there were 960 poets, author and journalists, 3,675 sculptors, painters, photographers and creative artists, 7,650 composers and performing artists, and 16,880 under professional workers. Poets and authors profess their writing art as their occupation and earn by writing the books and articles. Either they get lumpsum or annual royalty for their books from the publishers or they themselves publish and sell the books. The earnings depend on the capacity and the reputation of the writer. It is not always periodical. Journalists either represent periodical

as stringers, at times working for more than one newspaper, or own a newspaper or are regularly employed. Of late, journalism has become a highly remunerative profession, after some publishing houses have been established. At the same time, there are only a few full-time writers in Kannada.

A sculptor carves figures, statutes, monuments and other imaginative designs by chiselling stone or carving wood or modelling clay or any other material either direct from original or from models prepared by him or by a modeller. These persons with sculpturing as occupation are found in different parts of the State who are specialised in different fields. There are hereditary sculptors like Gudigars, Chitragars, Kallukutigas and braziers. Some of these craftsmen earn their livelihood in accepting some orders from Karnataka Handicrafts Development Corporation and other agencies. Some notable among them receive monthly honoraria from the State.

Painting (artistic) is also an important occupation in the State. These painters paint landscapes, figures, greeting cards, etc. The marketing division of many firms requires the services of these painters for advertisement. Their works are sold by holding art exhibitions. Newspapers also buy their works. Many are employed in advertising agencies, magazines and commercial firms. The necessary tools are brushes, colours, canvas, hand-made paper, drawing board, etc.

Photography as an occupation is also popular. These photographers work for newspapers and are invited on occasions of marriage or other ceremonies. The equipment required for an individual photographer are a camera, films, development accessories, etc. Some own studios for indoor photography. Investment required here can be huge. The charges range Re one to Rs 20 per snap, depending on whether it is in colour or in black and white.

The persons under the group composers and performing artists, create, compose and adapt musical works and dances, create vocal and instrumental music groups, sing and direct rendering of music, conduct orchestra and play different types of musical instruments, originate and plan dances, direct and perform dance recitals, direct dramatic productions and act in them, perform spectacular physical feats in circus and provide other forms of public entertainment.

The music composers, mostly compose music for movie films, dramas, etc., and they are found in urban areas. Some individual composers form

groups of vocal or instrumental music. They are invited for marriages and other public functions. Dancers who are performing artists are of different types, namely, classical dancers, cabaret dancers, yakshagana artistes, fire dancers, etc. The cabaret dancers earn their livelihood by performing dances in hotels. These artists earn around Rs 500 to Rs 1,000 per month if they are appointed. If not, they receive remuneration for each performance. These artists are found mostly in cities. Actors, following acting as an occupation are found mostly in cities. Film acting is a notable occupation in this field. The maiden attempts of an actor may not fetch him any earnings. It depends on the fame of the actor.

Some persons act as a 'model' for any advertising firm. There are professional drama companies mostly in North Karnataka and yakshagana troupes in the coastal districts. Some of the outstanding artists in this category receive monthly honoraria from the State.

Professional workers include ordained religious workers, non-ordained religious workers, astrologers, palmists, athletes, sportsmen, etc. Ordained religious workers conduct religious worship, prayers and service in temples, churches, mosques and other religious centres, provide spiritual guidance and consolation, and perform rituals and sacerdotal functions associated with beliefs, practices, conventions, ordinances, etc., of various religious orders, faiths and perform rites on occasions like marriage, death, etc. Non-ordained religious workers perform or assist in performance of religious rites and ceremonies. It is always obligatory to pay a fee or make a gift to such persons. The earnings of a Hindu priest are not constant and it depends on places and season. There are few groups of such priests who assist people in performing religious ceremonies.

An astrologer casts horoscope of persons and interprets horoscope to relate past and forecast future events. His services are solicited in finalising matrimonial alliances, etc. A palmist similarly, interprets lines and other symbols on palms, etc. In villages, the astrologer guides the farmer by predicting the showers, etc., by reading the almanac. Both astrology and palmistry are practised as occupation, quite significantly mostly in urban areas. Palmists and soothsayers are found in the streets, shandys, etc.

Sales Workers

Merchants and shop keepers, both wholesale and retail, are included in the group of sales workers. The wholesale merchant's capital investment is heavy whereas retail merchant's investment is less. The earnings of a wholesale merchant may be to the tune of Rs 5,000 to Rs 20,000 per month depending on the place and the nature of commodity sold. This is also seasonal. But the earnings of a retail merchant depends mostly on the place of business, and the capital invested. A departmental store may fetch an income of Rs 10,000 to Rs 15,000 a month whereas a small petty shopkeeper earns around Rs 200 to Rs 300 per month. A departmental store may employ salesmen and assistants, and even bill writers and clerks. The investment for a wholesale merchant may start from Rs one lakh, whereas the retail merchant may start even with Rs 1,000.

Manufacturers and Agents

The manufacturers and their agents also include sales supervisors, purchasing agents, selling agents, manufacturing agents, etc. In 1971, 3,612 persons including 171 females were found under this category. The agent acts as the media between the manufacturer and the consumer. The nature of business depends on the investment and also the category of agency, viz., wholesale, retail, regional, etc. The wholesale agent (both purchasing agent and selling) invests on the purchase and sale. He generally possesses a godown or sometimes a mere office. The wholesale agent gets either commission or profit.

Under the group salesman, shop assistants and related workers, the following category of families are included: Salesman, shop assistants, demonstrators, street vendors, canvassers, news vendors and technical demonstrators.

Hawkers

The hawkers, peddlers and street vendors sell articles of daily utility and general merchandise such as vegetables, sweets, cloth, utensils, toys, etc., on foot paths or by going from door to door. They purchase goods from wholesale market. These goods are loaded on a push-cart, wheelbarrow or tricycle, or autorickshaw and they move round to effect sales. They announce loudly the goods or articles they have brought in different languages and sometimes, the prices. Sometimes, they display goods or articles of sale on foot-path and effect sales. Some others prepare

and sell the products on the footpath itself. The followers of this occupation have multiplied in recent years. The articles sold on the streets include many important items also. To quote a few, groundnuts (raw, baked, fried), fruits, flowers, cloths, ready made clothes, books, (both old and new), food articles, leather goods, fancy items, glass articles, wooden articles, cassette recorders, radios, and many other foreign made articles, etc., The street restaurants cater to the needs of many workers, labourers, etc., as the prices are comparatively lower than the hotels. The investment on these street restaurants is less as they need not pay rent (except in few cases), tax or electricity or water charges. Their business will be mostly during nights. Sometimes this occupation is based on commission, as in the case of kerosene hawkers.

The canvasser calls on customers in areas allotted and solicits business for goods by creating buying tendency among customers. He explains the purpose of visit and introduces product concerned to customers, and visits old customers to find out their difficulties and requirements. These persons may work either on salary or on commission. Of late even graduates are employed on temporary basis to undertake door-to-door canvassing of new products. Newspaper vendors deliver newspapers, periodicals, etc., from door-to-door to regular customers and sell them to casual customers on foot-paths, railway platforms, bus stands, etc. The newspaper vendor announces sensational news to boost the sales. Mostly men are engaged in this occupation. A vendor does not require any huge investment except perhaps owning a bicycle. The earnings are around Rs 25 to Rs 600 per month depending on the number of papers and periodicals distributed. The occupation of the order supplier is not very popular in the State. Only a few persons practice this occupation in major cities. He books orders by going round from door-to-door or by telephone and arranges supply of required goods. The home delivery man delivers goods such as provisions, bakery products, laundry etc., at customers' residence or other places as directed by them. This occupation is also not very popular. There are a few agencies engaged in this occupation in cities. The milkman delivers milk from door to door to his regular customers and sells milk, curd, etc. He may purchase milk from wholesale dealers or from cowherds. Sometimes, he owns cows or buffaloes and brings them to the customer's door for milking. The earning is quite encouraging and even women follow this occupation. A person may earn Rs 100 to Rs 1,000 per month or even more depending on the number of cows or buffaloes he owns or the quantity of milk he sells.

Agents and Consultants

Agents of Insurance, real estate and securities, and business service salesmen and auctioneers are among those discussed in this category. Their population in 1971 census was 9,848 male and 343 females. The insurance agent contacts prospective clients and canvasses sale of insurance policies. He acts as licensed representative of the insurer and procures insurance business on commission basis. Presently, career agents of Life Insurance Corporation are increasing. These agents receive commission for the service rendered by them. The agent also receives the monthly commission, during the currency of the policies booked by him. He takes guidance from the Field or Development Officer. The real estate agent advises clients on purchase, sale and lease of real estate and assists them in the settlement of deal. He contacts intending sellers of property, estimates value of property, consults engineers and other authorities, scrutinises list of sellers and prospective purchasers, shows the sites or buildings to the buyers, approaches legal adviser with parties concerned, draws out terms of contract and finalises the deal. The commission charged by the agent is about one to two per cent on the sale value. Sometimes these agents take commission from both the seller and the buyer. The estate agent may have some informants and assistants. This occupation is on the increase in major cities, particularly in Bangalore. The estate agent (house agent) also assists house owners and tenants in renting out and securing accommodation on commission basis. He contacts house owners of vacant houses, flats, shops, etc., to obtain details regarding accommodation available, rent, etc., and maintains a list of accommodations available and of prospective tenants, negotiates between property owner and the prospective tenant and helps them in arriving at an agreement. The commission charges are one month's rent, payable mostly by the tenant. Sometimes owner may also pay a commission.

The auto consultant assists the owners of vehicles and the prospective buyers in arranging sale or purchase of a vehicle. This occupation has also attracted many youths mostly in cities. Some leading auto consultants have opened offices in cities. The share market brokers are found mostly in Bangalore. They furnish information to prospective customers regarding shares, bonds, securities, prospects of business and market conditions and buy and sell shares, securities, etc, on behalf of customer in stock exchange on commission basis.

The propagandist creates buying interest amongst the public for products by publicising them at street corners, exhibitions, village fairs and

through various other publicity media such as talks, demonstrations, film-strips, etc. He books orders and supplies products to dealers. A very few follow this as occupation. The commission agent advises the client regarding marketing conditions and purchases and sells goods on their behalf for commission. These agents are found mostly in business centres who either own a godown or merely an office. The auctioneers organise auctions of movable and immovable property at the site or at a specified place. These auctioneers are found mostly in big cities particularly in Bangalore. They may either buy materials and auction them or act as auctioneering agents. They may also be appointed as auctioneers to the Government or court or municipality. There are big establishments of auctioneers.

Valuers and appraisers determine current monetary value of real estate, personal and household effects, books, paintings and other art objects on instructions from seller, creditor, bank, court, archives, museums, etc., on commission basis, and examine the items of property for condition and authenticity and estimate its value. The valuers should be qualified in their respective field. The office of such valuers will be equipped with the required technical accessories and sometimes these valuers assist in getting the sanctions.

There are 4,524 (including 30 females) money lenders and pawn brokers in 1971. Money lenders include indigenous bankers. The money lender lends money to persons on personal or collateral security or on security of property and charges interest. They may even lend money in the morning and collect it back on the same evening. The clients in this respect may be small traders and hawkers. The pawn broker advances money on security of movable property like jewellery, utensils, furniture, etc. Both money lenders and pawn brokers have to register their names with the Government under the Money Lending Act and have to file returns periodically. The rate of interest to be charged is also restricted.

Caterers

Hotel and restaurant keepers run hotels, restaurants, tea-stalls, bars, etc., on their own account and serve food and beverages. The investment depends on the size of the hotels or restaurants, etc., and the earnings are also relative to investment. They have to obtain permission from the civic authorities for starting an establishment. Cooks, waiters, bar attenders and other workers under this category were 71,688 including 8,563 females in 1971. The workers in this category control and supervise kitchen staff, plan menu, prepare and cook foodstuff in institutions and in

private houses on ceremonial occasions. There are regular cooks appointed in households. There are individual cooks and also groups, catering to special occasions. Individuals may charge around Rs 20 to Rs 50 per day and the groups may charge ranging from Rs 500 to Rs 2,000 per occasion of 2-3 days. Sometimes, they undertake entire responsibility of preparing food on contract basis and charges will be per plate. There are private firms who supply cooks, vessel and other requirements for parties and dinners. There are domestic workers attending to children and the old. They include maids, housekeepers and *ayahs* (institutional and domestic) found almost in all the places in towns and cities. They may live in the household or the institution or attend to work during specific hours. They are paid remuneration both in kind and in money. Generally they are provided food, shelter and dress.

Launderers

The launderers, dry cleaners and the pressers, wash and dry clean garments by hand or by machines. There were 27,499 males and 10,295 females in 1971 in this group. This occupation is mostly practised by Agasas, also called Madivalas or Dhobis. In villages the washerman collects the clothes from the houses and washes them. This occupation provides employment throughout the year but may slack down during the rainy season. In cities they have a laundry or dry cleaning shop with a good establishment. Here, the investment may even be Rs one to two lakhs. Of late this has proved to be a highly remunerative occupation. There are mobile pressing units also.

Hair Dressers

Hair dressing, involves hair cutting, giving beauty treatment, cleaning, shaping and polishing fingers, applying make-up for actors, actresses, washing hair, etc. Hair cutting is an age-old hereditary occupation of Nayindas in the State. In villages barbers go round the village to the customers' house whereas in towns and cities customers have to come to the saloon. The establishment of hair dressing saloon may range from Rs 500 to Rs one lakh, depending on the place and size of the saloon. Recently beauty parlours and massaging centres have come up in cities and their establishment costs more. In cities, there are hair dressing saloons for ladies, run by ladies.

Fishermen

The fishermen include deep sea fishermen, inland and coastal fishermen, conch and shell gatherers and sponge and pearl divers. There were

24,348 males and 4,893 females identified as engaged in this occupation during 1971. They are hired by contractors and the earnings depend on the season. Some times these fishermen own nets and receive payment based on the fish catch. This is practised mainly in the coastal districts.

Weavers

Weaving was mainly the occupations of the Nekaras. Now others also have taken it up, and it is practised in almost all parts of the State. Handloom and powerloom are used for weaving cotton, silk, etc. An individual may, own a single handloom unit or many powerloom units or both. The investment ranges from Rs 5,000 to Rs one lakh and the income varies from Rs 300 to Rs 5,000 per month. Mat making, making of coir products, knitting, dyeing, etc., also come under this category. Mat-making occupation does not involve much investment and the mats are sold on the streets or on the platforms. The coir products are sold by the manufacturers or through the co-operative societies. Knitting is practised as an occupation mostly by the housewives. They buy wool and hand knit or use machines. The knitting machine may cost around Rs 2,000. The monthly earning varies from Rs 50 to Rs 1,000. Blanket (*kambli*) weaving is another occupation.

Bidi Rollers

The bidi rollers manufacture bidis by rolling tobacco in a piece of bidi leave. This occupation is followed mainly in Dakshina Kannada, Tumkur and Mysore districts. Women are mostly engaged in this work. The charges for rolling 1000 bidis is around Rs 8. An adult may roll more than 1000 bidis a day. Many more are engaged in the labelling of bidi bundles and packing them.

Tailors

Tailoring occupation involves stitching ready-made or made-to-order garments, hats and other articles in textile, fur, leather, etc. The occupation of tailoring was mainly practised by the Simpjis or the Darjis in the State. But presently this is being practised by others also. In villages, tailoring shops are few and they sometimes visit the customer and receive cloths for stitching. Some customers may engage a tailor for stitching cloth in their home. In towns and cities tailoring shops are more. The tailors work either on contract basis or on piece rates basis under a proprietor in cities and towns. The garment manufacturer engages more number of tailors and pays them on piece rate. The

wages paid to a tailor may vary from Rs 10 to Rs 25 for a pant, and Rs 1.50 to Rs 3 for a blouse. The establishment of a tailoring shop depends on the number of sewing machines, buttoning machine, thread cutting machines, etc. During 1971, 43,732 males and 3,990 females were engaged in this occupation. Stitching of bed, pillow covers, etc., are also a part of this occupation. There are few pattern makers in cities who only design a new pattern for stitching and charge for each such pattern. The charges depend on the patterns. Sewer, hand stitcher, hand hemming boy, buttonhole maker, button stitcher, hand embroiderer, zari worker, cutter, darners, etc., are some of the subsidiary occupations attached to this category.

Cobblers

Leather work was practised mainly by Mochi castes in the State. Very few shoe makers and repairers are found in rural areas, whereas in cities and towns the number is considerable. In 1971, 11,581 persons including 372 females were cobblers. They usually select a way-side cabin, or a shade under a tree as their place of occupation. There are a few who work under a contractor on a piece-rate basis. The way-side cobblers charge a minimum of 20 to 30 paise per nailing and Rs 30 to 40 for preparing a pair of slippers. The cost of establishment may vary from Rs 200 to Rs 1000. They also stitch and repair leather bags, suit cases, belts, sofa cloth, furniture, etc.

Carpenters

The occupation of carpenters involves preparing or assembling pre-fabricated wooden boards, etc. The village carpenter makes and repairs country ploughs, carts, doors, windows, agricultural and domestic articles by simple carpentering processes. This occupation was practised by the Badagis in the State but is now being practised by other caste people also. The carpenters either work individually or under a contractor. Their labour charges are either on piece rate or on daily rate. Individual carpenters are more in cities and towns. Their tools are few and may cost around Rs 500, and the earnings may vary from Rs 300 to Rs 2000 per month depending on the nature and place of work. The subsidiary occupationists are wood joiner, furniture maker, cabinet maker, wood turner, wood router, wood shaper, wood moulder, bullock cart builder, bamboo cart builder, wood inlayer, frame maker, lacquerer, sawyer, etc. Persons may be specialised in any one of these occupations.

Stone Cutters

The stone cutters are engaged in sawing, cutting, dressing, quarrying, polishing and other stone working operations. They are found in good number in places like Shahbad and Bangalore, etc. In coastal districts, there are laterite stone cutters.

Blacksmiths

The blacksmith supervises and guides workers engaged in blacksmithy, tool making and machine tool operation, forge metal by hand or machine, mark metal according to drawing and set various types of automatic machines. The village blacksmith forges domestic and agricultural articles. His equipment consists of hammer, air blower and fuel, etc. He may need one or two assistants. His earning is around Rs 100 to 500 per month. Coppersmiths, brasssmiths and tinsmiths are also found mostly in villages. These persons visit the customers for undertaking repairs or they may have small shops also. Some of them work in an establishment.

Mechanics

The mechanics repair, service and overhaul various machineries like automobiles, motor cycles, autorickshaws, scooters, electric appliances, watches, pumpsets and a variety of gadgets. There are other technical men like electrical wiremen and workers on electronic gadgets. They learn the skill either by working under a senior mechanic or by studying the course. The tools and equipment may cost around Rs 2,000 to Rs 10,000 depending on the place and the nature of work.

Jewellers

The jewellers include goldsmiths, silversmiths, jewellery engravers, etc. This occupation involves identification, selection, sizing and setting of jewels in ornaments and precious metal articles and guide workers engaged in gold and silversmithy operations. This was practised only by the Panchalas and presently all other caste people are also engaged in this work. The individual worker works either in his house or in a shop owned or rented. The polishing charges for a pair of gold bangles may vary from Rs 5 to Rs 20. The equipment may cost Rs 500. There are wire makers, toil makers, leaf makers, gem sorters, gem slicers, gem grinders, gem polishers and jewellery engravers attached to this occupation.

Commercial Painters

The painters apply decorative or protective coats of paint, varnish, shellac, enamel, lacquer, etc., on glass, metal, wood, plastic, concrete

and brick surface by hand or using spray painting equipment and paint sign letters. The spray painters are found mostly in cities and towns whereas other painters undertake painting of boards, advertisements, etc., in villages too. The spray painter has to invest around Rs 5,000 for the equipment whereas for the other painter the investment is less. The painter who does artistic paint charges more, while door painting, etc., are charged per sq feet. The charges for sign board painting varies from Rs 4 to Rs 8 per square foot.

Drivers

The car drivers, autorickshaw drivers and other drivers run vehicles as per the owners' directions and attend to minor repairs. They obtain licence from the transport authority. They charge Rs 15 to Rs 50 per day for driving the cars and for autorickshaws Rs 10 to Rs 15 per day. The rickshaw pullers, cart drivers and *tanga* drivers are found in small cities and towns. They earn around Rs 5 to Rs 15 a day. They also transport goods from place to place.

Labourers

Those who practise this occupation do simple tasks of routine nature requiring physical strength and are engaged in lifting and carrying loads, civil construction works, cleaning and sweeping machine rooms, etc. They are requisitioned whenever major works like construction of dams, etc., are undertaken. The labour charges for digging may vary from 25 paise to 40 paise for one cft and masonry charges from Rs 15 to Rs 30 per day.

There are various other occupations apart from those that are discussed which play a significant role in the economy, as a person's earning capacity is increased by engaging in these occupations. A list of occupations are given here. Acrobatic dancer, Agarbathi maker, Bangle marker, Anaesthetist, Appraiser, Attacher (insole), Baker, Beekeeper, Blue printer, Book binder, Bookie, Butcher, Caddie (carries bags of golf equipment), Caster (type, etc.), Cardboard box maker, Detective (private), Embosser, Engraver, Envelop maker, Finger Print Expert (Private), Fitter, Fried grain maker, Glazier, Grinder (scissors, etc.) Hand compositor, Horse and Bullock shoe fixer, Hunter, Imposer, Impositor, Khalasi, Jockey, Job printer, Job typist, Librarian (private), Lodging home canvasser, Magician, Mechanic, Moulder, Merry-go-round operator, Musical instrument maker, Operator, Ophthalmologist, Orthopaedist, Packer, Photo engraver, Paper flower maker,

Potter, Printer, Printing Master (Textile), Radio and T.V. repairer, Slaughterer, Sunfi and Zarda maker, Soil-specialist, Surveyor, Technician, Tracer, Travel agent, Tyre retreader, Type setter, Umpire, Upholsterer, Waste paper collector, Weigher, Well digger, Well puller, etc.

Consumer price index for working class in Karnataka (General)

Sl. No.	Centre	1960 = 100				
		1977	1978	1979	1980	March 1982
1	Bangalore	339	333	335	384	446
2	Gulbarga	331	333	330	377	513
3	Bellary	331	327	335	370	493
4	Bhadravati	358	348	363	402	551
5	Davanagere	333	335	344	388	513
6	Harihara	337	339	344	390	527
7	Hassan	339	335	348	396	533
8	Mandya	320	320	335	380	510
9	Mysore	340	337	342	390	533
10	Mangalore*	347	345	365	399	527
All India		312	321	332	373	457

Source: Bureau of Economics and Statistics, Bangalore.

*1958-59 = 100

Minimum rate of daily wages in agricultural employment in different areas as in 1949-50

Labourers	(amount in Rs As Ps)			
	Old Mysore Area	Bombay	Madras	Hyderabad.
Adult men	0-14-0 - 1-0-0	1-0-0	0-12-0	1-1-10
Adult women	0-12-0 - 0-14-0	0-12-0	0-12-0	0-11-4
Children	0-8-0 - 0-10-0	0-8-0	—	0-8-0
Attached labor (adult)	10-0-0 - 12-8-0 (PM)	—	—	—
Adolescents	5-0-0 - 6-4-0 (PM)	—	—	—

Source: Minimum Wages in India by V. R. Pillai.

P. M. : Per month

Wholesale price index for Agricultural Commodities in Karnataka from March 1977 to March 1982

1952-53 = 100

Item	1977	1978	1979	1980	1981	1982
I Cereals	450	371	380	439	606	572
Rice	391	388	411	450	560	602
Wheat	331	287	304	341	440	442
Jowar	467	373	400	468	637	594
Bajra	329	323	287	354	446	357
Ragi	607	432	416	496	782	685
II Pulses	465	563	623	637	733	699
Tur	578	699	771	725	837	863
Gram	290	433	457	571	753	574
Blackgram	489	564	597	565	534	647
III Oil Seeds	635	527	528	672	880	880
Groundnut	628	533	525	663	882	882
IV Gur	507	346	521	945	905	568
V Cotton	549	371	373	356	500	438
VI Condiments & Spices	665	549	595	541	657	792
Dry Chillies	707	615	644	592	785	915
VII Miscellaneous	343	317	399	470	557	487
Potatoes	241	259	221	341	278	302
Onions	393	265	452	289	451	425
Arecanut	361	338	483	634	783	630
Coffee	229	219	226	225	255	252
Coconut	579	554	572	617	691	654
All commodities	538	435	461	518	666	640

Source: Bureau of Economics and Statistics, Bangalore.

**Rural retail price index for Karnataka from December 1978
to December 1982**

1970 = 100

Sl.No.	Commodity	1978	1979	1980	1981	1982
1	Rice	153	166	192	239	254
2	Wheat	155	169	193	234	248
3	Jowar	145	196	286	350	334
4	Bajra	174	188	352	329	312
5	Ragi	105	120	147	219	203
6	Tur dal	357	338	342	377	390
7	Bengalgram dal	223	244	311	425	375
8	Urd dal	280	285	300	332	349
9	Greengram dal	292	300	329	371	357
10	Potato	136	146	197	217	203
11	Onion	160	226	295	411	413
12	Coconut	220	229	263	326	312
13	Dry Chillies	135	161	167	205	228
14	Groundnut oil	140	183	233	305	305
15	Coconut oil	161	168	199	238	223
16	Castor oil	140	160	211	249	262
17	Milk	164	173	199	223	247
18	Sugar	139	157	334	290	260
19	Gur	136	202	446	462	309
20	Salt	258	265	323	349	354
21	Mutton	206	252	312	332	338
22	Tea	218	217	264	332	352
23	Coffee	211	222	280	348	360
24	Tamarind	346	228	291	327	352
25	Firewood	223	280	344	410	442
26	Kerosene	214	239	262	283	309
27	Tobacco	170	184	233	263	261
28	Bidi	218	242	268	311	329
29	Washing Soap	111	140	194	201	207
30	Toddy	202	204	234	287	335
All commodities		193	209	263	308	308

Source : Bureau of Economics and Statistics, Bangalore.

**Urban retail price index for Selected Commodities in Karnataka
from December 1977 to August 1982**

Base Year : 1970 = 100

Sl. No.	Commodity	December					Aug. 1982
		1977	1978	1979	1980	1981	
1	Rice	207	189	196	229	286	284
2	Ragi	189	163	155	209	260	243
3	Wheat	182	172	169	201	249	273
4	Jowar	172	162	176	230	285	255
5	Tur dal	211	268	258	295	303	365
6	Groundnut Oil	192	259	177	226	264	282
7	Gingelly Oil	190	178	173	222	256	273
8	Coconut Oil	196	199	165	235	200	230
9	Sugar	211	171	151	327	238	219
10	Jaggery	174	142	188	344	245	219
11	Milk	182	184	185	210	246	254
12	Chillies	116	102	118	104	159	142
13	Onion	187	161	209	195	487	138
14	Potato	175	187	164	304	192	271
15	Coconut	297	292	297	412	412	404
16	Firewood	187	208	258	314	383	388
17	Charcoal	170	186	224	260	306	322
All commodities		191	184	192	254	281	274

Source : Bureau of Economics and Statistics, Bangalore.

**Table showing per capita income in Karnataka at current and
constant prices from 1970-71 to 1980-81**

(In Rs)

Year	At current prices	At constant prices
1970-71	684.82	684.82
1971-72	698.03	683.46
1972-73	712.18	628.57
1973-74	973.47	719.37
1974-75	1,077.35	696.05
1975-76	1,004.61	701.51
1976-77	999.12	631.17
1977-78	1,132.06	722.78
1978-79	1,135.81	722.68
1979-80	1,245.74	696.35
1980-81	1,351.13	652.05

Source : Bureau of Economics and Statistics, Bangalore.

**Wages in respect of several categories of employment in Agriculture in the State in 1959
which were revised in 1968, 1973, 1975 and 1980**

which were revised in 1968, 1973, 1975 and 1980

Class of employment	Dry Area						Irrigated Area						Perennial Garden Area						(amount in Rs)		
	1959		1968		1973		1975		1980		1959		1968		1973		1975			1980	
	1959	1968	1973	1975	1980	1959	1968	1973	1975	1980	1959	1968	1973	1975	1980	1959	1968	1973		1975	1980
CLASS A																					
1																					
2																					
3																					
4																					
5																					
6																					
7																					
CLASS B																					
1																					
2																					
3																					
4																					
5																					
6																					
CLASS C & D																					
1																					
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4																					
5																					
6																					
CLASS C & D																					
1																					
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3																					
4																					

CHAPTER IX

ADMINISTRATION

To understand the administrative set up of the present times, a background of administrative arrangements during the historical period is of immense help. Many of our administrative institutions were a continuation of our administrative arrangements in the past. The village headman or the patel (*gauda*) and the village accountant or the *shanubhoga* continued till the other day, were a very old institution. Despite the Westernisation of our administrative set-up, they continued to hold their own. Many an administrative usages and even taxes are only a continuation from the hoary past.

The texts on Hindu polity like *Manusmriti*, Kautalya's *Arthashastra*, Shukraniti and Kamandaka's *Nitishashtra* did influence administration in Karnataka as elsewhere in India. Inscriptions speak of their impact clearly. Ganga Durvineeta is likened to Manu, Ganga Nitimarga is described as administering the land according to the principles of (Shukra's) *Neetisara* and so on. Administrative institutions founded here followed the specifications of these works, eg., *sandhivigrahi* (war minister) or *rajjuka* (surveyor), and the levy of taxes like land revenue or property tax were based on these classics. Administrative divisions like *dashagrama* (ten villages), Belvola-300 (a province of 300 villages), etc., too followed the specifications of Manu. Even in times of Vijayanagara, land revenue was assessed as per the injunctions of Manu, as stated by *Parashara Madhaviya*. Earlier Sanskrit texts from Karnataka like *Manasollasa* and Somadeva Suri's *Nitivakyamrita* also uphold these ancient writers on polity. Even the Muslim rulers like Bahmani Sultans and the Adilshahis could not radically change the administrative arrangements they had inherited from the Hindu rulers.

During the ancient period, the king held titles like *Dharmamaharaja* as in the case of the Kadambas, Gangas and the Early Chalukyas. Chalukya Pulikeshi I performed *ashwamedha* sacrifice to qualify himself for the title. Cabinet consisted of *pradhana mantri*, *sandhivigrahi* (war minister), *pasayita* (master of robes), *manevergade* (steward of the royal household), *antha-puradhyaksha* (superintendent of the seraglio), *mahabhandari* (treasures), etc. Under the Hoysalas, there was a minister called *bahattaraniyogadhipati* (official heading 72 departments of services). Most of the ministers were army commanders and had the title *mahadandanayaka*. Some of them also administered some provinces. The crown prince or *Yuvaraja* also was a member of the king's advisory council. The war or foreign minister was also the custodian of royal charters or grants (state archivist) and also he drafted their text, as can be seen from Early Chalukya and Rashtrakuta records.

The kingdom was divided into *Maharashtras* (under the Early Chalukyas, the empire had three such divisions), *rashtras* or *deshas* or *mandalas* (provinces). Rashtrakuta Amoghavarsha I had 16 *mandalas* in his kingdom. Below *mandala* was *vishaya* or *nadu* (or district). Banavasi *mandala* had Edevolal *vishaya* in it under the Early Chalukyas. Below this was the *bhoga*, consisting of a group of villages, and such units were called as a *dashagrama*, a *dwadashagrama*, etc. Nidagunde *panneradu* was one such unit with 12 villages. There were major provinces like Banavasi -12,000 or Nalambavadi-30,000 under the Chalukyas. The number 12,000 stood here according to Dr. Dikshit for 12 districts, each 1,000 standing for one district. There were units like Belvola-300 or Puligere-300. These were districts with 300 villages in them. Belvola 300 had smaller units like Mulagunda 12 or Kolanur 30 in it (as pointed out by Dr. Ritti).

Every province had a senior viceroy or governor to administer it. At times, they were sent from the capital and were transferable. At times, they will be feudatory families, administering a region hereditarily. The Early Chalukyas had the Alupas, the Sendrakas, etc., as their feudatories. The Rashtrakutas too had the Chalukyas of Vemulavada, the Gangas, etc. Under the Later Chalukyas, the Kadambas of Hanagal and of Goa, the Shilaharas of Kolhapur, the Hoysalas, the Sevunas and the Kalachuris were the notable feudatories.

Villages had *gramakuta* or *gavunda* (gauda), the village headman. He had under him the village militia, later called as *talaras* and *totis*. The

Village accountant was called *yukta* and later *karnam* or *karanika* and *senabova* (*shanughoga*). District had *Nadagavundas*. These offices were mostly hereditary. The *nadagavunda* of Nagarkhanda (in Shimoga dt.) was one Kalivittarasa. On his death, he was succeeded by his wife to this office, and she in turn by her daughter, during the 9th century. Queens and princesses were also appointed as governors and administrators over districts.

Every town or village had an assembly of its leading citizens which met and took decisions on all important matters of public interest. These assemblies were called "*oora samasta praje*", "*oora halaru*", "*pattana samudaya*", etc. In *agrahara* villages, the assembly of *mahajanas* or heads of families of scholarly Brahmanas took such decisions. Major towns had a royal officer called *adhikari*. The head of the merchant guild or *pattanashetti* looked after civic matters and regulated the markets.

The existence of a central secretariat in Vijayanagara is described by Abdur Razzak and Nuniz. *Rayasaswamy* was the chief secretary in the empire. Krishnadevaraya's *Amktamalyada* in Telugu echoes the ideas found in Manu and Kautilya on polity, and inscriptions of the time also speak of the continuation of all earlier institutions with modifications.

Under the Bahmanis, though the central government was modelled on Islamic pattern, the administration at the lower level did not change much. King was considered as "shadow of God on earth". *Vakil-us-sultanat* (prime minister), *amir-i-jumla* (finance minister), *wazir-i-ashraf* (foreign minister), etc. were members of the cabinet. The kingdom was divided into *taraf* (province) looked after by a *tarafdar* or governor. They raised revenue, commanded army and maintained law and order. *Sarkars* or districts and *paraganas* or taluks were other divisions. But except changes in names, there was not much change in the administrative pattern at the lower levels. Even in levying land revenue and taxes, the earlier system was continued. *Chaukis* or outposts at every three miles were founded to maintain postal system. The Adilshahis of Bijapur continued this administrative set up they had inherited from the Bahmanis. There were three important ministers at the centre *vakil* (prime minister who also looked after finance), *sadar-jahan* (minister of justice) and *Shahib arz* (in charge of military). The *vakil* was assisted by the secretaries, *nazir* and *dabir*, looking after financial and administrative wings respectively. *Nazim-i-hisabat* was the auditor general. *Kotwal* took care of law and order in the capital. Apart from *tarafs* or provinces, there were also

jahgirs, assigned tracts to certain loyal families like Kittur, Mudhol, Bangalore (to Shahji), etc.

The Marathas who inherited North Karnataka from Bijapur and who were also influenced by the Mughals, evolved their own offices and institutions, though in spirit, they did not depart much from the earlier Hindu tradition. At the village level they had *patil* and *kulkarni*. The higher units with several villages became *desh* for which *deshmukh* or *desai* came to be appointed. His accounts officer was *deshpande*. The feudatories of Kittur, Nargund, etc., were called *desais* and they enjoyed power hereditarily. Some of the administrative terms they evolved were Persian in origin, but not all (*Patil* was from Sanskrit, *pattakila*; *kulkarni* was *karanika* of *kula* or landholders). But *paraganas*, *sarkar*, *peshva*, etc., were Persian words.

Vijayanagara traditions were continued by the princes of Keladi and Mysore in Karnataka. Vijayanagara had the empire divided into *rajyas*, *rajyas* (province) into *vishayas* (district) and *vishayas* were further divided into *sime* or *nadu*. *Kampana* or *sthala* was the smaller unit, consisting of a few villages. The revenue settlement of Shivappa Nayaka was a notable innovation in Keladi. Under Chikkadevaraya of Mysore, a central secretariat consisting of 18 *chavadis* or *kutcheris* was founded and it was known as *athara kutcheri*. He is believed to have been influenced by Mughul traditions in this respect. The departments included new departments like *kabbina chavadi* dealing with iron, *hogesoppina chavadi* dealing with tobacco monopoly and *benne chavadi* dealing with cattle wealth. *Behina chavadi* looked after espionage and postal system. Even under Tipu, changes introduced were mainly at the top. Under Haider, there were five *asofis* or provinces with 171 *paraganas* in them. Tipu created 37 *asofis* with 124 *paragans*. The *paragana* was looked after by an *amildar* and *simpi* was the smallest unit, with a group of villages.

The central government had four ministers, looking after five departments. *Mirmiran* or war minister, *mir asaf* or revenue minister, *mir yem* or marine minister and *malik-ut-tujar* who looked after ordnance, and also treasury. Each minister had an advisory council of two to four. There was a well organised postal department for governmental purposes. The administration was centralised and well organised under Tipu. But during his last years, when he tried to make Persian as the language of administration, incapable men, who could neither read the existing records nor

understand local usages came to be imposed from the top, and thus, even collection of revenue fell, as testified by Kirmani.

GENERAL ADMINISTRATION

The present administration of Karnataka is evolved by the arrangements that existed in the princely areas and British provinces before Independence. The modern period in Mysore history begins from the date of fall of Tipu Sultan.

During the minority of Krishnaraja Wodeyar III (1799-1811), the administration of Mysore was run by Purnaiah who was nominated to be the Dewan by the British with full and exclusive control over the affairs of Mysore. The new administration proclaimed full remission of all balances of revenue and the restoration of the ancient Hindu rate of assessment on the lands and sayer duties levied on the interior trade of the country. Next he restored all the inam lands and cash allowances to temples, *mathas*, *dargahs* and other places of worship or institutions of charity which had been appropriated by Tipu.

For the maintenance of law and order, a small but select body of infantry and cavalry was maintained which was supplemented by the *kandachar* peons (police). The infantry or bar sepoys were disciplined after the European soldiers. At least one individual from each family of the military class came to be employed in the *kandachar* force. Their duties were partly military and partly civil when they guarded the villages and sometimes they were employed as postal runners. The Mysore territory consisted of three divisions—Patna Ashtagram, Chitradurga and Bidanur or Nagar. For the purpose of general superintendence, three officers known as *subedars*, were stationed at Bangalore, Chitradurga and Nagar. In the three divisions together, there were 115 to 120 taluks each under an officer called 'Amil' or 'Amildar'.

The civil government consisted of three departments, Finance, Revenue and Miscellaneous including all other branches of work and the Dewan personally presided over every department. The operation of the Finance Department was very simple. Each district had its chief *golla*, who keeps the key of the treasury, the *sheristedar* had the accounts, the *amildar* affixed his seal, and the treasury could be opened only in the presence of these three officers. In the beginning, the Huzur Treasury and Huzur Kutcheri were located at Srirangapattana but were removed to Mysore later. The

Revenue of the Government was derived mainly from four sources, land assessment, sayer, toddy and spirituous liquors and tobacco which formed 88 per cent of the State Income. Like the revenue, the expenditure also came under four heads namely, 1) the expenses of the management, 2) subsidy payable to the British in twelve monthly instalments, 3) fixed establishments including military charges and 4) extraordinary expenses. The Miscellaneous Department was divided into two heads, 1) the regulation of the Raja's establishment and of his household and 2) the custody of the judicial records. This Department also looked after all the other duties that did not relate to the other two departments.

In the administration of justice due regard was paid to the ancient Hindu law, custom and tradition. But a separate department for the administration did not exist. The judicial functions were performed by the executive officers of the Government.

The form of Government under Krishnaraja Wodeyar III was a personal autocracy limited by tradition and restrictions and obligations imposed by the British in the Subsidiary Treaty of Srirangapattana. The *Anche Bakshi* or head of the Postal Department received all communications addressed to the Maharaja and handed over them to the latter. Wherever possible, orders were passed immediately. Matters of importance were decided in consultation with the Ministers. The *Anche Bakshi* also obtained information from the *anche Mutsadis* or postal officials in the taluk of all events of any importance occurring in different parts of the State. Matters of urgency were communicated by an express tappal.

After the Maharaja, the official hierarchy in the descending order was the Dewan, the Faujdar and the Amildar. The Dewan was the head of the administration and the finances were directly under his control. All appointments to the posts of Faujdars, Amildars, etc., were generally made according to his recommendations. Removal or termination of the services of these officers were also made by the Dewan and approved by the Maharaja. The Faujdar was expected to realise the taxes at fixed periods and to redress the grievances of the ryots. The Amildar in each taluk assisted the Faujdar in his duties. It was his particular responsibility to ensure that all arable lands were cultivated. He was assisted by a number of Shekdars or Revenue Inspectors whose duties were to superintend the cultivation, provide supplies and to collect the revenue. The Amildar also performed judicial functions with or without the help of the Panchayat. The State derived its income under two heads: (1) *Ayne* consisting of

land revenue, *Sayer*, excise, forest, *bajebab* or miscellaneous taxes, and (2) *Sivayi-Jamma* consisting of uncertain items such as unclaimed property, fines, sale of stray cattle, presents or *nuzrana*, recoveries effected from corrupt officials, etc. The main heads of expenditure were the subsidy to Amrutmahal, police and military, *Muzrai* and *toshikhana*, palace, public works and the expenses of running the administration.

Under Commissioners

The wide powers of the Dewans were curtailed by the Commissioner and being the head of the Finance Department, he was placed in charge of the *feryad* and *sadar kutcheries*. A secretariat or *huzur Kutcheri* was established and all accounts were to be maintained to correspond the English calendar. The territory was divided into four divisions, each under a European Superintendent who replaced the faujdar. The Superintendent was to conduct the revenue, magisterial and certain judicial duties and to superintend all civil government offices. All the ancient usages and institutions of the State were allowed to continue. The judicial and police functions of the amildars were restricted and defined. The Bengal Regulation XX of 1817 were made applicable to the police. In civil disputes, the powers of the amildars and panchayats were defined. The collection of revenue was entrusted to the patels and shanbhogas.

After Morrison, Mark Cubbon as the sole Commissioner came to exercise full powers subject to the control of the Supreme Government. Cubbon introduced various changes in administration. The superintendents of divisions were invested with very large powers. The Amildars who were in charge of taluks functioned under the direct control of the Superintendent but were allowed to communicate directly with the Commissioner. In addition to conducting the *jamabandy*, the Amildar was required to inspect the tanks and embankments in his taluk and inform the Superintendent about their conditions. Cubbon caused the establishment of several departments to work independently of the Secretariat subject to the control of the Commissioner. The various departments were 1) Revenue, 2) Postal, 3) Police, 4) Public Works, 5) Military, 6) Medical, 7) Public Cattle, 8) Judicial and 9) Public Instruction. The Dewan's office was amalgamated with that of the Commissioner and an officer with the designation of Huzur Head Sheristedar was placed in charge. The post of the Sowar Bakshi was abolished in 1839 and that of the Kandachar Bakshi, however, continued. European Superintendents came to be placed in charge of the Maramat,

Medical and Amrutmahal Departments; the Director of Public Instruction and the Judicial Commissioner were also Europeans. The Double Duftar was abolished and in every taluk office either Marathi or Kannada came to be employed in official correspondence. People were kept informed of the proceedings of Government through notifications, circulars and proclamations. While the people were encouraged to bring charges of corruption, incapacity, embezzlement or other laches against Amildars or other officials, the latter were protected against malicious libellers. Several improvements were introduced in the revenue and judicial branches of administration.

When Bowring took over the administration of Mysore, there was a pressing need to reorganise the Commission on lines resembling that of the British Indian Provinces. In 1861, the State was divided into three Divisions, comprising of eight districts headed by Superintendent and a Deputy Superintendent respectively. In 1869, when the office of the Chief Commissioner of Mysore was created, the Superintendents of Divisions came to be styled as Commissioner and Deputy Superintendents as Deputy Commissioners. The Assistant Superintendents were relieved of civil work and Judicial Assistant was appointed for each district. In 1874-75 Amildars were relieved of civil jurisdiction and Munsifs were appointed. In 1879, when the Commission was once again reorganised in view of the restoration of the State to Krishnaraja Wodeyar III, the posts of Commissioners of Divisions were abolished, with the result that under the Chief Commissioners there were only the Deputy Commissioners of districts; under the Deputy Commissioners there were Assistant Commissioners and under the Assistant Commissioners were the Amildars. The present administrative division accordingly dates back to 1879, since when, there has been little or no change in territorial divisions. The police administration was also subjected to reforms. A separate Department was created on the lines of Madras system and placed under European supervision in the town and districts of Bangalore. The old Kandachar force was abolished and new rules were introduced in 1872. In the year 1881, Mysore Administration was restored to Maharaja Chamarajendra Wodeyar.

Rendition and After

During the period before the Rendition, the provinces were divided for Administrative purposes into eight districts as noted earlier, consisting of 69 taluks. The number of taluks were reduced from 69 to 60, while 17

sub-taluks with smaller areas were created and placed under Deputy Amildars. After the Rendition the post of the Commissioner was abolished and a British Resident was appointed at the Mysore Court. The post of the Dewan gained importance. Though Chamarajendra was the head of the administration, the Britishers continued to control certain departments like Military, Railway, Telegraph, Coinage and the Cantonment area. The Maharaja was not to make direct correspondence with other States, appoint non-Indian personnel and change the administration. In a way the Rendition brought many changes in the State Administration. According to scholars, the Rendition marked the beginning of the welfare administration in Mysore. In 1882 a thorough revision of the territorial division of the State was carried out. While at the same time three new subdivisions were created and placed under the charge of an Assistant Commissioner (totally 66 taluks and 17 subdivisions were in existence during the early 1883). At that time there were six districts (Bangalore, Kolar, Tumkur, Mysore, Shimoga and Kadur), three sub-divisions (Chitradurga, French Rocks-Pandavapura and Hassan), 60 taluks and 17 subtaluks. In 1886, Chitradurga and Hassan districts were formed again with minor changes.

At the head of the Executive was the Dewan, who was the President of the Council which consisted of three members. This Council was constituted by the Maharaja by a proclamation dated 25th March 1881. Sri Rangacharlu was the first Dewan of Mysore in 1881. The Council was entrusted with the main duty of giving opinions on all questions relating to legislation and taxation and all other important measures connected with the good administration of the State. Dewan Rangacharlu took personal interest in administration by organising various departments on the lines of the British. Subsequently in 1889, it was decided that two members should sit regularly to hear and dispose of all revenue matters coming before Government in appeal or revision. Thus the Land Revenue Code was excluded from the jurisdiction of the Civil Courts. In 1895, the Council was reconstituted and a list was issued of additional subjects referred to the Council, giving it a more effective share in executive control. Certain departments were placed under each member and specified rules of business were laid down. In 1902, on the termination of the Regency, the Dewan continued to be the Chief Executive Officer of the State; but the Executive Council of the Regency was replaced by a Consultative Council, consisting of the Dewan and two Councillors, which was advising the Maharaja on certain scheduled matters. The

Revenue Department which had till then been under the Dewan was placed under a Departmental Head styled the Revenue Commissioner. In 1906 the Councillors were empowered to pass final orders in the name of the Government in all ordinary matters. In 1914, the number of Council members was increased from two to three to accommodate the Yuvaraja as an extraordinary member. Once again in 1917, the membership of the Council excluding the extraordinary member, was raised to three but in 1921 owing chiefly to financial reasons, the membership was reduced to two. In 1925, an extra member of the Council was appointed and he was placed in charge of education.

At the time of the Rendition of the State in March 1881, there were four Secretaries: 1) The Chief Secretary in charge of the General and Revenue Departments, 2) The Secretary to Public Works Department, 3) The Secretary to Education Department, and 4) The Military Secretary.

The administration during the Rendition was a highly centralized one. The Dewan had the direct control over the affairs of the Departments of Land Revenue, Excise, Forests, Mining, Police, Education, Muzrai and Legislative. As the finances improved and as department after department was put into good working order and showed signs of expansion, separate Heads of Departments were appointed for Forests and Police in 1885, Excise in 1889, Muzrai in 1891, Mining in 1894, Revenue in 1902, Agriculture in 1912 and for Industries and Commerce in 1913. A scheme was introduced for recruiting by means of competition and nomination. Competitive examinations under the Civil Service Scheme were begun from 1892.

Mysore Representative Assembly

One peculiar institution connected with the administration of Mysore and introduced under the native rule was the Mysore Representative Assembly, first of its kind in India, formed by Dewan Rangacharlu in 1881. Its formation had been recommended by Gordon, the Commissioner, earlier. The principal object was to run the Government in harmony with the wishes and interests of the people. The Assembly consisted of representatives from the Local and Municipal Boards, important land holders, ryots and merchants in the State. The sessions of the Assembly were regularly held during the time of the Dasara celebrations and the Dewan presented the Annual Administration Report and a programme of proposed

measures. The Assembly provided for the first time to establish self-government in taluks and the same was called Taluk Board in 1883. In the beginning, the Representative Assembly was attended by 144 members. In 1887, a property qualification for members and the number for each district were fixed and the names of the members came to be gazetted. Public associations were also allowed to depute representatives. In 1891, the election for the Assembly was introduced with specific qualification to contest. In 1894, the membership was made tenable for three years. In 1914, separate representations were allowed for sub-taluk. In 1915, those who wish to stand for election were required to announce their candidature in writing to the Amildars. In 1918 the electorate was broadened with certain qualifications. In 1920 provision was made for bye-election. In 1923, the Representative Assembly was given a constitutional status on the basis of the recommendations of the Seal Committee. The Assembly was empowered to pass resolutions on matters of Public Administration and also on the principles and the policy of the budget. The strength of the Assembly was to be 250 to 275. In 1923 women were given the voting powers. Standing Committees consisting of members of the Representative Assembly and the Legislative Council were to be constituted to advise the Government. Thirty five seats were set apart for representation of minority interests like Muslims, Indian Christians and Depressed Classes. This reform formally separated the Executive from the Legislature within the Constitution in which the Executive, the Legislature and the Judiciary were separated.

Legislative Council

The Mysore Legislative Council was established in 1907 with a view to associate with the Government certain number of non-official members with practical knowledge and experience in legislation. The Dewan was the president of the Council and the members of his Council were *ex-officio* members; and 10-15 additional members were nominated by the Government. It was raised to 21 in 1914 and 30 in 1919. In 1923, it was 50 and of this, 28 were allotted to nominated members (20 official and 8 non-official) and 22 elected members (elective principle being introduced for the first time). The powers of the Legislative Council were enlarged to increase the elected element, to provide for special interests and minorities. The Council had the power to vote on the State Budget. A Standing Committee of the Legislative Council was formed in 1923 in order to help the Government in an advisory capacity. No Legislative measure could be introduced in the Council without the previous sanction

of the Dewan. Its strength was raised to 68 in 1939. For the first time, the Council was empowered to have a non-official as President in the place of the Dewan and non-official Deputy President in the place of the Members of the Council (corresponding to a minister). The elected representatives were provided a place in the Executive Council of the Government.

With the mounting demand for responsible government, K. R. Srinivasa Iyengar committee was appointed in 1938 and after accepting some of its recommendations, two non-official members, one each from the Assembly and council were appointed as ministers in 1941. After Independence the Maharaja executed the Instrument of Accession to the Dominion of India. During 1947-50, though Mysore continued as a separate State, Popular Government was established. However, under the Constitution of India Mysore State was grouped as a Part 'B' State with the Maharaja designated as the Rajpramukh. He was assisted by the Council of Ministers and a bicameral Legislature.

Bombay Presidency Area

The districts of Bijapur, Belgaum and Dharwad and Uttara Kannada were under the Bombay Presidency. For the purpose of General Administration the Bombay Presidency areas were divided into divisions each in charge of a Commissioner. Each division consisted of some districts. The Commissioner was the channel of communication between the district and the Government. Dharwad had 16 taluks, Bijapur 11 taluks, Uttara Kannada 11 taluks and Belgaum 10 taluks.

The head of the district administration was the Collector. He was to act as (1) Collector of Land Revenue, (2) Custodian of the State Property, (3) Recorder of Statistics, (4) Judge between the superior and inferior holders, (5) Controlling officer who directed the action of his subordinates, (6) the Head of Police and (7) Returning Officer during elections. The Collector was also the District Magistrate and as such he was the Head of the Police. The District Superintendent of Police had to carry out his orders. The districts consisted of prants or subdivisions and they were further divided into talukas, petas or mahals.

The Collector had under him in his office an assistant, a District Deputy to assist him. The Assistant Collector or District Deputy Collector known as a Prant Officer, was in charge of a prant (subdivision) consisting of 2

to 4 taluks. The Prant Officers were the connecting link between the Mamlatdars or Mahalkaris and the Collector. He was exercising all the powers conferred as per the Land Revenue Code and by any other law in force or by executive orders of the Collector. He was also the Sub-Divisional Magistrate. He was assisted by a Sheristedar with three or four clerks under him. He was also empowered to appoint Patils and Kulkarnis.

The Mamlatdar (the present Tahsildar) was the officer in executive charge of taluk and the Mahalkari was in charge of a mahal (sub-taluk). The Mamlatdar has to recommend revenue matters to the Prant Officer or Collector for orders after which he has to execute the same. He has to conduct the *jamabhandi*. He has to collect revenues of the Government. In addition to the revenue duties he has the quasi-judicial duties, magisterial duties as a Magistrate of the taluk and also he is a sub-treasury officer. He had other duties to perform as and when exigencies arose. The Sub-Registrar registered all the documents. The Excise Sub-Inspector inspected the liquor and toddy shops.

The Circle Officers and Circle Inspectors were in charge of 30 to 50 villages to assist the Mamlatdar in his duties. His duties were to inspect boundary marks, crops including the estimation of *anewari*, etc., supervision of the village officers and other miscellaneous works entrusted by the Mamlatdar. The Patil or Village headman was the principal official in a village. The Patil's office was hereditary except in Uttara Kannada. The Kulkarni or Talati was the village registrar or accountant. In Uttara Kannada district the Village Accountant was called 'Shanbhag'. The immediate superior to the Village Accountant was the Circle Inspector.

The other officers of various Departments at the district headquarters were - (1) The District Judge, (2) The District Superintendent of Police, (3) The Divisional Forest Officer, (4) The Executive Engineer, (5) The Civil Surgeon, (6) The District Inspector of Prohibition (7) The Administrative Officer, District School Board (8) The District Agricultural Officer and (9) The Inspector of Sanitation and Vaccination. During the early part of the twentieth century the districts of Dharwad, Belgaum, Bijapur and Uttara Kannada were also given provincial representation in the Bombay Legislative Council as well as Assembly, as per various Council and Reform Acts in British India.

Madras Presidency Areas

The administration of Bellary, Dakshina Kannada and Kollegal areas of present Karnataka were in the Madras Presidency. The administration was on the same pattern of the British Collectorates with all the subdivisional units as was in the other Presidencies. The Collector was the head of the General Administration of the district. The Collector was assisted by Sheristedars, Deputy Sheristedars, Cash keepers, Munshis, English writers and Shroffs. The Sheristidar was the head of the Collector's office and also the Head Accountant and keeper of all the records. The Cash keepers were in charge of the treasury and kept all accounts. The Munshis were the Collector's Secretaries, who conducted all his correspondence. The English writers maintained records and Government letters in English. The duty of the Shroff was to receive the money and he was responsible for all the deficiencies. The Collector had under him Deputy Collectors in charge of subdivisions.

Over each taluk was a Tahsildar. In the larger taluks, there was an Assistant or Deputy Tahsildar who is stationed at one of the chief towns eg., at Bantwal and Belthangadi in Dakshina Kannada. The chief village servants were the Headman (Patel, Reddi, Gowda or Munsiff). The Karnam or Shanbhog was the village accountant. The Nirganti was in charge of the irrigation of the village lands and regulated the supply of water. Vetti or Toti was a village peon (messenger) who was under the village headman. The Talivari was the village policeman. This village messenger was also called Ugrani.

Hyderabad Karnataka Area

The district of Gulbarga, Bidar and Raichur were in the former Hyderabad State. The administration was carried on the British lines with the officers appointed by the Nizam in consultation with the British. Between 1853 and 1857 the District of Raichur was administered by a British Resident in Hyderabad, since the entire Raichur doab along with two other districts was ceded to the British by the Nizam in exchange of some arrears due to them. With the restoration of Raichur doab to the Nizam, he introduced administrative reforms, at the district level and made the territorial adjustment in the area.

In 1867, the entire Hyderabad State was divided into five Subhas or divisions and seventeen districts. The number of divisions were later reduced to four and each division was placed under a Revenue Commis-

sioner called Subedar. Gulbarga was one such division in which the Raichur district was included. The divisions were divided into districts and each district was placed under a Magistrate or Collector who was popularly called *Talukdar*. The districts were further divided into subdivisions, each under a subdivisional officer called Second or Third *Talukdar* on the basis of his grade and service. There were two or three such subdivisions in each district. There were two or three Tahsils in each subdivision and a Tahsildar was in charge of each one of them. Each village had a Patel or headman. The Koppal and Yelburga constituted the *jahgir* of Nawab Salar Jung Bahadur, while Gurgunta in the Lingsugur taluk and Anegondi in the Gangavati taluk were small *samsthanas* under the local Hindu Rajas. The promulgation of the Hyderabad (Abolition of Jahgirs) Regulation in 1949, by the Military Government of Hyderabad, resulted in taking over of all *jahgirs* by the State. In the year 1948 the Nizam dismissed his council of Ministers after the Police Action by the Government of India and the State Government was taken over by Military Governor appointed by the Government of India. The Military Governor and the Chief Civil Administrator replaced the old Council of Ministers and a Civil Administrator was appointed for each district. The Civil Administrator of the district had under him, a Deputy Civil Administrator and an Assistant Civil Talukdar, two or three Second Talukdars and Tahsildars in the taluks on the other.

Kodagu

The Administration of Kodagu district was taken over by the British in 1834. From that year upto the dawn of Independence, Kodagu was directly administered by the British through a Commissioner. Initially the Commissioner of Mysore was the Commissioner of Kodagu. A Superintendent was directly in charge of the administration of Kodagu. The Superintendent was assisted by two Assistant Superintendents, one European officer and another a local man. At the time of annexation the Province of Kodagu also included the two taluks of Amar-Sullia and Puttur below the ghats. In 1834 these two taluks were separated from Kodagu and were added to Dakshina Kannada. In 1869, the post of the Commissioner was redesignated as Chief Commissioner and the post of the Superintendent as Commissioner and those of the Assistant Superintendents as Assistant Commissioners. The Chief Commissioner exercised the powers of Inspector General of Police, Director of Public Instruction, Conservator of Forests, etc. The Commissioner had revenue powers similar

to those exercised by a Collector of Madras. The first Assistant Commissioner was also the District Magistrate and exercised supervisory control over the Police while the Second Assistant Commissioner presided over the Civil Court and was also in charge of the treasury. The various other departments of the Government such as Education, Public Works, Forests, Registration, etc., were administered by the heads of the same departments in Mysore till about 1890.

Though the administration went on without interruption the people of Kodagu felt that the Chief Commissioner was autocratic and they demanded for a change of Government in the district. In 1918 an organisation of the people called the Coorg Land Holders' Association was started. Later they passed a resolution requesting the Governor-General of India to amalgamate Kodagu with the Madras Presidency. Consequent to this agitation and under the Montague-Chelmsford Reforms of 1919, Kodagu was constituted as a Chief Commissioner's Province with a Legislative Council consisting of 15 elected members and five members nominated by the Chief Commissioner, of whom four officials and one non-official were to represent the Scheduled Castes or Scheduled Tribes. Out of the 15 seats allotted for elected members, two seats were reserved for Europeans. The Chief Commissioner of Kodagu was the President of the Council and the Commissioner was the Member for Finance and Vice-President of the Council. This Legislative Council started functioning from the year 1924. The Council was an Advisory Board. But the Chief Commissioner had full powers to refuse or accept any resolution passed or the recommendation made by the Council. Kodagu was the first Chief Commissioner's province in India to be permitted to have such a representative body. The people of Kodagu were not happy with the grant of an Advisory Council of this type. Therefore, in 1928, a resolution urging the amalgamation of Kodagu with the proposed Karnataka State was passed in the Kodagu Legislative Council with a large majority. Further in the year 1938, a large majority of the people of Kodagu favoured the amalgamation of Kodagu with Mysore. But this was not realised as many people were not interested in changing the status of Kodagu. Later due to poor financial administration one or two deficit budgets were presented. Then the Government of India instituted a general enquiry under the Wattal Commission. The Government accepted the recommendations of Wattal and the post of the Commissioner was abolished and his functions as a Commissioner were divided between the Chief Commissioner and the Assistant Commissioners. The Office of the Chief Commissioner which was at Bangalore, attached to

the Resident's Office was shifted to Madikeri in 1940. Thus Kodagu in every respect became an independent administrative unit with all the officers located within its territory and was governed by a full-time Chief Commissioner.

After Independence there were a few agitations in Kodagu about its future. A conference of the representatives of the different political groups in Kodagu was held at Delhi in November 1949, by the Ministry of Home Affairs, Government of India. A member from the Kodagu Legislative Council was elected to the Indian Constituent Assembly and he continued to be the member of the Indian Parliament till the General Elections of 1957. Under the Constitution of India, Kodagu became a part 'C' State; and after the passing of the Part 'C' States Act 1951, a new Legislative Assembly with 24 members was constituted in March 1952. The Chief Commissioner was directly responsible to the President of India. He was assisted by two elected Ministers appointed by the President. Kodagu merged in Karnataka in 1956.

As laid down in the Indian Constitution, Karnataka is being administered by the Governor with the help of the Chief Minister and his Council of Ministers.

The Governor

The Governor is the constitutional head of the State and the Government should be carried on in his name and he is appointed by the President of India for a term of five years. The Governor has to act according to the advice of the Council of Ministers or Cabinet, except in so far he is required under the Constitution to exercise his powers in his discretion. He has been vested with power of making ordinances during the recess of Legislature. The State Bills require the assent of the Governor and in certain cases he has powers of reserving them for the consideration of the President. No Act passed without his consent becomes operative. He can grant pardons, reprieves, respite or remissions of punishments or to suspend, remit or commute the sentence on any person convicted of any offence against any law to which executive powers extend.

But all these powers will have to be exercised as Constitutional Head of the State and not on his own discretion nor in his individual capacity. The Governor is the *ex-officio* Chancellor of all the Universities in

Karnataka, except the National Universities. The Governor will have to formally approve the appointments made by the various selection panels of the Universities except the University of Agricultural Sciences. But he cannot change the decision of the panel already made, without a clear direction from the Court of Law. Whenever the sessions begin afresh every year, the Governor will address the Joint Houses of the Legislative Assembly and the Legislative Council. He will also administer the oath of office to the Chief Minister and the Council of Ministers. In practice, when the proclamation of the failure of the constitutional machinery is made, the Governor acts as the agent of the President, who assumes emergency powers. The following were the Governors of Karnataka.

1. Jayachamaraja Wodeyar (1956-1964), 2. S. M. Srinagesh (1964-1965), 3. V.V. Giri (1965-1967), 4. G.S. Pathak (1967-1969), 5. Dharmaveera (1969-1972), 6. Mohanlal Sukhadia (1972-1976), 7. Uma Shankar Dixit (1976-1977), and Govinda Narain (1977-till date).

Governor's Secretariat

There is a separate Secretariat to the Governor headed by a Secretary who is in charge of the over-all administration. He is assisted in his duties by a Private Secretary to the Governor. Apart from the Private Secretary there is an Aide-De-Camp (ADC) to Governor, who will also accompany the Governor on tours. There is also a Deputy Secretary and a Personal Surgeon to the Governor. There are two Under Secretaries, four Section Officers and various other establishments functioning in the Governor's Secretariat. One of the Under Secretaries will look after the University Cell created in 1978. There is also a library attached to the Governor's Secretariat.

Legislature

The State Legislature consists of two houses, namely, the Legislative Assembly (Lower House) and the Legislative Council (Upper House). At present, the Legislative Assembly consists of 224 elected Members and one Member nominated by the Governor to represent the Anglo-Indian Community. The term of the members is five years. They are elected by adult franchise. The normal term of a member elected to the Council is six years. The Assembly Sessions are presided over by a Speaker, who will be elected by the Assembly. Generally the Chief

Minister is the Leader of the Assembly. The business of the House that can be transacted during a session can be divided basically into two broad headings, namely, Government Business and Private Members' Business. Government Business may be further divided into two categories 1) Legislative business viz., Consideration of Bills and 2) Financial business relating to Budget and voting of grants, consideration of Audit and Appropriation reports, etc.

Legislative Business: One of the important functions of the Legislature is Legislation or law making. A proposed legislation is brought before the House in the form of a Bill, a draft of an Act. Any member who intends to introduce a Bill is required to give fifteen days notice and together with the notices is required to submit to the Secretary three copies of the Bill with an explanatory statement of objects and reasons. If a Bill requires recommendation of the Governor under Article 207 or previous sanction of the President under Article 305 of the Constitution, for the introduction, then such recommendation or sanction is to be obtained. If the motion for leave to introduce the Bill is adopted then the Bill is introduced. After introduction, the Bill is published in the *Gazette*. Money Bills can only be introduced in the Legislative Assembly and not in the Legislative Council. Other Bills can be introduced either in the Legislative Assembly or the Legislative Council. After a Bill is passed, in the Assembly, it is transmitted to the Legislative Council for its concurrence with a message to that effect.

If after a Bill has been passed by the Legislative Assembly and transmitted to the Legislative Council (a) the Bill is rejected by the Council; or (b) more than three months elapse from the date on which the Bill is laid before the Council without the Bill being passed by it; or (c) the Bill is passed by the Council with amendments to which the Legislative Assembly does not agree.

The Legislative Assembly may, subject to the rules regulating its procedure, pass the Bill again in the same or in any subsequent session with or without such amendments, if any as have been made, suggested or agreed to, by the Legislative Council and then transmit the Bill as so passed to the Legislative Council. If after a Bill has been so passed for the second time by the Legislative Assembly and transmitted to the Legislative Council (a) the Bill is rejected by the Council or (b) more than one month elapse from the date on which the Bill is laid before the

Council without the Bill being passed by it; or (c) The Bill is passed by the Council with the amendments to which the Legislative Assembly does not agree, the Bill shall be deemed to have been passed by the Houses of the Legislature in the form in which it was passed by the Legislative Assembly for the second time with such amendments, if any, as have been made or suggested by the Legislative Council and agreed to by the Legislative Assembly. This shall not apply to a Money Bill.

If the motion for leave to introduce the Bill is adopted then the Bill is introduced. After introduction, the Bill is published in the *Gazette*. Money Bills can only be introduced in the Legislative Assembly and not in the Legislative Council. Other Bills can be introduced either in the Legislative Assembly or Legislative Council.

Budget: Another important function of the Legislature is the financial control. The Annual Financial Statement of Budget is presented to the Legislative Assembly by the Finance Minister. The Budget is dealt by the Assembly in two stages, namely a general discussion and the voting of demands for grants and then it is approved by the Assembly with or without any modifications. The Budget for the ensuing financial year presented is in the current financial year. The Budget is discussed and demands are voted and the Appropriation Bill is passed. All these stages should be over before the end of March of each year so that payments could be made from 1st April. The Legislative Assembly has been empowered to make any grant in advance in respect of the estimated expenditure for a part of any financial year pending completion of necessary procedure for voting such grants and passing of the law in relation to the expenditure. Such voting is called Vote on Account.

Legislative Council

A constituent assembly was set up for the purpose of framing a Constitution Bill for the State of Mysore in 1947. Later, Indian Constitution was adopted. The Representative Assembly and the Council were dissolved. In 1952, a Legislative Council was constituted with 42 members. After Reorganisation, the strength of the Council is 63. Of these 21 are elected by the Assembly, 21 by local bodies, six by registered teachers, six by registered graduates and the rest are nominated. The Council elects a Chairman and a Deputy Chairman. The term of office of Members of the Legislative Council is six years.

Legislature Secretariat

In 1956, the old Mysore Legislature Secretariat (founded in 1886), was reorganised. The Secretariat staff is common for both the Houses. Their recruitment and conditions of service are regulated by the Karnataka Legislature Secretariat (Recruitment and Conditions of Service) Rules 1959 and amendments made from time to time by the Governor. The Chairman, Legislative Council and the Speaker, Legislative Assembly, constitute the Board to administer the Legislature Secretariat and control its staff. According to rules, the Legislature Secretariat staff consists of the Secretary to the Legislature and a number of Gazetted and Non-Gazetted Officers. The Secretary is equal to a major head of a Department and he is responsible for the working of the Secretariat. The Secretary in addition to administration, also supervises the sessions of both the Houses. Three Deputy Secretaries, one Registrar, eight Under Secretaries, one Estate Officer, one Editor, one Assistant Editor and office staff assists the Secretary.

Legislature Library: There is a Library attached to the Legislature Secretariat. The Library is basically intended for the use of the Members of the Legislative Assembly and the Legislative Council and officers and staff of the Legislature Secretariat. This Library contains a good collection of books and journals on subjects of varied interests.

The proceedings of the Lok Sabha, Rajya Sabha and neighbouring State Legislatures are received on reciprocal basis and made available to the Members for reference. Besides, the proceedings of the House of Commons and the House of Lords of Britain are kept in the Library since 1919 and 1947 respectively. A Reference and Research Wing is attached to the Library.

Council of Ministers

The Constitution provides for a Council of Ministers with a Chief Minister as the Head, to aid and advise the Governor in the exercise of his functions. The Chief Minister who is the leader of the majority party is appointed by the Governor and other ministers are appointed on his advice and the Governor distributes the work of the Government among the ministers on the advice of the Chief Minister. The Council of Ministers consists of the Cabinet Ministers, Ministers of State and Deputy Ministers and the Council of Ministers is collectively called the Cabinet.

The Council of Ministers, which holds the office during the pleasure of the Governor is collectively responsible to the Legislative Assembly of the State.

The Chief Minister will exercise power in guiding, directing, controlling and co-ordinating the activities of other Ministers. He combines in himself the roles of the leader of the party in power, the leader of the House with some exceptions and the leader of the Government. At present, the Chief Secretary as the chief staff officer of the Chief Minister, will equally share and assist him in effectively discharging the administrative responsibilities. The members of the Council of Ministers are empowered to have an office of their own.

Chief Minister's Secretariat : After the Reorganisation the establishment of a separate Secretariat wing attached to the office of the Chief Minister was effected. The Secretariat wing has been assisting the Chief Minister in the effective discharge of his duties. The following is the list of Chief Ministers who administered the State after the Unification of Karnataka in 1956.

1 S. Nijalingappa	Nov. 1956 to May 1958
2 B. D. Jatti	May 1958 to March 1962
3 S. R. Kanthi	March to June 1962
4 S. Nijalingappa	June 1962 to May 1968
5 Veerendra Patil	May 1968 to March 1971
6 President's Rule	March 1971 to March 1972
7 D. Devaraj Urs	March 1972 to Jan. 1978 and Feb. 1978 to Jan. 1980
8 President's Rule	Jan. to Feb. 1980
9 R. Gundu Rao	Jan. 1980 to Jan. 1983
10 Ramakrishna Hegde	Jan. 1983

Secretariat

The origin of the Karnataka Secretariat can be traced back to 1881, and there were four Departmental Secretaries in the Mysore Secretariat viz. the Chief Secretary to Government in the General and Revenue Department, the Secretary to Government in the Public Works Department, the Secretary to Government in the Education Department and the Military

Secretary to the Maharaja. The Muzrai Secretariat was formed in 1891. The Maharaja reconstituted the Executive Council in 1895 and the Secretariat was reorganised by bifurcating the General and Revenue Department into two, the Revenue Department under the Chief Secretary and the General Department under General Secretary. In 1895 the office of the Chief Secretary was abolished and another post namely, the post of the Revenue Secretary was created instead. The post of the Chief Secretary was later revived in 1923-24. After Reorganisation the Secretariat Administration also came to be thoroughly restructured and it is the nucleus round which the entire Government is functioning.

The three major branches of the State Government are the Minister, the Secretary and the executive head of the Department. The Minister will decide the policy, the Secretary provides the material on the basis of which the Minister will reach such decisions and the Executive head will implement such decisions. The two major functionaries, namely, the Minister and the Secretary are served by the Secretariat organisation.

The Secretariat is divided according to various administrative Departments. The hierarchical set up of the State Secretariat is headed by the Chief Secretary, the Additional Chief Secretary and the Development Commissioner followed by the rest of the Secretaries and their Departments. The Chief Secretary and the Additional Chief Secretary are assisted by Secretaries to Government, who in turn, have under them the Deputy Secretaries and Under Secretaries. The Secretary to Government is the official head of that particular department. More than one department also can be placed in charge of one Secretary and the work of a Department may be divided between two or more Secretaries. Thus the Secretary may be assisted in the discharge of his work by such number of Additional Secretaries, Special Secretaries, Joint Secretaries, Deputy Secretaries, Under Secretaries and Special Officers.

Cabinet Affairs and Administrative Reforms

The Department of Cabinet Affairs and the Department of Personnel and Administrative Reforms are being administered by both the Chief Secretary and the Additional Chief Secretary. The items of work allocated to the Chief Secretary are (as in 1981) as follows: 1 Matters

relating to Ministers and Cabinet, 2 Rules of Business, 3 Matters relating to Public Service Commission, 4 Matters relating to Vigilance Commission, 5 Elections to Legislature and Parliament, 6 State Bureau of Public Enterprises, 7 Matters relating to : a) All India Services, b) Karnataka Administrative Services Class-I, c) Heads of Departments and Additional Heads of Departments and d) Class I Posts/ Officers of Karnataka Government Secretariat, 8 Governor and Raj Bhavan, 9 Questions pertaining to Constitution of India, 10 Zonal Councils, 11 Rulers of former princely States and Ex-Rulers, 12 Agreements between Government of India and the Rulers of Indian States, 13 Confidential Reports on Law and Order, 14 State Official Language, 15 National and State Emblem and National Flag, 15 High Court and its administration, service matters relating to High Court Judges and District Judges/Advocate General, 17 Cyphers, 18 Telephones, 19 Release of Air priority seats, 20 State Administration Reports, 21 State Welfare Measures, 22 Protocol, Hospitality, Ceremonials, etc., 24 Department of Ecology and Environment and 24 All other matters not referred to above but detailed with by the Deputy Secretary, D.P.A.R. (Services) and Deputy Secretary, D.P.A.R. (Protocol).

The post of the Additional Chief Secretary was created in October 1980. The items of work allocated to the Additional Chief Secretary are (as in 1981) as follows: 1 Matters relating to Integration of Services, 2 Matters dealt with in the Service Rules Sections except items 2, 3 and 4 under the work allocated to the Chief Secretary, 3 Political pensions, Palegar pensions, relief to political sufferers, etc., 4 Government buildings, staff quarters, etc., 5 Questions, Resolutions, Assurances, etc., of Legislature and Parliament, 6 Registration of telegraphic addresses, 7 Gazetteers, 8 Secretariat Library, 9 Administrative Reforms Wing and 10 All matters not referred to above but dealt with by the Deputy Secretary, D.P.A.R. (Administration) and Deputy Secretary, D.P.A.R. (Linguistic and Religious Minorities).

The Department of Personnel & Administrative Reforms and Cabinet Affairs has in addition, two Special Secretaries, Nine Deputy Secretaries, Seventeen Under Secretaries and various other officials, as on January 1983. The Personal section of the Chief Secretary consists of one Private Secretary, three Personal Assistants and one typist, etc. The Personal section of the Additional Chief Secretary consists of a Private Secretary, two Junior Assistants and one Typist, etc., (as on January 1983).

Development Commissioner

The Development Commissioner functions at the apex level and occupies number three position in the hierarchy of the State's Administrative System. He will primarily co-ordinate for accelerating the development process in the State. Just as planning is vital for every Department the course of development should be the life breath. More particularly, it is the concern of the Development Commissioner to ensure that all developmental activities financed either from Plan or Non-Plan funds or institutional finance or a mix of any one of these sources are implemented as per the Government's programme. In order to realise this, the Development Commissioner carries out a number of reviews and these reviews may broadly be categorised into (a) Reviews connected with the Agricultural Production and Production in allied areas, (b) Reviews connected with the Industrial Development and Cottage and Village Industries, (c) Reviews connected with the growth of the infra-structure required for development and (d) Reviews connected with development activities in Social and Economic services sector. Besides calling for these reviews, the Development Commissioner will take up the half-yearly inter-sectoral reviews in which all the remaining departments are brought together in a single meeting.

Recently the Twenty Point Economic Programme Implementation Committees by the Government at State, District and Taluk levels have been constituted under the Chairmanship of the Chief Secretary. The Development Commissioner is a member of the Committee at the State level which regularly meets every month to mainly review the progress. The Development Commissioner is also a member of the State Level Co-ordination Committee constituted for the review of International Development Agency (IDA) and other externally-aided Projects. The Committee meets once a quarter under the Chairmanship of the Chief Secretary and reviews effective functioning of the above said Committee. The Commissioner also carries out periodical reviews of these International Development Agency Projects.

Finance Department

The Finance Department has the following functions.

Finance : 1 Management of the Consolidated Fund, Contingent Fund and Public Accounts of the State, 2 Public Debt, 3 Annual Financial Statement, Supplementary Grants, Vote on Account, Vote on credit, etc.,

and Budget, 4 Appropriation and Reappropriation, 5 Ways and Means arrangements, 6 Taxation, Increase, Reduction, or Abolition, etc., 7 Finance Commission, 8 References relating to Estimates Committee, 9 Financial matters relating to Five Year Plans, 10 Investments in private Industrial Concerns, 11 General Investment Accounts relating to loans, borrowed from the Government of India, 12 National Savings Scheme, 13 Currency, Coinage and Legal Tender, 14 Financial procedure and delegation of financial power, 15 all matters involving financial implications referred by other Departments, 16 Financial communications, 17 Economic Affairs, and 18 Correspondence relating to Central Taxes such as Income Tax, Estate Duty, Death Duty, etc.

Commercial and other Taxes : 1. Sales Tax, 2 Agricultural Income Tax, 3 Entertainment Tax, 4 Betting Tax, 5 Race Course Licensing Tax, 6 Lotteries and Prize Competition, 7 and Profession tax.

Pay and allowances : 1 Salaries and Allowances, 2 Revision of Scales of Pay and Allowances, 3 State Pensions, Family Pension, Compassionate Allowances, Death - Cum - Retirement Gratuity and Commutation of Pension, 4 General Provident Fund, and 5 Advances relating to House Purchase, House Building and Motor Vehicles.

Treasuries and Treasury Procedure : Public Accounts Committee, Audit and Appropriation Reports, Insurance, State Accounts Department, and State Finance Corporation are also under the control of the Finance Department. All matters pertaining to Financial Code and Manuals issued by the Finance Department including Karnataka Civil Services Rules, Preparation and issue of codes and manuals pertaining to Departments are under its control.

Recruitment Rules relating to the services and posts are under the administrative control of the Finance Department. The Department looks after appointments, postings, transfers, leave, etc., to the officers and staff working under the administrative control of the Finance Department except those falling under the Department of Personnel and Administrative Reforms. The Finance Department has to be consulted before issue of orders upon all proposals which affect the finances of the State, and in particular (a) proposals to add any post or abolish any post from the public service or to vary the tenure of any post; (b) proposals to sanction an allowance or special or personal pay

for any post or class of posts or to any servant of the Government of the State; and (c) proposals involving abandonment of revenue or involving an expenditure for which no provision has been made in the Appropriation Act.

Where the Finance Department itself proposes to create posts or sanction allowances, revise salaries or give financial concessions to employees in the Finance Department itself or in the Departments under its administrative control, the Department of Personnel and Administrative Reforms exercises scrutiny, normally exercised by the Finance Department in respect of proposals originating from other Departments.

The Finance Department consists of a Secretary, a Special Secretary, an Additional Secretary, a Joint Secretary, three Special Officers, eight Deputy Secretaries of which one is a Director of Small Savings, a Joint Director, Taxation Enquiry Committee and twelve Under Secretaries and other officials (as on December 1982).

Revenue Department

The functions of the Revenue Department are as follows: *Revenue :* 1 Land and Land Revenue, Land Records, Survey and Settlement, 2 Court of Wards and Karnataka Appellate Tribunal, 3 Atiyat, Jahgirs, Inams, 4 Land Acquisition and acquisition or requisition of property, 5 Takavi, Land Improvement and non-agricultural loans, 6 Treasure Trove, 7 Levy of Urban Land Tax, 8 Eviction of unauthorised occupants from public premises, 9 Prevention of Fragmentation and Consolidation of Holdings and 10 City Survey. *Stamps and Registration :* 1 Stamps, 2 Registration of documents, 3 Registration of Firms and 4 Registration of Marriages and Prohibition of dowry, Luxury Marriage Tax and connected matters. *Muzrai :* 1 Muzrai including endowments other than endowments for education purposes, grants to and supervision of Religious Institutions and Charity Commissioner and 2 Wakf and Haj Committee. *Emergency Relief :* Fire, flood and natural calamities and emergency relief including food gifts, etc. *Scarcity Relief :* Scarcity Relief including famine and relief measures. *General :* 1 Evacue property and displaced persons of Pakistan, 2 Tibetan Refugee Rehabilitation, 3 Rehabilitation of Repatriates from Sri Lanka, 4 House Rent Control, 5 Census and 6 Civil Liaison. *Codes and Manuals :* Issue of Codes and Manuals in respect of Departments under the administration of Revenue Department. *Recruitment Rules and Appointments :* 1 Recruitment Rules relating to

the services and posts under the administrative control of the Revenue Department and 2 Appointments, postings, transfers, leave, etc., to the officers and staff working under the administrative control of Revenue Department except those falling under the Department of Personnel and Administrative Reforms. The Revenue Department is headed by the Secretary also called Revenue Commissioner and is assisted by one Additional Secretary, three Deputy Secretaries and seven Under Secretaries and other staff.

Home Department

The functions of the Home Department are as follows. *Prisons*: 1 Prisons, Reformatories, Borstal Institutions and Institutions of a like nature and persons detained therein and 2 Removal from one State to other of prisoners, accused persons subject to preventive detention. *Excise*: Excise and Prohibition. *Transport*: 1 Motor Vehicles and Control of Motor Transport, 2 Road Transport Corporation, 3 Taxes on mechanically propelled vehicles and 4 Taxes on goods and passengers carried by road and inland waterways. *Publicity and Information*: 1 Publicity and Information, 2 Dasara Celebrations, 3 Film Industry Development Corporation and 4 Department of Films. *Tourism*: Tourism and Karnataka State Tourism Development Corporation. *Law and Order*: 1 Law and Order including confidential reports on Law and Order received from the Inspector General of Police and Deputy Commissioners, 2 Inter-State Migration, 3 Police, 4 Home Guards and Civil Defence, 5 Preventive Detention, 6 Extradition, 7 Arms, Ammunition and Explosives, 8 Theatres, Dramatic Performances and Cinemas, 9 Censorship, 10 Newspapers, Books, Printing Press, Copy Rights, etc., 11 Linguistic Minorities, 12 Protection of Civil Rights Act, 1955 and 13 All matters arising under the Defence and Internal Security of India Act and Rules 1971. *Criminal Law*: 1 Criminal Law, 2 Criminal Procedure including all matters included in the Code of Criminal Procedure, but excluding Sessions Court Judicial Magistrates and Criminal Rules of Practice and Directorate of Public Prosecutions, 3 Coroners and 4 Vagrants, Nomadic and Migrating Tribes and habitual offenders. *Passport*: 1 Passports and Visas, 2 Citizenship Act and its administration, 3 Foreigners, Naturalization of Aliens, 4 Attestation of Documents and 5 Police Clearance Certificates. *Rehabilitation of Ex-servicemen*, *Civil Supplies* (Distribution of motor, spirit and high speed diesel oil), preparation of *Codes and Manuals*: pertaining to Departments under the control of the Home Department and framing *Recruitment Rules and Appointments* are other functions. The last

names include 1 Recruitment Rules relating to the services and posts under the administrative control of the Home Department and 2 Appointments, postings, transfers, leave, etc., of the officers and staff working under the Administrative control of the Home Department except those falling under the Department of Personnel and Administrative Reforms.

The Home Department is headed by a Secretary and he is assisted by three Additional Secretaries, Deputy Director of Prosecutions, eight Under Secretaries and other officials.

Planning Department

The Planning Department has four Divisions namely, Policy and Programme Division, Technical Division, Institutional Finance Division and Command Area Development Programmes Division. The Policy and Programme division is in charge of preparation of the Five Year Plans, Annual Plans of the State and ensures co-ordination among various Departments in matters relating to Planning and Development and reviews the progress. The Technical Division consists of seven functional units, viz., Bureau of Economics and Statistics, Government Computer Centre, Special Studies Division, District and Regional Planning Division, Project and Formulation Division and Manpower and Employment Division. The Institutional Finance Division acts as a clearing house for all information relating to and also acts as a liaison division for matters relating to institutional finance. A separate division was created in 1980 with a view to make the administrative set up on institutional finance more effective and to mobilise institutional finance to the maximum and matters relating to World Bank and was transferred to Finance. The Planning Department sponsors various research studies on specific problems required for policy formulations of the Government to Universities, research institutions, consultancy organisation and institutes as well as individual researchers. Upto the end of March 1981, 47 studies were sponsored by the Department.

For the present, the Planning Department is headed by the Additional Chief Secretary (for sometime there had been a separate Secretary for Planning). He is assisted by one Senior Director and one Joint Secretary. The Senior Director is assisted by five Directors and one Joint Director. The Joint Secretary is assisted by three Deputy Secretaries, four Under Secretaries and other officials. The five Directors are in charge of five Divisions, viz., Director of Evaluation, Director of Plan Monitoring and

Information, Director of Perspective Planning, Director of Man Power Employment and Director, District and Regional Planning.

Planning Board

The State Planning Board was formed for the first time in 1972 under the Chairmanship of the Chief Minister. Again it was reconstituted in 1980. The present State Planning Board was reconstituted on 17th June 1982. The Minister for Finance and Tourism was the Vice-Chairman and there were six members, who include an expert member (non-official), the Chief Secretary, the Additional Chief Secretary, who is also the Secretary of the Board, the Development Commissioner and the Secretary to Government Finance Department. The main functions of the Planning Board are to provide overall guidance in the formulation of the Five Year, Annual and Sectoral plans of the State and provide policy guidance to suggest areas for systematic studies including assessment of natural resources and making proposals for mobilising financial resources for the Plan, to oversee the implementation of the Plan programmes in the State in order to avoid regional imbalances, to act as a liaison with Planning Boards/Authorities of other States and secure co-operation in formulating inter-State projects and to initiate such other action.

Agriculture and Animal Husbandry Department

The Department of Agriculture and Animal Husbandry does the following functions: *Agriculture*: 1 Procurement and distribution of Agricultural quota of Iron and Steel, 2 Food production including supply of tractors, etc., 3 Soil Conservation, 4 University of Agricultural Sciences, 5 Karnataka Agricultural Pests and Diseases Act, 1968, 6 Karnataka Cotton Control Act, 1964, 7 Fertilizer (Control) Order, 1957, 8 The Cotton Transport Act, 1923 (Central Act), 9 The Seeds Act, 1966 (Central Act), 10 Matters connected with the Cardamom Act, 1955 (Central Act), 11 Karnataka Cardamom Estate Owners Registration Rules, 1966, 12 Matters relating to Tobacco Board and Cardamom Board, 13 Small Farmers Development Agency and Marginal Farmers and Agricultural Labourers Schemes, 14 The Seed Certification Agency, 15 The Karnataka Agro-Seeds Corporation, 16 The Karnataka Agro-Industries Corporation, 17 The Karnataka Land Improvement Act, 1961 (VI of 1962), and 18 All matters relating to Coffee and Coffee Board. *Veterinary and Animal Husbandry*: 1 Veterinary and Animal Husbandry, 2 Prevention of Animal Diseases, 3 Milk Supply, 4 Karnataka Prevention of Cow Slaughter

and Cattle Preservation Act, 1964, 5 Karnataka Veterinary Practitioners Act, 1963, 6 Development of Poultry and Piggery, 7 Development of Cattle and Sheep Breeding Farms, 8 Bangalore Animal Food Corporation and 10 Sheep and Sheep Products Development Board. *Horticulture*: 1 Government Gardens and Horticulture, 2 Karnataka Government Parks (Preservation) Act, 1975, 3 The Karnataka Seed Farms Act, 1975. *Codes and Manuals*: Preparation of Codes and Manuals in respect of Department under its administrative control. *Recruitment Rules and Appointments*: 1 Recruitment Rules relating to the services and posts under the administrative control of the Agriculture and Animal Husbandry Department and 2 Appointments, postings, transfers, leave, etc., to the officers and staff working under the administrative control of the Agriculture and Animal Husbandry Department except those falling under the Department of Personnel and Administrative Reforms.

The Department is headed by a Secretary, one Special Secretary, three Deputy Secretaries and five Under Secretaries and other staff.

Food and Forest Department

The functions of the Food and Forest Department are as follows: *Food*: 1 All matters pertaining to food supplies in the State, 2 Licensing of Rice Mills, 3 Storage facilities, 4 Rationing, 5 Audit objections pertaining to food supply operation and 6 Karnataka Food and Civil Supplies Corporation. *Civil Supplies*: Distribution of all essential commodities, such as petroleum products and salt. *Forests*: 1 Forests, 2 Silviculture, 3 Forest industries, 4 Game Sanctuaries, Conservation and control of wild animals and birds, 5 Zoological Gardens, 6 Karnataka Forest Plantation Corporation, 7 Karnataka State Forest Industries Corporation, and 8 Matters relating to Rubber and Rubber Board. *Codes and Manuals*: Preparation of Codes and Manuals in respect of Department under its administrative control. *Recruitment Rules and Appointments*: 1 Recruitment Rules relating to the services and posts under the administrative control of the Food and Forest Department, and 2 Appointments, postings, transfers, leave, etc., to the officers and staff working under the control of the Food and Forest Department except those falling under the Department of Personnel and Administrative Reforms.

The Food and Forest Department is headed by a Secretary and is assisted by one Special Secretary, one Additional Secretary, six Under Secretaries and other staff.

Rural Development and Co-operation

The working of the Rural Development and Co-operation Department is as follows.

Rural Development : 1 Community Development Blocks and Extension Training Centres, 2 Local Development Works, 3 Applied Nutrition Programme, 4 Drought Prone Area Programme, 5 Crash Scheme for Rural Employment, 6 Land Army Corporation, 7 MYRADA (Mysore Resettlement and Development Agency), 8 World Food Programme, 9 Gobar Gas, 10 Rural Water Supply and Sanitation-(i) Drinking water well programme, (ii) Bore Well Programme, (iii) National Rural Water Supply and Sanitation programme, 11 Malnad Development, 12 Co-ordinated Welfare Extension Projects, and 13 Small Farmers Development Agency and Marginal Farmers and Agricultural Labourers Schemes.

Panchayat Raj : 1 Village Panchayats, 2 Taluk Boards, 3 And District Development Councils. *Co-operation* : 1 Co-operation, 2 Co-operative Banks. 3 All types of co-operative Societies including Industrial Co-operatives, 4 Marketing, 5 Agricultural Grading and Marketing, 6 Warehouses and Warehousing Corporations, 7 Weights and Measures, 8 Debt Relief, 9 Money Lenders, Money lending, Chit-Funds. *Codes and Manuals* : preparation of Codes and Manuals in respect of Departments under the administrative control of this Department. *Recruitment Rules and Appointments* : 1 Recruitment Rules relating to the services and posts under the administrative control of the Rural Development and Co-operation Department, and 2 Appointments, postings, transfers, leave, etc., to officers and staff under the administrative control of the Department except those falling under the Department of Personnel and Administrative Reforms.

The Rural Development and Co-operation Department is headed by a Secretary and he is assisted by one Joint Secretary, four Deputy Secretaries, 10 Under Secretaries and other staff.

Public Works and Electricity Department

The functions of the Public Works and Electricity Department are as follows: *Communications and Buildings* : 1 Works and Buildings vested in or the possession of Government for the purpose of the State, 2 Communications, roads, bridges, ferries and other means of communications, 3 Pravasimandiras, Travellers Bungalows and Inspection Bungalows,

etc., 4 Ports and Inland Water Transport, 5 Civil Aviation including purchase & maintenance of Government aircraft, but excluding Feeder Airline Services, 6 Posts, Telegraphs and Railways, 7 Allotment of quarters to Govt. employees, and 8 Karnataka State Construction Corporation. *Irrigation* : 1 Development and regulation of irrigation resources of the State, 2 Plans and River Valley Agreements, and 3 Minor Irrigation. *Public Health Engineering* and City Water Supply. *Electricity* : 1 Electricity and tax on consumption of electricity, 2 State Electricity Board and 3 Mysore Power Corporation. *Hydro-Electric Projects*, Preparation of Codes and Manuals, and framing of Recruitment Rules and Appointments are other items.

The Public Works and Electricity Department is headed by a Secretary who also controls the Irrigation Wing. He is assisted by a Special Secretary, three Deputy Secretaries, one Special Officer, 12 Under Secretaries and other officials.

Commerce and Industries Department

The Commerce and Industries Department does the following functions, such as, *Large and Medium Scale Industries* : 1 All matters relating to Large and Medium Scale Industries Trade, and Commerce within the State, 2 Iron and Steel Works, 3 Gold Mines, 4 Sandalwood Oil Factories, 5 All State Industrial concerns including Aided Industries, 6 State Aid to Industries, 7 Joint Stock Companies, 8 Government Trade Agents of the State in India and abroad, 9 Imports and Exports, Import Trade Control and Industrial Raw Materials required for Large and Medium Scale Industries, 10 Patents, Designs and Trade Marks, 11 Industrial Exhibitions (including Dasara Exhibition), 12 Prevention of improper use of emblems and names, 13 Collaboration with foreign countries or other States, 14 Directorate of Sugar, 15 Karnataka State Electronic Development Corporation Ltd., and 16 Karnataka Industrial Areas Development Board. *Small Scale Industries* : Small Scale Industries including Karnataka Small Industries Development Corporation, Industrial Estates and Ancillaries, including Import Trade Control and Industrial Raw Materials required for Small Scale Industries, 2 Handloom and Powerloom Industries including the Karnataka Handloom Development Corporation, 3 Industrial Co-operatives including State Industrial Co-operative Bank, 4 Handicrafts including the Handicrafts Development Corporation, 5 Rural Industries Projects including those in Community Development and NES Programmes, Rural Artisan Training Institutes and the Central Training Institute, 6 Employment Programme except

joint venture projects such as the Chamundi Machine Tools, the proposed Kannada Typewriter Project and such other large scale sector schemes, 7 Coir industry including the proposed Coir Development Corporation, 8 Leather Industry including the Leather Industries Development Corporation, 9 Khadi and Village Industries including Khadi and Village Industries Board, and 10 Apiary. *Sericulture*: Sericulture including Government owned and Government aided and Private Silk Industries. *Mines and Geology*: Board of Mineral Development, *Stores Purchase*: Administration of Stores Purchase Department, *Civil Supplies*: 1 Iron, Steel, Coal and Cement Control, 2 Newsprint, 3 Furnace Oil, 4 Distribution of all essential commodities, *Codes and Manuals*: Preparation of Codes and Manuals pertaining to Departments and framing *Recruitment Rules and Appointments*.

The Department of Commerce and Industries is headed by a Secretary and he is assisted by one Additional Secretary, one Joint Secretary, one Deputy Secretary, six Under Secretaries and other officials.

Education and Youth Services Department

The Education and Youth Services Department attends to following functions. *Primary and Secondary Education*: 1 Pre-Primary, Primary and Secondary Education, 2 Adult Education, 3 Audio-Visual Education, 4 Commerical Education, 5 Sanskrita and Hindi Education, 6 Teachers' Training Institutions, 7 Scholarships and Educational Loans, 8 Endowments for Educational purposes, 9 Midday Meals Programme and 10 World Food Programme. *Higher Education*: 1 Pre-University Education, 2 Collegiate Education, 3 Technical Education, 4 Universities other than the University of Agricultural Sciences, 5 Government Colleges, 6 Physical Education, 7 Scholarships and Educational Loans, 8 Endowments for Educational purposes, and 9 Matters connected with institutions of higher learning like the Indian Institute of Science, Institute of Social and Economic Change, Institute of Management, etc. *Literary and Cultural Affairs*: 1 Directorate of Literary and Cultural Affairs, and 2 Academies for Literary and Cultural Development. *Archaeology and Museums*: 1 Archaeology and Museums and Erection of statues of heroic or eminent persons. *Libraries*: Starting and maintenance of libraries. *National Cadet Corps*: National Cadet Corps, Auxiliary Cadet Corps, Bharat Scouts and Guides, etc. *Youth Services and Government Flying Training School* are also under the Department. *Women's and Children's Welfare*: 1 State Committee for Children's

Welfare and recreation, 2 Bal Bhavans, and 3 Karnataka Council for Welfare of Women and Children. Other Departments under this Secretariat are Government Printing, Stationery and Publications Department, Karnataka State Archives and Development of Kannada. Preparation of Codes and Manuals and framing *Recruitment Rules and Appointments* relating to the services and posts under the administrative control of the Education and Youth Services Department are also its functions.

The Department of Education and Youth Services is headed by a Secretary and is assisted by one Special Secretary, Director of Youth Services and *Ex-officio* Joint Secretary, four Deputy Secretaries, nine Under Secretaries and other staff. There is a separate Internal Financial Adviser who is assisted by two sections *viz.*, Finance, Budget and Audit.

Health and Family Welfare

The functions of the Health and Family Welfare Department are as follows: *Health*: 1 Public Health including Health Units, 2 Maternity Hospitals, 3 Grant-in-aid to Medical institutions, 4 Drugs Act, Pharmacy Act, etc., and rules thereunder, 5 Medical Institutions including Medical Colleges and all hospitals and dispensaries, etc., and Indigenous Medicines, 6 Poisons Act, 7 Family Welfare Programme, 8 Prevention of adulteration of food stuffs and other articles and 9 Matters relating to prevention and control of water pollution. Preparation of *Codes and Manuals* and framing *Recruitment Rules and Appointments* for the Department are other functions.

The Department of Health and Family Welfare is headed by a Secretary and he is assisted by two Deputy Secretaries, five Under secretaries and other officials.

Law and Parliamentary Affairs

The working of the Department of Law and Parliamentary Affairs is as follows. *Litigation*: 1 Advice on all references for legal opinion including scrutiny of Government orders other than Subordinate Legislation, 2 Writ Petitions, 3 Civil Petitions and Appeals in High Court, 4 Supreme Court Cases, 5 Conduct of Civil Litigation to which Government is a party and appointment and remuneration of State Law Officers, Government Pleaders, Special Counsels and Public Prosecutors, 6 Writing off of any decretal dues, 7 Appeals against acquittals and applications for enhancement of sentences, 8 Scrutiny of agreements. *Legislation*:

1 Drafting and scrutiny of Bills, advice in legislative projects and legislative procedure and other Secretariat work connected with the enactment of a Bill into Law, 2 Scrutiny and revision of subsidiary Legislation, viz., Statutory Rules, Notifications, Orders and Bye-laws, 3 Publication of Bills Acts and Ordinances of the Central Government, 4 Revision of Law Department's compilations and Printing and Publication of Acts, Bills, Ordinances, Rules and Orders, 5 Rules of Procedure of the Legislature of the State and 6 Notifications under Article 299 of the Constitution of India. *Parliamentary Affairs*: 1 Summoning and Prorogation of the two Houses of Legislature, dissolution of the Legislative Assembly, 2 Planning and co-ordination of Legislative and other official business in both Houses of Legislature, 3 Allocation of Government time in the Houses of Legislature for discussion of motions given notice of by Members, 4 Liaison with Leaders of Groups and Whips, 5 Appointment of Members of the Legislature on Committees set up by the Legislature, 6 Functioning of Informal Consultative Committees of Members of Legislature for various Departments, 7 Implementation of assurances given by Ministers in the Legislature, 8 Salaries and allowances of Officers and Members of the State Legislature and all other matters connected with both houses of the Legislature and the Legislature Secretariat, 9 Advice to Departments of the Secretariat on procedural and other matters relating to the Legislature, 10 Co-ordination of action by Departments of the Secretariat on the recommendations of general application made by Committee of the Legislature, 11 Removal of disqualification made by Committee of the Legislature and 12 Matters connected with the powers, privileges and immunities of Members of the Legislature.

Judicial: 1 Civil Procedure including all matters included in the Code of Civil Procedure at the date of commencement of the Constitution of India, the recovery in a State of claims in respect of taxes and other public demands, including arrears of land revenue and sums recoverable as such, arising outside the State, 2 Evidence and Oaths, Recognition of Laws, Public Acts and Records and Judicial Proceedings, Provincial Law Reports, 3 Marriage and Divorce, Infants and Minors, adoption (except Registration of Marriages), 4 Wills, intestacy and succession, joint family and partition, all matters in respect of which parties in judicial proceedings were immediately before the commencement of the Constitution subject to their Personal Law, 5 Trusts and Trustees, 6. Contracts including agency, contracts of carriage and other special forms of contract, 7 Arbitration, 8 Bankruptcy and Insolvency

Administrator General, Notaries, 9 Actionable Wrongs, 10 Legal Profession and Bar Council, 11 Administration of Justice (Constitution and Organisation of all courts except the High Court), 12. Jurisdiction and powers of all courts except the Supreme Court with respect to any of the matters in lists II and III of the Constitution of India, 13 Court Fees, 14 Notification under Section 58 (f) of Transfer of Property Act, 1882 and 15 Legal aid to the weaker section of the Community.

Advocate General: Matters relating to Advocate General and his staff. *Criminal Prosecution*: Matters relating to Directorate of Public Prosecutions. *Translation*: 1 Matters relating to the Directorate of Languages and Development of Kannada except those allotted to Education and Youth Services Department, 2 The Official (Legislative) Experts Committee, 3 Translation of State and Central Acts and rules, regulations, etc., made thereunder into Kannada and other languages, 4 Publication of translations of Central and State Acts etc., in Kannada language in accordance with Section 5-A of the Karnataka Official Language Act, 1963. *Codes and Manuals*: Preparation of Codes and Manuals in respect of Departments under its administrative control and framing *Recruitment Rules and Appointments*.

The Department of Law and Parliamentary Affairs is headed by one Secretary and is assisted by two Additional Secretaries, two Draftsmen and ex-officio Special/Joint Secretaries, seven Deputy Secretaries, six Under Secretaries and other officials.

Social Welfare and Labour

The Social Welfare and Labour Department does the following functions: *Social Welfare*: 1 Amelioration of Scheduled Castes, Scheduled Tribes, other Backward Classes and Nomadic, Semi-nomadic and Denotified Tribes, 2 Classification of Communities, 3 Social Welfare Board, 4 Karnataka Scheduled Castes and Scheduled Tribes Development Corporation Ltd., 5 Certified Schools, After-care Associations, Juvenile Delinquency, Probation of Offenders, etc., 6 Beggar Relief, 7 Suppression of Immoral Traffic and Prevention of Prostitution, 8 Education, Rehabilitation and Relief to the handicapped, 9 State Temperance Board, 10 General Hostels, Depressed Class Hostels and Backward Class Hostels, 11 Special Nutrition Programme and 12 Matters relating to the Office of the Director for Women and Children's Welfare. *Labour*: 1 Workmen's Compensation, Employers' Liability, Invalidity and Old Age Pension,

2 Welfare of Labour including conditions of Labour, Minimum Wages, Provident Funds and amenities for Labour, 3 Industrial and Labour Disputes, Conciliation and Arbitration, 4 Employees' State Insurance, 5 Trade Unions, 6 Factories and Boilers, 7 Shops and Commercial Establishments, 8 National Employment Services including Employment Exchange, and 9 All other matters pertaining to conditions of employments including Industrial Training Institutes/Centres, 10 Plantation Labour Housing, 11 All matters relating to bonded labour excepting their rehabilitation and 12 Stipendiary Employment Schemes. *Fisheries*: 1 Fisheries and 2 Karnataka Fisheries Development Corporation. Preparation of *Codes and Manuals* and framing *Recruitment Rules and Appointments* for the Department are its other functions.

The Department of Social Welfare and Labour is headed by a Secretary and is assisted by one Additional Secretary, two Deputy Secretaries, six Under Secretaries and other officials.

Housing and Urban Development

The functions of the Housing and Urban Development Department are as follows. *Municipalities and Local Boards*: 1 Municipal Corporation and all matters connected therewith, 2 Municipalities (city as well as town) and all matters connected therewith, 3 The Bangalore Water Supply and Sewerage Board, 4 Urban Water Supply and Sanitation Schemes, 5 Town Boards, Sanitary Boards and Cantonment Boards, 6 Slum area improvement and clearance and 7 Cattle trespass. *Development and Town Planning*: 1 Bangalore Development Authority, 2 Town Planning and 3 Improvement Boards including City Improvement Trust Boards. *Housing*: 1 Housing including Low Income Group Housing Scheme, Labour Housing Scheme excluding Plantation Labour Housing, Rental Housing Scheme, Housing Boards, etc. 2 Rural Housing Scheme, and 3 Matters connected with the ownership of flats and apartments. *Ceiling on Urban Immovable Property*: 1 Urban land (Ceiling and Regulation), etc., Act 1976 and matters connected therewith, and 2 Karnataka Vacant Lands in Urban areas (Prohibition of Alienation) Act, 1975. Framing of *Codes and Manuals* and recruitment rules pertaining to the departments are under the control of this department.

The Department of Housing and Urban Development is headed by a Secretary and he is assisted by three Deputy Secretaries, six Under Secretaries and other officials.

Ecology and Environment Department

The Department of Ecology and Environment was created on 10th March 1981. This Department is under the control of the Chief Secretary. He is assisted by the Special Secretary to Government and is in turn assisted by a Special Officer and *Ex-officio* Additional Secretary and an Under Secretary. There are various other categories of officials working in different branches of this department.

Science and Technology Department

The Department of Science and Technology was also created on 10th March 1981 and is headed by the Special Secretary to Chief Minister, who is also Secretary of this Department. He is assisted by an Additional Secretary and has under him an Under Secretary who supervises the functioning of this department also in addition to the duties of the Environment and Ecology Department. Recently a post of Information and Documentation Officer for assisting the Department in publishing a "News-Letter" and looking after other technical work is created.

The Karnataka State Council for Science and Technology (KSCST) is the main organ which helps the Government in implementing the projects undertaken on behalf of the State through its various locations established through out the State. Some of the important projects undertaken by the KSCST are as follows. Popularising Science: Training programme in network technique, Community-size bio-gas plant, Solar energy in Sericulture, Energy food, Sisal utilisation, Community jaggery making (Liquid jaggery), Bamboo policy of Karnataka, Recovery of copper from Manikere ores, Improved handpumps for drinking water wells, Alternative building technologies for rural housing, Computers in Administration and House numbering system.

Secretariat Library

The Secretariat Library was in existence even prior to Independence, when the State was under the rulers of Mysore. Then the Library was called by different names like Mysore Government Library, Chief Secretariat Library, General and Revenue Secretariat Library, depending upon the organisational set-up of the Government then prevailing. After Independence, the Secretariat Library was initially set up with the then existing collections of the Government. The Library was renamed as the Secretariat Library.

Before Independence the Library was functioning as a Reference Library and admission was restricted to Gazetted Officers, members of the Legislative Council and the Economic Conference. At present the Library functions as Reference-cum-General Reading Library. It is a part and parcel of the Department of Personnel and Administrative Reforms and comes under the direct control of the Chief Secretary. In addition to this Senior Class I Officers of the subordinate offices are also allowed to become members.

Administrative Divisions

After the Reorganisation of Karnataka administrative units were completely revamped in order to establish an effective system of Administration. For administrative convenience the State was divided into four revenue divisions as follows. Bangalore Division comprises Kolar, Tumkur, Shimoga, Chitradurga, and Bangalore districts. The Mysore Division has Mandya, Mysore, Kodagu, Dakshina Kannada, Chikmagalur and Hassan districts. The Belgaum Division consists of Uttara Kannada, Dharwad, Belgaum, and Bijapur districts and in the Gulbarga Division are Bellary, Raichur, Gulbarga and Bidar.

Each Division will be under the administration of a Divisional Commissioner, the district under the Deputy Commissioner, the sub-division under the Assistant Commissioner, the taluk under the Tahsildars and villages grouped into hoblis or revenue circles under Revenue Inspector.

Divisional Commissioner

The Divisional Commissioner, as the head of the division administration, was appointed for the first time in 1956, as per Section 120 of the States Reorganisation Act, 1956. The Divisional Commissioner is primarily the head of the Revenue Administration. But he is also the chief co-ordinating authority for all Departments at the Divisional level. As the head of the Division he will consider recommendations made regarding the Revenue Administration by the Deputy Commissioners. Even the proposals relating to Municipal Administration, the National Extension Service Blocks including the proposals of the Taluk Development Boards and the Panchayats are submitted to Government through the Divisional Commissioners. In certain matters relating to revenue, the Divisional Commissioner is regarded as the appellate

authority. The proposals of rural development from Village Panchayats, Taluk Boards and Deputy Commissioners have to pass through the Divisional Commissioner. He is the sanctioning authority for expenditure on various programmes and works. He sanctions reappropriations and generally supervises and controls the Rural Development Programme. The Divisional Commissioner also holds quarterly co-ordination committee meetings for the purpose of inter-departmental co-ordination between the several Departments of Government within the division. At such co-ordination meetings attempts are made to dispose of long pending issues under correspondence between the different departments, and there is opportunity to reduce delays arising from procedural difficulties and to discuss ways and means of accelerating projects.

The Divisional Commissioner is normally assisted by two Gazetted Assistants in charge of Revenue and Development, Gazetted managers, and other staff.

Deputy Commissioner

The Deputy Commissioner is the head of the district administration in the State. The district is the crucial unit of general administration and hence his functions are very vast. As the revenue head of the district, he plays a predominant and pivotal role in all aspects of administration. The main functions of the Deputy Commissioner may be broadly classified as (1) Revenue, (2) Law and Order, (3) Development, (4) Coordination and (5) Public Welfare in general. He is the custodian of the entire district as a whole including Government property, land, etc. It is his responsibility regarding the fixation, collection and accounting of the entire land revenue. The Deputy Commissioner is the District Magistrate of the district and in that capacity he is responsible for the maintenance of law and order within the district. He is the head of all Executive Magistrates in the district and has wide powers under the Code of Criminal Procedure. The Deputy Commissioner will also be responsible for the general maintenance of police force in the district. He in his capacity as District Magistrate is also responsible for the issue of licences and permits under the Indian Arms Act, Indian Explosives Act, etc. The Deputy Commissioner is the head of the Department and is in charge of law and order, distribution of food, excise matters, elections, municipal and developmental works and land reforms in the district. In all except small districts, such as Bidar, Kodagu, Chikmagalur and Uttara

Kannada, he is assisted by a Special Deputy Commissioner. There are two Assistant Commissioners who are in charge of Headquarters and Food.

The Special Deputy Commissioner will look after all revenue matters, acquisition of lands and he is also the District Registrar for Stamps and Registration, etc. Both the Deputy Commissioner and the Special Deputy Commissioner will direct all proposals, and programmes regarding revenue matters to Government through the Divisional Commissioner. The Deputy Commissioner is the Chairman of the District Rural Development Society which implements the Integrated Rural Development Programme. In this, he is assisted by another Special Deputy Commissioner (Development) who also handles other programmes like N.R.E.P., Housing, TRYSEM, Special Component Plan for SCs. and STs., etc.

Development Functions : In his capacity as the Deputy Commissioner, he has to coordinate the efforts of several departments in the district and to see that all the development programmes are well executed. He is placed in charge of all the development blocks of the district. He is required to possess a clear picture of the working of several departments in order to evolve an integrated approach to the various developmental programmes. The Deputy Commissioner is the *Ex-officio* Chairman of the District Development Council which guides and co-ordinates the developmental activities of several departments in the district and also those of Taluk Development Boards which help in implementing of the community development programmes. Successful implementation of the many schemes taken up under the Five Year Plans and those of social welfare is also his responsibility.

Assistant Commissioner

In order to facilitate the effective functioning of the district each district is divided into two or three subdivisions. Each subdivision will normally consist of two to five taluks. The Assistant Commissioner is the head of the subdivision administration particularly in matters relating to revenue and development. He is also invested with magisterial powers. But his revenue functions are very large. As the head of the subdivision he will have to undertake inspection and supervision of the work of the Tahsildars, Revenue Inspectors and Village Officers. The Assistant Commissioner forms the connecting link between the Deputy Commissioner and the Tahsildars of taluks. Their functions are similar to that of the Deputy Commissioners, but at a lower level. The Assistant Commissioner

is assisted by a Manager and other supporting staff. He controls all Revenue, Municipal, Taluk Development Board and Development works within the subdivision. The posts of Special Assistant Commissioners have been created for implementation of Land Reforms Act, Land Acquisition (for public purpose), etc.

Tahsildar

The Taluk Administration is supervised by the Tahsildar who was formerly called as 'Amildar', 'Mamlatdar', 'subedar', etc., in different regions. The Tahsildar can be regarded as the representative of the Government at taluk level in the administration set up. He is the head of the taluk administration and he is also the Taluk Magistrate (Executive), and will be mainly responsible for the maintenance of law and order of the taluk. The Tahsildar is assisted by a Sheristedar or Deputy Tahsildar, and other office staff as per a staffing pattern of Revenue Administration. There are Special Tahsildars who are functioning with a view to expedite the implementation of Land Reforms Act, Acquisition of Lands for Public Purpose, etc. The Tahsildars are also responsible for dealing the Muzrai matters, Elections and Maintenance of Revenue Records, etc.

Block Development Officer

The Block Development Officer also functions at the taluk level, each taluk being regarded as a Community Development Block. The Block Development Officer has to look after the development activities of the taluk, besides discharging duties as the Chief Executive Officer of the Taluk Development Board as its Secretary. He also supervises the work of Extension Officers like Agricultural Extension Officer, Co-operative Extension Officer, Fisheries Extension Officer, Extension Officer for Animal Husbandry, Mukhyasevikas, Gramasevaks and Gramasevikas.

Village Officers

The taluks are further divided into Hoblis or Revenue Circles. The Revenue Inspector is in charge of the administration of the Hobli. He is the main field revenue official who will be instrumental in the actual execution of the orders of the Government in revenue matters. The Revenue Inspector will supervise the work of the Village Accountants in charge of the villages. The village administration is entrusted to the Village Accountant who will also be the Secretary of smaller village panchayats. He is the lowest revenue functionary working at the village

level. Before the creation of the post of Village Accountant the hereditary Shanbhog was in charge of maintaining the land records, assisted by Patel or Revenue Patel. In the place of lower village officials like 'Thoti', 'Talvari', etc., the new posts of Gramasahayaks are created at present. The Village Accountant will function under the direct control of Revenue Inspector.

Special Agencies

Apart from the various executive and field departments of the Government, there are a few special agencies or agencies which are very much independent either for appointment/composition or the nature of their tasks and duties. In Karnataka also there are four special agencies which are contributing for the efficient administration in the State, such as, the Advocate General, the Appellate Tribunal, the Karnataka Public Service Commission and the Karnataka State Vigilance Commission. The first two agencies *i.e.*, The Advocate General and the Appellate Tribunal are covered in the other sections of Judicial Administration and Revenue Administration respectively of this chapter. But the other two agencies, the Vigilance Commission and Karnataka Public Service Commission are discussed here.

Vigilance Commission

The Government of India after Independence introduced measures to check corruption by way of passing Anti-Corruption Act in 1947. A separate department called Anti-corruption and Efficiency Audit, headed by a Director was created in the year 1948 in Mysore State. This functioned till the State Vigilance Commission was constituted in the year 1965 following the recommendations of the Santhanam Committee. The Commission functioned primarily to investigate and inquire into complaints against the State Government servants in respect of corruption, misconduct, lack of integrity or any kind of malpractice or misdemeanour. Subsequently, the employees of local authorities were also brought under the purview of the Commission. After the repeal of the Mysore State Vigilance Commission Rules 1965, the Lokayukta Ordinance was promulgated on 30th July 1979, and the same was not replaced by an Act. The Vigilance Commission was revived. It is headed by a Vigilance Commissioner, who is appointed by the Governor from among the sitting Judges of the

High Court of Karnataka in consultation with the Chief Justice of Karnataka. The Vigilance Commissioner is the Chief Executive of the Commission. Besides the Vigilance Commissioner, the State Vigilance Commission before 1980 consisted of a Directorate of Vigilance, a Technical Audit Cell and a Bureau of Investigation. The appointments of Heads of the Directorate of Vigilance, Technical Audit Cell and the Bureau of Investigation are made by the State Government in consultation with the Vigilance Commissioner. The Directorate was the administrative and Enquiry Wing of the Vigilance Commission. The Director was assisted by the Deputy Director (Administration) and Headquarters Assistant in the administration of the Commission.

The Secretary looks after the administrative matters of the Commission. He will have under him three major wings namely the Investigation Wing (General), the Investigation Wing (Technical) and the Enquiry Wing. The Investigation Wing (General) was originally headed by a Deputy Inspector General of Police. But in 1980 this post was redesignated as Commissioner of Investigation (General) and Special Inspector General of Police was posted. He is assisted by Joint Commissioner of Investigations (General) and Deputy Inspector General of Police. In turn they will be assisted by six Superintendents of Police, of whom two Superintendents of Police for the City Division and one each for the four divisions of Bangalore, Mysore, Gulbarga and Belgaum. The City Division Superintendent of Police will have under him one Deputy Superintendent of police. Whereas all the four divisions will have two Deputy Superintendents of Police.

The Investigation Wing (Technical) is also headed by a Commissioner of Investigation. He is assisted by three Deputy Commissioners of Investigations who mainly take up the cases relating to Technical Investigations. This wing also consists of four Executive Engineers (Civil) and two Assistant Executive Engineers. The Enquiry Wing of the Commission is the vital section of the Department. There are five Commissioners of Enquiry of whom one is for Bangalore City Division and one each for Mysore, Bangalore, Gulbarga and Belgaum Divisions. Each one of these Commissioners is assisted by one Deputy Commissioner of Enquiry. The Office administration is supervised by two Superintendents, one for the Accounts Branch and the other for the Administrative Branch.

Powers and Functions: The Vigilance Commission is set up to eradicate corruption. The Commission has jurisdiction and powers over the entire staff of the State Government and the local bodies. The investigation is conducted against a complaint on a Government official or officials for corruption, misconduct or any other kind of malpractice. The Commission can also recommend to the Government measures to maintain integrity in administration. The Vigilance Commission shall present annually to the Governor a Report of the work done. The Commission conducts detailed enquiries on the complaints received and recommends to the Government or the concerned head of the department the action to be taken. The Government reviews the recommendations and takes appropriate action in the matter. The main purpose of the Vigilance Commission to-day is to arrange traps, investigate into the cases against Government servants on complaints of amassing wealth beyond the known sources of income.

Karnataka Public Service Commission

In 1981, when a review of the appointments to Government service in Mysore was made, it was noticed that there was a great inequality in the representation of different sections of the population. It was found necessary to rectify this inequality and to lay down definite policies in the matter of giving adequate representation to all sections of the Society. With this broad view, a Committee was constituted with Sir Leslie C. Miller as President and six others as Members to enquire and suggest ways and means of giving encouragement to members of backward classes in Public Services without materially affecting efficiency. The Committee submitted its report in 1919 recommending among other things, a central agency to register all applications for appointment from qualified candidates, particularly of backward classes and putting them in touch with the offices where vacancies exist from time to time. To ensure this, the Government in 1921 constituted a Central Recruitment Board with a member of Council (*i.e.*, Minister) as Chairman. Initially the Board had no power of recruitment, but was entrusted with the work of checking, whether the rules laid down were being followed to increase the representation of the backward and weaker sections of the society in Public Services. In 1923, the Central Recruitment Board was entrusted with the work of recruitment of only subordinate services in the State, whereas direct recruitment to higher cadres was made by the Government. In 1933, there was a demand in the Mysore Assembly and the Council for the establishment of a Public Service Commission for making appointments

in the State. The Government appointed a Committee in 1938 to examine the question of Constitutional Reforms which recommended the formation of a Public Service Commission. The Government decided against the formation of the Commission and entrusted the work to one individual of high status. The first Public Service Commission for Mysore was constituted on 18th May 1951 with a chairman and two members to deal with (a) recruitments to several Gazetted and Non-Gazetted Services in the State and (b) such other functions as envisaged in the Constitution. After the Reorganisation of States in 1956, the strength of the members was raised from two to four in 1962 and again to six in 1973.

Organisational Structure: The Chairman is the overall Authority of the Public Service Commission and the Secretary looks after the general administration. The Secretary is also the Controller of all the Examinations conducted by the Public Service Commission. The Secretary is assisted by one Deputy Secretary and two Assistant Secretaries. The Assistant Secretaries will normally have under them two or three Section Officers and other required staff.

Service Training

One of the methods of improving the efficiency of the State administration is to improve the quality of the personnel engaged in it. The Karnataka Government has provided facilities for training the government servants of all categories in the various training institutes situated in the State.

Secretariat Training Institute: The Secretariat Training Institute, Bangalore, was started in 1969 as one of the measures of toning up administrative efficiency in the Secretariat. Subsequently, short term courses of training for supervisory level officers working as the Heads of Departments at Bangalore was also introduced. Accordingly the Secretariat Training Institute was completely revamped in 1978. The Institute comes under the control of the Department of Personnel and Administrative Reforms. There is a Director and he is assisted by three Deputy Directors who form the permanent teaching staff. In addition to this, there are four posts of part time Instructors. The Institute will also organise special lectures by inviting competent officers and non-officials. The Institute aims at providing job training to the newly recruited personnel of the Secretariat. It also conducts orientation training courses, refresher courses, and short term courses. Another important function of the Institute is to conduct courses for the supervisory level officials including those of the office of the Heads of Departments at Bangalore.

Administrative Research Institute: The Administrative Research Institute, Bangalore was founded in 1982 to promote cordial relationship of the Indian Administrative Officers of both the State and the Centre. The main objective of the Institute is to take effective care of administrative management and development in the State with a view to improve the efficiency of the administration management. The Institute is managed by a Committee under the Chairmanship of the Chief Secretary, the Deputy Secretary (Protocol) as Secretary and ten members who are selected from the I. A. S. and K. A. S. cadres and their respective Association Presidents.

Administrative Training Institute: The Administrative Training Institute, Mysore, formerly called the Orientation and Study Centre was started by the Government of India in 1959, and this was one of the 11 Centres opened in different parts of India to train District and Block level officers and non-officials who were working in the programme of Community Development. This was a regional centre which was imparting training to officials and non-officials in Karnataka. In the year 1967, this centre was transferred to the State Government when it was named as the Administrative Training Institute, headed by a Director and assisted by two Joint Directors and Eight Deputy Directors. The Institute is a residential body under the administrative control of the Department of Personnel and Administrative Reforms from the year 1976. There is a Managing Committee headed by the Chief Secretary and six members drawn from different administrative departments. The Institute provides institutional training to the directly recruited probationers to the State Civil Service, orientation training to officers promoted to higher posts under the State Government and refresher and orientation courses to in-service personnel of different departments. The IAS/IPS/IFS probationers allotted to Karnataka State have to undergo a four-week orientation course at the Institute.

District Training Institutes: The District Training Institutes were started in the State to provide training for ministerial staff and junior executives at the district level during the Fifth Plan. The main function of the District Training Institutes is to provide job training to the newly recruited and also existing first and second division clerks of all the Departments of the State Government and also to provide General courses, *ad hoc* short duration refresher courses, etc., to in-service personnel of

different departments. The office of the District Training Institute consists of a Principal, an Instructor and other staff.

Village Training Institute: The main functions of the Village Accountant/Secretaries Training Centres are to train the officials at the Village level, i.e., Village Accountants-cum-Panchayat Secretaries both on the maintenance of Village records and also in the matter of Panchayat administration. The duration of the course is three months. The Government has set up four Village Accountants-cum-Panchayat Secretaries Training Centres at Kolar, Raichur, Sirsi and Shimoga. The staffing pattern of the training Centres is one Principal (Block Development Officer), and four Instructors.

REVENUE ADMINISTRATION

The Revenue Administration in Karnataka has come to occupy a unique place in the history of Indian Administration with the enactment and effective implementation of the Karnataka Land Reforms (Amendment) Act 1974 which is considered to be one of the most progressive measures in the history of agrarian reforms in the country. The achievements under land reforms are narrated in the concluding paragraphs of this section.

Land Revenue constituted the major source of income of the Government right from the days of indigenous practices which prevailed even before Manu. According to Manu the State obtained one twelfth to one sixth of gross produce of land assessed as a whole during the normal times; at times of war or natural calamity the share of the Government was raised to one fourth of the produce. It served as a basis for all the rulers including the Muslims, who ruled Karnataka. The people willingly paid a share of their produce to the king in order to get fruits of benevolent administration in which their life and property remained secure. The oldest system of collection of revenue consisted in the taking of a share of the crops, which was collected at the harvest time on threshing floor.

The revolution in historical times can be traced to the stable revenue system prevalent under the Mauryas who held sway over some parts of Karnataka. This Mauryan system was to some extent inherited by the Shatavahanas. Survey of land and its classification into dry, wet and garden and fixation of assessment on such lands based on nature of soil, situation, water supply and crops was prevalent right from the day of

Shatavahanas. This has been testified by the fact as to the reference made about *rajjukas* (holder of measuring rope) who were the officials appointed to conduct a thorough measurement of lands and to assess the revenue.

The standard units of measurement used for measurement of lands were usually rope or pole. During ancient period the unit of land was called *nivartana*, *mattar* and *kamma*. Under the Kadambas the rod was called *Manadanda*, measuring 18" length which was determined by means of *mettu* (a man's foot measure so as to take in also half the right foot at the beginning and half the left foot at the end). It was *kula* (a pole of 18' length) during the Hoysalas.

In addition to land Revenue there were some other levies and taxes for particular purpose only such as maintenance of tanks, temples, feeding houses, educational institutions and hospitals, etc. The Ganga rulers were collecting tax on forest produce, tolls on merchandise, excise duties on goods and an irrigation cess. Profession tax or *karuka* was another major levy. The Alupas imposed *sthalasunka* and *jalasunka*, on fishing and marine trades, were subjected to tax. It appears that the Revenue Administration continued on traditional pattern. When land was to be transferred the opinion of the village assembly was sought. *Parashara Madhaviya*, a text of Vijayanagara confirms the empire's adherence to Manu's teachings on revenue matters.

Under Vijayanagara : A tradition says that during the times of the Hindu rulers (of the medieval times), out of the gross produce, half went towards the expenses of agriculture and maintenance of the farmer's family, one-fourth for the owner of the land, one-sixth for the king, one-twentieth for the Brahmanas and one-thirtieth for the temples. The share of the temples and the Brahmanas were collected by the government and paid over to them. During the times of Krishnadeva Raya and Achuta Raya of Vijayanagara, the system of collecting the revenue was regulated by the issue of ordinances, and an improved system of maintenance of accounts was introduced. There was a department of taxation known as the *athavane* which was presided over by the minister of revenue. The extent of the land was determined by the quantity of seeds sown. Landmarks and stones inscribed with writings of symbols were erected to serve as boundaries. They were called *Vamana mudreya kallu* or *Linga mudreya kallu*. Land sown with one *kolaga* of seed was the unit and the rent payable varied from three to 10 gadyana according to the nature

of the soil and crop. Lands, which were cultivated by taking water from a well, were taxed money rent, which in some cases, two to three gadyanas for each plough. The financial year commenced in September – October, when the Mahanavami was celebrated for nine days and within these nine days, the Government collected all the rents that were due. Concessions from the payment of taxes were shown in deserving cases. The collection of the revenue of the State was entrusted to, (1) the officers of Government to collect revenue from the raiyatwari villages and to remit them to the treasury ; (2) assigning a particular area or province to the highest bidder ; (3) the *nadu* and the *sabha*, the local assemblies, who were asked to collect the revenues of their areas, and (4) according to the *nayankara* system, lands were granted to certain persons against annual tributes and military services. Since the Vijayanagara State had to be constantly in military preparedness the burden of taxation was heavy. Some of the kings took advantage of every opportunity to increase the revenues of the State, and collected their dues with rigour. The Revenue Administration had thus reached an advanced stage of efficiency under the Vijayanagara kings.

The Marathas : The Marathas in the integrated areas of Karnataka had appointed officers like Deshpande, Deshkulkarni, Sarnadgaud, Deshmukh and Kanungo to maintain the revenue accounts. When *jahgirs* were granted to the Killedars and Mansabdars the revenue accounts of the districts for the previous years were examined before hand and the new annual revenue fixed on the *jahgir* to be granted ; while fixing the revenue, the existing *inams* were discontinued or the amount ascribable to *inams* deducted and the revenue ascertained. The particular accounts of paraganas were also kept by several officers. The Shanbhog (Kulkarni) to keep the written account of the *mauje* or villages ; the Deshkulkarni to keep the accounts of the sammats, the (circle or hobli) Deshpande the accounts of the paraganas and the kanungo to sign the *patta* or revenue agreements. He was also to keep a written register of the revenue of the district, to be delivered to the government. It was the duty of the Deshmukh and Sarnadgaud to control and inspect all accounts and report them to their superiors ; they were also to enquire and report generally on all affairs inclusive of the settlement of the district. Under the Mughals, officers for collecting and managing the revenues were appointed in the *amani* directly under Government districts only. At the same time, the offices of Deshmukh, Deshkulkarni and Sarnadgaud were formed into one office. Deshpandes, majumdars, kanungos and kulkarnis

were continued according to the forms long established in the dominions of Bijapur. The Deshmukh was to settle the accounts of the karnams; the kanungo to register the official regulations and ordinances and to explain them to the people and the public officers to explain the accounts of the settlement.

Among the vassal chiefs, who rose to power after the fall of Vijayanagara, the most important were the Nayakas of Keladi in the north and the Wodeyars of Mysore in the south. The revenue system introduced by the Keladi kings was called the *sist* and formulated with great care by Shivappa Nayaka. Cesses were added as and when it was felt necessary. In addition to the usual rent or *siddaya* (fixed rent), *biradar* (extra cess on garden cultivation or fines), *kula-biradar* (a family tax on garden cultivation or fines), and *arevasi* (additional tax which was equal to half of the original rent) were also levied. The other sources of revenue were *meluvana* (may be the crown's share of tax), *habba kanike* (presents for festivals), *bestagarike* (tax on fisherman), *banada soge* (tax on forest produce and the screwpine), *madihadike* (tax on washerman), *divagarike* (tax on torches of the Hariyali grass, like the leaves of *patras*, sugarcane), *harivarivarthana* (fees, perquisites) especially of grain, paid to public servants of village or town for their service or tax on grains grown on public lands, *umbali vartane* (a tax in kind from a grant of land to an individual for his subsistence), *manihadevara-varthane* (a tax for superintending of temples and mathas), *sthala sunka* (local toll), *sambhanda-kanike* (fees for executing charter), *mulavisa* (tax in market-towns), loom-tax and octroi. Judicial fines also formed a source of income to the State. There were sometimes military contributions. *Asvamika* (unclaimed property) was escheat to the State. Under special circumstances, remissions of taxes were also made.

Sist: Before Shivappa Nayaka, a celebrated ruler of the Keladi kingdom, the system of land revenue was haphazard. There were three different types of assessments made during the period, of Vijayanagara rulers, the Bijapur Sultans and those prevalent according to local customs. Shivappa Nayaka brought about certain reforms. His formulations were called the *sist* since they were done in a systematic manner. This reformed system of assessment of land revenue which was popular and was in force for long time, formed the basis for future assessments. Shivappa Nayaka classified the lands according to their fertility taking into consideration the average yield over a period of 13 years. Accurate records were kept in

regard to quantity of seeds sown, cost of cultivation and quantity and value of the produce grown on the fields. He divided the lands into five categories, *i.e.*, I class, having black soil mixed with sand, II class with red soil or mixed with black soil, III class mixed black soil or mixed red soil with a little water, IV class with hard soil without water and V class having barren soil and unfit for cultivation. The average market price of produce was also calculated. Taking all these factors and the conditions of the period into consideration, the government share was fixed at one-third of the gross produce for wet lands. In respect of garden lands, the unit for assessment was 1,000 areca trees. Only those trees which were at least 18 feet in height were taken into account for purposes of assessment. The distance from tree to tree was measured by a rod which was equal to the width of the steps (about 18 feet) of the Aghoreshvara temple of Ikkeri. It is also stated that the distance between the central pillars of the temple was generally adopted as the standard measure in respect of garden lands. A rod equal to this length measuring 18 feet 6 inches, was the space called *daya* allowed for one tree, and the *sist* or assessment was fixed on 1,000 such *daya* at various rates.

Wodeyars of Mysore: Chikkadevaraya introduced a number of financial changes with the object of increasing the revenue. A tax of two gold fanams per *kudu* was levied upon dry cultivation, while the produce of wet and garden lands of coconut, and arecanut trees was divided between the raiyats and the state. Again, the king appears to have fixed a *kandaya* on lands, newly established, with taxes called *bajebabats*. The produce of the land belonging to raiyat, who did not accede to this arrangement, was divided between the State and the raiyats. The revenues were realised with great regularity and precision. This king is credited to have established a separate treasury to provide for extraordinary and unexpected disbursements under his personal charge.

Haider and Tipu: Haider's attention was entirely engrossed in wars and conquests, and he followed generally the regulations formerly established and the peculiar customs and laws of different provinces. He continued the fiscal institutions of Chikkadevaraya Wodeyar, as he found them, but added to the established revenue whatever had been secretly levied by a skilful or popular *amil* and afterwards detected. A considerable check was exercised both on oppression and defalcation of revenue by the appointment of *harikars* in every taluk, whose duty it was to hear and report upon all complaints in revenue matters and also to report on

waste lands. Tipu Sultan introduced a new system of revenue administration. He divided the territory into *tukadis* of 5,000 pagodas each and appointed officers for each *tukadi* for the custody, collection and management of revenue (twenty or thirty *tukadis* were under an *asof*, and there was a president at the head of the *asof katcheris*). He dispensed with the *harikars* appointed by Haider. The regulations of revenue, which he issued, contained little that was new except that the nomenclature and the institutions of Chikkadevaraya Wodeyar and Haider, were promulgated as if they emanated from the Sultan himself. The imposition of extra cesses and *pattas* was resorted.

Purnaiah's Reforms: On the restoration of the Mysore State to the Wodeyar royal family (1799), the first important step taken up by the Government was to bring about some order in the revenue system by rationalisation and stabilisation of the various rates of assessment. Purnaiah went about conferring property rights of the soil and allowed the collection of revenue both in cash and kind. He ordered a general *paimayish* or measurement of fields. But this *paimayish* could not but be imperfect under the conditions of his days and the work done was irregular and incomplete. Generally speaking, the farmers of dry lands paid an assesment equivalent to about one-third of the gross produce and those of wet or paddy lands at about one-half of the crop; this was charged at the average price rates prevailing in the districts. The old system of renting out the villages to highest bidders was abolished and the whole system of revenue administration was brought under the direct management of the government. In the *malnad* parts of the district Shivappa Nayaka's *sist* was followed. The whole of the revenue was under *amani* management. Later, Maharaja Krishnaraja Wodeyar III continued the system introduced by Dewan Purnaiah, the only change being a reversion to the practice of renting villages to the highest bidders.

Under British Commission: The system followed in revenue matters during Cubbon's administration of the Mysore territory was the one laid down by Lord William Bentinck and it was called Raiyatwari. The old system was liberalised, wherever necessary, the money rents were reduced and the payments of the land revenue were ordered to be made in five instalments fixed with reference to the times of harvest. The cases where the *batayi* system, which stipulated equal division of the crop between the Government and the cultivator, was found to be in force, it was considerably liberalised. It was later converted into a money

payment. Where, however, this system could not be abolished, it was purified of its vexatious characteristics. The system of *mohatarfa* taxation was revised and a number of petty taxes were abolished.

Survey and Settlement

In 1862, when Bowring took over the reigns of administration, an orderly process of reformation set in. In November 1863, the Revenue Survey and Settlement Department was organised. In 1864, a comprehensive revenue circular was issued for systematising revenue procedure. This was soon followed by promulgation based on the Bombay Acts I of 1865 and IV of 1868 with suitable changes, and by the framing of the Survey and Settlement Rules. Later, in 1868, the Inam Commission began its work. In 1874, *potgi* rules providing for the remuneration to patels and shanbhogues were issued. In the Nandidurg division, another set of rules was restored, which enjoined payment of remuneration in kind to village officers. It may be said that these rules were more or less the off-shoots of the introduction of the Revenue Survey and Settlement.

Land Revenue Code, 1888: During the British Commission days, the Government thought of framing a Land Revenue Code. But owing to unforeseen circumstances, the idea of putting such a code on the statute book was put off. Earlier in 1882, a special officer was appointed to examine the land revenue rules prevailing in Mysore and the lands in the neighbouring provinces, in order to see how best to evolve a new code. The special officer, after a careful study of the subject, reported that the revenue rules then in force in the State were in a very unsatisfactory condition and he formulated fresh proposals. Thereupon, the Mysore Government decided to base their codification on the Bombay Land Revenue Code which was found suitable for the territories of Mysore. The first draft of the Mysore Code was published in 1883, and referred to select committee for proper scrutiny. The salient portions of the draft code were fully debated at the Mysore Representative Assembly sessions held in 1883 and 1884 and the views of the representatives were given due weight. The considered opinions of all the revenue and judicial officers were obtained. In 1885, the draft was circulated for public information. After a few necessary alterations, the final draft was sent to the Government of India in 1886. In 1888, the Government of India agreed to the final draft and the new regulation called the Mysore Land Revenue Code (Act IV of 1888) was duly promulgated to come into force from 1st April 1889. The regulation underwent many changes by way of amendments

in 1891, 1892, 1905, 1906, 1909, 1912, 1916 and 1919. The Code had 239 Sections enumerating the various duties and functions of the revenue officers, the various measures to be adopted to realise land revenue, the several descriptions of tenures, the mode of conducting survey and settlements, the fixation of boundary marks, the penalties to be imposed on the cultivating class for failure to pay land revenue and other points of guidance for the proper functioning of the Land Revenue Department. Together with this code, the Land Improvement Loans Regulation (IV of 1890) and the Land Acquisition Regulation (IV of 1894) were also passed into law during 1890-94. The rules framed under the Mysore Land Revenue Code were first published in July 1890 and revised in 1901. This was followed by the appointment in August 1902 of the Revenue Commissioner as head of the Revenue Department.

Integrated Areas : In the earlier period of the Muslim rule in the Hyderabad Karnataka area i.e., the present districts of Raichur, Bidar and Gulbarga, the system was altogether a different one. The State's share of the gross produce was converted into the *khiraj* or tribute payable on land; this share was larger than before. The then existing agency for collections was utilised. Measures were adopted for a complete or partial commutation of the State's share of the produce into cash. The most notable settlement was made by Todarmal during the time of Akbar. The lands were carefully measured and then divided into four separate classes according to the fertility of the soil. The State's share which was fixed at one-third of the gross produce was commuted into cash with particular reference to the prices of the previous 19 years. The commutation rate was originally applied to the actual produce of the year, but the practice was found to be administratively inconvenient and involved the maintenance of an elaborate set of accounts and the employment of a host of tax-gatherers, who were the intermediaries between the cultivator and the government. One of them was the Zamindar who was unknown to the early Hindu system. Later on, the assessment was introduced on the quantity of the grain sown in a field or in its produce, of which a certain share was taken by the Government as revenue. Under its levy, the share on dry crops was about one-fourth of the produce and on wet lands, the share varied from half to two-fifths. When the payment in kind was commuted to cash, the amount fixed became the revenue from the field. The revenue collections were made through contractors and in

some cases, collections were done departmentally through talukdars or naibs.

The unit of land determined by the Bahmani rulers and later by the Mughuls was known as the *koorige*. A *koorige* of land was roughly estimated at four acres. A piece of land on which could be sown three seers of jowar seeds by using six bullocks and three men in a day was known as one *koorige*. The assessment on land was fixed according to four classes of land called (1) *Regar* (black-cotton soil), (2) *Milwa* (black and red soil), (3) *Masari* (red soil) and (4) *Share* (alkaline soil). The revenue demand was determined on the basis of a single *koorige*. A *koorige* of the first class was assessed at rupees five to ten, the second from rupees three to rupees eight, the third from rupee one to rupees five, and the fourth from annas eight (50 paise) to rupees two. The assessment on wet lands depended on the supply of water. It varied from Rs 20 to Rs 150 per *koorige*. The rate on sugarcane lands was fifty per cent more than the usual wet assessment. Paddy fields and *bagayat* (garden lands), which were irrigated by wells, were assessed according to the nature of supply of water, at rates ranging from Rs 10 to Rs 25 per *koorige*. Generally collection of land revenue began immediately after the Dasara. The assessment was collected ordinarily in cash for all the dry cropped lands, but in most cases payment was made in kind in respect of paddy fields. This system of assessment and payment in kind was known as the *batayi* system and it was purely arbitrary in execution.

The revenue was collected in four equal instalments for each of which the time was specified as follows: the first instalment was to be paid in the month of Shravana, the second in Ashvija, the third in Margashira and the final instalment in Magha.

During British Administration

When the area was assigned to the British administration in the year 1853, the entire structure of administration, mode of assessment and collection was changed to from one of absolute arbitrariness to that of some orderliness. During the administration for a little over six years, the whole of cultivable land was measured roughly and its area was compared with that as entered in records, and at the same time the *koorige* was converted into acres. Even waste lands were measured, recorded in acres

some times later. A *chekbandi* of all the village lands was prepared, the fields being numbered and their situations marked in the records in relation to the adjoining areas ones. The Tahsildar rationalised the assessment on all cultivable fields according to the nature of the soil. After necessary measurement and marking of boundaries of all lands, the system of recording the results of the work in *pawatee* book was introduced. Each cultivator who owned lands was supplied with the book, sealed and signed by the Tahsildar, in which the area of his field and the assessment rates were recorded. As soon as the Patwari received each instalment of revenue from the cultivator, he made a note to that effect in the *Pawatee* book.

The system of examining the *Pawatee* books was introduced in 1857. They were examined by the Assistant Commissioner. Whenever a complaint of burdensome levy was brought before him, an enquiry was conducted and if the complaint was justified, a reduction in the total assessment was allowed or in alternative, a piece of waste land was given as relief to the cultivator. The government of the day, guaranteed that no cultivator would be deprived of his possession of land unless he tendered resignation of his own free will. After all the disputes were settled, a *kaul* (agreement) was entered into for a certain fixed period between the cultivators and the Government providing no scope for any enhancement of the revenue during the period of *kaul*, and masonry pillars were erected to determine the actual dimensions of the holding. Maps showing the total number of pillars in each village were got prepared which were duly signed by the Patel, Patwari and the village *panchas* and kept in the taluk office for future reference.

Waste lands were granted to the tillers for cultivation on the basis of no rent for the first year, 1/8th of a rupee per acre for the second year, quarter of a rupee for the third year, half a rupee for the fourth year and for the fifth and successive years, the assessment was levied in full. The land revenue assessment was collected in three instalments according to the nature of crop. At about the same time, the system of giving *baluta* to patels and patwaris from the cultivators was abolished and a sum called *aya patti* was paid to them; this was collected at the rate of one anna per rupee on the revenue. All the *inam* lands which were granted to patels and patwaris for the services rendered by them to Government were taken over by the State. The patels and patwaris, who were dispossessed of their lands, were paid compensation in cash ordinarily at five per cent of the total assessment. These districts were, however, made over by the

British to Nizam for the service rendered by him during 1857 uprising. The Revenue rules and regulations were continued on the same lines during Nizam's rule.

Reforms of Salar Jung : Nawab Sir Salar Jung, who became the Prime Minister in 1853, introduced some important changes in the revenue system of which the abolition of the farming system was the most outstanding one. Lands of the cultivators were individually assessed and the cultivators were granted proprietary possession of their holdings. The annual assessment was fixed on the basis of the average payment of revenue made during the past ten years. The system of annual *jamaabandi* was introduced. These reforms went a long way in contributing to the well-being of the cultivators. However, the fields were not accurately measured and the soils classified according to the relative value of the land. As a result of this, the assessment were equally distributed on different holdings. The raiyatwari system, with cash payments was introduced in 1866.

Zilla Bandi System : The Zilla bandi introduced by Abdul Rehman, the Settlement Superintendent, in 1905 was indeed a landmark in the Revenue Administration of the area. The Zilla bandi system of revenue administration put the Revenue Department on a systematic basis. The chief object of this new system was to improve the land, the land revenue collection and the consolidation of the fiscal position of the State. The arable lands were measured, demarcated and registered and the final assessments were regulated to *bighas*. Each *bigha* was equivalent to 3,600 square yards. The land holders or cultivators were given proprietary possession of their holdings. Each cultivator was granted a *kan* for a period of three years. The assessment was fixed on the basis of the average payment of revenue made during the past 10 years. At the time of the *Zilla bandi* reform, land revenue was derived from raiyatwari villages, leased lands, *paishkhash*, *panmaqtas*, fruit trees and allied sources. The rate of assessment varied according to the category of land (dry, wet and garden).

Land Records System : The Land Records System was reformed in the Hyderabad State in 1919 on the lines prevailing in British India. The Record of Rights was first introduced in the Hyderabad State in 1936. In 1937, a separate Land Records Department was organised with a Commissioner as its head. Besides keeping land records, this department

had other allied functions also like conducting of surveys. The chief functions connected with Record of Rights were the compilation of village-wise registers showing particulars of all private rights over lands. Whether they had been acquired by registered documents, by succession, by oral agreements or otherwise and rights relating to owners, occupants, mortgagees and tenants of assignees, of rents, of revenue, public rights and government rights. The entries in the records related also to various changes that took place, together with inspection notes of the boundaries, the repair of boundary stones when found damaged, the dates of such repairs and the definition of particular holdings when the cultivators applied for the same. The two departments of Land Records and Record of Rights were amalgamated in 1945. The chief function of the settlement section of this department was to carry out the survey of *khalsa* and non-*khalsa* villages and attend to the revisions after expiry of the sanctioned period of settlement.

Bombay Karnataka

In the districts of Belgaum, Bijapur, Dharwad and Uttara Kannada comprising Bombay Karnataka area the system of survey and settlement during the early days of Muslim rule was known as Shershah. This was developed by Todarmal, a Minister at Akbar's court. The unit of measurement was the *bigha* and the standardised instruments of measurements were the *gaj* (rod) and the *tanah* (chain). The unit in the *bigha* was the *kathi* or pole, five cubits and five fists in the length i.e., about nine feet and six inches. Twenty *kathis* in length and one *kathi* in breadth equalled a *pand* and twenty *pands* equalled a *bigha*. The soils were divided into categories on the basis of average produce. The average produce from the *bigha* was converted into money on the basis of 10 years' average price and assessment was fixed for 10 years.

Later on, the same Todarmal system was followed by the Adilshahis. This system fell into disuse during Aurangzeb's occupation of the Bijapur area due to excessive rack-renting. Then the early Maratha rulers made annual settlements. Under this system, the village demand was arrived at by the combined efforts of the Mamlatdar (Tahsildar) and the patil on the basis of crops raised. The total village demand was distributed over the individual holdings by the patil according to local usage. This was effected on the patil's individual discretion. The arbitrary way in which assessment was fixed occasioned disputes. The assessment rates differed from village to village, though the average yield from soil was the same.

There were different classes of cultivators like *mirasdars* who had a heritable and transferrable tenure, practically inalienable and *uparis* who were called tenants at-will. The *mirasdars* could retain their land even after several years of absence. The tenure was a permanent one and had a significant social distinction. In the days of Marathas besides, the settlement and assessment, there were extra levies called *pattis*. The system had an easy acceptance so long as the officers in charge of the revenue administration were minding the local interests. As the greed and personal gain motive increased, the system met with much opposition. It was in the days of the later Marathas (Baji Rao II) that a new system called the farming system, was ushered in. This system postulated the auctioning of the mamlatdars job and the highest bidder was made the taluk revenue officer. The mamlatdar so appointed was free to recover land revenue as he liked. This led to all sorts of fraud and tyranny. The local revenue officers did what they pleased and allowed a reign of terror to prevail in the area.

The Maratha rulers were followed by the British who took the earliest opportunity of ending the much disliked farming system. The mamlatdars fixed the village *jama* and also the revenue payable by each individual cultivator. This system popularly came to be known as the raiyatwari system. After working for sometime, it was seen that for a true raiyatwari system land survey and assessment under fixed principles were essential. The Government of the day which gave serious thought to this problem, appointed Pringle, Assistant Collector of Pune, to evolve a suitable system for land revenue and assessment. (He was placed on special duty in 1827 to make necessary revisions and alterations). Pringle measured all cultivable lands by making the cultivable field as the unit. The basis of assessment arrived at was the net produce from the field calculated by a most complicated process. The system, however, failed because of the complicated process and the wrong figures given out by the kulkarnis. The Pringle system had three good points (1) the introduction of the English acre, (2) the disappearance of *patties*, or extra levies and (3) the abolition of the difference between *miraz* and *upari* tenures.

The principles of the land revenue settlement in Bombay Presidency possessed a definite statute which regulated survey assessment and other matters connected with settlements and resettlements. In addition, it had reached the stage at which the first resettlement had been completed under Section 48 of the Bombay Land Revenue Code of 1879. Revenue

on land was assessed accordingly as it was used for agriculture or building or any other purpose. When land used for one purpose and assessed for that purpose and was used for any other purpose, the assessment fixed on it was liable to be altered, even during the currency of a settlement.

The system of assessment in Bombay was essentially an empirical one. The system originally introduced by Pringle in the Pune district was more or less similar to that of Madras, but it broke down completely, partly owing to its complexity but mainly because the assessment was too high. A new system devised by Goldsmid and Lietuent Wintage was introduced about the year 1840 in Pune and then with slight modifications extended to the rest of the presidency. The empirical way of assessment was also adopted in the former States of Mysore in the year 1864 and Hyderabad area in the year 1878 and also some of the smaller States. All the 16 districts out of 19 with the exception of three districts of Bellary, Dakshina Kannada, Kodagu and Kollegal taluk have had their land revenue assessment on the empirical basis. This system is so called because the settlement was undertaken by cadastral survey of the lands, which were classified after careful enquiries as to their fertility into several groups and their relative values expressed in fractions of a rupee, 16 annas representing the best class of soil. The classification of the soils was not made with the object of basing the assessment on the net produce, but merely served as a basis for the apportionment of the total demand determined for the area on general considerations.

The determination of the assessment involved through distinct operations. The taluks were first grouped according to "marked and permanent distinctions" such as climate, situation and the general condition of cultivation. The next process was the determination of the total demand for the area's settlement by an examination of the revenue and economic history of the tract. The rate of revenue was worked out by taking into consideration the yield of principal agricultural crops, the price of agricultural produce, the rental and sale value of the land and ordinary expenses of cultivation. The considerations like physical configuration, climate and rainfall, proximity to markets, means of communication and standard of husbandry also figured in the determination of the assessment at the time of settlement. The assessment so determined was fixed for a term of 30 years. The third and final operation was the distribution of the aggregate thus determined over the individual survey numbers with reference to the area and soil classification described above,

Bellary District

It appears that the assessment of the Bellary tract exceeded 24,84,188 pagodas which was the fixed assessment prevalent in the area a few years after the fall of Vijayanagara empire when the area came under the rule of Adilshahis of Bijapur. The 'kamil' in Harapanahalli and some other western taluks of the district, which were reduced by the Bijapur Sultans, appears to have been settled without any regular survey. The avowed principle of the assessment was the equal division of the crop between the Government and the cultivator; but as all rents were to be paid in money, the equivalent of half the produce in kind was found by taking the estimated gross produce of the different sorts of wet and dry lands and converting it into money at average price of preceding 10 years. The Mughals who took over the territory after their conquest of Bijapur in the year 1686, seem to have continued the system.

Under Haider Ali : The assessment fixed by Haider Ali was 19,77,776 kanthiraya pagodas for the entire tract which, in later years, was called the ceded districts. Six of the kanthiraya pagodas were held to be equal to five star pagodas and a star pagoda was equivalent to Rs 3.50. Haider Ali endeavoured to augment the revenue by the resumption of *inams* and *rusums* and in some instances by the conversion of *peshkash* (paid by the *paleyagars*) into rent. The resumption of *inams* and *rusums* added to the revenue from five to ten per cent. The assessment was also raised in several areas where it had fallen below the 'kamil' assessment. The revenues continued to increase from 1779 to 1789. Tipu Sultan raised it by the same means as his father, viz., the resumption of *inams*, the augmentation of low rents and expulsion of the *paleyagars*. The actual assessment in 1788 was 22,77,998 kanthiraya pagodas, in what were later called as ceded districts, though about three lakh pagodas were afterwards remitted. Between 1788 and 1799, the revenue fell off considerably for the collections dwindled down from 19,81,758 pagodas to 15,02,608 pagodas. In these, the decay was rapid as a result of the weakness of the Government, the constant change of managers, etc. The collections of the Government, usually exceeded their settlement because additional sums were levied where there was an extra produce.

The first attempt at a systematic survey and settlement was made in 1802 in the ceded districts of which the district of Bellary formed a part. But only in 1820, when Sir Thomas Munro became the Governor of Madras the raiyatwari system was introduced. This system was modified

from time to time, in the light of experience gained. During the early period, the assessment was based on the gross produce of the land. Since the procedure was considered as favouring the most fertile lands and pressing with increasing severity on the poorer lands, the system of fixing the assessment on the net produce was introduced in 1864.

Raiyatwari Settlement

In the raiyatwari settlement, all arable land was divided, whether cultivated or not, into fields and the assessment of each field was fixed for a term of 30 years, the field being generally an arbitrary one. There was no minimum size, but it was usual to fix a maximum which was five acres in wet and 10 acres in dry land. Where a survey field comprised the holdings of two or more occupants, it was subdivided to distinguish portions transferred or relinquished. The occupant paid the revenue so assessed on the area he actually occupied. This area might be constant or might vary from year to year with the relinquishment of old fields and the taking up of new ones. The occupant dealt directly with the Government and was responsible only for his own holdings. He was given a document called a *patta*, which set forth the extent and assessment of each survey field or portion of a field in his occupation. The *patta* was liable to revision for bringing it up-to-date. The occupant thus enjoyed all the advantages of proprietorship, subject only to the payment of the revenue due on the lands held during the year. The land could be inherited or alienated.

Dakshina Kannada

The Vijayanagara King Harihara Raya published a manual for the use of the revenue offices. This manual was based on the text *Parashara Madhaviya* and it contained particulars of assessment of land and conversion of the grain revenue into money. This has been already discussed (p. 292). This settlement remained unaltered until 1618 when the Nayakas of Keladi imposed special assessment on coconut and other garden trees. At the close of the rule of Keladi Nayakas, the extra assessment and village taxes amounted to nearly 25 per cent of the total *kist*.

In 1763, after the area came under the control of Haider Ali, a general investigation into the revenue policy was ordered. An order was issued repudiating all claims of waste lands and imposing a full fifty per cent addition to the 1618 fixation. Later on, under Tipu Sultan, several other new assessments were imposed and there was also resumption of *inams*.

Before the district came under the rule of the British, the *shanhogues* prepared their accounts in black books or *kadatas* which gave description of land holdings, transfer of land among individual assessments and the actual *kist* paid to government. The end of Tipu Sultan's regime in 1799 saw the emergence of British power in the district under Madras Presidency. Sir Thomas Munro who was then posted to take charge of the area attempted to settle Land Revenue without making any more addition to the established system of levy. He remitted all assessments on account of waste lands and imposed a settlement on Kanara and Sonda amounting to 4,65,148 pagodas of which an amount of 2,84,604 pagodas was composed of the old standard land rent or *kist* and the rest was made up of extra assessments. This settlement was divided into *sist* which represented the old standard rent and *shamil* which covered the extras imposed by Mysore rulers. This system was considered by the Revenue Board to be satisfactory and continued for about a decade.

The principle thus enunciated was the basis of the fixed rent or *sarasari* (average) of a fixed assessment. It was introduced in 1819-20 throughout the whole of the present district of Dakshina Kannada with the exception of the old taluk of Puttur which was then attached to Kodagu and was taken over until some years later. The Revenue Board formulated a simpler policy of land revenue assessment by directing that average collection as understood by the Collectors of revenue should form the basis of fixation. In the determination of assessment, the fertility of the soil and the yield were also taken into consideration. In case of disputes, the matter was settled by a jury whose say was final. In 1833 the estates assessed at such rates were divided into 1) *Bharti*, those paying the full *sarasari* rate and 2) *Kambharti*, those not paying the full *sarasari* rate. The *Kambharti* assessment was later subdivided into a) *Vayide*, allowing the full demand to be paid in instalments, b) *Board sipharas*, those on which a permanent remission was recommended and 3) *Tanikhi*, those whose resources were still under investigation.

The estates in Dakshina Kannada were known as *vargas* a term which was originally used for the leaf accounts kept by the revenue authorities. The term *varga* came to denote the holding for which account was kept. Though the theoretical basis of the assessment was a share of the produce of each field, the assessment was never fixed on particular fields or portions of a *varga*, but a lumpsum assessment for the whole, although, as occasionally happens, the estate or *varga* was composed of unconnected

parts which might be even in different villages. The *vargas* or estates had been of two kinds, *mula* and *geni* and these were further classified as *kadim* and *hosagame*, according as they were formed before or after the commencement of the East India Company's Government.

The *varga* was the unit of assessment. In regard to boundaries an account known as *durmati chitta* began to be prepared by village officers for each *varga* showing the amount of seed required to sow the land, the assessment due and the actual produce gained by agriculture facilitating apportionment of assessment consequent on buying and selling portion of *vargas*. To overcome inaccuracies on the introduction of *sarasari* assessment, a new *chitta* was prepared called *sarasari chitta* to enter up-to-date changes of assessment including notes of surveys, valuations or inspections conducted from time to time.

Acting according to this policy, the different fields were classified into four different categories called 1) *Majalu*—low-lying land of good quality with an abundant water supply, capable of producing three crops of paddy in a year (assessed between Rs 6 and Rs 4), 2) *Bayalu*—land capable of producing two crops of paddy in a year (assessed at Rs 4 and Rs 3), 3) *Bettu*—capable of producing one crop annually (assessed at Rs 2 and Re 1), and 4) *Bagayat*—(land specially suitable for arecanut and coconut cultivation) (assessed at Rs 12 and Rs 8). Among other assessments determined on land was that on *kumri*, a method of cultivation by felling and burning a patch of forest and raising on the ashes a crop of paddy or dry crops of sweet potato, castor seed, etc. There were two categories *varga kumri* in respect of whom the assessment was collected with other assessment of *vargadar* and *sircar kumri* in respect of which assessment was paid direct to Government. Later on due to complications *vargadar kumri* was abolished and *sircar kumri* was retained.

The *mula* tenure had been the characteristic tenure of Dakshina Kannada and the position of the *mulavargadar geni* or *sircar geni* *vargas* have been estates escheated to Government by lapse of heirs or by abandonment by owners. During the regime of Haidar Ali and Tipu Sultan, such escheats were very numerous, but in a large number of cases, the lands were still cultivated by *genidars* who are either the old tenants or new occupants put in by Government and also paid their rent direct to the Government. Hence, the name came to be known as *sircar geni*. The commonest classes of tenants under *vargadars* in Dakshina Kannada have been *Mulagenidars* and *chalgenidars*. *Mulageni* is a permanent tenure

and tenants pay specified rent to *muli* or landlord and his successors and obtained perpetual grant to tenant's heirs. This amounted in fact to permanent alienation of a certain portion of land by the landlord. The *chalgeni* tenants were tenants at will used to hold their lands from father to son at a rent paid in kind or cash or both without any agreement.

During the early years of the British rule, efforts were made to induce people to come forward to take up the *mula* right of the escheated lands, formal title deeds called *mul-pattas* being granted on favourable terms converting to the granted full proprietary or *mula* right within specified boundaries and they were eventually offered to all tenants on *sircar geni* *varga*.

In addition to these two systems another type came into vogue called *vayide geni* or lease for a specific period, and *Kayam genidars*—tenants for ever. Lands held by religious institutions were examined and assignments with title deeds granted in many cases, while all others were converted into cash-paying assessment lands.

Raiyatwari System: The raiyatwari system prevalent in Dakshina Kannada was established by an examination of several problems and probabilities by the East India Company. In 1889, revenue survey work was initiated and this was completed in 1896. During the period of survey, it was noticed that the *varga* had long ceased in most cases to be the unit of ownership. In many cases, *vargas* included wet, dry and *bagayat* lands, as well as different descriptions of wet lands in the same survey field. Accordingly supplementary surveys were undertaken to subdivide different varieties of land instead of *vargas*. The classification of soils, counting of trees in *bagayats* together with revision surveys went on till 1903. The district was a part of Madras State till 1956 and revision of settlement was not due. In spite of this, the Madras State was levying two surcharges—one on all lands at a uniform rate of 12% and the other on large holdings paying an assessment of over Rs 500. The latter was on slab basis as follows:

Amount of assessment	Surcharge
1 Rs 250 of assessment	nil
2 from Rs 251 to Rs 500	2 annas in the rupee
3 from Rs 501 to Rs 1,000	4 annas in the rupee
4 Above Rs 1,000	8 annas in the rupee

The surcharges also continued till the end of 1960-61.

Kodagu

Principles of Settlement : The first revenue settlement in Kodagu was that conducted by the rajas, Dodda Virarajendra and Linga Rajendra Wodeyars during the years 1805 to 1816. From that period until 1895 no regular attempt at revision of the revenue settlement was made. In 1896, a summary settlement intended to be in force for 10 years was carried out. The main features of that settlement were, (i) an enhancement of one anna in the rupee on all revenue other than that assessed on coffee, pepper and arecanut cultivation, (ii) an addition of four annas per acre to the ordinary two-rupee coffee rate in the case of the best estates not held under title deeds, (iii) a new assessment of three annas an acre on *vanti holas* which were till then unassessed, (iv) a slight increase on arecanut and pepper gardens, and (v) assessing of all excess areas of occupation discovered by the Revenue Survey conducted in 1890-1892. After the expiry of ten years a settlement of all the lands in Kodagu was undertaken between the years 1907 and 1912.

The lands were divided into two main categories, namely those held by private individuals including religious institutions and those held by the Government. The lands held by private individuals were divided into four main classes, namely (1) *Vargs* consisting of plots on which rice is grown, (2) *Banes*, *hithlus* and *uruguppes* being the adjacent forest land held free of assessment for grazing purposes, building houses, etc., (3) *Holas* or *sariges* on which dry cultivations are undertaken and (4) lands used for growing plantation and garden products. When *banes* and *hithlus* are cultivated by private persons, they are assessed. Tanks other than, those dug or owned by private persons, rivers, roads, etc., belong to Government. Lands held by private individuals under the various tenures are discussed under *Inams*.

The assessment on rice lands varied from eight annas to Rs five per acre, that on dry lands from four annas to Rs two per acre, that on lands cultivated with coffee, orange, pepper, cardamom, tea, rubber, etc., from eight annas to Rs two per acre and that on arecanut or coconut gardens at Rs two to eight per acre. The assessment imposed at the re-settlement was originally proposed to be in force for 30 years and the period was extended until further orders as provided under Section 54 of the Coorg Land Revenue Regulation, 1899.

Inams : In the old days, the Government used to grant lands to persons who rendered services to the State or to village community. Lands

were granted for religious, charitable or other purposes also. Such lands were held by the recipients free of assessment or subject to *Jodi* (small assessment), which, in revenue parlance, was called "quit-rent".

Mysore Area : In the Mysore Revenue Code, the term *Inam* or alienation of land meant the assignment in favour of an individual or individuals or of a religious or charitable institution, wholly or partially, of the right of Government to levy land revenue. *Kayamgutta* villages, i.e., villages granted on a permanent assessment with a view to promoting cultivation, had also been treated in the same manner as *Inam* villages since 1877. After the fall of Tipu Sultan and the restoration of power to the royal family in 1799, the British suggested to Purnaiah not to gift any land without the prior permission of the Resident. Accordingly, alienations of lands between 1799 and 1810 were not frequent. From 1810 to 1831, Maharaja Krishnaraja Wodeyar III alienated some lands, besides confirming some lands on the basis of *kayamgutta* or permanent tenure. During the British administration of Mysore from 1831 to 1881, alienations were few and far between and made only for specific performance of service, consisting in the upkeep of *chhatras* maintenance of groves, tanks and avenue trees and the like. At the time, there were also some *Sthala Inams* or as they were sometimes called *Chor Inams*, which had not been granted by competent authority.

Types of Inams : After the revenue survey of 1863, a scrutiny of this kind of tenure became urgent. During 1863, skeleton *Inam* Rules were framed. In 1866, an *Inam* Commission was formed for examining the various aspects of the tenure. In 1872-73, the *Inam* Department was reorganised with the Survey Commissioner as its head. Upto 1872, the determination of the value of *Inams* for purposes of enfranchisement followed the Madras *Inam* Rules and was based upon the old assessments recorded in Purnaiah's *Jodi Inam* accounts. But this created certain difficulties and in 1874, a correct valuation was ordered by the Chief Commissioner. After the Rendition in 1881, the *Inamdars* complained of certain hardships and on careful examination, title deeds were issued to the *Inamdars*. At that time, there were *Kodagi*, *Kayamgutta*, *Dharmadaya*, *Brahmadaya* (including *Agrahara Inams*), *Devadaya*, personal service and miscellaneous *inams* in existence. The *kodagi inams*, which were almost invariably wet lands, were granted free or on light assessments in considerations of construction and upkeep of tanks, and they were abolished during the later part of the 19th century. *Devadaya Inams* were those belonging to the religious institutions. *Brahmadaya*

inams were lands given to Brahmanas for fulfilling certain social obligations. Miscellaneous service *inams* comprised lands granted for miscellaneous services like police, revenue and commercial services as distinct from village service. There were also village artisan *inams* granted to artisans and others for services rendered to the village community and also *inams* held for village service in government villages. Some of the *inams* comprised whole villages, while others consisted of few specified lands in a village, the latter being called minor *inams*. The whole of *inam* villages fell into three categories, viz., *sarvamanya*, *jodi* and *kayamgutta*. *Sarvamanya* villages were held free of all demands and only ceases when the recorded value was recovered from the holders. The *jodi* villages were those held on a light assessment. The *kayamgutta* villages were the nearest approach to the permanently settled estates, then prevailing in other Indian provinces. All *inams* confirmed as *kayamgutta* were hereditary and transferable.

A commission in 1866, a committee in 1915, another committee in 1916, another commission in 1918 and another committee in 1932 were appointed to examine the vexed problem of *inam* lands. There was a general feeling that the actions taken by the Government on the recommendations of these enquiry panels had not resulted in any substantial improvement in the condition of the farmers of *inam* villages and complete abolition of *inams* was urged in the Legislature. Ultimately, another committee was appointed in 1948 to enquire into the question of *inams*. Based on the recommendations of this committee, the Mysore (Personal and Miscellaneous) Inams Abolition Act 1954 and the Mysore Religious and Charitable Inams Abolition Act 1955 were passed.

Hyderabad Area

Jahgir: In contrast with the Diwani lands, there were in the districts of Hyderabad Karnataka areas, *jahgirs* which were free land grants of one or more villages given as a reward for some conspicuous service rendered or for maintaining the status and dignity of the grantee. This *jahgir* tenure was classified under different heads, *paigha* or *jamaat jahgirs*, *al tankha jahgirs*, *zoot jahgirs*, *tankha jahgirs*, *marshrooti jahgirs* and *madad meash jahgirs*. *Paigha jahgirs* were originally assigned by the then ruler, Nizam Ali Khan to Abdul Khair Khan for the maintenance of troops known as Nizam's household troops and hence they were designated *paigha jahgirs*, the word '*paigha*' meaning stables. These *jahgirs* were extensive in character. *Al tankha jahgirs* were revenue free grants made under the royal seal. This was a perpetual and hereditary grant. *Zat jahgir* were

grants of large areas of land for the maintenance of the grantee without any stipulation of services. *Tankha jahgirs* as the name implies were grants of land made to meet the salaries due to the grantee for services rendered. *Marshrooti jahgirs* were granted for the performance of some definite service, religious, civil or military and continued only so long as the conditions of the grant were fulfilled. *Madad meash jahgirs* were granted either for the maintenance of the recipient or as a supplement to his other means of livelihood. In addition to these *jahgirs* there were the *sarf-e-khas* lands whose revenue accrued to the Nizam's privy purse. There were also *inams* called minor *inams*. An *inam* holding was a grant of land in which the State had alienated its right to the land revenue. *Inam* lands were scattered in many of the villages. In some cases, the whole village belonged to the Inamdar.

It is necessary here to mention that the status of *jahgirdars* in the old Hyderabad State was quite different from that of the Zamindars in the permanently settled areas. It has been observed by the Jahgir Commission of 1947 "the Jahgirdars in Hyderabad do not have any right to the soil. They are entitled only to the revenues". In addition to collecting land revenue of a particular tract of land assigned in their favour, the *jahgirdars* had jurisdiction over excise, forests and fisheries within their *jahgirs*. Many of the *jahgirdars* were exercising judicial and police powers as well. These powers were gradually curtailed and finally abolished in 1947 as a first step towards implementation of the recommendations of the Jahgir Commission of 1947. Although the *jahgirdars* had been collecting land revenue through their appointed officers and agents ever since the grant of such *jahgirs*, yet there was no express legal sanction in respect of their powers for the recovery of land revenue. Their authority to exercise powers of revenue recovery was challenged by the cultivators and questioned in law courts. This position was however regularised by the enforcement of the Jahgirs Revenue Recovery Regulation in 1935. According to this regulation, the *jahgirdars* and *jahgir* officers were empowered to exercise powers of revenue recovery, subject to certain safeguards. At one time in Hyderabad, more than one-third of the area of the State was outside the control of the Government for purposes of land revenue administration. The standard of revenue administration in the alienated areas was far from satisfactory. This state of affairs continued to exist till 1949, when all the *sarf-e-khas* lands were merged in *diwani* lands. In the same year, the administration of all the *jahgir* and *maqta* villages was taken over by the State. According to the Abolition of Jahgir

Regulation of 1949, which came into force on the 15th August 1949, the Government took over all *jahgirs* and placed them under a *Jahgir Administrator*. The taking over of the administration of *jahgirs* was indeed a bold step in the right direction. The abolition of vested interests who were intermediaries between the Government and the cultivator made the problem of land tenures comparatively simple.

Madras Area

The Zamindari System : This system of land tenure was in force in estates in this province which were governed by the Madras Estates Land Act, 1908. Under this system the parties to the land revenue arrangements were the Government and landholder of the estate. The original estates in this Province (called the *zamindaris*) were created under the terms of the Permanent Settlement Regulation, 1802. They were partly continuation of old *palayams*, *jahgirs* and the like and partly the creation of the British Government, which, basing its views on the experience in England, considered that the best way of administering and developing India would be through a class of landed gentry similar to that which exercised such influence in England of that day. Consequently arrangements were made for the recognition of institution of estates all over the Presidency. The arrangements were simple in outline. An estimate was framed of the rent yielding capacities of each estate and varying but substantial fractions of this estimate were fixed as the government's demand for land revenue, the balance being left to the *Zamindar*. The sum so fixed is known as *Peshkash* and it is not subject to alteration. This arrangement is known as the "Permanent Settlement". The rent payable by the occupants of land in *zamindari* areas to the proprietor was originally based on custom but was later modified partly by contract in the past and largely by legislation, regulating the conditions under which the rent might be altered. This process of legislation finally ended in the passing of the Madras Estates Land Act, 1908, which now governed the relations between the land holder and his ryots and provided for the protection of enhancement of rent by the *zamindar*. In 1908, *inam* villages on which the land revenue alone had been granted in *inam* were placed on the same footing as the *zamindaris*. They were treated as estates and brought within the scope of the Estates Land Act. In 1936, all *inam* villages were brought within the scope of the Estate Land Act and the *zamindari* system was extended to them.

In many estates in the Province, the rent levied by the landholder from his ryots was substantially in excess of the assessments charged by the

Government on similar land in the neighbouring *raiayatwari* area and was beyond the capacity of the ryots to pay. The *zamindari* system had perpetuated an assessment which had no relation to the productivity of the land. It had further led to loss of contact between the Government and the actual cultivator and had acted as a brake in regard to agricultural improvement. Most of the irrigation works in estates were in a state of disrepair. The complexities of the *zamindari* system had led to an immense volume of litigation. Many of the records in the offices of the *Zamindars* were indifferently maintained and the peasantry, most of whom were illiterate, were at the mercy of the unscrupulous agents. *Zamindari* administration had rarely, if ever, been as efficient as administration in Government areas. There was thus acute discontent among estate ryots and there has been a good deal of agitation by them. The Government was convinced that the *Zamindari* system in force in the Province has outlived its usefulness.

In February 1947, the Madras Legislative Council passed a resolution accepting the general principles of the abolition of *Zamindari* system and recommended to the Government that legislation for the purpose be undertaken. For this purpose, a Bill called the Madras Estates (Repeal of the Permanent Settlement and Conversion into Ryotwari) Bill, 1947, was passed in October, 1948. There were no *zamindari* estates or *inams* in Dakshina Kannada district. All small *Inams* had been resumed by Hyder Ali and Tipu Sultan. The British Government which took over administration of this district in 1799 did not restore the *inams*. In deserving cases the former *inamdars*, mostly the temples, were given annual cash grants which were shown as "Beriz deductions".

There were *inam* estates in Bellary district as well as in Kollegal Taluk. Most of the *inam* estates were abolished under the Madras Estates (Abolition and Conversion to Ryotwari) Act 1948. The *Inam* estates to which the 1948 Act did not apply and the minor *inams* have been abolished by the Karnataka Certain *Inams* Abolition Act 1977.

Bombay Karnataka Area : In Bombay Karnataka area there were two *Saranjams*, Hebli and Gajendragad both in Dharwad district. They were resumed in 1952. In addition there were personal *inams*, service *inams* useful to the community and service *inams* granted to the revenue staff. These were abolished by the following three Acts. (1) The Bombay Personal *Inam* Abolition Act of 1952. (2) The Bombay Service *Inams*

(Useful to the community) Abolition Act, 1953. (3) The Bombay Pargana and Kulkarni Vatan (Abolition Act, 1950).

In addition there were *inams*, *jahgirs* etc., in the states which merged in Bombay Karnataka and in Sandur State which was merged in Bellary District. The *inams* and *jahgirs* in the areas which merged in Bombay Karnataka were abolished by the Bombay Merged Territories and Areas (Jahgir Abolition) Act, 1953 and the Bombay Merged Territories Miscellaneous Alienation Abolition Act, 1955. The *inams* in Sandur were abolished by The Karnataka (Sandur Area) Inams Abolition Act, 1976.

Kodagu: Lands are held by private individuals under the various tenures such as *jamma*, *umbli*, *jahgir*, *bhattamany*, *sarvamany*, *jodi*, *math*, *uthara*, *gowdumbli*, *naimannu* and *sagu*. The first four tenures were granted for meritorious service rendered in the past, the next three for benefit of institutions and the next two for service to be rendered. These were held either free of assessment or at concessional rates. These tenures which were in existence at the time of the Kodagu Rajas have been allowed to be continued.

Survey and Settlement

The original settlement operations were conducted in Belgaum, Bijapur and Dharwad districts between 1844 and 1858 and in Uttara Kannada between 1864 and 1886. There have been two revision settlements, the first between 1871 and 1887 and the second between 1889 and 1916 in Dharwad. Bijapur and Belgaum districts had only one revision settlement between 1889, and 1916 in Uttara Kannada district. In the merged areas of the princely States in these districts the first revision settlement operations were done between 1896 and 1928. The original settlement of the areas comprised in the erstwhile Mysore State was conducted between 1864 and 1899. The first revision settlement was taken up in the 1900 and completed in 1929. The original survey and settlement of the areas comprised in the districts of Bidar, Gulbarga and Raichur was undertaken between 1883 and 1901 and the first revision settlement was done between 1905 and 1924. Settlement has been introduced for the first time very late in some of the taluks comprising areas of former *jahgirs*. The erstwhile Hyderabad State had introduced a special assessment of two annas in the rupee of land revenue on dry lands and one anna in the rupee of land revenue on wet lands, the surcharge being levied only in the taluks where the currency of the

settlement had expired. The surcharge continued in the districts of Raichur, Gulbarga and Bidar upto the end of 1960-61. The original settlement in Kodagu district was conducted during the years 1805 and 1816. From that period until 1895, no regular attempt at revision was made. The summary settlement was carried out in 1896. There was another revenue settlement in 1907-1913.

Revision Settlement of 1964

It has been accepted in principle that after a lapse of about 30 years, the circumstances of various types of lands should be investigated afresh and new rates of assessment fixed. It was found that different land revenue systems were prevailing in the different parts of the new State. The State Government appointed the then Deputy Commissioner for Settlement to formulate uniform principles and procedures of settlement which would be applicable to the entire new State. Having studied the various measures adopted by the Governments of neighbouring States for reforming the system of assessment, bearing in mind the questions of the Taxation Enquiry Committee and other similar factors, he formulated his proposals of a uniform system of assessment. His proposals were examined in detail and accepted by the Government. By the enactment of the Mysore Land Revenue Act in 1964, uniformity was introduced in the procedure of settlement throughout the State and a fresh revision settlement was carried out and enforced from 1965 with the new uniform pattern.

New Principles: A special feature of the new system of assessment of land revenue is that the zone constitutes the unit of settlement operations. This unit comprises a taluk or a group of taluks, or portions thereof, of one or more districts, which, in the opinion of the Government or an officer authorised by it in its behalf, is contiguous and homogeneous in respect of physical configuration, climate and rainfall, principal crops grown in the area and soil characteristics. It may be noted here that no zone, however scientifically formed, can give a completely homogeneous area without, at least, a little variation from place to place. All lands falling within the respective zones in respect of the above-mentioned factors were brought under different groups, so as to admit of the application to them the same standard rates. These lands in each group are further classified according to the relative valuation of land and as found in the survey records, having regard to the soil, water and other advantages derived by them and the standard rates were fixed on the basis of the "classification

value". For the purpose of arriving at the classification value, the lands have been divided into 4 classes, viz., i) dry, ii) wet, iii) garden and iv) plantation.

Standard Rates : Under the Land Revenue Act of 1964, the standard rate is the value of four per cent of the average yield of crops per acre on land in that class of 100% soil classification value. While arriving at the standard rates, the Settlement Officer took into consideration the exact share of the average gross yield (in terms of money) that would represent an equitable rate of assessment for any particular zone, having due regard to other factors like climate and rainfall, proximity to the market, developments in communications, the standard of husbandry, etc. He took into consideration rainfall data for the last 30 years prior to the commencement of the settlement operations in order to assess the effects of existing rates and correlating them with seasonal conditions of the past. He had to know whether the tract was having excessive population without sufficient lands to till, which would have an adverse effect on the standard of living or whether it was scarcely populated which would again result in another malady of insufficient labour. The livestock position also had to be taken into consideration. A study of wage rates and prices of agricultural commodities had also to be made. The prices of each principal crop for 30 years from 1930-31 to 1959-60 were also taken into consideration. The average yield of various crops was converted into money value on the basis of the average prices prevailing.

While arriving at the gross yield from a particular class of land in a group, the results of all the crop-cutting experiments of the principal crops done during the previous 10 years were also taken into consideration. Any settlement, under which the assessment is fixed and remains so for a number of years, is based on the presumption that prices would behave as anticipated at the time when settlement operations were undertaken. Any large fluctuations in the prices would upset the calculations. But there is scope for providing against such large variations in price-levels by allowing rebates or levying surcharges as the case may be.

The standard rates arrived at on the basis of the gross produce of the principal crops for each category were recommended by the Settlement Officers. These rates and the Settlement Reports on which they were based were published, calling for objections, if any thereon and after reasonable time being allowed, the reports and the objections together with the opinion of the Deputy Commissioner,

thereon were forwarded to the Government through the Commissioner for Settlement for purposes of placing them before the Legislature. These reports were then considered by both the Houses of the Legislature. The approved standard rates in respect of each of the zones together with modifications were then notified in the State Gazette in December 1965.

After this also, there were various representations from the people of *malnad* districts in particular. One of the main points raised by them was that the rainfed wet rates approved by the Government for the *malnad* districts were very high and did not reflect the true fertility of the lands and their productivity. The Government, after making an objective assessment of the entire question, came to the conclusion that there were anomalies also in the fixation of standard rates which needed further examination. But when once, the standard rates were approved by the Legislature, they could not be revised except by resettlement operations, which again could not be undertaken within the guaranteed period as per the Act. So, a suitable amendment to the Karnataka Land Revenue Act was made which provided that the Government may order a resettlement operations during the currency of a settlement period, when the Government for reasons to be recorded, comes to the conclusion that such a step is necessary. By this measure, it became possible to reconsider the standard rates, if necessary, and to remove anomalies in standard rates.

Grouping of Areas: The entire area of Karnataka State, for the purpose of settlement operations, was brought under zones formed for the purpose. Further, each zone was divided into groups for purposes of fixing the rates. The standard rates were accordingly fixed by the Government under a separate notification for dry, wet and garden lands under each group separately for each zone. While fixing the standard rates, the Government adopted four per cent of the cash value of the average gross yield per acre. With reference to any plantation land the standard rate adopted was the value of one per cent of the average yield of crops per acre on the land in that class of one hundred per cent classification value.

The rates of land revenue assessment throughout the State were revised during revision settlement recently introduced, which came into force from 1-7-1965, 1-7-1970 and 1-7-1976 in respect of 39 zones out of 41 zones of the State as approved by the Government. The introduction of settlement in the remaining two zones of 1) Raichur and 2) Gangavathi is in progress (see list at the end of the section).

Land Revenue Accounts

After the village has been surveyed and settlements made, the Survey and Settlement Department prepares a Register called the Settlement Register showing the area and assessment of each survey number, uncultivated area together with the name of the registered occupant of such survey number and also another register among others called "*akarband*" or register of survey numbers showing the total area under each head arable and unarable, dry land, wet land and garden land in detail, with the rate per acre and assessment of each and the total assessment fixed on the entire survey number. On receipt of the same, the Village Accountants are required to prepare *khetwar patrika* or index of lands which is replica of *akarband* and Settlement Register.

On the basis of the *Khetwar Register*, the Village Accountant proceeds every year to record the actual state of all lands of the village. This is a very important revenue record as it contains all possible data relating to lands held, area, assessment, water rate, classification of land, nature of rights in the name of tenant and details of crops grown, etc. It is thus a combined document furnishing details about record of rights, tenancy and crops. The original Record of Tenancy and Crops (R.T.C.) is maintained by the Village Accountant and a duplicate copy is maintained by the Taluk Office. All changes in the rights are incorporated in this register after they are reported and scrutinized by the authorised officer. This register is rewritten once in five years.

The Khatha Register has to be opened on the 1st July. This is the basic record containing the entries with reference to the R.T.C., *khirdi*, and receipt book and debit entries relating to the landholder with the liabilities to pay land revenue, upset price or conversion fine and other fines, etc. The Village Accountant has to acknowledge all the amounts realised by him in the receipt book in the authorised form. Thus the Village Accountant has to prepare a monthly demand, collection and balance statement in the prescribed form and submit it to the Taluk Office. Land revenue, miscellaneous revenue, cesses on the basis of this, etc., have to be closed at the end of the year on 30th June and on the register, the annual accounts of the village under each item of revenue should be finalised.

Annual Accounts (Saljade) : After the completion of the collection during the revenue year ending 30th June of every year, annual accounts

of the said year, in respect of each village for each Head of Account will be prepared. The collections of the whole year under all heads will be reconciled along with the Taluk office ledger. The Day Book (*khirdi*) maintained by the Village Accountant for each village will be tallied with the entries made in the ledger of the taluk office. Verification whether all Government dues to be recovered in a village as shown in the Abstract in the ledger maintained in the Taluk Office have been taken into demand by the Village Accountant and striking a balance of outstanding dues after taking into account the actual collections made by the Village Accountant and reconciled by him with the Taluk ledger constitute the Annual Accounts for the year in question.

Jamabandi : The practice of conducting *Jamabandi* was introduced in the year 1900 in old Mysore area. The *Jamabandi* or annual settlement comprises a detailed scrutiny of the village and taluk registers and accounts with the object of overhauling the village accounts and ascertaining whether all items of revenue including the demand for settled villages have been properly determined and brought to account and whether the statistics prescribed for economic and administrative purposes have been correctly compiled; thus giving the Village Accountants an opportunity to rectify omissions and defects and reconcile discrepancies. The *Jamabandi* also affords an opportunity to see whether the village accountants have been during the revenue year doing all that is expected of them. *Jamabandi* is of two kinds: *Dittam Jamabandi*, and *Huzur Jamabandi*. *Dittam Jamabandi* is conducted by the Tahsildar at the Hobli Headquarters or in respective Village Accountant's Circle Headquarters immediately after the accounts for the new year including the crop particulars are written by the Village Accountant. *Dittam Jamabandi* constitutes a preliminary test of Village Accounts before *Huzur Jamabandi* is taken up. The annual *Jamabandi (Huzur)* settlement is the most important revenue work conducted by the Deputy Commissioner or by the Assistant Commissioner or any other officer appointed as such between October to December to verify and settle the village accounts of the previous year and to determine the land revenue and other dues for the current revenue year. Thus, it is more or less an audit of last year's account and partly an inspection to see that the accounts of the current year are brought up-to-date. The ryots should be apprised of the date of *Jamabandi*, so that they can avail themselves of this opportunity to make representations if any to the *Jamabandi* Officer who can dispose of the cases and redress the grievances of the public then and there.

Realisation of Land Revenue

Payment of land revenue was a paramount charge on the land and every holder of the land was liable to pay it in all the areas throughout Karnataka even before integration and continues to be so with the enactment of the Karnataka Land Revenue Act, 1964. There was no uniformity in the State before integration as regards either the number of instalments allowed for payment of land revenue or the dates before which land revenue had to be paid. In the districts of former Mysore State, land revenue was allowed to be paid in four instalments in February, March, April and May each year. In the four districts of Belgaum division, separate dates were fixed for recovery of assessment on lands grown. Two instalments were allowed in each case (called as *Irsal*). In Bellary and Dakshina Kannada and Kollegal taluk, land revenue was payable in three instalments, in January, February and March. In Kodagu land revenue was payable in two instalments in February and March in respect of lands on which *khari* crops were grown and in October and November in respect of land on which *rabi* crop was grown. In Gulbarga division, the land revenue had to be paid in one instalment between 1st January and 21st January in respect of lands on which *khari* crops were grown and between 1st April and 21st April in respect of lands on which *rabi* crops were grown. Some interval was allowed between the harvest and the date fixed for payment of land revenue relating to harvest. Except in Bellary and Dakshina Kannada districts, Kollegal taluk and in Kodagu, the collection of land revenue did not complete before close of the financial year, on 31st March. Hence, the Revenue Accounts were all written up for the "Revenue year" which close on 30th June in the districts of old Mysore State, in Dakshina Kannada and Bellary districts and in Kollegal taluk and on 31st July in the Belgaum Division. In the Gulbarga division, the close of revenue year was on 31st May. Kodagu had no separate revenue year. With the enactment of the Karnataka Land Revenue Act in 1964, uniformity has prevailed throughout the State in the matter of number of instalments allowed and commencements and end of the revenue year. The collection of land revenue and other miscellaneous dues commences from 1st of January and concludes on 30th of June every year. This period is also called *kist* period or collection season. Land Revenue is payable in four equal instalments in the months of January, February, March and April of each year and it should be paid by the 20th of each such month. If the land revenue payable is less than Rs five the whole amount due should be paid in by 20th of January and the entire year's land revenue can be paid in one instalment. The period elapsing

between 1st of the revenue year *i.e.*, 1st July and the dates stated above for the payment of land revenue shall be treated as a period of grace. Any instalment of land revenue or part thereof which is not paid on the date prescribed for payment shall become an arrear of land revenue and the person responsible for the payment shall become a defaulter.

A statement of account certified by the Deputy Commissioner or by the Assistant Commissioner at the time of *Huzur Jamabandi* shall be conclusive evidence of the existence of the arrear of land revenue of its amount and of the person who is the defaulter. The process of recovery begins with the issue of demand notice by the Village Accountant during the month of January of each year. The demand notices will be published in the village by affixing a copy on the Notice Board of the *chavdi* and a copy will also be served on the defaulter. A sum of Re one will be recovered from the defaulter as the cost of the demand notice as process fee, and if the amount due is not realised within seven days after service of the demand notice, the Village Accountant should report to the Tahsildar and obtain orders and destrain the defaulters movable property as prescribed in the Karnataka Land Revenue Rules 1966. Then, the Revenue Inspector will sell the property after giving wide publicity for such a sale. On completion of the sale, the full value of the movable property will be deposited forthwith.

The legal sanctions available for recovery of land revenue as per the Mysore Land Revenue Code of 1888, the Hyderabad Land Revenue Act of 1907 and the Bombay Land Revenue Code of 1879 were practically the same throughout the State even before integration. The various processes for recovery of arrears of land revenue under the Karnataka Land Revenue Act 1964 are: a) Forfeiture of the occupancy in respect of which the arrear is due, b) Destrain and sale of the defaulter's movable property including the produce of the land and c) Attachment and sale of the defaulter's immovable property. When the Tahsildar is of the opinion that the processes referred to in a) and b) above are inexpedient or insufficient for the recovery of an arrear, he may in addition to or instead of any of these processes, cause any immovable property of the defaulter to be attached and sold. All rents, royalties, water rates, cesses, fees, charges, premia, penalties and fines due to State Government for use or occupation of land, water or any produce of land, etc., constitute the public demands and that they shall be recoverable as arrears of land revenue.

Patta Books: *Patta* is a Ryot's Receipt Book and is kept with him after getting the entries made regarding payment of land revenue and other dues. The Book furnishes the details of the land held by him. The Village Accountant makes entries in the *Patta* Book of all registered transactions as per intimation slips received from the Sub-Registrars, loans due to Government and also entries regarding the lands mortgaged to Banks, charge created in favour of Co-operative Societies or Land Development Bank, etc. The R. R. Sheristedar will verify the entries made by the Village Accountant in *pattas* with reference to the Mutation Register and shall affix his signature and stamp. The Assistant Commissioner and the Tahsildars should examine these *pattas* by comparison with ledger, and the oral statements of the ryots during their tours and should be initialled by them.

Remissions

There were no specific rules for suspensions and remissions prior to the introduction of settlement by the British, though remissions were made under extraordinary circumstance on representation. Even after settlements were introduced by the British, it was considered unnecessary to provide for relief when crops fail or the yield is low. The following extract from the Joint Report of 1847 which forms the basis of settlements on Bombay pattern, indicates the view which prevailed till the close of the nineteenth century. "All abatements of the established assessments should be regarded as exceptional to the ordinary management of the surveyed districts and should not be made unless for special and urgent considerations which cannot be provided for by general rules." The 1902 resolution of the Government of India on Land Revenue Policy stated that in theory the Government revenue represents the sum that may be fairly demanded as an average of seasons and that it is assessed in the belief that the cultivators will save from the surplus of good years to meet the deficit in the bad. It was, however recognized that there was necessity for greater elasticity where the produce of the land is liable to great and frequent fluctuations owing to failure of irrigation or vicissitudes of the season and the Government of India were convinced of the desirability of giving prompt relief, by a more general reduction of assessment in cases of local deterioration. The inelasticity of the land revenue system was felt by the Bombay Government and orders were passed in 1907 regarding suspensions and remissions of land revenue. The grant of remission depended on the character of the three seasons following that in which the assessment had been suspended. Accordingly, suspended

assessments in excess of two years revenue was ordinarily remitted by the Collector in certain proportions prescribed under Land Revenue Rules. Greater element of elasticity in the system was introduced by Act XX of 1939 by linking the assessment with prices of specified agricultural produce. The pattern of relief that was granted and existed prior to 1-11-1956 in Belgaum division is the outcome of gradual changes that took place according to changed circumstances. When there was a partial or total failure or destruction of the crops, throughout any tract on account of drought or any other cause, the relief was by way of suspension in the first instance. The full amount of land revenue was suspended when the estimated yield was less than four annas and only half the land revenue was suspended when the estimated yield was four annas or more but less than six annas. No relief was given when the estimated yield was six annas or more. The normal crop was valued at 12 annas. The final remission of the suspended land revenue depended on the character of the three seasons succeeding them in which the suspension was granted. The suspended amount was remitted when there were three successive bad seasons after the suspension of land revenue. The suspended arrears were collected in full when in one of the three succeeding years the crops were good and valued at 11 annas and over and half the suspended amount was collected in such of the three succeeding years in which the yield was eight annas or more but under eleven annas. No collection of suspended amount of previous years was made in a season for which that estimated yield was less than eight annas. In the tracts of Bijapur and Dharwad districts of Bombay Karnataka, the grant of remission depended upon the character of four seasons following that in which the assessment was suspended.

There were no specific remission rules prior to 1922 in the old Mysore area and when occasions for grant of relief did arise as in 1908-09, the Government passed special orders for the occasion. The first rules regarding grant of suspensions and remissions on account of adverse seasonal conditions were issued in 1922. These rules were mainly based on the Bombay system and applied only to irrigated lands. The suspended assessment was to be collected during the following years unless there was a failure of crop in that year also in which case it was to be remitted. For the first time, provision for remission of assessment of dry lands was incorporated in the Remission Rules in the year 1939. These rules authorised the Deputy Commissioner of the district to grant suspension of one-fourth of the assessment, if throughout any tract there was a partial

or total failure or destruction of crops on account of drought or other causes. The suspended revenue was normally collected in the following year along with the assessment of that year, but remitted altogether if crops failed again. The Remission Rules were later suitably revised from time to time, the latest revision being in 1966 as per Karnataka Land Revenue Rules 1966.

A uniform principle regarding grant of relief from payment of land revenue was adopted by the Madras Government in the year 1941. The rules governing suspensions and remissions that were in force in Bellary and Dakshina Kannada districts and Kollegal taluk are such that in case of total failure of crops or non-cultivation of irrigated lands on account of deficient or excess of water, remission of full assessment relating to that crop is granted. If owing to deficiency of water only dry crops are raised on irrigated lands which would have otherwise remained waste only dry assessment was charged. In case of wet lands under precarious sources of irrigation in Bellary district, the ryots were allowed the free option of growing wet or dry crops or none at all. Charge was made according to the crop actually raised. Relief was granted to dry lands only in exceptional circumstances *i.e.*, the occurrence of widespread calamities such as famine, drought and general failure of crops or local calamities caused by hail storms, floods, locusts and the like. If the average yield in any tract is less than one half of the ordinary yield, remission was granted on the following scale. When the yield is between one-half and one-third of normal yield, 25 % to 50 %, when the yield is between one-third and one-sixth of the normal yield 50% to 75%, and when it is one-sixth or less 75% to 100%.

No relief was granted in respect of tracts in which the average yield is one half of the normal yield or more. Grant of relief by suspension or remission of assessment was decided on the considerations of out-turn for the year in the tracts, crop history of the tract during the two previous revenue years, abundance or paucity of irrigation sources, the prices of produce prevailing in the year and the probability of prices ruling high in the next season and finally any special local circumstance which may indicate the need or the absence of need for relief. Immediate relief was the postponement of the collections with the revenue year itself, suspension which was postponement to a succeeding year and remissions required sanction of the Government. The suspended revenue was not collected till one fair harvest subsequent to the failure had been reaped. Revenue

which had been under suspension for three years was remitted as a matter of course.

In the Gulbarga division relief was given when there was scarcity or drought in any area. Even there, the first relief granted was only suspension of revenue. The full amount was suspended when estimated yield was less than four annas, and half the revenue was suspended for yields of four annas and above upto six annas. The suspended amount was remitted in case of scarcity conditions were continuous for three years. The normal crop was valued at 12 annas. Suspension of revenue was actually postponement of the collection till the next harvest but the suspended amount was not collected till the ryots got full opportunity to recover from the effect of the scarcity conditions. The suspended arrears were also not to be recovered in any harvest where the yield had been less than 12 annas.

In Kodagu district relief was granted when average yield was less than half the normal yield but no relief by way of suspension or remission was granted for plantation crops. The relief in respect of other crops was by way of suspension. The full amount of land revenue was suspended when the yield was less than four annas. Half the land revenue was suspended when the yield was four annas or more but less than six annas or more and less than eight annas. No relief was granted when the yield was eight annas or more. The normal crop was valued at 16 annas. The suspended amount was collected only after one fair harvest subsequent to the suspension and if the suspended amount had remained uncollected for three years on account of adverse conditions in the succeeding years also it was remitted.

Remission Rules of 1966

As per Karnataka Land Revenue Rules 1966 when the Deputy Commissioner has ascertained by enquiries that there has been a partial or total failure or destruction of crops throughout any tract on account of drought or any other cause, he shall cause crop cutting experiments to be conducted in all the areas in such tract in order to determine the average crop-wise yield per acre. The Tahsildar shall conduct such crop cutting experiments in at least five per cent of the villages in the tract.

If average crop-wise yield per acre is (1) 37% and not less than 35%, the collection of land revenue may be suspended in full, (2) above 37% and does not exceed 50%, 50% of land revenue may be suspended, and (3) more than 50% collection of land revenue shall not be suspended.

Land revenue, the collection of which has been suspended, shall be collected to the following extent along with the land revenue payable for any year. (1) Equal to one year's land revenue if the average crop-wise yield per acre in the year of collection is 75 per cent or more and (2) Equal to 62 per cent of one year's land revenue if such crop-wise yield in the year of collection is less than 75% and not less than 62%. There shall be no collection of suspended land revenue, if the average crop-wise yield in the year of collection is less than 62%.

Remission of land revenue : (1) If the average crop-wise yield is less than 25%, there shall be full remission of land revenue, and (2) If the average crop-wise yield is 25 per cent and more there shall be no remission of land revenue.

Remission of Suspended Revenue : When the collection of land revenue has been suspended for a specified period and it cannot be collected in the succeeding year on account of the average crop-wise yield being 37% and not less than 25%, the payment of such land revenue shall be remitted in the third year. The suspended land revenue which cannot be remitted in accordance with Sub Rule shall be remitted in the fourth year.

The Karnataka Government in its order dated 3rd of October 1977 exempted the land holdings upto two hectares of rainfed dry lands from payment of land revenue charging a nominal fee of rupee one towards maintenance or record of rights. On 18th October, 1980, exemption from payments of land revenue was extended to the holdings of four hectares of rainfed dry lands or its equivalent of rainfed wet land under Land Reforms Act.

Consolidation & Fragmentation

It has long been recognised that one of the causes responsible for making agriculture an unprofitable industry in India is the subdivision and fragmentation of holdings. The pressure of population on the soil and operation of laws of inheritance have resulted in the splitting up of the cultivated land which fail to conform to any reasonable economic standard. The committee which was constituted by the then Mysore Government in 1931, to examine the question of fragmentation and subdivision of holdings in the State had calculated the average extent of land for cultivation in Mysore was 8.1 acres.

In Bombay area an attempt was made to tackle the evil of fragmentation when the Bombay small Holdings Bill was introduced in the Legislative Council in 1927. But the Bill was dropped on account of opposition. The Bombay Prevention of Fragmentation and Consolidation of Holdings Act 1947 which was brought into force in the present Bombay Karnataka areas by the then Bombay Government is the first step in the direction of giving relief to uneconomic holdings and action taken for preventing fragmentation of holdings and promotions of consolidation.

The Committee constituted for the revision of land revenue system in Mysore in the year 1948 was of the opinion that measures taken to prevent fragmentation and to encourage consolidation should be imposed gradually and not all of a sudden, so as to allow sufficient time to the people to accustom themselves to the new condition. No legislation in this behalf has been implemented in any parts of Karnataka except Bombay Karnataka before integration. The Hyderabad Act of 1956 had not been implemented before States' Reorganisation.

The Karnataka Prevention of Fragmentation and Consolidation of Holdings Act 1964 has introduced throughout Karnataka a uniform measure to consolidate the holdings and prevent further fragmentation of lands. According to this Act, a holding of lesser extent than the appropriate standard area determined under Section (2) of the Act, which is not profitable for cultivation, is considered as a fragment. The unit of standard minimum area varies from half an acre to four acres according to classification of lands. No person can dispose of such a fragment to any one other than the contiguous holder. According to the provisions of the Act, no fragment shall be divided or partitioned. In addition, the Act also provides for the consolidation of holdings in respect of the existing scattered holdings. In the scheme of consolidation, there is provision for compensation to the owner. Every person, to whom a holding is allotted according to the consolidation scheme, gets a certificate of transfer without any stamp duty or registration fee.

Agency for Collection

From time immemorial, village formed the unit of administration. The scheme of village accounts and village administration forms the nexus of revenue administration, particularly so in the past. More or less the fundamental character of the administration continues to be the same from a very long time except in few aspects which underwent changes according

to the changing needs consequent on abolition of *jahgirs*, *inams*, implementation of tenancy legislations and land reforms, and abolition of hereditary village officers and above all, the change of Government since Independence and Reorganisation of the State. All the forms and registers now maintained by the Village Accountant are somewhat replicas of the old forms and registers that were in use throughout Karnataka irrespective of the areas whether it is old Mysore area or integrated areas since the Mysore Land Revenue Code of 1888, and the Hyderabad Land Revenue Act of 1907 were formulated on the same lines as that of Bombay Land Revenue Code V of 1870. Most of the terms that were being used in Revenue Accounts were of Persian and Hindustani origin throughout Karnataka. Though the Madras system differed from Bombay system, the accounting system even in that area at the village level was almost as the *raiayatwari* system prevailed. Some of the terms that were widely used were *jamabandi*, *khatedar*, *kadim*, *zamindar*, *kayamgutta*, *jahgir*, *kharat*, etc. The only difference in the nomenclature found is in the designations of village officers and village documents according to the local language.

The study of duties and functions of Village Accountant and the scheme of village accounts of the present day set up of Revenue Administration gives a clear picture of Revenue Administration of both the present and past. Right from the commencement of historical period, each village had a corporation of twelve office holders and the present village officers are the survivals of this ancient Barabaluti system. The 12 village functionaries were Shanbhogue (accountant), Gauda (headman), Kammara (ironsmith), Badagi (carpenter), Agasa (washerman), Panchangi (astrologer), Nayinda (barber), Madiga (shoemaker), Akkasale (goldsmith), Talari (watchman of the village), Nirganti (watchman of the tanks), and Kumbara (potmaker). They were called *kaivaradavaru* or *ayagararu*. When the settlements were introduced by the British in Madras and Bombay Presidencies, and on the Bombay pattern in Hyderabad and Mysore States, the village officers directly concerned with village administration came to be governed by regulations for their appointment, disciplinary control and remuneration. These regulations were given a statutory basis later on. These constituents of the Barabaluti which had no direct share in the administration were allowed to enjoy the lands held by them either free of assessment or on reduced assessment subject to the continued performance of service to the village community. The only change of fundamental character in the village organisation effected after

the original settlements was the abolition of hereditary posts of Village Accountants (Kulkarnis) in former Bombay State in 1950 and their replacement by salaried Village Accountants called Talatis. The present position regarding village establishments in the new State was as follows.

In the districts of former Mysore State, where the Mysore Village Officers Act of 1908 was in force, the posts of a) Patel or Village Headman b) Shanbhogue or Village Accountant, c) Talari or Village Scout, d) Thoti or Village Watchman and e) Nirganti or the distributor of water from irrigation tanks were recognised as Village Officers. In addition to *inam* lands, the persons discharging the duties of Patels and Shanbhogues were receiving an annual payment called *potgi* from the Government calculated on the basis of the revenue demand for the village. Talari, Thoti and Nirganti were not paid any cash remuneration by the Government, but they held service *inam* lands free of assessment. In addition, they were entitled to recover *miras* or grain from the cultivators.

The village establishment in the districts of Belgaum, Bijapur and Dharwad consisted of (a) Patels, (b) Talatis and (c) Seth Sanadies. Some villages had two Patels, one called Revenue Patel and the other called Police Patel and in some other villages the posts of Revenue and Police Patels were combined. Talatis were full-time Government servants on a monthly salary, who had taken over the duties of the Village Accountants after abolition of the hereditary posts of Kulkarnis. Seth Sanadies, who were also known as Walikars, Talaris, Muhars or Barkars in some areas performed a variety of duties both for the villagers and for the government. The posts of Patels were hereditary under the law and their remuneration consisted of *inam* or *watan* land and cash payment direct from the Government worked out as a percentage of revenue demand on a sliding scale. Seth Sanadies which were also hereditary under the law were remunerated in one or other or a combination of the following forms viz., grant of lands on reduced assessment, cash allowance, contribution by villagers and cash remuneration. The total remuneration in all the above forms, allotted for these village servants was fixed in accordance with a scale varying with the importance and volume of work in the village.

Uttara Kannada district was originally part of one Kanara District including Dakshina Kannada. It was separated and included in the Bombay Presidency in 1862. Originally there were no hereditary village officers in the combined Kanara district. All the village officers were

stipendiaries. All Patels were attending to revenue as well as Police duties and they were appointed for five years at a time. Their remuneration, however, was not a monthly salary but a cash allowance calculated at a certain percentage of the revenue demand, on a sliding scale, as in the case of hereditary Patels in Belgaum, Bijapur and Dharwad district. The Talatis of Uttara Kannada were full time Government servants as in the other three districts of Belgaum division. The village servants corresponding to Seth Sanadies were called Ugranis in Uttara Kannada and these were also stipendiary.

In Gulbarga Division, the village establishment consisted of (1) Patwari, (2) Mali Patel (Revenue Patel), (3) Police Patel and (4) Seth Sanadi or Walikar. All these posts were held by hereditary succession. The Patwari and Patels had no service *Inam* lands. They were paid remuneration in cash on a fixed percentage basis of the actual collections. Seth Sanadies were given a reduction of Rs 36 in the assessment of lands held by them and those who held lands whose assessment fell short of Rs 36 were also allowed a cash remuneration of Rs 36 per annum in addition to being allowed to hold the lands free of assessment. Those having no lands were paid a cash remuneration at Rs 72 per annum.

The village officers in Bellary district, Kollegal taluk and Dakshina Kannada district were paid monthly salaries. The posts were hereditary under the law in Bellary district and Kollegal taluk. Though the Madras Hereditary Village Officers Act was not extended to Dakshina Kannada district, the Madras Government had ordered that the principles of the Act should be followed in making appointments, registering minors etc., in that district also. The establishment in all these areas consisted of the Village Headman (who was variously known as Village Munsiff or Patel), the Village Accountant (who was known as *karnam* or *shanbhogue*) the Village watchman who was called *talayari* and the village peon known as *vetti* or *ugrani*. In Bellary district and Kollegal taluk, there were also *nirgantis*.

The structure of the village establishment in Kodagu was materially different from that in any other part of the State. There were no posts of Village Accountants for each village. For each group of villages called a Nad or Hobli there was a *Parpathegar* assisted by a staff of Nad Clerks and Shanbhogues. They all worked in the Nad office and land revenue had to be paid to the Nad office by the land holder or his representative direct and not through the Patel or Shanbhogue. Every village, and in a

few cases, a group of villages had a Patel. He did not personally collect the land revenue and other dues to Government but he was expected to use his influence in inducing the ryots to pay their dues in time at the Nad office. There were *kulwadis*, corresponding to *thotis* or *ugranis* only in the areas outside Kodagu proper. The posts of Patels and those of *kulwadis* where that existed was hereditary. The Patels were remunerated either by land grant called *gowdumbli* held on half the usual rate of assessment or by cash payment fixed according to the revenue of the village or by both. *Kulwadis* were remunerated by land held on the tenure known as *naimannu* or by cash payment at Rs 18 per annum, together with such dues from the ryots as are customary. These hereditary offices were abolished by the Karnataka Village Offices Abolition Act 1961, which came into force through out the Karnataka State with effect from the 1st February 1963. Under the Provisions of this Act, in place of *shanbhogues*, *karnams*, *patwaris* and *talatis*, Village Accountants were appointed as full time Government officials on a salary basis under the Karnataka General Services (Revenue Subordinate Branch) Village Accountants (Recruitment) Rules 1970. The Patels were however continued for some years without hereditary rights. The incumbants on the posts of minor village servants were being continued on an *ad hoc* and purely temporary basis without hereditary rights from time to time and Government in its orders on 16th September 1978 empowered the Tahsildar to appoint Gramasahayak from among the persons who are traditionally discharging the duties of the inferior village offices to assist the Village Accountants in performance of their duties.

Tenancy Legislation and Land Reforms

The problem of tenancy arises when the land owner lets out the land to someone else, who then becomes the tenant on terms defined by contract of custom. With the passage of time lands tended to accumulate in the hands of rent receiving interests and thereby tenancy problems on a considerable scale became prevalent. In recent years, attempts have been made to put the relationship on a statutory basis, eliminating altogether the intermediaries. Legislative activity at the first instance was directed mainly towards protecting the rights of tenants. The Bombay State gave a good lead in the matter by enacting the first legislation in India for tenancy reforms in the year 1939 which was in force in Bombay Karnataka area before integration.

Belgaum Area: Prior to 1939, there was no law in the State of Bombay regulating the relations between landlords and tenants except

Section 83 of the Bombay Land Revenue Code. In order to provide security of tenure to the tenants, the Bombay Tenancy Act of 1939 was incorporated in the Statute Book. The Act gave to the tenant fixity of tenure, protection from rack renting, by fixing the maximum permissible rent which can be levied. It also restricted eviction and gave to tenants rights to house sites and trees. The law envisaged a new concept, viz., "protected tenant". The Act defined a tenant as a "protected tenant", who had held land continuously for a period of not less than six years immediately preceding 1st January 1938. The Act aimed at protecting the tenants by including various sections on the matter of rate of rent, lease, resumption, sublet, heirship, etc.

By the time the Act came into force, the popular Ministry which piloted the measures resigned office and the Act was not applied all over the State. In 1946, the Act was amended to include the following items, (1) the rate of rent was not to exceed in the case of irrigated lands 1/4th of the crop or its values and in the case of other lands 1/3rd and (2) every lease subsisting on the appointed day was given effect from 1st April 1946. Some defects, however, were noticed in the administration of the Act. In order to remedy them and also to further improve the position of the tenants, a comprehensive legislation called the Bombay Tenancy and Agricultural Land Act 1948 was enacted. The new Act of 1948 retained all the beneficial provisions of the Act of 1939 and added other details in keeping with the trend of times. The relationship between the landlord and tenants was sought to be settled 1) by giving to tenants security of tenure, reasonable rent and rights to trees and house sites, 2) providing for commutation of crop share into cash and 3) abolition of various cesses, *huks* and the like which were abnoxious in nature. In addition to these rights, certain safeguards were introduced for efficient cultivation of land. There were prohibition of subletting or subdivision, encouragement to join co-operatives, assumption of management by Government, of landholders estates in case of dispute between the landholder and tenants, prohibiting the transfer of agricultural land to non-agriculturists and granting of right to protected tenant to purchase land from the landholder at a reasonable price payable in instalments, assuming management of land lying uncultivated by government for any two cultivating seasons and restricting resumption of land held by a protected tenant by a landholder for personal cultivation.

The New Act recognised three categories of tenants, namely 1) permanent tenants, 2) protected tenants, and 3) ordinary tenants

The maximum rate of rent was fixed statutorily by the Act of 1948 also: One-third and one-fourth of the produce for non-irrigated and irrigated lands. The Government retained the power to fix a lower or the maximum rent. By a Government Notification dated 17th October, 1952, the maximum rate of rent was reduced to one-sixth of the crop or its value irrespective of the fact whether the lands were irrigated or not. The Act of 1948 was amended in 1952 and the important clauses introduced by the amending Act were, 1) provision for the purchase of land by the tenant on payment of price in instalments and 2) restriction of the right of the landlord to evict the protected tenant only to cases where the income from the land to be resumed was the main source of income of the landlord for his maintenance. The amending Act introduced for the first time a new concept of agricultural holding. It meant 16 acres of *jirayat* land or four acres of irrigated or paddy land.

In order to overcome the defects and difficulties and to put into effect the idea of economic holding and ceiling, and on the recommendations of Planning Commission regarding the absolute limit of the extent of land which any individual may hold, major changes in the tenancy law were made by the Bombay Tenancy and Agricultural Lands (Amendment) Act 1956. The amending Act defined the economic holding as sixteen acres of *jirayat* land or eight acres of seasonally irrigated or paddy land or four acres of perennially irrigated land. The ceiling area was fixed at three times this. The maximum and minimum rents were also fixed. The rent was to be not less than twice nor more than five times the assessment or Rs 20 per acre, whichever is less, the tenant paying land revenue and other dues. The total payment by the tenant was limited to one-sixth of gross produce.

In the implementation of the 1955 Act, a day was fixed known as the Tillers' Day (1st April 1957) when every tenant whether permanent, protected or otherwise, would be deemed to have purchased from the landlord land *huks* by him as tenant free of all encumbrances subject to the condition that he cultivated the land personally. But this was not applied to the lands leased by a person who did not hold more than an economic holding and whose annual income from all resources including the rent of the land did not exceed Rs 1,500.

The Bombay Tenancy and Agricultural Lands (Amendment) Act 1955 continued in the Statute Book even after States Reorganisation in November 1956 when the Bombay Karnataka area formed a part of New

Mysore State. On 11th March 1957, an ordinance was issued by the Government of Mysore suspending the operation of the Bombay Act relating to resumption by landlord and purchase by tenants and also requiring that all surrenders should be registered in the Tahsildar's office. The Ordinance was subsequently replaced by Act XIII of 1957. By virtue of this suspension, the right of a landlord to resume land for personal cultivation as well as the provisions where by the tenant became the owner of the holding under certain circumstances were kept in abeyance.

Kodagu : There was no tenancy law in Kodagu upto 11th March 1957 when the New Mysore State promulgated the Coorg Tenants Ordinance. This ordinance and Coorg Tenant Act which replaced it were only interim measures pending enactment of a comprehensive Land Reforms Act. The Coorg Tenants Act envisaged that maximum rent should not exceed on third of the crop and that landlords should not evict tenants. Surrenders were to be made only in writing and verified before the *Subedar* and registered in his office. Lands surrendered by tenants were taken under Government management and leased out to co-operative farming societies, agricultural labourers, landless persons and other agriculturists in that order.

Old Mysore including Bellary : In the Old Mysore area there was no separate law on tenancy at the time when the need for protecting the tenant arose. The law courts were applying the provisions of the Transfer of Property Act (Act IV of 1918) to agricultural leases on the ground of justice, equity and good conscience. The only other provisions governing the relationship between the landlords and tenants were in chapter VII of the Mysore Land Revenue Code but the Sections relating to powers of officers to enforce the provisions appeared to be applicable only to tenants of alienated lands.

Prior to the enactment of the Mysore Tenancy Act of 1952, the tenancy rights were being regulated by the Mysore Land Revenue Code of 1888. According to the provisions of the Code, there were three classes of tenants in the area with absolutely permanent rights, namely, 1) *kadim* tenants in respect of *inam* lands paying only land revenue but with permanent rights; 2) permanent tenants in both alienated and government villages holding lands for more than 12 years, or recognised as such by the landlord or by a court or who had exercised the right of transfer, and 3) tenants-at-will. The Mysore Tenancy Act of 1952 and Rules framed thereunder gave some security to certain classes of tenants,

i.e., tenants in possession at the commencement of the Act were given a further period of five years and were liable to ejectment at the end, unless the landlord allowed them to continue. Tenants who had been in continuous possession for a period of exceeding 12 years before 1st April 1961, were given further security. The landlord could eject them only from a part of the holding on the sole ground of personal cultivation. The maximum rent was also stipulated at one-half of the produce. The landlord could resume half the area from a tenant holding 10 acres or less. In the case of tenants holding more than 10 acres, the land owner could resume 50 to 75 per cent of the tenancy area. The 1952 Act was also extended to Bellary district in 1955. In October 1954, the State Government introduced in the legislature a Bill to amend the 1952 Act in order to further protect the interests of the tenants. But the measure had not completed all the necessary stages for becoming law when the State was reorganised in 1956. Therefore, as a temporary measure, the 1952 Act was amended by an Ordinance dated the 11th March 1957, continuing all leases, where the period of five years had expired and also requiring that surrenders of land should be in writing and duly verified and registered in the office of the Tahsildar.

Hyderabad Karnataka : In the Hyderabad State, the first step was taken in 1933 when a regulation was passed for preventing agricultural lands from passing in to the hands of money lenders and others. A Tenancy Committee was appointed during 1939 and in the light of its recommendation, the Asami Shikmis Act of 1945 was promulgated. According to the Act, *asami shikmidars* (tenants-at-will) could be deemed to be *shikmidars* (permanent tenants) after 12 years of continuous possession.

After the Accession of the Hyderabad State to the Indian Union in 1948, the State Government took up the question again and an Agrarian Reforms Committee was appointed in 1949. On the basis of its recommendations, the Hyderabad Tenancy and Agricultural Lands Act 1950 was passed. The Act declared all tenants who had cultivated the land continuously for six years within the prescribed period as protected tenants and conferred special rights and privileges upon them including the right to purchase the land held by them on easy terms. The Act had another interesting feature, namely, the use of compulsion for the formation of a co-operative farming societies by any 10 or more persons of a village or two or more contiguous villages holding between them 50 acres or more for the formation of a co-operative farming society. The Act of 1950 was amended by the Amending Acts III and XXIII of 1951 and such of those tenants

who has been in possession of any land in an *ijara* village continuously for a period of 12 years or who had from the commencement of cultivation or from the time *patta* was granted to the *ijradar*, cultivated such land jointly with the *ijaradar*, were declared as *shikmidars* i.e., holders of proprietary right (*ijara* was a special type of tenure introduced with a view to repopulating some deserted villages and to bring under cultivation of cultivable waste lands). For stopping large-scale eviction of tenants and for restoring possession to tenants evicted after 1952, the sale of tenanted lands were declared void. The Hyderabad Prevention of Evictions Ordinance was promulgated in 1952. The ordinance lapsed in January 1953.

The Hyderabad Tenancy and Agricultural Land Amending Act 1954 was passed in order to implement the recommendations of the Planning Commission for further progressive measure with regard to land policy. The Act aimed at merging of ownership with cultivation by permitting the tenant to acquire ownership on easy terms. It also introduced the concept of "family holding" and provided for reduction of rents, imposition of fresh restrictions, on resumption for personal cultivation, imposition of ceiling on the size of holdings, sale of lands in favour of tenants on easier terms, etc.

Dakshina Kannada and Kollegal : The Madras Prevention of Ejectment Act of 1954 was the first tenancy law introduced (in Dakshina Kannada) by the then Madras Government for giving protection to the tenants. This Act was intended to see that the tenants were not turned out at will by the landlords. In 1956, this Act was amended by the Madras State extending the period of stay of ejectment from one year to three years and also making the Act applicable to all over Madras State except in areas where the Malabar Tenancy Act of 1929 was in force. The amendment to the Act also conferred on the landlord the right to resume for personal cultivation, half the extent of land leased to a tenant, provided that the extent of land held by him on 1st October 1956 did not exceed 13 1/3 acres of wet land or its equivalent on the basis of that one acre of wet land was equal to 1 1/2 acres of garden land or three acres of dry land. The Statute also stipulated that persons who were assessed to sales tax, profession tax or income tax during 1954-55 or 1955-56 could not resume lands for personal cultivation. The Madras Cultivating Tenants (Payment of Fair Rent) Act of 1956 fixed fair rent between 33 1/3 % and 40 % of the gross produce of the Madras Cultivating Tenants (Protection) Act 1955

relating to resumption by landlords was suspended by the Mysore Government in March 1957.

Land Reforms

There was a persistent demand for examining afresh the tenancy problems in detail and for adoption of a uniform measure throughout Karnataka. Therefore, a Committee called the Mysore Tenancy and Agricultural Land Laws Committee was appointed on 10th May 1957, under the Chairmanship of B. D. Jatti. This Committee went into the question of fixation of rent, security of tenure, right of resumption of land by landholders for personal cultivation, right of purchase by tenants and payment of compensation to landlords, ceilings and landholdings and other cognate matters. The Committee after fully examining all these aspects submitted its report in September 1957. The Government then introduced a bill called the Karnataka Land Reforms Bill, 1958, in the Karnataka Legislature. After a general discussion, the Bill was referred to a Joint Select Committee of both Houses consisting of 46 members. This Joint Select Committee heard witnesses, considered a number of representations, comments and memoranda. This Committee considered also the views of the Planning Commission. In the light of these and the discussions that had taken place in the Karnataka Legislature when the Bill was introduced, the Joint Select Committee examined all the provisions of the bill and submitted its report on 25th March 1961. The Bill was adopted with certain changes by the State Legislature in November 1961 and it received the assent of the President of India in March 1962. However, as it was found necessary to amend certain provisions of the Act, the implementation was held up for some time. It was accordingly amended in 1965 by Act XIV of 1965. The Karnataka Land Reforms, Act, 1961 (Karnataka Act X of 1962) as amended in 1965 had been brought into force throughout the State with effect from the 2nd October 1965, the Gandhi Jayanti day. The enactment had made comprehensive provisions in respect of tenants' rights, ceiling limits of existing holdings and future acquisitions and payment of compensation. Under the provisions of the Act, no tenancy could be terminated merely on the ground that its duration, whether by agreement or otherwise had expired. Tenants who were cultivating the lands prior to 10th September 1957, but also who had been dispossessed either by surrender or eviction, were entitled for restoration of possession. Land in excess of 27 standard acres in the case of existing holdings were to be treated as surplus lands, which were to be vested with Government. The ceiling area, for future holdings

was limited to 18 standard acres. The Land Reforms Act, was further amended in 1966, 1967, 1968, 1970, 1972 and 1974. All these amendments except that of 1974 dealt with procedural matters. The Karnataka Land Reforms (Amendment) Act 1973 (Karnataka Act I of 1974) however effected radical changes in the 1961 Act.

The Amendment Act which has been enacted in pursuance of the major policy decision to give reality to the slogan "Land to the Tiller", has come into force with effect from March 1, 1974. The Act, which is considered to be one of the most revolutionary measures in the history of agrarian reforms in the country, has also enabled agricultural labourers and landless persons belonging to the Scheduled Castes and Scheduled Tribes and others to own land. Besides reducing the ceiling limit on the land to be held by each family, the Act has redefined the term 'family' to include a person, his or her spouse and their minor sons and unmarried daughters. Persons with an annual income exceeding Rs 12,000 from non-agricultural sources, companies, associations and co-operative societies other than co-operative farms are barred from acquiring lands in future except under specified conditions.

Abolition of Tenancy: The tenant-landlord relationship has come to an end and there will be no future tenancies except in the case of soldiers and seamen. The Land Reforms Act applies only to agricultural land and does not apply to land classified as non-agricultural. The Act gives a detailed definition of such land. The law permits only those, who are carrying on personal cultivation to hold land. The concept of personal cultivation has been clearly defined in the Act. To cultivate personally means to cultivate on one's own account, 1) by one's own labour or 2) by the labour of any member of one's family or 3) by hired labour or by servants on wages, payable in cash or kind but not in crop share, under the personal supervision of oneself or by members of one's family. If any person gives out land on lease in contravention of the law, he stands to lose by forfeiture to the Government without any compensation and the land vests with the Government and becomes available for distribution to eligible categories just like surplus land. The resumption of land by a landlord except a soldier, or seaman has been completely eliminated.

Under the 1974 Act, the tenants are granted ownership of all lands cultivated by them as tenants. The 1974 Act declared that every piece of land which was subjected to a lease as on 1-3-1974 stands vested in the

Government. Those who had taken the land on lease had to make applications to obtain occupancy rights on the land. The application had to be filed before the Land Tribunal. On each application, the Tribunal has to take two decisions, firstly, a decision whether the land was tenanted within the meaning of the law and for that reason vested in the Government and secondly, a decision whether the applicant was eligible was to be given occupancy rights. The last date for filing applications before the Tribunal was originally 31-12-1974 and it was extended upto 30-6-1979. The Tribunals were given power to entertain applications given thereafter duly condoning the delay. As a facility for the tenant class, stamp duty on the application and *affidavit* filed by the tenant was exempted. In order to eliminate the huge costs involved in litigation and the time consuming procedures the law was declared that the order of the Tribunal is final and that no legal practitioner will be allowed to appear in any of the Tribunals proceedings. It is neither subject to prior approval of any higher authority nor appealable. No civil court has jurisdiction to settle, decide, deal with or question any of its order. If any party is aggrieved with the Tribunal's order, all that he can do is to approach the High Court.

Each Tribunal consists of four non-officials with an Assistant Commissioner as Chairman. The law lays down that one of the members should be a person belonging to the Scheduled Castes or Scheduled Tribes. Cases are decided by majority vote and the quorum is a minimum of three, but there will be no quorum without the chairman.

For the convenience of the intending applicants, a Tribunal has been constituted for every taluk in the State and where the work load is heavy, two or more Tribunals have been constituted for the same taluk. In 1981, there were 299 Tribunals in the State. Dakshina Kannada district having 1.76 lakh tenancy applications out of 8.13 lakh applications for the entire State had 55 tribunals for eight taluks. This highly decentralised deployment of final authority is a special feature of the Karnataka Land Reforms Act. In case any injustice has been done to a tenant and he fails to get the land held by him as tenant, the Government can file a writ petition in the High Court, seeking to annul the Tribunal's orders.

The Tribunal is a quasi-judicial body empowered to conduct a summary enquiry as defined in the Karnataka Land Revenue Act. It takes up the hearing of each application after individual notices have been duly served on the landlord and other persons interested. In addition to the

individual notices, a public notice is also issued and widely published in the village which notifies the tenants application to the landlord and all interested persons including any rival claimant, and calls upon them to appear before the Tribunal with evidence in support of their respective claims. The Tribunals are expected to study the evidence provided by both the parties, taking into account the local situation, by spot inspection if need be, and then decide about the existence of a tenancy and the eligibility of the applicant to be registered as the occupant. Under an amendment effected in 1975 the Tribunal has been given special powers to pass interlocutory orders. Thereby the Tribunal is enabled to, without prejudice to its final decision, ensure that in the interim the landlord will not dispossess the tenant from the land forcibly.

There is a unique provision in the Act under which the State Government is empowered to provide legal assistance to tenant-applicant whose pecuniary circumstances warrant the assistance, in any proceedings under the Act. The Government, has also set up a legal aid cell in the Secretariat to help the tenants all over the State who may be in need of legal assistance or advice for filing writ petitions against Tribunal orders, or defending themselves in the writ petitions filed by the landlords. In a special Section of the Act (according to an enactment of 1979 and as amended by Act No. III of 1982), any agricultural labourer residing in a dwelling house on a land not belonging to him is eligible to apply to the Tribunal for ownership of that dwelling and the appurtenant site area. If the Tribunal decides in his favour, the ownership right is given to him on payment of a premium which is determined in the same manner as in the case of tenants.

Rent Fixation: Under the 1974 Act, fixation of rent is a simple arithmetic. Rent is equal to 10 times the land revenue plus the water rate if any payable on the land. The Act lays down certain maximum for water rates. For lands taking water from Government source for two paddy crops per year the maximum rate is Rs 16.50 per acre. For growing any one paddy crop, with Government water the maximum would be Rs 11 per acre. For all other categories of land, irrigated from a Government source, the maximum would be Rs 5.50 per acre.

Payments to Landlords: For the extinguishment of the rights of the landlord, the law provides that a sum described as "amount payable" will be paid to the landlord. This sum is the compensation prescribed under law. It is very different from the market value of the land. The Tahsildar,

upon the receipt of the copy of the order of the Tribunal, takes up the task of calculating the amount payable to the landlord. Correspondingly but separately, the Tahsildar also takes action to determine the amount of money that the tenant has to pay to the Government in return for the ownership rights conveyed to him. The amount payable to the landlord is a multiple of the net annual income from the land which is the same as the annual rent. The multiple applicable to dry lands is 20 times; for irrigated lands it is 15 times; that means, 200 times and 150 times respectively of the land revenue inclusive of water rate if any.

For structures standing on the land and if erected by landlord, the amount payable will be on the basis of valuation made by the appropriate technical official. Further, if fruit bearing trees have been raised, the land will be assessed as a garden land with reference to the particular tree standing on it, and the rate of assessment will be higher.

The amount payable to the landlords is paid partly in cash as down payment of Rs 2,000 and partly in bonds covering payment of amount in annual instalments over 20 year period with interest at 5 1/2 per cent. To the landlords belonging to the vulnerable groups the amount is paid in one lumpsum upto Rs 50,000 and the rest in bonds. Included in these groups are minors, widows, women who have never been married, persons who are subject to physical and mental disability and small holders defined according to an income criteria. The total amount that is payable under the Act to any one land owner is subject to a maximum of Rs 2.00 lakhs.

Payments of Premium: In return for the ownership rights given to the tenant he has to pay a premium. The premium is 20 times the annual income in the case of dry lands and 15 times the annual income in the case of wet lands and 15 times the annual income in the case of irrigated lands. Of course the tenant is also responsible for paying, as part of the premium, the value of the structures for which compensation would be paid to the landlord.

The premium can be paid by the tenant in a lumpsum if he so wishes. Otherwise it could be paid as down payment of Rs 2,000 supplemented by instalments fixed according to his option not exceeding 20 years and he is liable to pay interest at 5 1/2 per cent on the outstanding balance. The law has made provisions by which tenant is facilitated to obtain funds from the State Land Development Bank. Subsidiary provisions have also

been made in the law to assist the Land Development Bank in providing the credit facility to tenants smoothly and extensively.

Ceiling on Land Holdings: The Karnataka Act did not confine itself only to tenancy matters but imposed a limit on the size of land-holdings. One unit is one acre of land of the highest value. The ceiling limit applicable to each family consisting five members or less is 10 such units. For every extra person in the family an extra two units are given subject to an upper limit of 20 units for any single family and the Act has clearly defined the family. Under the system adopted in 1974 Act emphasis is on the aggregation of the holdings of individuals along with their share in joint holdings before determining the surplus land owned by each family as defined. The object of the system is to obviate the effects of the practice of holding the family's property in the names of its different members young and old. Another object is to ensure that shares in the joint family property does not escape the ceiling.

Classification of land for imposing the ceiling limit lands are simply described with reference to the source of irrigation facilities and all lands are placed in just three categories, viz., those cultivated with water from a Government source, those cultivated with rain water, and dry lands. Any one possessing more land than 10 acres of the first kind, 20 acres of the second kind and 40 acres of the dry land is placed under a duty to file a complete declaration. If the declarations are not filed by a holder who ought to have done so, his surplus land, determined unilaterally, can be forfeited to Government without compensation. The defaulter is also liable to imprisonment, and may be imposed a fine of Rs 500 on conviction by a magistrate. The law gave time till 31-12-1974 to file declarations.

By way of procedure, the law prescribes that each declaration shall be verified by the Tahsildar of the Tribunal who shall also record the classification of the land declared. It is then placed before the Tribunal. The Tribunal on the basis of its assessment issues a show cause notice to the owner. After hearing the party, the Tribunal arrives at the decision determining the extent of surplus land in the holding if any. At this stage, the Tribunal has the discretion to reject the land that may be offered by the land holder as the surplus to be surrendered and choose some other land in his holding as more appropriate for its surrender. The Tribunal has to give reasons for its decision. After these formalities are completed, the surplus land vests with the Government. For the lands so taken over to Government compensation is calculated in exactly the same manner as in

the case of tenanted land. Whatever is payable to the landlord, had the land been tenanted, is payable to the owner of the surplus land. The amount is invariably paid in bonds. These bonds as in the case of other bonds issued under the Act envisage payment of the amount in 20 instalments with interest at 5 1/2 per cent on the outstanding balance.

Distribution of Surplus Land: The lands taken over by Government, as surplus above the ceiling limit are intended for distribution to displaced tenants, agricultural labourers, landless persons, including ex-service personnel whose gross annual income does not exceed Rs 2,000. Other persons in the villages in the taluk or the adjacent taluk having less than one unit with gross annual income of Rs 2,000 will get land in the order of priority fixed. Fifty per cent of the surplus land is reserved for Scheduled Castes and Scheduled Tribes.

Exemptions: The 1974 Act prescribed a limit of 50 units as the maximum that any Sugar Factory can hold and this would be not for the captive production of raw material, but solely for purposes of farm research or for seed farm or both.

Plantations, Other Special Cases: The 1974 Act has made liberal provisions in certain cases of a special nature. All lands held on lease from Government for a period not exceeding 20 years are exempt from all provisions of the Act except one, the provision relating to quantum of rent. But the same exemption is given to the lands with a plant called linaloe (this shrub which is a source of an essential oil used in the perfumery industry is grown only in one plantation near Bangalore) and stud farms approved by the Government. Exemption is also given to the lands where plantation crops i.e., cardamom, cocoa, coffee, pepper, rubber and tea are grown, the exemptions given to these plantation lands relate only to the bar against holding in excess of ceiling limits. These lands have not been saved from the other provisions of the Act especially those relating to the filing of declarations, ownership and abolition of tenancies.

Safeguards Against Malpractices: The Act prohibits acquisition of ownership of agricultural land by persons whose income from non-agricultural source exceeds Rs 12,000 per year. When any transaction after enquiry is found to be violative of the Act, it becomes null and void. In addition, the land covered by that transaction shall as penalty be

forfeited to and vest in the State Government, without any compensation to the owner.

Achievements : The Report Note of Karnataka Government on Land Reforms reveals that the effective drive undertaken during 1981, completed 99 per cent of Land Reforms work. As on 1981-82, there were 2,85,040 cases for disposal. Out of which 2,73,625 cases were disposed leaving a balance of only 13,312 cases. The results of effective implementation are : a) 3,700 homestead dwellers became the owners of their houses and the area appurtenant thereto over an extent of 260 acres of site area not belonging to them ; b) 1.08 lakh rent recovery applications pending for decades were disposed of settling the claims of the landlord ; c) 4.85 lakh tillers became the owners of an extent of 20.98 lakh acres ; d) An extent of 2.90 lakh acres has been determined as surplus over ceiling and available for distribution among the have-nots ; e) An extent of 1.05 lakh acres of surplus land has been distributed making 14,700 landless persons belonging to SC/ST community as new owners of land; to an extent of 69,000 acres among other weaker sections of the society ; f) An amount of Rs 25.30 crores has also been paid to land owners who lost under the law. At no time there was shortage of funds for this purpose, amount provided every year was not spent fully, and it lapsed; (g) In addition 78,500 persons have been registered as occupants of an area of 4.10 lakh under various Inam Abolition laws thus disposing of cases pending for years.

Former tenants and the have-nots, who became the owners of land, are not left to fend for themselves or thrown to the mercy of money lenders. Government introduced schemes of financial assistance to enable them to stand on their own legs to develop lands, to get required inputs in order to improve their production and thereby their lot. Under one scheme of financial assistance a grantee out of surplus land gets outright grant of Rs 1,000 per hectare and maximum loan of Rs 2,000. "Negilu Bhagya" another scheme of financial assistance provides finance for purchase of bullocks and inputs, etc., to tenants-turned-owners and grantees of surplus land also.

Water Rates

The annual rates for the supply of water was stated in Section 133 of the *Mysore Land Revenue Manual* which was in force in old Mysore area and the water rate was levied whenever canal irrigation work extended or an old irrigation work was restored or repaired. The Survey Department with

which vested the right of fixing the water rate determined the additional annual sum due from the occupier of the land benefiting from the irrigation. In case of dry land converted into wet by the use of Government water, the rate was fixed at the difference between the assessment on that class of land and that on wet land of similar quality in a neighbouring village. The rate for improved supply of water or for fresh hot weather supply was also fixed by the same Department on similar considerations. The water rate was collected along with the land revenue till the time of resettlement, when it was merged in the land, so that the maximum period for which the water rate was kept apart from land revenue was less than 30 years.

In Bombay Karnataka area water rate was levied and collected by the Collector under Section 55 of the Bombay Land Revenue Code and under the provisions of the Bombay Irrigation Act, 1879. Bombay Government had framed rules called the Bombay Canal Rules, 1934 for regulation of water supply and levy of water rates. In Hyderabad Karnataka area, the Government of Hyderabad had issued instructions in 1947 for assessing the lands irrigated under wells as dry and the maximum dry rates were to be fixed for such lands. It was then decided to levy a consolidated rate for lands which received an assured supply of water from Government sources of irrigation. In 1954, the Government of Hyderabad fixed special water rates for *rabi* crops at Rs 12, for sugar cane crops at Rs 35, for fruit gardens at Rs 15, for eight months' garden crops at Rs 18, for the second *rabi* crop at Rs six and for irrigated *khari* crops at Rs 4. In respect of lands under light irrigation, concessions were sanctioned for a period of three years. There was no assessment for the first year, but in the second year 50 per cent of the assessment was to be paid and in the third year, full assessment was levied. Similar concessions were given to those cultivators who brought waste lands under cultivation.

In old Madras Presidency areas a separate water cess was levied under the Water Boards standing order. When water was taken from Government sources for irrigation of dry lands with permission, water cess was levied. Water cess represented the charge made by the Government, for water supplied to lands which possessed no right for such supply. There were three rates: i) flat rate for water supply was fixed; it was determined with reference to the certainty and duration of supply; ii) under differential rates, water cess was equal to the difference of dry land assessments and wet land assessment; iii) under special project, rates of water

cess were levied in such a way to bring a suitable return on the capital expenditure incurred on the projects concerned. In addition a water cess called *fasal jasti* was levied for irrigation of second crops on a single crop wet lands and penal rates of water cess for sources of irrigation taken without permission. In former Kodagu, Revenue Rule 152 framed under Coorg Land and Revenue Regulation of 1899 provided for levy of charges for water supply for irrigation. The charges levied were Re one per acre where lands were irrigated by channels and eight annas per acre on lands irrigated by tanks.

New Rates : Under the old arrangement, consolidated wet assessment was levied on all lands that came under irrigation from a Government source. Now wet assessment under the new arrangement is levied on only rainfed wet lands not deriving advantage of water from any Government irrigational source. Lands coming under a Government irrigational source are liable to a levy of dry assessment in addition to water rate under the Karnataka Irrigation (Levy of Betterment Contribution and Water Rate) Act, 1957. The water rate is not included in the land revenue assessment under the new settlement. The rules relating to the water rates were issued in 1965. Subsequently, the water rates were enhanced by 33 1/3 per cent of the existing rates and the revised rates came into force from 1966. The Government appointed a committee to go into the question of water rates which reviewed the entire issue and recommended that the water rates might be scaled down and levying of maintenance charges might not be continued. The Government accepted the recommendations and passed orders accordingly. However, it had to reconsider the issue in view of the mounting expenditure on irrigation projects. As a result the maintenance cess was restored and it is levied in accordance with the Karnataka Irrigation Act of 1965. The water rate leviable on lands coming under the Government source of irrigation were defined under Rule 3 of the Karnataka Irrigation (Levy of Water Rate) (Amendment) Rules, 1971, and they were given effect to from 1st July 1965. The water rates as levied in 1965, and as revised in 1972 and 1976 were as follows.

Sl. No.	Types of crops	Water rates per acre (Rs)		
		as in 1965	as revised in 1972	as revised in 1976
1	For sugarcane crop :			
(a)	to be harvested within a period of 12 months	20	40	80
(b)	to be harvested after a period of 12 months but before a period of 18 months	30	60	120
2	For Paddy crop :			
(a)	for Paddy crop (in malnad areas with annual rainfall of 1,250 mm)	11	20	20
(b)	in other areas	...	...	30
3	For any crop of jowar, maize, ragi, navane, sajje, pulses, greengram, wheat, cotton, groundnut, sweet potatoes, gingelly, onions, tobacco or coriander.	5	12	18
4	For any manurial crop such as sannhemp or sesbania	3	6	9
5	For any crop of arecanut, betel leaves, turmeric, lime, oranges, pomegranates, coconut, pepper, mulberry, or any fruit.	12	24	36

In the Government Notification of July 1979 and December 1980, the water rates were again revised and enhanced as given below.

July 1979		(in rupees)
Crops	Water rate per acre	
Sugarcane to be harvested within 11 months	200	
Sugarcane to be harvested after 11 months but within 18 months	300	
Paddy in malnad areas with rainfall of 1250 mm	25	
Paddy in other areas	35	
Wheat	30	
Jowar and groundnut	20	
Cotton	50	
Maize, ragi, navane, sajje, pulses, greengram, sweet potato, gingelly, onion, tobacco, coriander	18	
Manurial crop	9	
Garden crop	36	

In respect of water supplied or made available or used from any lift irrigation work owned and maintained by Government for irrigation of any land, water rates shall be levied at three times the rate in the above Table for sugarcane or paddy and twice for crops other than paddy and sugarcane.

December 1980

Crops	Water rate per acre
Sugarcane (11 months)	200
Paddy	64
Jowar and other coarse grains	32
Groundnut	60
Cotton	64

As per the Government Notification of January 1981, the water rates have been reduced as detailed below.

Crops	Water rate per acre
Sugarcane (12 months)	150
Sugarcane (13 to 18 months)	225
In malnad areas with 1250 mm rainfall for paddy	32
In other areas for paddy	48
Wheat	24
Jowar	24
Groundnut	24
Cotton	48
Maize, ragi, navane, sajje, greengram, sweet potato, tobacco, coriander	24
Pulses	18
Manurial crop	9
Garden crop	50

Maintenance Cess: As provided in the Irrigation Act and Rules 1965, Government has levied a maintenance cess of Rupees four per acre of land benefited by irrigation work maintained by the Government, the Tungabhadra Board or Taluk Development Board.

Promotional Water Rates: Where water is supplied, made available or used for irrigation of any land which had not been irrigated by water before the coming into force of the Irrigation Rules of 1965 water rates are levied at the following concessional rates during the first three years of irrigation of such lands, viz., i) for the first year – no water rate, ii) for the second year – one fourth of the rates specified and iii) for the third year – one-half of the water rates specified.

Other Taxes

State Excise: Land Revenue had contributed almost 18 per cent of the tax revenue in 1960–61, by 1981–82 its contribution has declined to one per cent. Hence it is clear that the State Enchequer derives major portion of the revenue from indirect taxes. State Excise is one among them. The Karnataka Excise Act, 1965 which replaced the various Excise laws in force in various intergrated areas of Karnataka forms the nexus of the entire excise structure. Excise duty is levied and collected by the State Excise Department headed by the Commissioner at State level administration (see in this chapter, section on Other Departments). This tax is levied on the articles such as molasses, arrack, brandy, whisky, beer, rum, gin, milk punch, rectified spirit, fenny and such other articles, manufactured at distilleries in Karnataka State or imported to Karnataka.

Excise levies comprised (a) Excise duties levied on Indian made foreign liquor (whisky, brandy, beer, wine, etc.), at the stage when these are released from the manufacturers to the wholesale depots; (b) litre fee is a further tax levied when the products are released from the wholesale depots to retailers; (c) a tree tax is levied on trees on Government and private land tapped for toddy, payable by the contractor who takes lease for vending toddy; (d) tree rent is a levy payable by the contractor for tapping toddy from Government trees; (e) countervailing duty is a differential duty levied on intoxicants imported into the State so as to make the duty already paid in the originating State, plus the countervailing duty paid in Karnataka equal to the standard rate of duty which would have been payable if the liquor had been produced in Karnataka; (f) shop rentals are collected from lessees who are given the exclusive right to vend

toddy or arrack; (g) export fee is levied on export of denatured spirit, and (h) licence fee refers to the amount to be paid for the permission to trade in or manufacture liquor. Nearly 80% of the receipts are accounted for by country spirits including arrack and country fermented liquor. Another 15% are contributed by Indian made foreign liquor. The table given on Page 353 shows the amounts of revenue derived from the State Excise for the last 12 years from 1968-69 to 1980-81.

Stamps and Registration

The Director of Survey, Settlement and Land Records is the *Ex-officio* Inspector General of Registration and Commissioner for Stamps for the State and also the Registrar of Societies for Bangalore City area. The Stamps and Registration Department administers the following Acts and Rules. (1) Registration Act, 1908, (2) Karnataka Registration Rules, 1965, (3) Karnataka Stamps Act, 1967 and Rules 1958, (4) Karnataka Societies Registration Act and Rules 1960 so far as Bangalore City Area is concerned, (5) Indian Partnership Act, 1932, and (6) Karnataka Court Fees and Suits Valuation Act 1958 and rules thereunder.

There are 19 District registry offices and 197 Sub-registry offices in the State. The total number of documents registered during the year 1980-81 was 4,56,908 as against 3,35,424 in the previous year. Upto the end of December 1981, 4,08,577 documents had been registered in the State. Most of the documents are charged duty *ad valorem* and some are charged fixed stamp duty. The documents which are subjected to *ad valorem* duty are again classified as conveyance documents and bond rate documents. The conveyance rate is levied on the documents which are transferred with full rights and interests namely sale, gift, exchange, etc. The documents which create limited interest over properties are charged with bond rate, namely mortgage without possession, partition deed, security bond, etc. The conveyance rate has been revised four times since 1957, the latest being in 1979. The bond rate which was left untouched since 1962 underwent an enhancement by one third in 1979.

Documents like bills of exchange, cheques, promissory notes, letter of credit, insurance policies, transfer of shares, debentures and proxies are covered by Entry 91 of the Constitution and therefore under the purview of the Indian Stamp Act. The Karnataka Stamp Act is applicable to documents other than those mentioned in the Indian Stamp Act. The revenue from the implementation of the Indian Stamp Act is realised by

Year	(Rs in crores)						Total
	Country spirits (arrack)	Country fermented liquor (toddy)	Malt liquors (beer)	Foreign liquors & spirits	Commercial denatured spirits & medical wines	Medical & toilet preparations containing opium, alcohol, etc.	Others
1968-69	7.54	2.46	0.33	1.40	0.20	0.03	0.01
1969-70	10.40	4.24	0.48	1.30	0.26	0.07	..
1970-71	11.53	4.59	0.60	1.76	0.15	0.11	0.01
1971-72	14.82	5.14	1.19	1.74	0.20	0.21	0.01
1972-73	19.58	5.89	0.65	3.13	0.12	0.18	..
1973-74	25.13	6.77	1.31	3.56	0.06	0.16	0.01
1974-75	32.35	8.05	1.73	4.89	0.02	0.16	..
1975-76	35.43	9.02	1.36	5.70	0.10	0.21	0.01
1976-77	35.63	8.51	1.75	5.17	0.40	0.20	0.01
1977-78	37.81	10.57	1.30	5.24	0.28	0.28	0.02
1978-79	40.60	11.25	1.94	7.50	0.25	0.40	..
1979-80	48.30	11.82	2.43	9.96	0.44	0.61	..
1980-81	60.56	15.23	2.05	14.77	0.16	0.73	..

the State Government through the levy of duties and the rates are governed by an Act of Parliament. Under the Karnataka Stamp Act, 55 different types of documents are subject to stamp duty. The rates at present are as specified in the Act. These 55 documents can be broadly categorised into two groups.

The documents like agreements, affidavits, adoption deeds and articles of association are charged with fixed duty. Apart from the categorisation of the document based on rights they create, documents are also categorised as judicial and non-judicial. Stamp duty on judicial documents is regulated under the Karnataka Court Fees and Suits Valuation Act, 1958. The instruments falling under the Schedules of the Indian Stamps Act and Karnataka Stamp Act have to be written on non-judicial stamp papers as prescribed by law. The following table gives the amounts of revenue derived from the stamp duties from 1972-73 to 1981-82.

(Rs in crores)

Year	Judicial	Non-Judicial	Total
1972-73	1.42	6.03	7.45
1973-74	1.44	4.62	6.06
1974-75	1.25	9.13	10.68
1975-76	1.76	7.26	9.02
1976-77	2.13	7.13	9.27
1977-78	3.18	9.73	12.91
1978-79	3.29	12.16	15.45
1979-80	4.31	15.40	19.71
1980-81	4.79	20.79	25.58
1981-82	5.35	22.86	28.21

Sales Tax : The Commercial Tax Department headed by the Commissioner at the State level administers eight taxes, such as Sales Tax, Entertainment Tax, Agricultural Income Tax, Profession Tax, Tax on Betting, Tax on Luxuries, Entry Tax and Show Tax. There is a hierarchy of officers and officials to assist him (*see* part I, pp. 1001-02 for Sales Tax; also Entertainment Tax and Profession Tax; also *see* in this chapter, Other Departments).

The scheme of Sales Tax now prevailing in the State of Karnataka is a combination of single-point and multi-point taxation. Single-point levy

is payable on specified items, numbering 162. On all other items except those which have been specifically exempted is levied a multi-point tax. The exemption currently valid covers as many as 54 items. A single-point levy is imposed at only one specified stage which may be first sale, first purchase or last purchase. The dealers at intermediary stages are not taxable. The rate of single-point tax ranges from one % to 40%. All goods which have not been subjected to single point tax and which have not been exempted specifically are subjected to multi-point levy *i.e.*, tax is levied at every stage at which it passes through the hands of a dealer liable to tax. There is a general rate of four % for multi-point sales tax, but bread is taxable at the rate of 1 1/2%, and gunny bags, bardan, hessian cloth and jaggery are taxable at the rate of two %. In addition to Sales Tax, be it multi-point or single-point, surcharge at 10% of Sales Tax and turnover tax at 1/2 % of the turnover of a dealer whose total turnover exceeds Rs 1 lakh in a year are levied. Turnover tax was introduced only in 1981-82. During 1981-82 there were 1,62,378 registrants in the State under K.S.T. and 58, 196 under C.S.T. The revenue realised was Rs 240.20 crores and Rs 78.66 crores respectively (for earlier years *see* part I, p. 1001).

Entertainment Tax : The Entertainment Tax is levied according to the Karnataka Entertainment Tax Act 1958. There had been other such Acts in different areas such as the Mysore Cinematograph Act, 1922. The Mysore Act till 31st December 1958 was being administered by the Police Department. Later it was handed over to the Commercial Taxes Department. There are three types of levy under this Act as follows.

(a) **Entertainment Tax :** This levy ranges from 20% to 35% on the value of admission to the entertainment. Ninety per cent of the collection in this respect goes to the local bodies of the respective area and the balance of it being retained by the State Government. Affixing stamps on the tickets was the mode of payment upto 15th May 1966, and since then the tax is being collected in cash, and a seal of the Commercial Tax Department is affixed to that effect. (b) **Surcharge :** The introduction of surcharge commenced from 16th May 1966 under Act 14 of 1966. The Surcharge rate was 50 per cent of the Entertainment tax upto 30th Nov. 1971. and from the 1st Dec. 1971, it was raised to 60% and then it was enhanced to 10%. An additional tax at 10 per cent is levied on each ticket where the gross amount exceeds rupee one. The entire proceeds of surcharge are being credited to the consolidated fund of the State. (c) **Show Tax :**

In the case of cinematograph shows, a show tax in addition to the entertainment tax is payable, as prescribed in section 4 of the Act. Prior to the Act No 14 of 1966 the Government and the Commercial Tax Officers could exempt the levy of the tax, whereafter only the Government is empowered to grant exemptions. The amounts of revenue realised in the State under this head for years between 1969-70 to 1981-82 are as follows.

(Rupees in lakhs)

Year	Entertain- ment Tax	Sur- charge	Addl. Tax	Misc.	Show Tax	Total
1969-70	177.17	90.25	...	0.49	15.15	283.06
1970-71	203.25	103.19	...	0.52	16.43	323.39
1971-72	233.20	125.75	...	0.66	17.75	377.36
1972-73	269.00	157.20	...	0.60	20.63	446.83
1973-74	304.06	183.69	6.91	0.87	22.27	517.80
1974-75	357.88	354.12	...	1.32	45.15	758.47
1975-76	401.91	401.70	...	7.19	59.37	870.17
1976-77	469.28	467.73	199.12	6.32	55.72	1,198.17
1977-78	501.58	501.84	221.14	11.24	59.86	1,295.66
1978-79	557.01	555.83	245.78	10.30	62.45	1,431.37
1979-80	637.33	615.44	276.57	4.51	79.93	1,613.78
1980-81	716.86	666.24	316.82	8.17	116.92	1,825.01
1981-82	800.13	758.03	361.08	10.88	129.41	2,059.03

Agricultural Income Tax: In Hyderabad State both agricultural and non-agricultural income were taxed under one law, but after the integration only agricultural income tax was being levied by the State Government. Bombay State was not levying any agricultural income tax upto 1-11-1956. Madras had introduced agricultural income tax in 1955 but it was restricted only to income from plantations crops. Kodagu had been levying an income tax on all agricultural income from 1951 but in actual practice the burden fell mostly on plantations. The former Mysore State had introduced the levy of agricultural income tax in 1955 but the tax was leviable only on agricultural income derived from land used for growing certain specified commercial crops. The minimum income liable to tax was Rs 10,000 under the Hyderabad Act, Rs 3,500 under the Coorg Act, Rs 3,000 under the Madras Act and Rs 4,200 under the Mysore Act. The

Madras Act also had a provision which enabled assesseees with smaller holdings to compound the income tax by paying tax on acreage basis at slab rates indicated in the Act, instead of being taxed on the basis of accounts. A similar provision was incorporated in the Mysore Act of 1955 and it continues in the Mysore Act of 1957 also.

Agricultural Income Tax is one of the items in which uniformity all over the State was introduced soon after State's Reorganisation. The Karnataka Agricultural Income Tax Act 1957 is applicable all over the State and it replaced the Hyderabad, Kodagu, Madras and Mysore Acts referred to earlier.

This Act provides for levy of income tax at slab rates on all agricultural income derived from land on which commercial crops are grown. The term commercial crop has been defined so as to cover areca, chillies, coconut, coriander, cotton, garlic, ginger, grapes, groundnut, mango, mulberry, onion, plantain (irrigated), potato, sesamum (*til*), sugarcane, tobacco and turmeric in addition to the seven plantation crops viz., cardamom, coffee, linaloe, orange, pepper, rubber and tea. In order to have equality in the levy of the tax, lands were classified into eight different categories. This Act, as amended in 1976, has classified the lands into two groups. In Group I, the lands are classified from A to J classes according to the source of water available. A class lands are those which have facilities of assured irrigation from such Government canals and Government tanks as are notified by the State Government to be capable of supplying water for growing two crops of paddy in a year. The lands of the 'J' class, which is the last class, are those which are dry with no irrigation facilities from a Government source and which are assessed for land revenue of less than fifty paise per acre. Lands under group II are those which grow special crops classified as 'S' Class. No tax is payable where the total agricultural income does not exceed Rs 8,000. The rates vary from 12% to 65% for incomes exceeding Rs 8,000 in accordance with a slab system. The revenue collected under this tax during the years from 1977-78 to 1980-81 was as follows.

(Rupees in lakhs)

Name of the crops	1977-78	1978-79	1979-80	1980-81
1	2	3	4	5
I PLANTATION CROPS				
Coffee	749.21	1,378.99	1,492.14	1,015.02
Cardamom	8.52	15.39	16.72	0.17

1	2	3	4	5
Pepper	0.28	0.43	0.56	...
Rubber	1.24	2.31	2.48	11.49
Orange	0.17	0.29	1.30	0.12
Total	759.42	1,397.41	1,513.20	1,026.80
II COMMERCIAL AND OTHER CROPS				
Groundnut	0.36	0.58	1.77	0.44
Coconut	2.14	4.03	5.43	2.40
Areca	7.24	13.38	5.77	2.13
Sugarcane	0.60	1.01	3.17	1.25
Cotton	1.47	2.59	1.28	0.48
Other Crops	10.77	20.00	19.38	94.80
Total	23.58	41.59	36.80	101.50
Total of I and II	782.00	1,439.00	1,550.00	1,128.30

Profession Tax: The State Government derive the powers to levy a tax on professions, trade, callings and employments in accordance with Entry 60 of the State List. The maximum amount that can be levied on any person by State or Local Authority is Rs 250 per annum. Until 1976 the tax on professions, trades, callings and employment was being levied and collected by local authorities. Under the Karnataka Tax on Professions, Trade, Callings and Employments Act, 1976, the State assumed the power to levy this Tax. The State's receipts from this source were Rs 3.4 crores in 1976-77 and have gone upto Rs 7.39 crores in 1980-81 (see part I, p.1002 for details). For the year 1981-82 the income was Rs 9.72 crores.

Taxes on Betting: Under the present law there are two taxes on betting: (1) Book Makers Tax and (2) Totalizator Tax. Betting tax is levied on all bets laid with book makers by the punters at the rates fixed by the Government from time to time and paid by the punters to the book makers. The book makers are liable to collect the betting tax at prescribed rates and remit to the concerned Turf Club the tax collections thus made. The Turf Club remits the betting tax to the Government Treasury, within three days after each day of racing and also on best

accepted for off-course betting. Totalizator tax is levied on bets laid with totalizators at the rates fixed by the Government from time to time and the prize of the totalisator ticket is inclusive of the tax. Therefore, tax is deemed to have been paid by the punters when they purchase the ticket. The concerned club collects the tax on behalf of the State Government. There are two Turf Clubs in Karnataka, one at Bangalore called Bangalore Turf Club and another at Mysore called Mysore Turf Club (see part I, pp 542-3).

The following table gives revenue derived by the State from betting tax from 1976-77 to 1979-80.

(Rs in lakhs)			
Year	Totalizator Tax	Book makers Tax	Total
1976-77	61.39	189.74	251.13
1977-78	63.96	196.56	260.52
1978-79	54.76	217.54	272.20
1979-80	70.16	303.03	373.19

Tax on Luxuries: The Tax on Luxuries was introduced during the year 1979 and is imposed on hotel or a lodging house where accommodation is provided by way of business on monetary considerations. Such a hotel and lodging house becomes liable for payment of tax if the charge for accommodation provided including air conditioning, telephone, radio, music or extra beds and the like but excluding charges on account of food and drink and other charges for services is Rs 20 per person per day or more. The revenue realised under this Act was Rs 8.36 lakhs in 1979-80, Rs 18.00 lakhs in 1980-81 and Rs 45.00 lakhs in 1981-82.

Entry Tax: The Government of Karnataka abolished Octroi with effect from 1-4-1979 after considering the difficulty expressed by the trading community. To compensate the loss of revenue to local authorities an enactment called the Karnataka Tax on Entry of Goods into Local Areas for Consumption, Use or Sale Therein Act, 1979 was passed providing for levy of Entry Tax, on cotton textiles, tobacco and its products and sugar at one per cent in the area specified by the State Government. Revenue realised from this item was Rs 42.00 lakhs and Rs 519.00 lakhs in 1980-81 and 1981-82 respectively.

The Motor Vehicles Tax: The Motor Vehicles Tax is one of the major revenue earning source of the State Government. Motor Vehicles Tax is

levied and collected on all motor vehicles used or kept for use in the State. The main category of vehicles taxed is motor cycles, cars, goods vehicles, contract carriages, stage carriages, omnibuses, vehicles used for haulage and special categories like fire engines, etc. The taxation of different kinds of vehicles is based on certain principles. Generally commercial vehicles are taxed on the basis of their carrying capacity and non-commercial vehicles on the basis of their horse power. Three wheelers and motor cars are generally used for non-commercial purposes except in the case of autorickshaws and taxies. Goods vehicles and passenger vehicles with capacity to carry more than six passengers are used for commercial purposes, either for the transportation of the owner's goods or passengers or for use in the form of hire of the vehicle for the transport of public goods. Therefore, the tax on goods vehicles is linked to the laden weight of the goods vehicles and the tax on passenger vehicles linked to the seating capacity. In respect of stage carriages a distinction has also been made between buses plying within the metropolitan areas and those plying outside the metropolitan areas. Similarly taxes on autorickshaws and taxies (as they are used for commercial purposes) are also linked to the number of seats. The figures of revenue realised under various items were as follows for the years from 1958-59 to 1981-82.

Statement showing the Revenue Receipts and Expenditure of the Motor Vehicles Department from 1958-59 to 1981-82

(Rupees in 000's)

Year	Revenue realised from Motor Vehicles Tax & Fees	Expenditure	Percentage of Exp. to Revenue
1958-59	26,088	678	2.6
1962-63	56,107	1,285	2.9
1967-68	94,088	2,149	2.3
1971-72	127,304	3,486	2.7
1972-73	146,263	4,798	3.3
1973-74	157,652	4,248	2.7
1974-75	189,578	4,961	2.6
1975-76	241,691	5,504	2.3
1976-77	275,291	6,456	2.3
1977-78	330,320	7,203	2.3
1978-79	297,368	9,172	3.1
1979-80	444,502	11,465	2.6
1980-81	473,702	12,380	2.6
1981-82	551,248	15,097	2.7

Forest Development Tax: Forests are an important national asset and they are managed on the principles of progressive sustained yield in perpetuity. In order to augment investment in the forest sector, the Forest Department Tax was introduced by the State Government, as from December 1975 and the amount of tax was earmarked only for forest development.

The tax is levied under the Karnataka Forest Act. Initially, the rate of tax was 5% which was revised to 8% from 1-4-1980. The tax is levied in respect of all forest produce sold and disposed of by the State Government by sale or otherwise. The yield from the Forest Development Tax was Rs 13.60 lakhs in 1975-76 and it increased to Rs 19 lakhs in 1980-81.

Income Tax: Till 1950, Income Tax in Karnataka was being levied by the State Government. In 1950, Income Tax administration came into force, and levying work was taken over by the Centre. In 1955, 1957 and 1958, Estate Duty, Wealth Tax and Gift Tax laws were also brought into force. The recovery of tax arrears was being entrusted to the State Government till 1969 under the Revenue Recovery Act. Thereafter, the Department took over the recovery work. The Department is controlled by Government of India, through the Central Board of Taxes. There are various Acts and Rules administered by Central Board of Direct Taxes, viz., Income Tax Act, 1961, Interest Tax Act, Gift Tax, and Estate Duty Act. Karnataka stands in the 6th place in India in the collection of Income Tax. The following table shows year-wise collection of Income Tax, Wealth Tax and Gift Tax from 1954-55 onwards.

Year	Income Tax	
	No. of assess-ments	Net Collection (in crores)
1	2	3
1954-55	34,797	2.46
1955-56	37,903	2.64
1956-57	37,589	3.26
1957-58	39,992	4.61
1958-59	47,526	5.35
1959-60	54,513	6.44
1960-61	60,663	7.67
1961-62	80,110	8.63

1	2	3
1962-63	74,208	12.24
1963-64	77,260	17.60
1964-65	79,007	18.10
1965-66	1,12,008	18.58
1966-67	1,09,317	20.41
1967-68	1,00,263	21.74
1968-69	1,52,182	26.80
1969-70	1,32,149	32.42
1970-71	1,31,574	35.44
1971-72	1,36,235	40.02
1972-73	1,55,142	47.50
1973-74	1,55,673	55.00
1974-75	1,68,667	68.25
1975-76	1,83,693	87.56
1976-77	1,59,631	97.63
1977-78	1,79,480	103.73
1978-79	1,39,323	109.06
1979-80	1,48,411	122.27
1980-81	1,75,423	136.00
1981-82	1,96,627	166.39

Year	Wealth Tax		Gift Tax	
	No. of assessments	Net collections (Rs in thousands)	No. of assessments	Net collections (Rs in thousands)
1971-72	10,620	23,100	1,529	1,400
1972-73	11,366	21,014	1,961	2,121
1973-74	11,957	24,719	2,326	2,438
1974-75	12,752	26,472	3,195	2,255
1975-76	13,634	33,700	3,082	3,200
1976-77	14,657	40,400	3,109	2,900
1977-78	16,449	32,484	3,061	2,717
1978-79	18,678	36,665	3,550	2,610
1979-80	21,961	42,487	3,218	3,913
1980-81	23,056	45,071	3,846	3,029
1981-82	20,453	53,740	2,527	8,615

Central Excise: The Central Excise Duty is levied and collected under the Central Excise and Salt Act Rules, 1944. The Act was brought into force with effect from 28th February 1944. The rates of duty on various items are levied according to Schedule I of the Act. The Commodities fetching an annual collection of more than Rs one crore are classified as major items; those are: cigarette, aluminium, sugar, cement, beedis, motor spirit, refined diesel oil, kerosene, paper, cotton fabrics and all other goods not elsewhere specified. The levy of duty is fixed as per tariff schedule which varies from commodity to commodity. The exemption limits are also prescribed in the tariff schedule. The revenue realised under different commodities during the years 1979-80 to 1982-83 is as follows:

Year	Total revenue realised (Rs)	No of commodities
1979-80	3,20,93,78,000	202
1980-81	3,24,54,78,000	105
1981-82	4,56,79,00,000	101
1982-83 (Upto Decr.)	3,55,56,00,000	99

In addition to the Central Excise and Salt Act and Rules, 1944, the Central Excise officers are also administering the following Acts: (a) Gold Control Act, 1968, (b) Customs Act, 1962, (c) Foreign Exchange Regulation Act, 1947, (d) Export and Import Control Act, 1955, (e) Sugar Export Promotion Act, 1958 (Partly), (f) Mineral Products (Additional Duties of Excise and Customs) Act, 1958, (g) Khadi and Other Handloom Industries Development Additional Excise Duty of Cloth Act, 1953, (h) Produce Cess Act, 1966, (i) Duties (Additional Excise Duty) Act, 1957, (j) Additional Duties of Excise (Goods of Special Importance) Act, 1957 and (k) Conservation of Foreign Exchange and Prevention of Smuggling Activities Act, 1974.

Statement Showing the Demand, Collection and Balance under Land Revenue
(Rs in lakhs)

Year	Opening Demand (Arrears)	Demand during the year	Total	Collection	Balance
1975-76	801.14	547.69	1,348.83	633.60	715.23
1976-77	715.23	654.65	1,369.88	396.47	973.41
1977-78	973.41	535.13	1,508.54	596.53	912.01
1978-79	912.01	596.19	1,508.20	631.05	877.15
1979-80	877.15	573.36	1,450.49	681.52	768.97

**Statement Showing the Demand, Collection and Balance under
Betterment Levy**

(Rs in lakhs)

Year	Opening Demand (Arrears)	Demand during the Year	Total	Collection	Balance
1975-76	125.16	62.13	187.29	43.72	143.57
1976-77	143.57	139.44	283.01	34.82	248.19
1977-78	248.19	195.08	443.27	49.22	394.05
1978-79	394.05	262.49	656.54	115.49	541.05
1979-80	541.05	175.62	716.67	99.23	617.44

Statement Showing the Demand, Collection and Balance under Water Rate

(Rs in lakhs)

Year	Opening Demand (Arrears)	Demand during the Year	Total	Collection	Balance
1975-76	1,072.91	334.71	1,407.62	638.53	769.09
1976-77	769.09	453.01	1,222.10	270.74	951.36
1977-78	951.36	452.96	1,404.32	377.87	1,026.45
1978-79	1026.45	555.79	1,582.24	556.86	1,025.38
1979-80	1025.38	616.01	1,641.39	531.24	1,160.15

**Statement Showing the Demand, Collection and Balance under
Maintenance Cess**

(Rs in lakhs)

Year	Opening Demand (Arrears)	Demand during the Year	Total	Collection	Balance
1975-76	188.47	76.66	265.13	102.57	162.56
1976-77	* 133.81	86.76	220.57	31.88	188.69
1977-78	188.69	56.53	245.72	35.18	210.04
1978-79	210.04	84.22	294.26	71.21	223.05
1979-80	223.05	59.02	282.07	49.04	233.03

* Opening demand for the year 1976-77 has been reconciled and opening demand has been taken as Rs 133.81 lakhs instead of Rs 162.56 lakhs as per the orders of the High Court (pertaining to Mandya District).

JUDICIAL ADMINISTRATION

Administration of justice in ancient Karnataka as elsewhere in India, according to *rajadharma* (the law which laid down the powers and duties of the kings) was one of the fundamental and obligatory functions of the king (state). "Punishing the wicked, protecting the good, enriching the treasury by lawful methods, rendering impartial justice to the litigants and protection of the kingdom are the five-fold sacred duties (*yajnyas*) entrusted to the king", says ancient thinker Atri. Thus, administering of justice in an impartial manner was one of the basic functions of the state. For the purpose of the discharge of that obligatory function by the king, codification of substantive and procedural laws were necessary. This duty was ably discharged by eminent law givers who compiled and codified *Dharma-shastras* or *Smritis*. Important among the authors of the *Smritis* are Manu, Yajnyavalkya, Parashara, Narada, Brihaspati, Katyayana and Kautalya. In their works, elaborate rules regarding the structure and powers of the highest court at the capital and of lower courts established under royal authority were incorporated. The rules also provided for the recognition of the people's courts having the power to decide cases. Provisions were also made regarding qualifications of judges and of the officers of the royal courts, appointment of experts as assessors to assist the court on technical questions whenever necessary, law of procedure and law regulating admissibility of evidence. A code of conduct for judges and others concerned in the administration of justice and provisions for punishments for offences against administration of justice, had also been laid down. There has also been a great galaxy of eminent jurists, who wrote commentaries on the *Dharmashastras* and *Smritis* with great clarity and precision, which enabled the proper understanding and implementation of the rules laid down therein. Prominent among them were, Medhatiti and Kuluka on Manu, Apararka and Vijnyaneshwara on Yajnyavalkya, Asahaya on Narada, Madhava on Parashara, Kautalya and Jeemutavahana. Karnataka had the honour of contributing two of them, viz., Vijnyaneshwara and Madhava. Vijnyaneshwara was a jurist who flourished during the reign of Vikramaditya VI of the Chalukya Dynasty at Kalyana (1076-1127) and Madhava who was a minister in Vijyanagara Empire. The extraordinary merit of the commentary of Vijnyaneshwara under the title *Mitakshara* and in particular his elucidation of the law regarding the right of coparceners by birth and the other members of the joint Hindu family in respect of ancestral property was accepted as authority in the whole of India, except only in Bengal where the commentary of Jeemutavahana, which did not recognise the right to share in the

ancestral property by birth. Subject to legislative changes, they constitute the law in force even now.

The Courts

Gradation of Courts: According to Katyayana (a) *kula* (gathering, i.e., family councils), (b) *shreni* (corporation), (c) *gana* (assembly), (d) court appointed by the king, and (e) the king himself, are invested with the power to decide cases. Among these, each of the courts mentioned later is superior to the one mentioned earlier. On this aspect of the matter, the law Commission of India observes: "Though ancient writers have outlined a hierarchy of courts as having existed in the remote past, the exact structure that obtained cannot be ascertained with any definiteness; but later works of writers like Narada, Brihaspathi and others seem to suggest that regular courts must have existed on a considerable scale, if the evolution of a complex system of procedural rules and of evidence can be any guide.... Popular tribunals, particularly the village courts survived for a long time and existed even at the time of the commencement of the British rule in India. Their continuance was favoured by their antiquity and the absence of any other effective tribunals within easy reach; the structure of the village society in those days; the nature of the principal functions which these tribunals discharged which were conciliatory; and the non-interference by local rulers with the working of these tribunals."

The law of evidence was also laid down. The evidence which could be adduced by the parties were classified as documentary and oral and the former was to be relied on in preference to the latter. Rules governing as to the persons who were competent to give evidence and as to the documents which were to be regarded as valid or invalid were also laid down. Ordeals (*divya*) as a means of proof, though recognised could be resorted to only as a last resort, when documents or witnesses did not exist. The law of evidence and the law of procedure laid down in the *Smritis* show that administration of justice was fairly well developed.

Definition of law: The definition of the expression *Dharma* which included civil and criminal law (*Vyavahara Dharma*) is described thus in *Brihadaranyaka Upanishad*. "Law is the king of kings. Nothing is superior to the law. With its aid, backed by the power of the king, a weak prevails over the strong." The supremacy of rule of law, i.e., *Dharmic* supremacy so declared, was accepted and acted upon both by the ruler and

the ruled. Under the system, king was only the penultimate authority, the ultimate authority was the law (*Dharma*) itself.

The Judge: "A person, who is well versed in *Vyavahara* (Laws regulating judicial proceedings) and *Dharma* (law of all topics), who is a *bahushruta* (a profound scholar), who is a *pramanaja* (well versed in law of evidence), who is *nyayashastravalambinah* (law abiding) and who has fully studied Veda and *tarka* (logic), should be appointed to carry on the administration of justice", says *Mahabharata*. These qualifications have been reiterated in all the *Smritis*. Dispensation of justice impartially and fearlessly was recognised and declared as the highest *Dharma* of the king and the judges. "Every judge (*sabhya* i.e., member of a judicial assembly) of the Court should deliver his fair opinion discarding love or hatred", lays down *Dharmakosha*. "There are five causes which give raise to the charge of partiality against a judge. They are affection (in favour of a party), greed, fear, illwill (against a party) and secret meeting and speaking with one of the parties to a case", according to the injunctions of Shukra. The ancient texts stressed that the conduct of the king and judges administering justice should be such as would not give rise to suspicion of partiality towards one party in the mind of the other party.

Under the ancient Indian jurisprudential system, unlike in other ancient systems, the distinction between civil and criminal matters was recognised. They were identified as those stemming out of wealth (*arthasamutthani*) and those arising out of violence (*himsodbhavani*). Substantive law was divided into 18 topics, out of which 13 were civil and five were criminal. In addition to this there were large number of miscellaneous provisions, civil as well as criminal, which covered various topics, which are covered by modern legislations.

Civil Laws: The thirteen topics of laws were, debts, surety, deposits, pledge, sale, gift, partnership, transgression of compact, master and servant, boundary disputes, betting and gambling, partition and disputes of husband and wife. The topics covered by miscellaneous topics were manifold. They included easements, weights and measures, taxation, land laws, apprenticeship carriers, etc.

Criminal Laws: The five main topics of criminal law were, defamation, assault, crimes of violence, man slaughter and theft. The miscellaneous topics included, failure to prevent the commission of an offence or

damage to public property, offences against State and administration of justice, offences by public servants, professional of trade misconduct, etc.

Nature of Civil Jurisdiction: In disputes arising out of wealth, a case could be initiated only at the instance of the party whose right was affected and the nature and object of the final order was to secure pecuniary relief to which the plaintiff was entitled to.

Nature of Criminal Jurisdiction: The case arising out of violence could be initiated against the accused either at the instance of an aggrieved party or on the receipt of information from any person, or from an officer of the Government appointed for the purpose. The nature of final order was to award just punishment to the offender taking all extenuating or aggravating factors into account. The object was both reformatory and deterrent to persons with criminal propensities. However the procedural criminal law also combined the aspect of compensation to the injured in respect of pecuniary loss suffered. In the case of theft or robbery, if the offender remained not traced, or if traced was unable to restore the property to the owner, the king had to reimburse the owner as part of his duty to protect the people in lieu of recovery of tax from them. In other words, payment of tax to the state was regarded as insurance against theft or robbery.

Procedural laws: The *Smritis*, in particular of the triumvirate—Brihaspati, Katyayana and Narada—laid down procedural laws, which are indicative of a well developed state. Some of the important aspects covered by them were the provisions relating to the contents of complaint and written statement, rules regarding burden of proof, the procedure for trial including examination of witness and documents, and the writing of judgments.

Pleadings: The pleadings were required to be brief and unambiguous and the claim enforceable in law. The plaint should be brief, pregnant with meaning, unambiguous and non-argumentative, capable of being replied and should contain the nature of the order sought for against the opposite party. So also was the requirement of a written statement (*uttara*). The procedure provided was that when a plaint was presented, oral examination of the plaintiff had to take place. The case was to be entertained and notice issued to the opposite party only if the claim was legally tenable and the plaintiff had a *prima facie* case. After notice was served, the defendant had to give his reply (*uttara*). Thereafter, the

plaintiff, the defendant and their witnesses had to make their oral statements before the Court. The fact that this procedure was being followed by the courts, is supported by the observations of Lewis Rice. "On a plaintiff presenting himself at one of the Courts of original jurisdiction for the purpose of filing a suit, before a writ summoning the defendant was issued, the plaintiff underwent a *viva voce* examination in open court. If the Judge, after hearing his statements, and inspecting his documents, was of opinion that the claim was tenable, the suit was at once filed, and numbered; but on the contrary, should the claim appear to the judge to be vexatious or unfounded, he refused to grant a writ until the plaintiff had deposited a sum sufficient to cover the probable amount of the costs of the suit (including the fee), or until he gave good and substantial security for the same. The plaintiff was permitted the option of undergoing the examination or of making the deposit. Should the judge refuse to file the suit, he must endorse his reasons for so doing on the back of the rejected plaint. The suitor with his plaint was obliged to state the number of his witnesses and the nature of his documentary evidence; and the defendant on being summoned was obliged to do the same in his answer. The reply and rejoinder were then filed, when the judge further questioned both parties, and then proceeded to receive and record the evidence on both sides. The judge was authorised to call for all such witnesses and documents in the course of the inquiry as he deemed necessary to a right understanding of the matter at issue,....."

In the matter of decision making the kings and judges were cautioned to be extremely careful. The court was required to decide having regard to the probabilities of the case, demeanour of the witnesses and the like. The *Smritis* warned the judges against recording a finding merely on the basis of circumstantial evidence. They were asked to see whether there was convincing corroborative evidence. At the end of the trial, the court was required to write a *jayapatra* and give it to the victorious party. The *jayapatra* had to be written in a formal manner. The document, which incorporates the contents of the case of the plaintiff, the answer, the gist of the trial, consideration of these and the decision thereon is called *jayapatra*, according to Narada.

In Ancient Karnataka

The judicial system so evolved and developed by ancient society and the basic doctrines of the judicial system held sway and formed throughout the ages, the basis and inspiration for administration of justice throughout the country, including Karnataka.

A brief account of the manner in which the administration of justice was carried on by the former rulers is described thus: "The Hoysalas followed mostly the system of administration of justice handed down by the Gangas and the Chalukyas." The Ganga, the Kadamba, the Chalukya and the Rashtrakuta records speak of their following the injunctions of the *Smritikaras* not only in general administration, but also in the administration of justice. The king was the supreme authority of justice in highly important cases. An upright ruler was acting impartially even in cases in which his own relatives were involved. The aggrieved parties in momentous and serious cases could appeal to him, and he heard them and the respondents, and dispensed justice in an open court.

During Vijayanagara days, there were certain specific laws like the law of treason, the law of imitation and the law governing the enjoyment of service *inams*. First, treason against the State or the king was considered a heinous offence and more than a treason against association and the community as a whole and was very much detested. The kings were anxious that justice should be the active principle of their administration. Religious leaders also decided certain cases of a social and religious nature. The local assemblies which existed from long continued to look after local matters whether social, administrative or judicial. All the cases which appeared before the imperial courts or the village assemblies were examined in all their aspects by the judges. In some instances, the code of criminal procedure and punishment was harsh and rigorous. According to Duarte Barbosa, great equity and justice was observed to all not only by the rulers, but also by the people.

Under Muslim Rulers

During the period of the Bahmanshahis, the king was not only the ruler but the judge, military leader and the preacher of public worship. Dr. P.M. Joshi mentions of junior ministers like *nazir* and *kotwal* on the civil side the former perhaps being the chief accountant and the latter, the head of the police force and special magistrate. The chief justice was known as *sadar-i-jahan*. During the period of the Adilshahis of Bijapur the king was the supreme head of administration. He was the fountain head of justice. There was a minister for justice or *sadar-i-jahan*. He was assisted by *kazis* and *ulemas* in administering justice. There was to be an important official called *kotwal*, who was in charge of capital city. *Vakil-e-dar* or steward of the palace was another official. In civil justice, Hindu Law was being followed and Hindu jurists consulted.

However, in a dispute arose between a Muslim on the one hand and a Hindu on the other or between two Muslims, the Muslim tribunals claimed exclusive jurisdiction. In the administration of criminal justice the Muslim system prevailed.

During the administration of Haider and Tipu, the revenue officers were entrusted with judicial functions. The Amils of *tahsils* were to investigate serious criminal cases and report to higher authorities for decision. A *Sadar* (Chief) Court was established at the capital for administering justice in accordance with the Muhammadan Law. In important towns *kazis* were nominated, who were empowered to decide matters concerning succession, inheritance and other matters as per the provisions of the Muhammadan Law and therefore confined to the Muslims. The main and substantial field, however, continued to be occupied by the various people's courts recognised under the ancient system, as they remained untouched.

Judiciary in Princely Mysore

After the take over of the administration of Mysore State by the British in 1831 an order providing for the establishment of court of justice and the rules for their guidance was issued on 27th October 1834. Under this order the following courts were established - (i) The Amils, (ii) Town Munsiffs, (iii) Sadar Munsiff, (iv) The Principal Sadar Munsiff and (v) The Courts of European Superintendents. Requirement to take the assistance of Panchayat was obligatory in certain cases. The Amil's courts and the courts of town munsiffs exercised original jurisdiction. The Amils had power to decide (1) cases, the valuation of which did not exceed Rs 20 in a summary manner; (2) after regular record of proceedings, suits not exceeding Rs 100 and (3) but when assisted by a panchayat, all claims not exceeding Rs 500. An appeal from the decision of an Amil lay to the Sadar Munsiff only in the second and the third types of cases. From the first type of cases, appeals could be filed only when corruption or gross partiality was alleged. The Mysore Town Munsiff had the powers similar to that of an Amil. The Bangalore Town Munsiff had, in addition to the powers of Amil, the authority to decide all suits of real property not exceeding Rs 500 and personal property not exceeding Rs 1000. An appeal from his decision lay directly to the Superintendent of the division. In all cases the courts were required to give their decisions in writing.

The Courts of the Principal Sadar Munsiff and of the European Superintendent had both original and appellate jurisdiction. The pecuniary jurisdiction of the Principal Sadar Munsiff was above Rs 100 and below Rs 1000 in respect of real property and as regards personal property the jurisdiction was above Rs 1000 and not above Rs 5000. From the decision of the Principal Sadar Munsiff appeal lay to the Superintendent of the Division or to the Huzur Adalat. The Superintendent of the division had the authority to decide all original suits involving real property of the value above Rs 1000 or personal property above Rs 5000. He exercised control over all the subordinate judicial authorities within the respective division subject to the instructions from the Commissioner.

The Huzur Adalat with three judges was the Court of Appeal, apart from the Commissioner's Court. It exercised original jurisdiction only when any particular case was specially referred to it. Appeals from the decisions of Superintendents and of the Huzur Adalats lay to the Commissioner. No original suits were entertained in the Commissioner's Court. The same courts which were empowered to decide civil cases were also empowered to decide criminal cases. System of trial with the assistance of jury was introduced in 1917.

In cases of personal wrong, or for petty offences, the Amildar had the power to confine the alleged offender for not more than 14 days. If a person was required to be detained for investigation for more than seven days, he was required to make a reference to the Superintendent. The Shekdars and Hoblidars also exercised certain limited power. They could confine a person suspected of heinous crimes such as murder, burglary, gang of highway robberies for not more than 24 hours. If detention for longer period was necessary they had to seek the orders of the Amildar.

The Principal Sadar Munsiff's had the power to punish and impose penalty of imprisonment upto two years with or without hard labour. They could try criminal cases referred to them by the Superintendent. The Superintendent had the power to impose sentence upto seven years imprisonment with or without hard labour in irons. He had also the power to review and confirm or cancel the decisions of the lower authorities. In cases of murder, robbery and such other offences, for which capital punishment, or a term of imprisonment in excess of his powers, the Superintendent, was required to refer the matter for the decision of the Commissioner, who had the power to impose such punishment.

Death sentence was required to be confirmed by the Government. No criminal case was permitted to be decided without the opinion of a panchayat though it was optional in civil cases.

Several steps were taken, one after another, to reorganise the judiciary during the period 1862-1882. In the first instance, the Huzur Adalat and the Munsiff's Courts were abolished. The judicial hierarchy consisted of the Judicial Commissioner, the Superintendents of Divisions, the Deputy Superintendents and Amildars of Taluks. Codes were introduced to regulate the court's procedure. The Deputy Superintendents were given unlimited civil jurisdiction. Judicial Assistants were appointed in place of Deputy Superintendents exclusively for judicial work. The Amildars and the Deputy Commissioners were divested of the civil jurisdiction in 1874-75. The posts of Munsiff's and District Judges replaced the Amildars and the Deputy Commissioners. The District Judges were conferred with unlimited original pecuniary jurisdiction and also appellate powers over subordinate judges. The cadre of subordinate judges newly created replaced the judicial assistants. In May 1884, the Chief Court with three judges was constituted as the highest court of appeal, reference and revision.

As regards criminal justice, the Judicial Commissioner, the Superintendents of Divisions, the Deputy Superintendents of districts, Assistant Superintendents and Amildars of taluks were conferred with criminal jurisdiction also. The Superintendents of Divisions were invested with the powers of Sessions Judges and the Judicial Commissioner with that of a Sadar Court. The Criminal Procedure Code (Act of 1872) was introduced in the State also in 1872. Thereafter, in 1889, the Munsiff's were invested with the power of the Taluk Magistrates. The hierarchy of the criminal courts established were Sessions Judges and Assistant Sessions Judges, District Magistrates, First Class Magistrates, Second Class Magistrates and Third Class Magistrates. Between 1883 and 1903 several important steps were undertaken to reorganise and regulate the administration of justice. The Mysore Civil Courts Regulation, 1883, was promulgated on 16th June 1883. Under this Regulation three classes of Civil Courts, namely, the District Court, the Court of Subordinate Judge and the Court of the Munsiff were established. Later by an amendment made in 1911, the Court of Small Causes was created. The number of courts, their location and territorial jurisdiction were required to be fixed by the Government. The appointment of the Judges

was to be made by the Government, but the appointment to the cadre of Munsiffs had to be made only upon nomination by the Chief Court. The District Court had the jurisdiction to decide all original suits and it was constituted as the Principal Civil Court of Original Jurisdiction within the local limits of its jurisdiction. Administrative control over the Courts subordinate to the District Court was subject to the overall control of the Chief Court. The pecuniary jurisdiction of the subordinate Judge was fixed at Rs 5,000 and that of the Munsiff at Rs 1,000. The State Government, however, was given the power to enhance the jurisdiction of the subordinate courts to Rs 10,000 and that of the Munsiff to Rs 2,500. The jurisdiction and powers of the Small Causes Court was governed by the law regulating the disposal of small cause cases. When a subordinate judge was nominated as a Small Cause Judge, the pecuniary jurisdiction was fixed at Rs 500, and in cases where a Munsiff was nominated at a small cause court the jurisdiction was limited to Rs 100. First appeal from the decrees and orders of Munsiffs in original suits lay to the District Court but the District Court could refer any appeal for disposal to any subordinate judge. First appeal from the decrees and orders passed in original suits and proceedings by subordinate judge lay directly to the Chief Court if the subject matter did not exceed Rs 3,000, and in cases where the value of the subject matter was higher, appeal lay to the District Court. A second appeal lay to the Chief Court against the first appellate orders. A judge was prohibited from trying any suit in which he was personally interested. The disciplinary control over the judges of subordinate courts was vested in the Chief Court.

In matters relating to succession, inheritance, marriage or castes or any religious usage or institution, the personal law of the Hindus in cases where the parties were Hindus and the Muslim law where the parties were Muslims, was made enforceable. In cases where no specific provision of law existed, the court was required to act according to justice, equity and good conscience.

The Chief Court : The Mysore Chief Court Regulation (1 of 1884) was enacted to streamline the constitution and organisation of the Chief Court. The Chief Court of Mysore was to consist of the Chief Justice and three or more Judges who were to be appointed by the Maharaja. It was constituted as the highest Court of Criminal and Civil appeals, and all the Courts, civil and criminal, in the said territory were placed under its superintendence and control. The Regulation empowered the Government to confer original, civil or criminal jurisdiction on the Chief Court,

in any special case and when such jurisdiction was conferred, the Chief Court was required to depute one of its Judges to try such a case. An appeal from a judgement delivered by a Judge of the Chief Court so deputed by exercising original, civil or criminal jurisdiction, lay to the Chief Court and such an appeal was required to be heard and disposed of by a Bench of not less than two Judges of the Chief Court. All appeals, civil and criminal, which lay to the Chief Court including cases referred to it for confirmation of sentence of death, were required to be heard by a bench of not less than two judges. There was also a provision for referring important questions for the opinion of the Full Bench consisting of not less than three Judges. Revision petitions were to be heard by a single Judge. The Chief Court had the power to transfer cases from one court to another court of competent jurisdiction and could also withdraw a case, hear and try it itself.

By amending Regulation 1 of 1884, the Chief Court was renamed as the High Court. This High Court of the former Princely State of Mysore continued to be in existence till the commencement of the Constitution, under which it was continued as the High Court of a Part B State of Mysore with effect from 26th January 1950 by virtue of Article 237 of the Constitution. The said Court continued until a new High Court was established for the new State of Karnataka with effect from 1-11-1956 under Section 52 of the States Reorganisation Act, 1956. Even now the Regulation of 1884 as amended so as to bring it in conformity with the Constitution, continues to be the law relating to the constitution and organisation of the High Court of Karnataka. The Mysore Court-Fees Regulation, 1900 was enacted on 1st July 1900. The Act prescribed court-fee payable on various types of plaints and also made provision for computation of court fees.

Legal Profession

Legal profession was also organised by promulgating the Mysore Legal Practitioners Regulation, 1884. The Act provided for two categories of practitioners, namely, advocates and pleaders. Advocates duly enrolled under the provisions of the Regulation were entitled to appear, plead and act in the Chief Court of Mysore and all Courts subordinate thereto, civil and criminal. The pleaders were entitled to appear, plead and act in any subordinate court situated in the district in which they were enrolled and in all criminal courts in the State, except the Chief Court. The Chief Court was empowered to make rules regulating the qualification

for admission as advocates or as pleaders and all other connected matters. The Act also provided for taking disciplinary action against advocates or pleaders for professional misconduct. This Act has since been replaced by the Advocates' Act, 1961, which is the common law for the whole country regulating the legal profession under which there is only one category of legal practitioners, viz., the Advocates.

Separation of Judiciary

Mysore State : As early as in 1919, the necessity of the separation of judiciary from the executive was recognised. It was brought about in the districts of Shimoga and Bangalore in the first instance and other districts subsequently. The revenue officers were divested of judicial functions. Independent magistrates (second class) of the rank of a Munsiff was appointed for every two or three taluks. A Magistrate (first class) of the status of a subordinate judge was appointed at the district headquarters. His jurisdiction was specified. These magistrates formed part of the judicial service. The Assistant Commissioners, thereafter became only *ex officio* magistrates and exercised only the police powers connected with the maintenance of law and order but not judicial powers. The Deputy Commissioner, however, continued to possess the powers of the District Magistrate, and the Magistrates continued to be under the control of the District Magistrates. In other words separation of judiciary from the executive brought about was partial but still a step forward in the right direction. Thus, the rulers of Mysore State had the distinction of establishing an independent and impartial judicial system even prior to the commencement of the Constitution and the same became the judicial system under the Constitution. After the commencement of the Constitution and before the Reorganisation of States, by Government Notification dated 29th May 1956, a scheme of separation of the judiciary from the executive was fully introduced. Thus the directive principle incorporated in Article 50 of the Constitution was implemented. By virtue of Article 237 read with the notification declaring the Magistrates as Members of Judicial Service, the Magistrates came under the plenary and exclusive control of the High Courts. This was the position immediately prior to the formation of the new State.

Evolution of judicial administration in areas of Karnataka outside the former princely Mysore State will also have to be examined.

Madras Area : The modern system of civil and criminal justice in Madras area owes its origin to the Cornwallis system introduced by

Regulation II of 1802 on the pattern introduced by him in Bengal Province in 1793. Under this system the hierarchy of civil courts established were (i) Local Commissioners at village-level to try cases upto Rs 80. Appeal from their decisions lay to the District Diwani Adalat; (ii) District Diwani Adalat for each district whose decision was final in matters upto Rs 1000; (iii) Provincial Court of Appeal whose decision was to be final in matters upto Rs 5000, and (iv) Sadar Diwani Adalat as the highest court of appeal for the province subject however to an appeal to the Governor General in Council at Calcutta in matters where the value exceeded Rs 45,000.

The next step for improving the judicial system was undertaken on the basis of the recommendation of the Munro Commission appointed by the Directors of the East India Company. The position by 1827 was as follows: (1) Provision was for the establishment of auxiliary District Courts in each district with the same jurisdiction as District Diwani Adalat. Appeals from the decision of these courts upto Rs 1,000 lay to District Diwani Adalat and in cases above Rs 1,000 lay to Provincial Court of Appeal; (2) Regulation VIII of 1827 provided for constitution of Native Judges (later called Principal Sadar Ameen by Act XXIV of 1836) with jurisdiction to try cases upto Rs 5,000; (3) Regulation III of 1833 extended the jurisdiction of Register to Rs 3,000 of Sadar Ameen to Rs 2,500 and of Munsiffs to Rs 1,000; (4) Act V of 1835 revised the system of payment of remuneration to Munsiffs by fixing monthly salary instead of payment through court fees; (5) Act VII of 1843 abolished Provincial Courts of Appeal, and unlimited pecuniary jurisdiction was vested in the District Diwani Adalat.

The next important step towards the reorganisation of the system was in 1873 by the Madras Civil Courts Act 1873. This Act provided for the constitution, organisation, jurisdiction and powers of civil courts in Madras State. Under this Act, the Zilla courts and the Principal Sadar Ameen were renamed as District Court and Subordinate Judges respectively. The hierarchy of courts according to this Act were: (1) A District Court for each district with jurisdiction to try all civil suits; (2) Subordinate Judge with jurisdiction to try all civil suits; and (3) Munsiffs to try cases upto the value of Rs 5,000. First appeals from the original decisions of the District Courts lay to the High Court, viz., the Madras High Court. Appeal from the decision of the Munsiffs and subordinate judges upto the value of Rs 10,000 lay to the District Court

and in other cases to the High Court. The Act made the personal law of the Hindus and Muslims enforceable. In other cases the court was required to decide cases according to the three celebrated principles *viz.*, justice, equity and good conscience.

Bombay Karnataka Area : The development of judicial system in this area was on the same pattern and basis as was in Madras Karnataka area. A judicial system on these lines was established by John Duncan in 1799 and was reorganised as and when found necessary. The system which came to stay by 1827 was as follows : (i) Native Commissioners were to decide cases of Indians only of the value above Rs 5,000 to be appointed for each district. The local Government was competent to effect changes in the number of judges and also their jurisdictions ; (ii) Ordinary pecuniary jurisdiction of Senior Assistant Judges was Rs 5,000 rupees. On special authorisation it could be upto Rs 10,000. Jurisdiction of the Junior Assistant Judge was upto Rs 500; (iii) All civil cases with unlimited pecuniary jurisdiction were vested with the District Diwani Adalat. It had appellate power against Native Commissioners and Junior Assistant Judges ; (iv) Sadar Diwani Adalat consisted of three or more judges being the highest court of appeal, review and revision, and exercised supervisory functions over lower courts. It could call for any record from any subordinate civil court and pass such orders as it considered appropriate. Sadar Adalat had been established at Surat. In 1828, it was transferred to Bombay. A Court of Appeal was created at Surat for Gujarat to hear appeals against the decision of District Diwani Adalat. Further appeal to Sadar Diwani Adalat was available subject to certain restriction. European Judges were authorised to take the assistance of panchayats or jury consisting of respectable natives. The final verdict however was to be of the Judge. Provision was also made for enrolment of pleaders. By Regulation XVII, exclusive jurisdiction about disputes relating to possession of land tenures and rent boundaries, use of wells, etc., was conferred on the Collectors. Their decision was subject to appeal to the District Diwani Adalat.

In order to improve the system, Civil Courts Act, 1869 was passed in 1869 and was made applicable to the whole State except the Bombay City. The hierarchy of courts established were i) The District Judge for each district as Principal Civil Court of original jurisdiction; ii) A Joint Judge for a district court be appointed having jurisdiction and powers of co-existence to that of District Judge; iii) Assistant District Judge ordinarily to sit in

the headquarters and to try original suits of the value of less than Rs 15,000 as may be referred to him by the District Judge; and iv) Civil Judge (Senior and Junior Division) were created with pecuniary jurisdiction not exceeding Rs 10,000. Appeals from these two Courts in matters below Rs. 5,000 lay to the District Judge and above. This system so brought into existence continued till 1-11-1956.

Kodagu : Prior to the introduction of the Coorg Courts Act, by the British Rulers in 1869, the lowest court at village-level was that of patels. They were empowered to try such suits as were referred to them. Party aggrieved by the decision of a Patel could appeal to the concerned Parpathegar. The Parpathegar had also original jurisdiction in cases not exceeding Rs 50. For cases of more than Rs 50, he was to seek the aid of Panchayat. The next higher court was that of the Subedar authorised to decide claims upto Rs 100 without the aid of Panchayat. Dariyafat Kutcherry was the next highest court. This court was empowered to entertain appeals against the decisions of the Subedars. It also had original jurisdiction in respect of claims involving Rs 200 to Rs 1,000 by recording evidence. All causes above Rs 1,000 and not exceeding Rs 3,000 were to be determined and settled by a Panchayat convened by Dariyafat Kutcherry. Important reforms were brought about by Coorg Courts Act, 1861. By this Act the Dariyafat Kutcherry was abolished. The pecuniary jurisdiction of Parpathegars or Subedars was fixed at an amount not exceeding Rs 50. From their decisions an aggrieved party could appeal to the Assistant Superintendent and from whose decision an appeal lay to the Judicial Commissioner, who was the highest court. Though Kodagu was a separate province in matters of administration of justice, it had a link with former State of Mysore. The Chief Judge of the old Chief Court of Mysore exercised the powers of Judicial Commissioner of Kodagu. From 1884 the Resident at Mysore exercised the powers of High Court in relation to Kodagu. Later this jurisdiction was transferred to the Madras High Court. In the year 1936 the District and Sessions Judge at Chittoor of the former Madras State was appointed as the Additional Judicial Commissioner of Kodagu. He was required to sit at Bangalore, once in a month and exercise the powers of High Court in relation to matters coming from courts at Kodagu.

In the year 1948, the Coorg Courts Act was enacted. Under this Act again Kodagu came under the jurisdiction of the Madras High Court. In 1952, once again Kodagu was brought under the jurisdiction of the Mysore

High Court (formerly the Chief Court) in view of its continuity with Mysore. Under the Coorg Courts Act of 1948, there came to be established two grades of Courts viz., 1) the District Court, and 2) the Munsiff's Court. The District Court was the Principal civil court of original jurisdiction for the State. The Munsiff's courts were established at Madikeri and Virajpet. They had jurisdiction to decide original claim not exceeding Rs 2,500. The Munsiffs were appointed as First Class Magistrates for trying cases under the Indian Penal Code. There was also a Court of Special First Class Magistrate with State-wide jurisdiction. Benches of Special Magistrates in Kodagu were created in the first instance in 1920 under Section 15 of the Criminal Procedure Code in Madikeri, Somwarpet, Virajpet and Ponnampet. They were functioning till Reorganisation of States.

With the object of ensuring speedy trial and disposal of certain types of petty civil cases the pecuniary value of which did not exceed a sum of Rs 500, special provision was made for the constitution of small cause courts under the provisions of Provincial Small Cause Courts Act, 1887. The judgement and decree of the small cause court was however made subject to revision by the High Court. The law enacted in 1887 constitutes the foundation for the small cause jurisdiction even now, though their pecuniary jurisdiction is increased. Under the scheme a Judge of the cadre of Munsiff or Civil Judge was being nominated to function as Small Cause Judge.

Criminal Courts : The modern system of the criminal courts came to be established under the provisions of the Criminal Procedure Code, 1898. In the Bombay Karnataka area and Madras Karnataka area and Kodagu, Courts were established under the said Code. The system was by and large uniform in the whole area. The hierarchy of the courts was— (i) Sessions Judge for a district or sessions division consisting of two or more districts, (ii) Assistant Sessions Judges and (iii) Magistrates of different classes. Their jurisdiction and powers were regulated by the Criminal Procedure Code. The respective High Court constituted the highest court of criminal appeal, reference and revision. The 1898 Code has since been replaced by the Criminal Procedure Code, 1973.

Hyderabad Karnataka Area : Reorganisation of the administrative divisions of the Hyderabad State was effected by the Nizam in 1866. Shortly thereafter reforms in the administration of justice was also made.

Revenue officers were till then entrusted with the power to decide civil disputes. This was taken away and was vested in the newly established civil courts. At Tahsil level, however, Tahsildars continued to have the power to decide civil cases. In criminal matters, the Talukdars and Police Patels exercised magisterial powers. The Subedars of Gulbarga Division functioned as the highest criminal court in the division. A scheme of separation of the judiciary from the executive was prepared and implemented in 1922. Munsiff-Magistrates were appointed for each Tahsil (taluk). They were invested with magisterial powers on the criminal side. Revenue officers were divested of judicial magisterial powers. Jury system was introduced in 1932. The revenue officers in charge of the District and the subdivision, the First Talukdar and the Second Talukdar, respectively, were given powers of executive magistrates for the purpose of maintenance of law and order. In addition to the above courts, Sarf-e-Khan-Mubarak, Paigahs and Jahgirs had their courts of law. These courts administered justice and were subject to the jurisdiction of the High Court. Upto 1951, for the whole area, Gulbarga Subah, there was only one District Court, presided over by a District Judge. In April 1951 a District and Sessions Court for each district was established and the Subah Court was abolished.

In the year 1954, the Hyderabad Civil Courts Act, 1954 was enacted. The Courts were established and their jurisdictions were (i) the Court of District Judge or Additional District Judge with unlimited pecuniary jurisdiction, (ii) the Court of subordinate Judge with a jurisdiction not exceeding Rs 20,000 and (iii) the Court of the Munsiff or Additional Munsiff with pecuniary jurisdiction not exceeding Rs 2,000. Prior to 1948, the language used in the proceedings was Urdu which was the official language of the Nizam's Government. In 1948, English was made the court language.

After Unification

Under the Constitution, for every State a High Court is required to be established which constitutes the highest court of appeal, reference and revision for the State in respect of which it is constituted. Accordingly for the new State, a High Court came to be constituted with effect from 1-11-1956 under Section 52 of the States Reorganisation Act under which the State was established. The High Court has, under the Constitution extra-ordinary jurisdiction, viz., 1) power to issue writs for enforcement of fundamental and other legal rights and 2) power of superintendence over all courts and tribunals in the State. In addition it is the highest

court of criminal and civil, appeal and revision. Apart from regular appeals which lay to it under the provisions of the Civil and Criminal Procedure Codes, appeals or revisions under various special enactments also lay to the High Court wherever provided. In cases where no appeal or revision is provided against any decision rendered by any subordinate tribunal or court, the High Court has the power to review the decisions of such tribunals or courts.

After the new State came into existence, the Legislature of the new State with the object of introducing uniformity of the Civil Judicial system enacted the Karnataka Civil Courts Act, 1964. Under the provisions of the said enactment, a three-tier system of courts under uniform designation was provided for, viz., (a) District Court for each district; (b) Civil Judge's Court for a District or a smaller area as may be provided for; and (c) Court of Munsiff. The Munsiff Court has the jurisdiction to try suits upto the value of Rs 10,000. The Civil Judge's court has unlimited original pecuniary jurisdiction and a limited appellate jurisdiction against the decisions rendered by the Munsiffs. The District Court is the highest court within the district in respect of which it is constituted. First appeals against the decisions of the Court of Civil Judges lie to the District Judge in which the subject matter is less than Rs 10,000. A second appeal from decisions rendered by the Civil Judges or the District Judge, as the case may be, lie to the High Court only on questions of law as provided under Section 100 C. P. C. In addition to the ordinary civil jurisdiction, the District Judge has several special jurisdictions. Important of them are, disputes arising under the provisions of the Indian Succession Act, Hindu Marriages Act, revisions under the provisions of the Karnataka Rent Control Act, appeals under the provisions of the Karnataka Private Educational Institutions (Discipline and Control) Act and Accidents Claims Tribunal under the Motor Vehicles Act. The District Judge functions as a special Judge under the provisions of the Prevention of Corruption Act. Special jurisdictions can always be and are being conferred on it as also other subordinate courts by an Act of appropriate legislature. All the civil courts including the District Courts are placed under the exclusive administrative control of the High Court.

Recruitment: The first appointment to the lowest cadre of judicial officers, namely, Munsiffs, is made by the Governor. Once a person is appointed as Munsiff, the entire administrative control over the Munsiff is vested in the High Court. The cadre of Civil Judge is exclusively filled

up by promotion from the category of Munsiffs. The power to make such promotions is vested in the High Court. Appointment to the cadre of District Judges could be made either by direct recruitment from among the members of the Bar who have put in not less than seven years of service or from among the members of the judicial service. The first appointment of a person from either source, as a District Judge, has to be made by the Governor on the recommendation of the High Court.

After appointment, all members of judicial service including the District Judges, come solely within the control of the High Court, in respect of all matters including confirmation, transfer or posting of Judges and the imposition of penalties also. Though the formal order imposing penalty has to be made by the appointing authority, namely, the Governor, it could be made only on the recommendation made by High Court. With the object of saving considerable time and money to the litigants, Munsiff-Magistrate Courts are being established at every taluk headquarters. At present, out of 175 taluks in the State, at 140 taluk headquarters courts of Munsiff-Magistrates have already been established.

Small Cause Court: The Karnataka Small Cause Courts Act, 1964 was enacted to provide a uniform law relating to the courts of small causes in the new State. Under the Act a judicial officer of the rank of the Civil Judge is required to be nominated by the High Court as a Small Cause Judge. Wherever necessary more than one Civil Judge could also be nominated. In the mofussil areas subject to certain specific exceptions, all suits of a civil nature the value of which does not exceed Rs 3,000 made triable exclusively by the Court of Small Causes. However, when a Munsiff is authorised to try small cause suits, his jurisdiction is only upto Rs 500. In Bangalore, the pecuniary jurisdiction of the Small Cause Court is raised to Rs 10,000 and a judicial officer of the rank of Civil Judge only holds the post. There are 20 Small Cause Judges in the City. The orders made by the small Cause Courts are subject to revision by the High Court.

Having regard to the fact, that as nearly as 40 per cent of the total number of civil cases arising in the State are from Bangalore, it was considered expedient to have a two-tier system for the purpose of speedy determination of cases. Accordingly, the Bangalore City Civil Courts Act, 1980 was enacted. Under the Act the following courts came to be established for the Metropolitan City of Bangalore: (1) The City Civil

Courts consisting of nineteen Judges, one of them being the Principal Judge, with unlimited original pecuniary jurisdiction and (2) the Small Cause Courts with original pecuniary jurisdiction upto Rs 10,000 and also jurisdiction under the Rent Control Act. Appeals from the decisions from the City Civil Courts and revisions from the decisions of Small Cause Courts lie to the High Court. Thus one appeal is avoided in most of the cases. The City Civil Court was inaugurated by the Chief Justice of India on 17th November 1980.

Criminal Courts : The set up of courts and criminal procedure established under the Criminal Procedure Code continued in the new State until it was replaced by the Criminal Procedure Code of 1973. Under the Code besides the High Court, the class of criminal courts provided for are: The Court of Sessions, Judicial Magistrate of the First Class and in Metropolitan areas, Metropolitan Magistrates and Judicial Magistrates of the Second Class.

Every State is required to be divided into as many sessions division as expedient which is considered as a district under the Code. But in respect of areas declared as Metropolitan areas, it is treated as a separate sessions division. Under the Code, the Courts of Sessions have the power to try any offence under the Penal Code and also the offences under any other law. The Court of Chief Judicial Magistrate has the power to impose any sentence (except death sentence/imprisonment for life) including imprisonment for a term exceeding seven years. The Court of Magistrate of the I Class has the power to impose sentence of imprisonment of a term not exceeding three years or a fine not exceeding Rs 5,000. The Court of Magistrate of the II Class has the power to pass a sentence for a term of not exceeding one year or a fine of Rs 1,000 or both.

In Metropolitan areas, the Chief Magistrate is designated as the Chief Metropolitan Magistrate and other Magistrates are designated as Metropolitan Magistrates. There are Metropolitan Magistrates in Bangalore Metropolitan area. In other areas the District Chief Magistrate is designated as the Chief Judicial Magistrate and other Magistrates are designated as Magistrates.

Under the present set up as all the Magistrates in the State have also been declared as members of the Judicial Service, they are under the full administrative control of the High Court. The appointment and posting as Munsiffs or Magistrates, as the case may be, are inter-changeable and

similarly persons in the cadre of Civil Judges and Chief Judicial Magistrates or Chief Metropolitan Magistrates as the case may be hold equal rank and are inter-changeable. Thus there is an integrated cadre, for both civil and criminal judicial system. Their posting to work either on the civil side or criminal side, or jointly, depends upon the order of posting given by the High Court. Thus the independence of the judiciary upto the lowest level is ensured in obedience to the Directive Principles. There is also a provision for appointment of executive Magistrates, whose powers mainly relate to maintenance of law and order. Some officers of the Revenue Department of the State are *ex officio* Executive Magistrates with responsibilities for maintaining law and order in their jurisdictions. For this purpose, they are empowered to give directions to the Police force. Their duties in this respect are of an executive nature as distinguished from those of Judicial Magistrates. While the Deputy Commissioners are the District Magistrates, the Headquarters Assistants to the Deputy Commissioners are the Additional District Magistrates. Similarly, the Assistant Commissioners or the Revenue Subdivisional Officers of the revenue subdivisions are the *ex officio* First Class Magistrates, and the Tahsildars of all the taluks of the State are *ex officio* Second Class Magistrates. They exercise their magisterial powers under supervision and control of the District Magistrates.

Court Fee : The Karnataka Court Fees and Suits Valuation Act, 1958 was enacted as the uniform law regulating the payment of court fees on suits and other applications to the Court. The Act prescribes the court fee payable on suits and applications filed before the Courts and also makes provision for computation of court fee. In all ordinary civil suits the court fee is payable on the basis of the valuation. As far as writ petitions under Article 226 and petitions under Article 227 of the Constitution, to the High Court are concerned, a uniform court fee of Rs 100 is fixed. Earlier it was Rs 25. On suits the court fee payable had been 7 1/2 per cent *ad valorem* and the same has now been increased to 10 per cent.

Special Tribunals

Apart from the hierarchy of civil courts invested with the jurisdiction to try ordinary civil cases, having regard to the various types of cases coming under innumerable socio-economic legislations enacted by the Legislature, in implementation of the Directive Principles of State Policy, special tribunals are also constituted, with exclusive jurisdiction to try

certain types of cases in order to ensure speedy determination of claims made under the respective laws.

Land Tribunals : The Land Tribunal for each taluk was constituted under the Karnataka Land Reforms Act. Section 48 of the Act provides for conferment of occupancy rights in respect of agricultural lands to a person who was lawfully cultivating the lands as on 1-3-1974 and payment of the prescribed compensation to the owner of the land. This is the most important of the laws enacted to bring forth socio-economic reforms, for the abolition of absentee landlordism and to grant the land to the actual tiller (see pp. 343-345 for details). The decision of the Tribunal is made final and there is no appellate forum. However, the parties have the right to the remedy by way of approaching the High Court under its extra-ordinary constitutional jurisdiction under Article 226 of the Constitution. As a result, out of the pendency of a little above one lakh cases in the High Court, 37,057 writ petitions pending as at the end of November 1982 are against the orders of Land Tribunals.

Labour Courts : To decide disputes referred by the Government under Section 10 of the Industrial Disputes Act, there are Labour Courts and Industrial Tribunals. The Labour Courts have also the power to enforce monetary claims of workmen under their terms and conditions of service.

Karnataka Appellate Tribunal : The Mysore Board of Revenue was in existence since 29-9-1955. In December 1957, it became Mysore Revenue Appellate Tribunal by an Act of 1957, till it came to be known as The Karnataka Appellate Tribunal with effect from 1-1-1976, under the Karnataka Appellate Tribunal Act 1976, in which three former Tribunals, viz., Karnataka Sales Tax Appellate Tribunal, Karnataka Co-operative Appellate Tribunal and Karnataka Revenue Appellate Tribunal got merged. At the time of merger, it had five Benches, each Bench consisting of one Revenue/Co-operative/Sales Tax cases as the case may be. In 1981-82 the position was as follows: Revenue: 3 Benches; Sales Tax: 2 Benches; and Co-operative: 2 Benches. Karnataka Appellate Tribunal is a quasi-judicial body whose jurisdiction is over the entire State of Karnataka dealing with cases filed under the various Acts in which its jurisdiction is specified. Appeal lies to the Tribunal against the decisions of the prescribed class of Revenue Officers, officers of commercial taxes and such other types of cases in respect of which appeal is provided under any law in force. The Tribunal is headed by a

Chairman and other members of whom, some are administrative officers and others are District Judges deputed from the judicial service. A Bench consisting of two members, is invested with the power to decide the appeals coming before the Tribunal.

Legal Profession

The Advocates Act, 1961 was enacted by the Parliament replacing the Legal Practitioners Act, 1879 as also the Indian Bar Council Act, 1926. Under the Act a common category of legal practitioners called 'Advocates' are provided for. They are, however, classified as 'Senior Advocates' and 'other Advocates'. The Act also provides for the constitution of State Bar Council and Bar Council of India in charge of enrolment and for disciplinary control.

Consequent on the promulgation of the Act, there is only single category of Advocates who are entitled to appear in all the Courts including the High Courts and the Supreme Court. A person who is designated as a Senior Advocate, with his consent, is subject to such restrictions as are imposed by the Bar Council of India regarding their practice. One such restriction imposed is that a Senior Advocate cannot act but only plead for a party. An Advocate enrolled under the Act is entitled to practice before all the Courts and Tribunals subject to any exclusion by any special law. There are certain legislations which prohibit the appearance of advocates before certain Tribunals. One such law in this State is the Karnataka Land Reforms Act prohibiting advocates appearance before the Land Tribunal. Similarly under the Industrial Disputes Act, there are certain restrictions for the appearance of Advocates before the Labour Courts and Industrial Tribunals, but with the consent of both the parties, the Advocates can appear before those Tribunals.

Law Officers of the Government : The State Government has made provision for appointment of advocates as Law Officers of the Government in addition to the Advocate General. They are (i) Government Advocates, (ii) State Prosecutor, (iii) High Court Government Pleaders, (iv) District Government Pleaders, (v) Public Prosecutors, (vi) Additional District Government Pleaders and (vii) Assistant Government Pleaders.

The Advocate General and all other Law Officers shall be under the administrative control of the State Government in the Department of Law and Parliamentary Affairs. All law officers other than Advocates on

record and the Public Prosecutors shall be under the administrative control of the Advocate General, and the Public Prosecutors shall be under the administrative control of the Director of Prosecutions. The functions of the Advocate General are : (1) To advise the other law officers if consulted by them ; (2) To advise the Government upon such legal matters including legislative projects as may from time to time, be referred to him by Government ; (3) to represent the State Government in such proceedings whether Civil, Criminal, original, appellate or otherwise or in cases before any High Court or Supreme Court to which the State Government is a party ; and (4) to represent the State Government in any proceedings before any Tribunal or other authority or in any court subordinate to the High Court if specially required by the Government.

The Advocate General may call upon any Law Officer to assist him in cases in which he represents the State Government. He shall distribute Government work in the High Court between the State Government Advocate, the Additional Government Advocates and the State Prosecutor and supervise and control their work.

The Advocate General is the Chief Legal Adviser and Advocate for the State and can appear in any civil or criminal case. The terms and conditions subject to which the Law Officers are appointed are laid down in Karnataka Law Officers Rules, 1977 by the State Government. The Government Advocates and the High Court Government Pleaders appear for Government and its officers in civil cases and the State Prosecutor in criminal cases before the High Court. The District Government Pleaders and the Assistant Government Pleaders and Public Prosecutors conduct and prosecute civil and criminal cases, respectively, on behalf of the State, before the subordinate courts.

Advocates on Record : The Government may appoint one or more Advocates on Record on behalf of the State Government to be in charge of cases, both civil and criminal, before the Supreme Court. As per instructions of the Government in important cases, the Advocate on Record shall take necessary steps to brief the Advocate General or a Senior Counsel included in the panel of Senior Advocates prepared by the State Government and suggested by the State Government.

Directorate of Prosecution : The State Government, based on the recommendations made in the 14th and the 41st Reports of the Law Commission, ventured for the establishment of a separate and independent

Directorate of Prosecutions, for effective conduct of prosecution in heinous cases. The main object is to find out whether the materials collected during the course of investigation are sufficient to make an accused stand trial in the court of a Magistrate or a Sessions Judge.

For the purpose of ensuring proper and fair prosecution of criminal cases in the various criminal courts, the State Government has constituted in 1973 a separate and independent Directorate of Prosecution. It is functioning in the State since 1975. It consisted of two Directors, one with headquarters at Bangalore and the other at Dharwad with two Deputy Directors and other staff. In 1976, the Directorate underwent major changes with only one post of Director of Prosecutions for the whole State and he is the Head of a major Department. The Director of Prosecutions is assisted by the three Joint Directors, one is placed exclusively in charge of Administration to assist the Director. The other two are entrusted with the review of judgments and furnishing opinions and all other allied matters thereto. The three Joint Directors in addition to the review of judgments, also scrutinise the charge sheets in important cases as and when they are referred to either by Police or other departments of Government. Among the Deputy Directors, four have their headquarters in each of the Revenue Divisions, and the fifth one has been appointed exclusively for the Metropolitan area of Bangalore City. Two more Deputy Directors are appointed and their services are placed at the disposal of the Special Inspector General of Police, C. I. D. and C. O. D. and another one is appointed and his services are placed at the disposal of the Home Department in the Secretariat, to advise the Departments concerned on all legal issues that are referred to them for opinion.

The services of Senior Assistant Public Prosecutors are placed at the disposal of the State Vigilance Commission as Presenting Officers. The Senior Assistant Public Prosecutors are mainly attached to the courts of Chief Judicial Magistrates at the District headquarters who are entrusted with the conduct of prosecution generally in heinous cases. There are Assistant Public Prosecutors attached to each of the courts of Magistrates in the State. Their main functions are to conduct prosecution in all criminal cases instituted not only by the Police but also such other departments of the Government. The services of two Assistant Public Prosecutors have been lent on deputation, one to the Office of the Superintendent of Police, C.B.I. and other to the State Secretariat Training Institute, Bangalore.

In addition to the establishment of the post of Assistant Public Prosecutor to conduct prosecution in criminal cases in the Court of the Chief Judicial Magistrate, at the District Headquarters, the Department has also 21 Assistant Directors of Prosecutions one each in the office of the Superintendents of Police. These Assistant Directors not only advise the Superintendents of Police in all legal matters referred to them but also act as the liaison between all the Departments concerned. The Assistant Directors when posted to the courts, are designated as Senior Assistant Public Prosecutors.

The main functions of the Directorate are: (i) Arranging for conduct of prosecution in criminal cases on behalf of the State in the Courts of Magistrates and Sessions Judges; (ii) to advise and guide the Investigating Officers in the Police Department and officers of other departments of State Government in the investigation and prosecution of criminal cases; (iii) to scrutinise the judgments and orders in acquittal and discharged cases respectively, rendered by the Courts of Magistrates and Sessions Judges and to recommend to the Government for preferring appeal or revisions as the case might be in deserving cases against the judgments of acquittals and orders of discharge; and (iv) to render advice to the concerned departments of the State Government, in general, in all matters relating to investigation and prosecution of criminal cases including withdrawal from prosecution when the same are referred to the Directorate by Government.

Liaison with Police: To co-ordinate the Police Department and the Department of Prosecution close to each other, one post of Senior Assistant Public Prosecutor designating him as Assistant Director of Prosecutions, to each of the offices of the Superintendents of Police is appointed. The functions of these Assistant Directors are, (i) to advise the Superintendent of Police on all intricate questions of law and facts referred to them and (ii) to act as liaison not only between two wings of administration of justice referred and other departments. All cases barring petty in nature, detected and investigated are placed before the Assistant Directors for scrutiny. The scrutiny of charge sheets by the Assistant Directors avoids unnecessary prosecutions. The Assistant Directors and Prosecutors working in the districts, are attending the Crime Conference convened by the Superintendents of Police in the districts, to sort out all problems that come up either during the stage of investigation or the conduct of prosecution when the cases come up for trial and disposal before courts.

The State Government has provided training and refresher course facilities to the Probationary Assistant Public Prosecutors and in-service Officers of the Department.

Legal Aid Board

Since 1976, the State has also provided machinery for providing legal aid to weaker sections. For this purpose a Board called Karnataka Legal Aid Board came to be constituted in the year 1976 by an Executive order. That executive order has since been replaced by the Karnataka Legal Boards Act, 1981. The Board consists of 20 members both officials and non-officials with the Minister for Law as the President and the Advocate General as its Executive Chairman. The Board has established 30 Legal Aid Centres in the State. Out of them six centres are at Bangalore, 18 in the districts and six centres in industrial towns of KGF, Harihar, Hubli, Hassan, Davanagere and Hospet. Each centre is put in charge of a Government Advocate. There are also several committees constituted for the effective implementation of the policy of legal aid. In addition to 30 Board Advocates, 424 Advocates appointed earlier by the State Government and the panel of Advocates of legal aid committees have been continued in 1981-82.

Persons whose annual income does not exceed Rs 8000 are considered as belonging to weaker section. The Board on being satisfied that a person belongs to such weaker section, either on the basis of a certificate issued by a Legislator or Revenue Officer or on the basis of a declaration made by the concerned person, extends legal assistance to such person. All undefended cases are also being referred to the Legal Aid Board. This is an important step taken in the field of administration of justice to ensure that a person is not deprived of the opportunity of seeking redress of his grievance before the courts of justice owing to poverty. During 1981-82, legal assistance was rendered by the Land Reforms Cell in 5,942 cases. The total number of cases decided by the High Court during the same year was 412, of which 10 were in favour of landlords, 14 in favour of tenants and 388 were remanded to land tribunals for fresh hearing.

In the administration of justice, there is a scheme to train law graduates belonging to Scheduled Castes, Scheduled Tribes and other Backward Classes. The selected candidates are paid a sum of Rs 500 p.m. as stipends for a period of four years in addition to the enrolment fee for their enrolment as Advocates before the Karnataka Bar Council. The

selected candidates would be placed for training under different Senior Counsels in the State both private and Government, wherever the selected trainee wishes to practice. A new Committee with Advocate-General for the State as Chairman, and Administrative Officer, Advocate General's office as Secretary and Secretary to Government, Department of Law and Parliamentary Affairs, Director of Social Welfare and Director of Backward Classes and Minorities as members. With a view to enable larger number of persons belonging to weaker sections to receive training, the State Government increased the number of Law Graduates to be trained, from 43 to 100 in 1981. The 100 candidates as spread over to different classes as mentioned below: S.C. 23, S.T. 4, B.T. 8, Backward castes 15, B. Communities 27 and Backward Special Group 23. The upper age limit of candidates was enhanced for selection as under: 1. S.C., S.T. and B.T. 35 years; 2. Backward Castes and Communities 33 years; 3. Backward Special groups 30 years.

TABLE I

Statement showing the number of Civil Appeals, cases and petition of various types filed, disposed and pending in the High Court of Karnataka State as in 1980-1981.

Nature of cases	Opening balance	Filed and re-filed	Total for disposal	Disposed off	Closing balance
1	2	3	4	5	6
Regular appeals	3,638	2,657	6,295	1,251	5,044
Second appeals	4,138	1,060	5,198	1,043	4,155
Civil revaluation petitions	4,650	3,957	8,607	2,899	5,708
Sales Tax Revision petitions	364	123	487	158	329
Civil petitions	1,383	337	1,720	172	1,548
Sales Tax appeals	82	11	93	23	70
Probate Civil petitions	3	12	15	8	7
Testamentary original suits	2	—	2	—	2
Company petitions	59	57	116	45	71
Company applications	254	610	864	279	585
Original side appeals	7	16	23	7	16
S.C.L.A. petitions	534	192	726	225	501
Writ petitions	39,212	24,575	63,787	15,194	48,593

1	2	3	4	5	6
Income Tax appeals	43	—	43	—	43
Original suits	2	—	2	2	—
Writ appeals	1,893	2,105	3,998	1,291	2,707
Civil referred cases	9	12	21	8	13
Income Tax referred cases	884	180	1,064	211	853
Tax referred cases	132	109	241	50	191
Miscellaneous petitions	1	—	1	—	1
Election petitions	40	2	42	36	6
Contempt of court cases	116	252	368	179	189
Total	57,446	36,267	93,713	23,082	70,631

Source: Report on the Administration of Civil Justice in Karnataka, the High Court, 1980-1981.

TABLE II

Statement showing the number of Civil Original Suits, Small Cause Suits, Execution Cases, Petitions and Appeals of various types filed, disposed and pending in the Courts of Karnataka State subordinate to the High Court, during the year 1980-1981.

Nature of cases	Courts	Opening balance	Filed (including re-filed remanded/received by transfer)	Total for disposal	Disposed off (including transfers)	Closing balance
1	2	3	4	5	6	7
Original suits	A		11,538	11,538	816	10,722
	B	108	479	587	481	106
	D	8,729	5,309	14,038	4,127	9,911
	E	57,271	34,492	91,763	57,399	34,364
Total		66,108	51,818	1,17,926	62,823	55,103

	1	2	3	4	5	6	7
Small Cause suits							
	C	8,083	11,419	19,502	6,095	13,407	
	D	4,648	7,668	12,316	7,729	4,587	
	E	2,273	2,547	4,820	3,678	1,142	
Total		15,004	21,634	36,638	17,502	19,136	
Execution cases							
	A	—	2,169	2,169	381	1,788	
	B	77	61	138	80	58	
	C	2,280	4,714	6,994	2,522	4,472	
	D	8,863	9,549	18,412	11,133	7,279	
	E	19,410	18,419	37,829	19,345	18,484	
Total		30,630	34,912	65,542	33,461	32,081	
Miscellaneous cases							
	A	—	16,494	16,494	925	15,569	
	B	3,819	4,316	8,135	3,588	4,547	
	C	258	11,844	12,102	2,145	9,957	
	D	17,052	11,612	28,664	13,265	15,399	
	E	5,47,407	10,342	5,57,749	33,450	5,24,299	
Total		5,68,536	54,608	6,23,144	53,373	5,69,771	
Insolvency petitions							
	A	—	90	90	1	89	
	B	50	37	87	37	50	
	D	75	40	115	43	72	
	E	5	—	5	2	3	
Total		130	177	297	83	214	
Regular appeals							
	A	—	1,022	1,022	135	887	
	B	885	601	1,486	602	884	
	D	7,136	4,086	11,222	3,407	7,815	
Total		8,021	5,709	13,730	4,144	9,586	

	1	2	3	4	5	6	7
Miscellaneous appeals							
	A	—	463	463	69	394	
	B	2,808	3,179	5,987	3,168	2,819	
	D	2,406	1,896	4,302	2,485	1,817	
Total		5,214	5,538	10,752	5,722	5,030	
Grand Total		6,93,643	1,74,386	8,68,029	1,92,034	6,75,995	

A : Court of City Civil Judge, Bangalore, B : Courts of District Judges, C : Small Cause Court, Bangalore, D : Courts of Civil Judges, E : Courts of Munsiffs.
Source : Report on the Administration of Civil Justice in the State of Karnataka, 1980-81, the High Court, Bangalore.

TABLE—III

Summary of Judicial work of the High Court on the Criminal side during the year 1980-81

Nature of cases	Opening balance	Filed and refiled	Total for disposal	Disposed off	Closing balance
1	2	3	4	5	6
Criminal appeals	433	726	1,159	608	551
References u.s 374 Cr. P.C..	2	2	4	4	5
Revision cases	1	2	3	2	1
Revision petitions	533	677	1,210	770	440
Criminal petitions	154	727	881	717	164
Contempt of court cases	2	3	5	1	4
Total	1,125	2,137	3,262	2,102	1,160

Source : Report on the Administration of Criminal Justice in Karnataka for the year 1980-81, the High Court, Bangalore.

TABLE IV

Statement showing the number of Sessions cases, Criminal cases, Appeals of various types, Instituted, Disposed and Pending in various courts of Karnataka State, subordinate to the High Court during the year 1980-81

Category of cases	Courts	Opening balance	Number instituted	Total for disposal	Disposals including balance transfers	Closing balance
Sessions cases	A	62	105	167	114	53
	B	430	997	1,427	935	492
Special Criminal cases	A	42	15	57	6	51
	B	2	—	2	—	2
Criminal cases	A	37,998	86,012	1,24,010	82,354	41,656
	B	74,270	2,16,232	2,90,502	2,12,896	77,606
Criminal Miscellaneous cases	A	9	91	100	97	3
	B	59	1,452	1,511	1,463	48
	C	1,488	1,548	3,036	2,040	996
	D	6,793	14,061	20,854	14,005	6,849
Criminal appeals	A	40	103	143	118	25
	B	543	1,359	1,902	1,193	709
Criminal miscellaneous appeals	A	—	—	—	—	—
	B	28	32	60	41	19
	C	—	—	—	—	—
	D	6,804	11	6,815	6,803	12
Criminal revision cases	A	21	58	79	70	9
	B	428	1,130	1,558	975	583
Total		1,29,017	3,23,206	4,52,223	3,23,110	1,29,113

A : Court of City Civil and Sessions Judge. B : Courts of Other Sessions Judges in the State. C : Courts of Metropolitan Magistrates. D : Courts of Magistrates

Source : Report on the Administration of Criminal Justice in Karnataka for the year 1980-81, the High Court, Bangalore.

TABLE V

Statement showing the number of Civil Appeals, Cases and Petitions of various types Filed, Disposed and Pending in the High Court of Karnataka as in 1981-1982

Nature of cases	Opening balance	Filed and re-filed	Total for disposal	Disposed	Closing balance
Regular appeals	5,044	2,681	7,725	2,177	5,548
Second appeals	4,155	1,209	5,364	1,179	4,185
Civil revision petitions	5,708	4,149	9,857	2,734	7,123
T R petitions	329	117	446	62	384
Sales Tax appeals	70	9	79	24	55
Civil petitions	1,548	429	1,977	416	1,561
Probate Civil petitions	7	14	21	12	9
Testamentary original suits	2	2	4	—	4
Company petitions	71	40	111	39	72
Company applications	585	2,09	2,6816	839	1,842
Original side appeals	16	8	24	13	11
S.C.A.L. petitions	501	152	653	132	521
Writ petitions	48,593	42,160	90,753	15,969	74,784
Income Tax appeals	43	...	43	8	35
Original suits	—	—	—	—	—
Writ appeals	2,707	1,991	4,698	1,366	3,332
Civil referred cases	13	8	21	6	15
Income tax referred cases	853	284	1,137	67	1,070
Tax referred cases	191	48	239	34	205
Miscellaneous petitions	—	1	1	1	—
Election petitions	6	—	6	5	1
Contempt of Courts cases	189	264	453	274	179
Total	70,631	55,662	1,26,293	25,357	1,00,936

Source : Report on the Administration of Civil and Criminal Justice, High Court Bangalore 1981-1982.

TABLE VI

Statement Showing the number of Civil Original suits Small Cause suits, Execution cases, Petitions and Appeals of various types Filed, Disposed and Pending in the Courts of Karnataka State subordinate to the High Court, during the year 1981-1982

Nature of cases	Courts	Opening balance	Filed (including refiled, remanded, received by transfer)	Total for disposal	Disposed off (including transfers)	Closing balance
1	2	3	4	5	6	7
Original suits	A	10,722	4,081	14,803	3,051	11,752
	B	106	419	525	421	104
	D	9,911	6,437	16,348	4,107	12,241
	E	56,361	33,642	90,003	29,485	60,518
	Total	77,100	44,579	1,21,679	37,064	84,615
Small Cause suits	C	13,407	5,911	19,318	12,206	7,112
	D	4,587	8,386	12,973	7,681	5,292
	E	1,142	1,817	2,959	1,920	1,039
	Total	19,136	16,114	35,250	21,807	13,443
Execution cases	A	1,788	940	2,728	1,088	1,640
	B	58	80	138	80	58
	C	4,472	4,027	8,499	3,324	5,175
	D	7,279	13,143	20,422	10,789	9,633
	E	18,484	16,143	34,627	16,200	18,427
	Total	32,081	34,333	66,414	31,481	34,933
Miscellaneous cases	A	15,569	4,289	19,858	2,510	17,348
	B	4,547	5,174	9,721	3,711	6,010
	C	9,957	5,477	15,434	5,788	9,646
	D	15,399	16,257	31,656	10,740	20,916
	E	5,24,299	22,978	5,47,277	55,960	4,91,317
	Total	5,69,771	54,175	6,23,946	78,709	5,45,237

		1	2	3	4	5	6	7
Insolvency cases	A			89	13	102	18	84
	B			50	26	76	29	47
	D			72	43	115	50	65
	E			3	3	6	4	2
	Total			214	85	299	101	198
Regular appeals	A			887	23	910	286	624
	B			884	931	1,815	631	1,184
	D			7,815	4,141	11,956	3,379	8,577
	Total			9,586	5,095	14,681	4,296	10,385
Miscellaneous appeals	A			394	69	463	167	296
	B			2,819	3,243	6,062	2,547	3,515
	D			1,817	1,766	3,583	1,971	1,612
	Total			5,030	5,078	10,108	4,685	5,423
Grand Total				7,12,918	1,59,459	8,72,377	1,78,143	6,94,234

A : Court of City Civil Judge, Bangalore B: Courts of District Judges C: Small Cause Court, Bangalore D : Courts of Civil Judges E : Courts of Munsiffs

Source : Report on the Administration of Civil Justice in the State of Karnataka, 1981-82, the High Court, Bangalore.

TABLE VII

Summary of Judicial work of High Court on the Criminal side during the year 1981-82

Nature of cases	Opening balance	Filed and refiled	Total for disposal	Disposed off	Closing balance
Criminal appeals	551	609	1,160	593	567
References u.s. 374 Cr. P.C.	—	7	7	2	5
Revision cases	1	1	2	2	—
Revision Petitions	440	981	1,421	479	942
Criminal Petitions	164	919	1,083	800	283
Contempt of Court cases	4	1	5	—	5
Total	1,160	2,518	3,678	1,876	1,802

Source : Report on the Administration of Criminal Justice of Karnataka for 1981-82, the High Court, Bangalore.

TABLE VIII

Statement showing the number of Sessions cases, Criminal cases, Appeals of various types Instituted, Disposed and Pending in various courts of Karnataka State, subordinate to the High Court during the year 1981-1982

Category of cases	Courts	Opening balance	Number instituted	Total for disposal	Disposals including transfers	Closing balance
Sessions cases	A	53	113	166	80	86
	B	492	1,061	1,553	867	686
Special Criminal cases	A	51	21	72	17	55
	B	2	3	5	1	4
Criminal cases	C	41,656	1,57,554	1,99,210	1,16,494	82,716
	D	77,606	2,31,862	3,09,468	1,12,445	1,97,023
Criminal miscellaneous cases	A	3	173	176	164	12
	B	48	1,500	1,548	1,478	70
	C	996	939	1,935	898	1,037
	D	6,849	11,519	18,368	11,228	7,140
Criminal appeals	A	25	206	231	164	67
	B	709	1,510	2,219	1,169	1,050
Criminal miscellaneous appeals	A	—	—	—	—	—
	B	19	71	90	50	40
	C	—	—	—	—	—
	D	12	16	28	10	18
Criminal revision cases	A	9	69	78	52	26
	B	583	1,450	2,033	1,072	961
Total		1,29,113	4,08,067	5,37,180	2,46,189	2,90,991

A : Courts of Civil and Sessions Judges. B : Courts of Other Sessions Judges. C and D : Courts of Metropolitan Magistrates.

TABLE IX

Statement showing the Receipts and Charges of Civil and Criminal Courts of the State during some past years

Year	Receipts Rs	Charges Rs
I. ALL THE COURTS		
1978-79	3,65,62,375	5,43,18,170
1979-80	3,81,97,164	6,81,38,557
1980-81	4,27,68,053	7,11,78,325
1981-82	5,85,05,143	8,31,63,862
II. HIGH COURT		
1978-79	31,21,827	74,38,488
1979-80	35,42,749	82,18,801
1980-81	41,60,352	1,01,78,468
1981-82	63,67,285	1,20,34,328

Source : Reports on the Administration of Civil and Criminal Justice in Karnataka State for the years 1979-80, 1980-81, and 1981-82, the High Court, Bangalore.

POLICE ADMINISTRATION

In a report of Sir Mark Cubbon of 1838, it is stated that under the Hindu rulers of Mysore, the duties of the police were conducted by village servants known as Talvars, Totis, Nirgantis, Kavalgars, Kattabidi Peons, Hale Paikas, Umblidars, Amargars, Hulagavals, Ankamala, Kalla Koramars, Patels and Shanubhogs and that these denominations were continued with little variations under Haider Ali, Tipu Sultan and Purnaiah. These servants were paid either in *inam* lands, shares of grain from the raiyats or direct from the State.

With the neglect and decline of the Village Police, another body of the Police, called Kandachar Peons came into existence during the time of Purnaiah. The Kandachar or Taluk Peons were originally an irregular infantry. Their duties, in the main, were the apprehension of prisoners, their custody, their protection in jails, the guarding of forts, the construction of roads and bridges and even the conveyance of palanquins as well

as letter bags through the districts. In 1834, the Kandachar Peons were made exclusively police peons though employed in rotation in the collection of revenue (see p. 247). The first step towards reform was the introduction, in 1886 of the Police Act V of 1861 to Bangalore District and the appointment of an officer of the Madras Police to be in charge of the District. The task of reconstruction by remodelling the Village Police was begun by the Government on the scheme drawn up by Mangles, Judicial Commissioner.

In 1856, the office of the Judicial Commissioner was newly established and he became an *ex officio* Inspector General of Police. A Deputy Inspector General of Police was appointed in 1873. He was also a quasi-secretary to the Judicial Commissioner. In the districts, the Deputy Commissioner was *ex officio* head of the Police, and, was, from the year 1874, aided by one of the Assistant Commissioners who was designated the Police Assistant. In 1874 and 1875, orders were issued defining the relative position, functions and responsibilities of the Deputy Inspector General, the Deputy Commissioners, Police Assistants, Amildars and Inspectors under the new arrangement. As a result of the general retrenchments effected after the famine of 1876-1877, the post of Deputy Inspector General was abolished in 1879. Simultaneously, the Judicial Commissioner ceased to exercise the powers of the Inspector General of Police, and, in August 1879, the Chief Commissioner assumed direct control of the Police. By January, 1881, the reorganisation of the police had been carried out and the Chief Commissioner issued a circular conveying instructions as to the scope and extent of the powers to be exercised by Deputy Commissioners and Amildars.

After the Rendition: The direction of the police in Mysore after the Rendition was, at first in the hands of the Dewan and the Deputy Commissioners. A Police Secretary was afterwards appointed. In 1883, this position was filled by the Officer who was also Education Secretary. In 1885, an Inspector General of Police was appointed, the same officer being also Inspector General of Forests and Plantations and Director of Agriculture and Statistics. The office of the Police Assistant Commissioner was, at the same time, revived, one for each district, with the Superintendent of Police in Bangalore, acting under the general supervision of the Deputy Commissioner. Amildars and Deputy Amildars continued as heads of the Taluk and Sub-Taluk Police, respectively, aided by Inspectors and Jamadars. In 1906 the posts of Superintendents and

Assistant Superintendents of Police were merged in the general cadre of Assistant Commissioners. From 1908, the Inspector General of Police was invariably appointed from the Revenue Department. The police Force in Mysore consisted of (1) The Village Police, and (2) The Regular Police. The village police were the hereditary village servants, viz., the Patel and the Toti or Talvar, organised under section 3 of the Police Regulation V of 1908. They reported crime and helped the regular police in the prevention and detection of crime. The Patel was held responsible for the enforcement of night watch in villages, for the upkeep of boundary hedges and village choultries and for the general safety of the villagers. The village police were, in 1901-02, provided with suitable uniform and lances.

The regular police consisted of officers and men appointed and enrolled under regulation V of 1908. The main divisions of the police Force for administrative purposes were: (1) The District Police, (2) The City Kolar Gold Fields Force, (3) The Railway Police, (4) The Criminal Investigation Department, (5) The Provincial Reserve Police, (6) The Tarikere-Narasimharajapura Tramway Police, (7) The Finger Print Bureau and (8) The Head Quarter Police Training School. All the districts were provided with separate Prosecuting Inspectors, relieving the executive officers from the duty of conducting prosecution before Magistrates. The Provincial Reserve Force was a fully equipped semi-military body stationed at Bangalore to be called on for duty on extraordinary and urgent or ceremonial occasions. This was first started in 1890. But, since 1905, they were concentrated at Bangalore, with greater facilities for moving them to places where their services were required. In the year 1923-24, the force consisted of 13 officers and 183 constables. The superior officers of the police consisted of one Inspector General of Police and one Assistant to the Inspector General of Police.

At the time of the Rendition, there were four Police Schools (at Bangalore, Shimoga, Hassan and Chikmagalur) where policemen were taught criminal law and procedure, and trained in drill and musketry. In 1892, the Bangalore School was placed on an improved footing. It was later developed into a well-equipped Central Police School. A Police Criminological Museum was attached to the school.

Police outposts were established for the protection of *ghats* and *passes* for watching the movements of foreign and local predatory gangs.

Registers were kept of all suspicious characters, known depredators and receivers of stolen property.

The Criminal Tribes Act VII of 1916 was introduced in Mysore during the year 1916-17. It gave power to declare a tribe as a 'Criminal Tribe', to register the members thereof, to take fingerprints, and, generally to place a tribe under observation.

Madras Karnataka Area: In ancient days, the Police organisation was the ancient *Kaval* (watch system). Under this, *talaiyaris* (watchmen) in each village, subordinate to *Kavalgars* (head watchmen) in charge of groups of villages, who in their turn were usually controlled by the *Palegars* or local chieftains, undertook in consideration of payments from the people with their charges to protect property and make good any loss from theft. According to the *Imperial Gazetteer of India* (1908), in 1904, there was one regular Policeman to every six square miles of area and every 1,558 of the population and one village Policeman to the same number of square miles and to every 1,612 persons, in the Madras Presidency. The head of the department was the Inspector General who was assisted by three Deputy Inspectors General. Each district was in charge of a District Superintendent, some times aided by one or more Assistant Superintendents. They had under them Inspectors, Sub-Inspectors, Head Constables, Constables and rural police. Cities had a sergeant. The Police in Dakshina Kannada in charge of a District Superintendent, whose headquarters was at Mangalore. The force numbered 10 Inspectors, and 558 Constables, and there were 50 Police stations (1904). In Bellary district there were 61 Police stations, and the force consisted of 13 Inspectors, and 1,141 Constables with a reserve of 89 men. There were also 974 rural police working in conjunction with regular force (1904).

Kodagu Area: During the time of the Rajas in Kodagu district there was no organised police force. The peons at the different government offices and guard houses performed all the duties of the Police. When the British took over Kodagu in 1834, the old pattern of Police administration in that principality was continued. The Jamma raiyats of Kodagu continued to discharge the duties of a feudal police and for such a wooded and mountainous tract as Kodagu, no better body of men could be found. The dacoities which occurred in 1868 reflect the character of raids than offences committed by the professional gangs. In 1879, the strength of town police consisted of 26 policemen, Subedars and Parpathegars and Patels. They were in charge of prevention of civil disturbances, assaults,

and other acts of breach of the peace. The Patels of the village protected their villages with the help of villagers. During the rule of Rajas, the ordinary culprit was corrected with the whip or the offender expiated his crimes by labouring for a certain time in the public works. Punishments of a serious kind were inflicted only by order of the king. After 1834, the Gowda of a village was authorised to reprimand or admonish an offender for stealing vegetables or a few seers of grain. Other offenders were sent to the Parpathegar. All other offenders deserving higher punishment were sent to the Subedar. The Daryafat Kutcheri, which was constituted as a court of punishment in the later part of the last century, had powers to sentence people for longer terms of imprisonment. In 1861 and 1862, Penal Code and Criminal Procedure Code were introduced in Kodagu district. In the later years, the Chief Commissioner of Kodagu was the *ex officio* Inspector General of Police. In 1922 the post of Assistant Superintendent of Police was Indianised. In 1924, a Deputy Superintendent of Police was asked to look after the Police Department. The District Magistrate of Kodagu was appointed *ex officio* Superintendent of Police. In 1934, the post of Deputy Superintendent of Police was upgraded to that of the District Superintendent of Police. In 1954, the post of Deputy Superintendent of Police was created. After Reorganisation of States Kodagu came under the Deputy Inspector General of Police, Southern Range, Mysore.

Bombay Karnataka Area: In 1827, a regular Police force was organised under the administrative control of the District Magistrates by the Bombay Regulation XII of 1827 in the Bombay Karnataka area. Under this Act, the Police administration was reconstituted, defining the powers, and functions of the Police officers. This Act was, however, repealed by the Bombay District Police Act of 1890 (Act IV) which provided in more exhaustive terms, the Rules governing the performance of the Police duties and maintenance of the Police force. The Act of 1890 continued to be in force until 1951, when a consolidated and comprehensive legislation known as the Bombay Police Act of 1951 came into being. The said Act of 1951 was in force in the four districts of Bombay Karnataka.

The *Imperial Gazetteer of India* (1908), states that the District Superintendent of Police at Belgaum was assisted by two Assistants and two Inspectors. There were 14 Police stations in the district. The Police numbered 667, including 11 chief constables 139 head constables, and 517 constables. The mounted police numbered 12, under two Daffedars. The

District Superintendent of Police, Uttara Kannada was assisted by two Inspectors. There were 14 Police Stations in the district. The total strength of the police was 646, including 12 Chief Constables 138 Head Constables, and 496 Constables. The arrangements in these two districts help us to have an idea of the set up in Bombay Presidency in all districts at the beginning of this century.

Prior to Integration, the District Superintendents and Police forces of the districts were under the control of the District Magistrate. All questions of policy and of the administration of law within the district were administered by the District Magistrates. The Inspector General of Police of Bombay State had to watch over the recruitment, education, housing and equipment of the Police force under the Inspector General of Police. There were three Deputy Inspectors General of police, each in charge of (1) Northern Range, (2) Southern Range and (3) CID. Below these officers were the District Superintendents of Police in charge of districts. In addition to the Police headquarters at Dharwad in Dharwad district there were 28 police stations and 26 outposts under them. Out of these four were town police stations, 12 taluk police stations four mahal police stations, and eight sub-police stations. In 1952, there were one Superintendent of police, two Deputy Superintendents, four Inspectors, 42 Sub-Inspectors, 193 unarmed Head Constables, 105 Armed Head Constables, 679 unarmed Constables and 546 armed Constables in Dharwad district.

Hyderabad Karnataka Area : Prior to 1853, there was no well-organised police force in Hyderabad Karnataka area, and the arrangements made in different districts depended to a large extent, on revenue officers. In 1866, a regular Police force was also raised and placed under the revenue authorities. In 1869, a special Sadar-ul-Moham or Police Minister was appointed for the Hyderabad State with full powers over the police and the police force of the districts were placed under the First Talukdars of the districts with a District Police Superintendent as his executive Deputy. Subsequently a detective branch was also organised under an officer. A system of identification of the accused by means of finger prints was introduced in 1898. *The Imperial Gazetteer of India* (Provincial Series, Hyderabad State, 1909) has recorded that in Hyderabad State there were one Inspector-General, five Assistants, 17 Mohtamins or Superintendents, 17 Assistant Superintendents, and 119 Amins or Inspectors 11,173 foot police and 413 mounted police. The rural police included 12,776 Police patels, 2,798 kotwals, 17,532 ramosis or watchmen.

The earlier period of history of police administration in Hyderabad Karnataka may be broadly divided into two distinct periods, the period prior to 1948, and that subsequent to it. Under the Nizam's rule, Gulbarga was the divisional headquarters comprising the four districts of Gulbarga, Bidar, Raichur and Osmanabad. There were two separate police forces functioning, i.e., the *diwani* police and the *jahgir* police. The *diwani* force was of the Nizam's Government, while the *jahgir* police force was of the individual *jahgirdars* who had been allowed to maintain their own police establishments to administer law and order in their respective areas. The *jahgir* police force was not properly organised and was more or less irregular. After the accession of the Hyderabad State to the Indian Union in 1948, the *jahgirs* were abolished and their entire police administration was taken over by the *diwani* police. With the Reorganisation Gulbarga was made once again the divisional headquarters.

After Unification

Different Police Acts were in force in the districts from the former units like Bombay, Hyderabad, Madras and Kodagu besides districts of old Mysore State when they became parts of the new Mysore State in 1956. With a view of removing this diversity in Police Administration, it became imperative to go into the different police Acts and *Police Manuals*, for evolving uniformity in Police Administration in the new State by the enactment of a common Police Act, 1963 (Act 4 of 1964), which was enacted replacing as many as nineteen legislations enumerated in Schedule IV of the said Act. The Act received the assent of the President on January 18, 1964 and was brought into force in the whole of the State on 2nd April 1965. A *Police Manual* has been compiled in three volumes. This Act of 1963 deals with regulation, control and discipline of the Police, Police regulations, special measures for maintenance of public order and safety of the State, dispersal of gangs and harmful persons convicted of certain offences, executive powers and duties of the police, prevention of offences, punishments, State Reserve Police Force, etc.

In the new State the Inspector General of Police headed the Department. In 1982 a separate post, the Director General of Police was created to head the Department. The Director General of Police is assisted by the Special Inspector General of Police, Training and Crime Investigation Department and Deputy Inspectors General of Police, as mentioned below.

The Special Inspector General of Police, Training and Criminal Investigation Department, Bangalore is in charge of the following units :

a) Police Training, b) Corps of Detectives, c) Civil Rights Enforcement Cell, d) Food Cell, e) Forest Cell, f) Finger Print Bureau, g) Computer Cell and Wireless Unit, h) Forensic Science Laboratory, i) Industrial Security and j) District Scientific Aid Units. The Deputy Inspector General of Police, Training, Bangalore, exercises overall control and supervision on the working of the Police Training College, Mysore, and the Karnataka State Police Training School, Channapatna, the three temporary Police Training Schools at Dharwad, Gulbarga and Mysore. The Deputy Inspector General of Police, Criminal Investigation Department, is in charge of the Corps of Detectives and the Criminal Intelligence Bureau including the photographic section and the Forensic Science Laboratory. The Deputy Inspector General of Police, Forest Cell is in charge of the Food Cell, the Forest Cell, the Finger Print Bureau and the Prohibition Intelligence Branch. A Deputy Inspector General of Police is in charge of the Civil Rights Enforcement Cell. The Computer Wing is headed by a Deputy Inspector General of Police.

The post of Deputy Inspector General of Police, Karnataka State Reserve Police, Bangalore, was upgraded to the rank of Additional Inspector General of Police in 1978 for overall control and supervision on the working of all the Battalions of the Karnataka State Reserve Police and the Armed Police Training Centre at Rayapura. The post of Commissioner of Police, Bangalore City was sanctioned in 1963 and he is the Head of Bangalore City Police with certain magisterial Powers. The Deputy Inspector General of Police, Intelligence and Railways, Bangalore, exercises overall control and supervision over the working of the State Special Branch, the Railway Police organisation and the State Police Radio Grid. A Deputy Inspector General of Police has been appointed as Special Officer to take steps to organise the State Industrial Security Force with a view to strengthen the security arrangements in important Industrial undertakings of the State.

The State is divided into six Police Ranges, each under a Deputy Inspector General of Police. The Deputy Inspectors General of Police of the Ranges exercise supervision and control over the police administration in the districts of their respective Ranges. The Deputy Inspector General of Police, Central Range (Bangalore) is in overall supervision and control of the districts of Bangalore (City and Rural), Kolar, Kolar Gold Fields and Tumkur. The jurisdiction of the Deputy Inspector General of Police, Northern Range (Belgaum) comprises the districts of Belgaum, Dharwad and Bijapur. The Deputy Inspector General of Police, North

Eastern Range, (Gulbarga, created in 1967) supervises the police administration in the districts of Gulbarga, Raichur, Bidar, and the Special Investigating Agency, Gulbarga. The Deputy Inspector General of Police Southern Range (Mysore) supervises the police administration in the districts of Mysore, Mandya, Hassan and Kodagu. He also supervises the work of the Mounted Company, Mysore. The Deputy Inspector General of Police, Western Range (Mangalore, created in 1980) supervises the police administration in the districts of Dakshina Kannada, Uttara Kannada and Chikmagalur. The Deputy Inspector General of Police, Eastern Range, Davanagere, (created in 1980) supervises the districts of Chitradurga, Shimoga and Bellary.

By a major reorganisation in February 1983, three more posts of Directors General have been created. In addition to the Director General and Inspector General in charge of Law and Order, the other three will look after the following wings: (1) Director General, Special Units, will be in charge of CID, Training, Food Cell, Forest Cell and Forensic Science Laboratory, (2) Director General, Civil Defence, will be in charge of Home Guards and railways too, and (3) Director General, Vigilance, will work under the Vigilance Commissioner.

The District Police

There are 20 police districts (19 revenue districts and KGF) each headed by a Superintendent of Police. The Police set up in all the districts is of uniform pattern, the Police Stations and the Police Outposts having been grouped as Police Circles and Police Subdivisions taking into account contiguity, administrative efficiency, convenience of the people and crime, and law and order conditions. At the headquarters of each district, separate staff is provided for special intelligence work and for criminal intelligence work. There are 71 Police Subdivisions, 154 Police Circles, 606 Police Stations and 316 outposts in the State, as on 31st December 1981. The break-up of these figures is given in the following table.

District	Police Sub-division	Police Circles	Police Stations	Police Outposts
1	2	3	4	5
CENTRAL RANGE				
Bangalore City	10	20	65	1
Bangalore Rural	2	5	25	16
Kolar	3	5	21	18

	1	2	3	4	5
Kolar Gold Field		1	3	9	1
Tumkur		3	8	31	14
		19	41	151	50
EASTERN RANGE					
Chitradurga		3	6	27	20
Bellary		3	7	30	2
Shimoga		3	6	25	25
		9	19	82	54
WESTERN RANGE					
Dakshina Kannada		4	8	30	10
Uttara Kannada		2	4	19	17
Chikmagalur		2	5	20	6
		8	17	69	33
NORTHERN RANGE					
Belgaum		4	8	33	22
Bijapur		4	8	33	19
Dharwad		4	9	44	22
		12	25	110	63
SOUTHERN RANGE					
Mysore		4	11	36	27
Mandya		2	4	18	14
Kodagu		2	3	14	15
Hassan		2	5	18	16
		10	23	86	72
NORTH EASTERN RANGE					
Gulbarga		4	11	39	10
Bidar		3	5	19	4
Raichur		4	9	33	4
		11	25	91	18
RAILWAY POLICE					
		2	4	17	26
Total		71	154	606	316

Every District is provided with Armed Reserve Police for guard and escort duties and as Reserve Force to deal with serious Law and order situations in the districts. The districts of Mysore, Dharwad and Gulbarga have Additional Superintendents of Police to hold charge of the city jurisdiction. There is also a Superintendent of Police, with Civil and Armed Police staff, with Headquarters at Gulbarga in charge of the Special Investigating Agency under the control of the Deputy Inspector General of Police, North Eastern Range, Gulbarga, to deal with all cases of serious causes, dacoities and robberies, reported from Gulbarga and Bidar districts which have a bearing on the activities of professional gang of dacoits of these districts as well as of the neighbouring States of Andhra Pradesh and Maharashtra.

Bangalore City

In view of the phenomenal growth of Bangalore City and complexities and varieties of problems faced by the police in Bangalore City, the post of Commissioner of Police was created in 1963 on similar lines existing in Bombay, Madras and Calcutta. The strength of Bangalore City Police Unit is as follows: a) One Commissioner of Police, b) Six Deputy Commissioners, c) 16 Assistant Commissioners, d) 46 Circle Inspectors, e) 248 (including 5 women) Sub-Inspectors, f) 175 Assistant Sub-Inspectors, g) 974 (including 21 women) Head Constables and h) 4,172 (including 81 women) Constables.

A Control Room is functioning in the City. There is a Central Crime Branch for investigation of complicated property offences and for rounding up pocket pickers, absconding history sheeters, etc. The women Police Wing of the City consists of seven Sub-Inspectors, 40 Head Constables and 207 Constables which deals with the Enforcement of Suppression of Immoral Traffic in Women and Girls Act, juvenile delinquents, search of women suspects, criminals, etc. An Accident Relief Unit for the Traffic Branch of Bangalore City Police is functioning to provide prompt relief and medical aid to the victims of road accidents. The City Police is provided with a Police Dog Squad. Automatic Traffic Signals have been installed at important road junctions in Bangalore City.

City Armed Reserve Police: The following is the strength of City Armed Reserve Police; one Deputy Commissioner of Police; Two Assistant Commissioners of Police, 15 Reserve Police Inspectors, 35

Reserve Sub-Inspectors, 44 Assistant Reserve Sub-Inspectors, 354 Head Constables and 1,957 Constables.

City Traffic Police : There are on Bangalore City roads, a total of more than 1,75,000 motor vehicles plying everyday (1978). This is an increase of over 50% within a short period of two and a half years. Due to inadequate mass transportation facilities, a large number of people have been using bicycles and other slow moving vehicles which are not registered at all. The enforcement machinery has been very active, and in the year 1978, they had booked over 70,000 cases under various laws against road users and vehicle drivers which had netted a total fine of over Rs 9.54 lakhs. In the year 1979, by the end of October, over 72,000 cases were booked which have netted total fines of over Rs 13 lakhs. The Traffic Police have been engaged in educating young children on the rules of the road, road safety and traffic signs and signals. About 57,000 young children for the period from 1977 to 1980 were trained by enrolling them in "Students Association for the Road Safety". The Traffic Police has also produced 18 short films on Traffic during the years 1977 and 1978. Traffic Week is celebrated every year as part of a drive to educate the road users in road rules and principles and the road safety. The intelligence machinery is headed by the Deputy Inspector General of Police (Intelligence).

Railway Police

The Railway Police in the entire State of Karnataka is treated as one unit as in the case with other different district police (for details on strength, etc., see table on p. 410). The jurisdiction of the Railway Police is covered by portions of the three Railway Zones viz., Southern Railways, Central Railways and South-Central Railways, covering a distance of 2,851 km of Railway track. The Administrative office is at Bangalore with Superintendent's Office at Bangalore with Superintendent of Railway Police as the head of the office with assisting staff. Recently a post of Deputy Inspector General of Police (DIGP) is sanctioned exclusively for supervising the functioning of the Railway Police. Hitherto this was entrusted to the DIGP, Intelligence, Bangalore. The Deputy Inspector General of Police, Railways is under the over-all control of Director General of Police, Civil Defence.

There are four Railway Police Circles whose headquarters are at Bangalore, Mysore, Hubli and Wadi. Two Deputy Superintendents of

Police (SDPOs) are at Bangalore and at Hubli each looking after Bangalore and Mysore Circles and Hubli and Wadi Circles respectively. They assist the Superintendent of Railway Police. There are 17 Police stations and 26 outposts with a strength of 24 Police Sub-Inspectors, eight Assistant Sub-Inspectors, 146 Head Constables, and 674 Police Constables.

The Railway Police are not confronted with law and order problems as often as in the Civil Police limits. However, the Railway Police has to deal with odd situations, such as irate commuters who plunge into agitation, arson and often stone throwing, provoked due to delay in the departure of trains, lack of accommodation, etc. In each train, there will be one or two Police Constables deputed on patrol duty. Recently by constant watch, the railway police have tracked down quite a number of sandalwood and foreign goods and liquor smugglers involving more than a million rupees worth of goods. In view of increased rate of movement of passengers and crimes of various nature and dimension, the Railway Board have agreed to augment the strength of Railway Police.

The particulars of thefts in the jurisdiction of the Railway Police for the years 1979, 1980 and 1981 are given below.

<i>Nature of theft</i>	1979	1980	1981
Thefts in running passenger trains	78	79	133
Thefts from passengers on platforms	123	171	205
Thefts in running goods train	1	...	2
Thefts from stationery wagons goods sheds	1	...	1
Thefts of Railway materials	16	39	42
Other cases	4	5	14
Total	223	294	397

The cost of the Railway Police is shared by Railway Board and the State Government on 50:50 basis. The State Government have agreed to provide a fleet consisting of 11 drivers, four matadors, six jeeps, and 17 motor cycles at a cost of Rs 9.76 lakhs to the Railway Police. With this, the Railway Police can reach the troubled spots or places of offences quickly.

Women Police

For the first time, a Women Police Wing was established in Karnataka in the year 1960. The duties assigned to it are as under: (i) Collection of information regarding women offenders; (ii) Guarding and escorting of women prisoners while in police custody; (iii) Arrest and search of women offenders; (iv) Questioning and interrogating women offenders and witnesses; (v) Maintenance of order at places where woman congregate in large numbers; (vi) Guiding women passengers at big railway stations and important bus stands in big cities and towns; (vii) Prevention of juvenile crime; (viii) Rescue of girls who are being used for prostitution or other criminal purposes coming within the orbit of the law; (ix) Rendering of assistance to the men police for enforcing the several provisions of the Suppression of Immoral Traffic in Women and Girls Act; (x) Rendering of assistance to the men police while dealing with labour troubles where women workers are involved; (xi) Operation of telephones in the police stations and units during emergencies; (xii) Doing social work among the families of police men in the lines, and (xiii) Performance of such other duties in which the need for employing women police is felt.

The present strength of the Women Police in the State is five Sub-Inspectors, 80 Head Constables and 206 Police Constables working in the cities and some important Police Stations in the State. They are given a three months training at the Police Training College covering indoor and outdoor subjects which includes training in arms as well.

Police Wireless: The Police Radio Grid covers the entire State. Static radio stations function at the headquarters of each district and major subdivisional headquarters, police circles and 500 police stations. The headquarters station in Bangalore is linked to all the radio stations in the State. The staff structure of the Police wireless comprises supervisory officers in the ranks of Superintendent of Police, Deputy Superintendent of Police and Zonal Divisional Supervisors in the ranks of Inspectors and Sub-Inspectors. The Wireless Stations are manned by Operators of the rank of Assistant Sub-Inspectors, Head Constables and Police Constables. For handling coded messages of secret nature, Crypto Cells have been established at the Headquarters of the State and the Ranges. A Deputy Superintendent of Police trained in Cryptography is in charge of the Crypto Cell. Teleprinter links have been provided from the State Headquarters to all the district headquarters.

Arms and Accoutrements: The Police Department is still using the traditional .303 rifles and .410 muskets, .38. revolvers and .45 revolvers and pistols T.M.C. and short *lathi* made of cane measuring 32" with a short leather chord to hold the *lathi*. Cane shields to protect themselves from missiles are also supplied to the Constabulary. Tear gas shells, short range and long range grenades and T.G. grenades are also used to disperse unruly mobs. There are photography sections under the Deputy Inspector General of Police, Criminal Investigation Department, Bangalore, and Commissioner of Police, Bangalore City.

Dog Squads: The use of Dogs in the detection of crimes and apprehension of criminals has been well recognised in modern Police forces. A Dog Squad was stationed in Bangalore in 1968, and at present they are available at Mysore, Gulbarga, Bijapur, Bellary, Chitradurga, Mangalore, Shimoga and Hassan. Mostly Alsations, Dobberman and Labrador breeds are used. The Bangalore Kennel serves as a breeding centre.

Finger Print Bureau: During the year 1896-97, the system of identifying old offenders by means of Bertillon's system of anthropometric measuremetric was introduced in the State, but, was soon replaced by Bentry's system of Finger Print Bureau, which was established in Bangalore, and was placed under the control of the Police Assistant Superintendent in charge of the Criminal Investigation Department and Railways. This Bureau has been of great assistance in tracing the criminals. It is headed by the Director, Finger Print Bureau. He is of the rank of a Deputy Superintendent of Police. The Bureau consists of a staff of One Deputy Superintendent of Police, Eight Police Inspectors, 23 Sub-Inspectors, Four Head Constables and 14 constables. A record of finger prints of convicted criminals is maintained in the Bureau. There are also Single Digit Finger Print Units functioning in important places like Bangalore, Mysore, Dharwad, Mangalore, Shimoga, Bellary, Davanagere and Bijapur.

Karnataka State Reserve Police: There are, at present (1982) four batallions of the Reserve Police in the State with a total strength of 3,931. This force is located in Bangalore, Mysore, Gulbarga and Mangalore, Khanapur, Rayapura and Belgaum, to be made use of to quell serious distrubances, and could be indented by the other States in the Southern Zone namely, Tamilnadu, Andhra Pradesh, Goa, Pondicherry and Kerala on a mutually agreed Zonal scheme. A post of Additional Inspector General of Police has been sanctioned to be in charge of four batallions,

Civilian Rifle Training Centre: The State Government issued instructions on 17-8-1955 for the establishment of Civilian Rifle Training Centres, at all the district headquarters. The Deputy Commissioner and the Superintendent of Police are in charge of those centres, as President and Vice-President respectively. An admission fee of Rs 3 is collected from each applicant. Rifles of .22 bore are supplied on loan basis and cost of the ammunition is borne by the members. The State Board consists of the Secretary, Home Department as Chairman and the Director General of Police as Convener. So far (1979) 20,533 civilians, including women have been trained at the Civilian Rifle Training Centres, which received an impetus in the wake of Chinese aggression in 1962. Police officers are in charge of imparting training to the civilians at Police Shooting Ranges.

Forensic Science Laboratory

The Forensic Science Laboratory with a Director as the head of the Laboratory has been functioning in the State. It is placed under the direct administrative control of one Director General of Police. A mobile van equipped with photographic and scientific equipment is provided to the laboratory. The laboratory continues to render useful service in investigation and detection of crime. The following divisions of the laboratory are functioning under the Director, (1) Toxicology, (2) a. Biology and b. Serology, (3) Chemical, (4) Physical, (5) Documents, (6) Fire arms, (7) Photography and (8) Research. Apart from the clerical staff and Librarian, the following officers are functioning in the Laboratory: One Director, four Assistant Directors, 10 Scientific Officers, 10 Scientific Assistants, one Scientific Assistant (Photography), nine Laboratory Assistants and one Laboratory Assistant (Photography). The laboratory is well equipped and a library is also attached to the laboratory.

Crime and Special Branch

At the headquarters of each district, a Crime Record Bureau is located with a staff consisting of one Sub-Inspector and two or more Head Constables. It is a store house of information regarding crimes and criminals which is available to all investigating officers in the District. It is under the direct control of the District Superintendent. Its primary duty is to collect, record and disseminate information about crime in the district and movements and activities of inter-State and inter-district criminals. It will deal only with active habitual criminals who commit crimes against property and whose activities extend over more than one

station. It will not take up investigation of cases but will advise and offer suggestions to the investigating officers on crime and criminals on the basis of the records maintained by it. In important cases of organised crime, an officer of the Bureau may be placed at the disposal of the local Police in order to collect any particular information or make any special enquiry but such officer will, on no account, take the investigation out of the hands of the local investigating officer.

At the district level, a small staff is earmarked for collection of intelligence in Special Branch matters relating to political, communal, labour and students activities. Matters relating to registration of foreigners are also dealt with by this branch. Its main task is to report to the Superintendent of Police on any development in the above fields. At the police station level also, a small staff is earmarked for the same purpose. Daily reports are compiled and sent to the higher officers on all special branch matters.

Scientific Aid Units: The Scientific Aid Units are located at all the district headquarters. These units, which are manned by scientific assistants, finger print experts and photographers, are provided with mobile vans with equipments to assist the investigating officers in the collection, preservation and forwarding of physical and biological clues from the scenes or crime to the Forensic Science Laboratory. The units will also furnish opinion on the spot wherever possible to speed up the investigation.

Mounted Company: The Mounted Police consisting of 90 horses are stationed at Mysore, with a small detachment of the Mounted Police stationed at Bangalore City to be utilised whenever necessary for bandobust and traffic duties and on ceremonial occasions.

Police Research Centre: The Police Research Centre is established at Bangalore for an in-depth study of police problems and simplification of police procedures. The Police Research Centre is headed by a Superintendent of Police. The staff provided to the Police Research Centre is one Deputy Superintendent, one Police Inspector, one typist and three Police Constables. The Research Centre is established on the lines suggested by the Central Bureau of Investigation. The Centre has prepared a compendium of crime, police and allied statistics of Karnataka, Tamilnadu, Andhra, Kerala and Mahasahtra, which is helpful to understand the

dimensions and complexities of the police problems of the State. The functions of this Centre are to cover among other items, the following. 1) Trends and causes of serious crimes in different areas; 2) Preventive measures, their effectiveness and relationship with crime; 3) Improvement in methods of investigation, utility and results of introducing scientific aids and equipment; 4) Inadequacy of laws and co-ordination of laws relating to crime in various States; 5) Criminal gangs operating in more than one State, wandering gangs, ex-criminal tribes, habitual offenders; 6) Crime amongst the tribals; 7) Inter-State note forgery and counterfeiting; 8) Social factors in crime; 9) Industrialisation and crime; 10) Juvenile delinquency; and 11) Kidnapping of women and children.

Police Transport : The Police Motor Transport Organisation in the State is in charge of a Superintendent of Police. A post of Special Officer has been created recently. Each District has its own Motor Training Section. There are two workshops, one at Belgaum and the other at Bangalore. Mobile workshops are attached to these workshops. The fleet strength of police vehicles of all the descriptions is 1,447 in 1981. The Police Driving and Maintenance School at Yelahanka near Bangalore functions for imparting training to Motor Transport personnel in driving and maintenance of motor vehicles including motor cycles. The strength of the Motor Vehicles including water craft in the department is about 1,447.

Staff Position : The sanctioned strength of Civil, Armed and Karnataka State Reserve Police in Karnataka State (as on 31st December 1981) is given below.

Rank	Civil	Armed	KSRP	Total
1	2	3	4	5
Director General of Police *	1	—	—	1
Special Inspector General of Police	1	—	—	1
Additional Inspector General of Police	3	—	—	3
Deputy Inspectors General of Police-Commissioner of Police	14	—	—	14
Superintendents of Police-Commandants	52	2	4	58

1	2	3	4	5
Deputy Superintendents of Police-Assistant Commandants	130	8	10	140
Police Inspectors-Reserve Police Inspectors	384	55	38	477
Police Sub-Inspectors-Reserve Police Sub-Inspectors	1,472	230	96	1,798
Assistant Sub-Inspectors of Police-Assistant Reserve Sub-Inspectors of Police	340	350	33	723
Head Constables-Armed Head Constables	4,800	2,428	496	7,726
Police Constables-Armed Police Constables	19,250	2,835	3,151	30,236
Total	26,447	10,908	3,828	41,183

* created in 1982. Now (1983) there are four posts of Directors General

Police Band : With a view to providing tempo and colour to police parades and other functions, Police Bands have been established at several District Headquarters and in the cities of Bangalore and Mysore. Training to buglers and musicians is provided for, in addition to colourful uniforms.

Central Police : In times of need, the Central Government on request from the State Government goes to the help of the State Government in the maintenance of law and order by offering the services of its forces like the Central Reserve Police Force, Border Security Force and similar paramilitary forces. Sometime, there will be need for additional police forces as in the event of conducting Parliamentary or Assembly Elections when the State Forces may be found to be inadequate. At such times, the services of the Central Police Organisations will be made available on request.

The Central Bureau of Investigation has its branch in the State, to deal with cases of corruption, etc., pertaining to Central Government Employees and Employees in the Public Sector Undertakings. The Central Intelligence Bureau has a unit in the State for collection of intelligence relating to special branch matters. It works directly under the Home Ministry.

Modernisation : The Government of India have been giving financial assistance since 1969-70 to modernise the Police Force in the country under a scheme, viz., "Scheme of Modernisation of Police Force" in the form of loan and grant-in-aid. The Government of India have allotted to this State a sum of Rs 2,36,82,000 so far (upto 1978-79). This amount has been spent towards the purchase of computed system, modern types of wireless equipment, scientific equipment, teaching aids and vehicles required for the police force. The Computer has been installed in two stages at a cost of over Rs 65 lakhs with financial assistance of the Centre in 1978. On the occurrence of a crime, the investigating officers can feed into the computer the details of the crime and get a list of suspects whose established pattern of operation coincides with the *modus operandi* and finger prints of descriptive particulars against data in disc storage.

Civil Rights' Enforcement Cell : The enforcement of the Protection of Civil Rights Act is done by the Police as the offences under the Act are made cognizable. To ensure effective enforcement of the provisions of the Act, and to coordinate the work of all agencies directed towards the redressal of grievances of SCs., and STs., a Special Cell was created in the Criminal Investigation Department of the State under a Superintendent of Police in August 1974. The post of a Deputy Inspector General of Police, was sanctioned in 1978, exclusively, to look after the work of the Civil Rights Enforcement Cell. The Cell works under the supervision of the Special Inspector General of Police, Training and Criminal Investigation Department, Bangalore, subject to the over-all control of the Director General of Police. In 1980 four Regional Offices of Civil Rights Enforcement Cell were created at Belgaum, Bangalore, Mysore and Gulbarga, each under a Deputy Superintendent of Police. During 1981, 1,080 petitions were received in the cell as against 748 in 1980. During 1981, 582 cases were registered under PCR Act as against 488 during 1980.

The Cell has a staff of one Superintendent of Police, one Deputy Superintendent of Police, two Circle Inspectors and four Sub-Inspectors with a supporting staff. The staff enquires into petitions received directly or from the Government or any other agency, when the petitions relate to the grievances of the Scheduled Caste/Scheduled Tribe. The Cell, in addition to overseeing the work of the enforcement of the Protection of Civil Rights Act in the districts and investigation of cases under the Indian Penal Code in which Harijans are victims, furnishes varied statistics or information to the State and Central Government.

The State Intelligence Machinery (State Special Branch) in functioning under the over-all supervision, control, and guidance of the Deputy Inspector General of Police, Intelligence. It watches bad elements and situations which affect law and order and disturb public tranquility.

Industrial Security Force : In view of the several incidents that occurred in the various industrial undertakings in Karnataka, it was considered necessary to strengthen the security arrangements in several vital industrial undertakings. For this purpose, it was proposed to constitute a centrally organised and trained industrial security force in Karnataka on the lines of the Central Industrial Security Force. The object of the Industrial Security Force is three-fold: (i) to give protection and security to the physical assets of the industrial undertakings from theft, mischief, vandalism, etc., (ii) To afford protection from fire and (iii) to keep vigilance and to protect the assets and revenues of the undertaking from abuse or misuse.

Corps of Detectives : The Government have, after consideration, established in 1974 Corps of Detectives a specialised unit for investigation in the Criminal Investigation Department with jurisdiction throughout the State for investigating cases involving economic and financial offences and major crimes which would require special knowledge of both law and investigation. The four squads in the Corps are headed by a Superintendent of Police each.

Forest Cell : With a view to co-ordinating the activities of various agencies aimed at protecting the forest wealth, particularly sandalwood, rosewood and teakwood in Karnataka, a Forest Cell was created in the Criminal Investigation Department in 1973, under a Deputy Inspector General of Police, who was placed in charge of the Food Cell. During 1981, 463 cases were detected. During the year 10 cases under the provisions of Wild Life Preservation Act 1972 were reported, mainly of poaching of elephants. The total value of forest produce recovered during the year 1981 is about Rs 89,59,760. Property valued at Rs 35,00,000 and 49 vehicles were seized during the special drive organised by the Deputy Inspector General of Police, CID (Forest and Food), Bangalore.

Food Cell : A Superintendent of Police, is the Director of Enforcement, Food and Civil Supplies working under the Director General of Police. The staff of the Directorate are regularly conducting raids all over the

State, maintaining close liaison with the District Police officers who are also conducting raids independently at various items in their respective districts. In order to check hoarding, black marketing and violation of control order, under the Essential Commodities Act, action has been taken by the Enforcement officers of this Directorate. Also there are regional offices at Mangalore, Gulbarga, Mysore and Belgaum, headed by Deputy Superintendents of Police under the directorate.

The results of action taken in 1981 are: No. of raids conducted: 1211; No. of cases booked: 266; No. of persons arrested: 305; and value of essential commodities seized: Rs 77,06,830.

The following statement furnishes the result of combined operation both by District Police and by the staff of Directorate of Enforcement as in 1981. The essential commodities referred here are foodgrains, sugar, pulses, wheat, wheat products, petrol and petroleum products, edible oils and oil seeds, cement, etc.

Particulars	Total
No. of raids conducted	3,933
No. of cases booked	2,698
No. of persons arrested	3,153
No. of cases filed	1,744
No. of cases decided	116
No. of cases pending in the court	1,132
No. of persons punished under departmental action	127
No. of persons convicted by courts	369
Value of commodities seized	Rs 6,25,96,973

Two mass raids were conducted both by the District Police and the Directorate of Enforcement during 1981. The value of essential commodities seized was Rs 1,69,12,582.

Police Training: Police training in a systematic manner started with the opening of a Training School in Bangalore in 1892 for Inspectors and Jamedars. The batch consisted of 61 trainees. In the year 1897, District

Schools for training of constabulary were opened in all the districts of the erstwhile Mysore [State]. The next significant step in police training was in 1913, when the school was opened at Bangalore with a wing to train all the recruits in the rank of constables from January, 1915, consequent to the closure of the schools at the district-level. This school was housed in a portion of the Provincial Lines. In 1913, an Additional Training School also under the charge of an Assistant Superintendent of Police, was started in Mysore City for training recruits coming from Mysore, Mandya, Hassan, Kadur and Shimoga districts. In 1948, a combined Training School at Krishnarajapuram (near Bangalore) was started for training recruits of the erstwhile Mysore State. In 1952 the Police Training School from Bangalore was shifted to Mysore.

Police Training College: Soon after Reorganisation, a police training school being run at Madikeri was closed (1957). The two schools at Mysore and Bidar (which was functioning in Hyderabad area) catered to the training of recruits from the Districts of north and south zones of the State. In 1958, a College Section was constituted as a separate wing in the Police Training School of Mysore, with the distinct function of training officers of the rank of Sub-Inspectors and gazetted police officers of the State. Thereafter in the course of another 10 years, many strides in police training took place in the State. In the year 1965, the schools at Mysore and Bidar were closed and the training of Civil Police Constables was shifted to Channarayana. The Police Training College at Mysore started conducting Refresher Courses for Sub-Inspectors and Inspectors from July 1965, in addition to giving short term training for Motor Vehicles Inspectors and Regional Transport Officers. Presently, the Police Training College offers courses for varied types of trainees. There is a basic course of one year training for Sub-Inspectors and also since 1970 and an yearly course for Deputy Superintendents of Police. The College imparts training for Assistant Sub-Inspectors, Head Constables and Women Police Constables. It also conducts an eight-week post-N. P. A. (National Police Academy) Orientation Course each year for the young Indian Police Service Probationers before they are sent out for district training. The recommendations of the Committee on Police Training (Goray Committee, 1971) have been implemented in the Police Training College. There is a good mini-Forensic Science Laboratory and a Police Museum with a number of educative exhibits for giving practical demonstration of Homicides, Burglary, Explosives, Counter-feiting of notes and coins, besides a number of traffic placards and other executive charts of different aspects

of policing. In accordance with the Goray Committee recommendations, the Police Training College is restructured, paying special attention to the teaching in different disciplines like Police Science, legal affairs and socio-political aspects including psychology. There are eight Inspectors of Police (Civil) for teaching law subjects. There is one Reserve Police Inspector assisted by one Assistant Reserve Sub-Inspector and 10 Assistant Drill Instructors for imparting outdoor training. The College, besides developing expertise and skill in purely police matters, has also attempted to inculcate, in the minds of the trainee, a healthy and right attitude towards the citizens.

Training Schools : There is a State Police Training School at Channapatna (1965) to train constables. In order to augment the training facilities, three temporary Police Training Schools, one at Mysore, one at Gulbarga and one at Rayapura in Dharwad district were started in 1977, to clear the backlog of untrained personnel. These schools have done an excellent job in training 4,000 Civil Constables in three batches. Now the temporary Police Training School at Gulbarga is the only one that is functioning and the other temporary schools have been closed. Recently a Training Institute for City Armed Reserve Police at Bangalore and a Training Institute for State Reserve Police at Khanapur (Belgaum dt.) have been sanctioned.

Armed Police Training : A well equipped and organised training school for Armed Police Constables has been started in Rayapura in Dharwad District. The Armed Police recruits undergo a tough training at the School, and presently, the City Armed Reserve, Bangalore is also training Armed Police Constables to meet the shortage of training facilities. Reserve Sub-Inspectors of the Armed Police and Reserve Sub-Inspectors and Jamedars of Karnataka Special Reserve Police are receiving their training in the Karnataka Special Reserve Police Battalions in Bangalore. These officers have a brief spell of institutional training at the Police Training College, Mysore.

Motor Training Institute : The Motor Transport Training School near Yelahanka is imparting training to the personnel of the Motor Transport Section of the Police Department in driving, maintenance and mechanism of vehicles.

Traffic Training Institute : The Traffic Training Institute at Bangalore trains Sub-Inspectors, Head Constables and Constables of the Civil Police

in Traffic Rules and Regulations and investigations of traffic accident cases. The Special Branch Training Institute, Bangalore, conducts regular and short-term courses for Inspectors and Sub-Inspectors.

Wireless Training : Wireless Operators and officers of the Wireless Section are trained in the Wireless Training School situated at the Wireless Headquarters in Bangalore. Periodical Refresher Courses are organised to educate the wireless staff.

Training of Bandsmen : Band personnel of the Police Department, are trained at the Mounted Company, Mysore. A six-month basic training course for buglers and bandsmen and a one-month refresher course for bandsmen are the courses run at the Training Centre. Armed Police Constables from various district and Armed Reserve are sent by the respective Superintendents of Police to get themselves trained as proficient musicians of the District Police Band.

Regional Conference

A regional conference of Police Sub-Inspectors, Police Inspectors, Deputy Superintendents of Police and Superintendents of Police is being conducted between March and June every year. The aims and objects of the Regional Conference are as follows. (1) To exchange views about measures to be taken for improving the efficiency of the Police in the performance of their professional duties particularly in matters relating to maintenance of peace, prevention of crime and establishment of good social order; (2) To discuss measures for improving police methodology in the context of changing political, social and economic conditions; (3) To discuss measures for promoting police welfare and boost their morale; and (4) devise measures to enlist co-operation of the public in the performance of Police duties and project a good image of the Police.

Public Relations : With a view to improve Police Public Relations a Public Relations Officer is appointed at the State Headquarters. For redressal of grievances at the District Headquarters, a Cell for the assistance to the public is set up in every district with the Headquarters Deputy Superintendent of Police as Officer-in-charge of the Cell. Whenever any member of the public appears with a representation, the officer-in-charge of the Cell will hear the person and look into his complaint and take further action. It has been ordered that all officers of the Police Department should be accessible to public at all times and also to meet the public during their tours and listen to their grievances.

Police Stations have been advised to form Citizens' Committees consisting of upright and honest persons in the jurisdiction of the Police Stations and they are encouraged to visit the Police Stations often. Retired Government servants, respectable businessman and professional men are being requested to become members of this Committee. The main functions of the Committee will be to bring to the notice of the administration the important law and order problems of a particular area.

Police Welfare

Housing: The housing position of Police personnel in the State has improved from 35% in 1956 to 49.72% in 1978. As there is simultaneous increase in the strength of the staff, the Government has been continuously increasing the budget allotment for construction of quarters for the policemen. Realising the importance of a proper housing scheme for Policemen, Government have appointed a Special Officer in the rank of an Additional Inspector General of Police to expedite the scheme.

Benevolent Fund: The Police Department in the State was organised (1961) a Karnataka Police Benevolent Fund to which voluntary contribution are made by all Officers in the Department in addition to *ad hoc* grants from the Government. This subscription is the main source of income to this fund. Its total asset was Rs 1.28 crore in 1978. Under the existing rules governing the Benevolent Fund framed by the Government of Karnataka, financial aid can be given to not more than three children of a Police officials, who are studying in educational institutions above S.S.L.C. In addition to extending special aid to meritorious students, special grants are made to those studying in technical and post-graduate courses.

The rules regarding financial aid for medical treatment have been laid down in the Karnataka Benevolent Fund as mentioned above, for meeting the expenditure which is not covered by the Medical Attendance Rules of the State Government. There are Police Hospitals in Bangalore City, Channapatna, Mysore, Bidar, Belgaum and Dharwad. There are also dispensaries functioning in a number of District Headquarters. In a majority of cases, the cost of medicine is met from the Benevolent Fund. At present, in most of the districts, the Department is running Static Cinema houses and Mobile Cinema Projectors, etc., the cost being met from the Benevolent Fund.

The Police Flag Day is held on 2nd of April every year when Police Flags are sold to the public. The fund thus collected is being earmarked to be used for the welfare and rehabilitation of retired Police officers and their families. Committees have been constituted at the State and District levels for the operation of the Fund. The total amount in the Fund was 4.25 lakhs (1978).

With a view to improve the condition of various ranks of Police officials, State Government have announced, 1) payment of 15 days salary to Police Constables and Head Constables, in lieu of Gazetted Holidays, and 2) Supply of Terrycot Uniforms in lieu of Cotton Uniform to the Police personnel of and below the rank of Assistant Sub-Inspectors of Police.

Village Defence Parties

With the abolition of the Village Police Rules after the Constitution came into force, a voluntary force known as the Village Defence Parties has taken the work of the former Rural Police in assisting and aiding the regular police in crime prevention and detection under the Village Defence Parties Act, 1964 and Village Defence Parties Rules, 1965. The purpose of the Village Defence Parties is the maintenance of peace and order in the villages in the State of Karnataka. The main functions of the Village Defence Parties are: a) guarding of the villages, b) patrolling for the purpose of prevention of crime, c) protection of persons and property in the villages, d) assisting, when necessary, the ordinary police in maintaining public order and peace; and e) performing such other duties as may be assigned to them from time to time. In 1978, the strength of the force in the State was 3,18,936. The District Police are in charge of recruitment, training and use of the Force.

Home Guards

The Home Guards organisation in Karnataka was started with the legacy of Home Guards Units in the four Bombay Karnataka Districts, viz., Belgaum, Bijapur, Dharwad and Uttara Kannada, when the organisation was first started at Bombay in December 1946. This voluntary organisation was established with a view to serve as a powerful instrument for strengthening the will of the people to stand upto hardship and danger not only in the face of external aggression but also to promote national discipline and a sense of responsibility and participation in the maintenance of peace. The functions of the members of Home Guards are as follows: 1) to act

as auxiliary to Police, 2) to help the communities during natural and unnatural calamities such as flood, cyclones, fire, droughts, earthquakes, collapse of buildings, etc., through rescue, rehabilitation, welfare, etc., 3) To act as functional units in maintaining essential services such as water, electricity, rationing, transport, hospitals, etc., with a view to maintain the uninterrupted supply of these services at times of break down due to strikes, etc., and 4) Assisting the Government and the authorities in implementing socio-economic development programmes of the community.

The Home Guards organisation is essentially a nucleus of social workers drawn from all walks of life, who are trained and disciplined in various spheres of public service so that they will be able to serve the community at all times, irrespective of their social status. The Home Guards are trained in squad drill, fire fighting, weapons training, handling and use of fire arms, first aid and rescue operations, communication, manning of essential services like electricity and water supply, etc. The sphere of their training covers a wide field and they take up any assignment to replace the regular agencies or supplement them whenever occasions warrant. The term of a member of the Home Guards is three years. There were 210 units in the State as in 1981-82 covering the District Headquarters and most of the taluk headquarters and other important places, functioning with a total strength of 14,678.

The following statement gives the district-wise particulars of Home Guards of the State as in 1981-82.

District	No of Units	Home Guards		Total
		Number trained	Number untrained	
1	2	3	4	5
Bangalore	6	1,034	582	1,616
Belgaum	21	978	98	1,068
Bellary	5	387	103	490
Bidar	10	323	—	323
Bijapur	29	900	—	900
Chikmagalur	14	416	284	700
Chitradurga	8	636	109	745
Dakshina Kannada	13	767	70	837
Dharwad	18	1,233	3	1,236

ADMINISTRATION

1	2	3	4	5
Gulbarga	7	706	—	706
Hassan	8	992	90	1,082
Kodagu	6	213	203	416
Kolar	9	580	74	654
Mandya	10	262	376	638
Mysore	10	514	314	828
Raichur	3	97	47	144
Shimoga	11	628	404	1,032
Tumkur	11	376	165	541
Uttara Kannada	10	284	221	505
Total	210	11,453	3,225	14,678

As in 1981-82, 13,391 Home Guards had completed basic training at the district level and 338 Home Guards have attended the various advanced training courses held at the combined Central Home Guards and Civil Defence Training Institute, Bangalore during the year. The Central Training Institute imparted training in basic civil defence, fire fighting, etc., to civil defence volunteers. To maintain a high standard of training, the 11 staff members were deputed for specialised training courses conducted in the National Training Institutions at Nagpur, Neemuch, Indore and Delhi. The Karnataka Home Guards Organisation conducted training for two batches in watermanship at Madras in August 1981 to train the Superintendents of Police, Tamil Nadu numbering 100. The following are the important occasions in 1981-82 when the Home Guards discharged their duties cheerfully and creditably. About 100 Home Guards rendered rescue and First Aid Service when Venus Circus caught fire in Bangalore, and 1,614 Home Guards assisted the pilgrims at Shravanabelgola during Sahasrabdi and Mahamstakabhishekha celebrations, assisting the Police in the maintenance of law and order; 45 Home Guards undertook relief measures and salvage operations when a fire accident occurred in Devaraja Market, Mysore City; 700 Home Guards of Shimoga district rendered valuable service in restoring peace during communal disturbances; and during the incident of a tank breach at Gopinatham Village, Kollegal Taluk, 31 Home Guards of Mysore District and two Rescue Platoons attached to the Central Institute did commendable service in putting up improvised bridges, rendering first aid, in the distribution of food packets to the homeless and in salvaging the property, etc. The Home Guards also associated themselves intimately with the running

of free eye operation camps, leproscopic tubectomy camps, destruction of injurious parthenium weeds, checking of ration cards, putting out accidental fires and rescuing lives and property, manning of check posts and assisting the Revenue authorities in the procurement of levy paddy, etc. In short, the Home Guards in the State has become an indispensable and an effective auxiliary force to the Police in the maintenance of law and order and in the discharge of other duties. The Home Guards also assist the concerned authorities in promoting communal harmony and protecting the weaker sections of the society and also participate in the socio-economic and welfare activities of the community. To meet this requirement in accordance with the policy decisions of the Central and State Governments, action has been taken to give more representation to the members belonging to Scheduled Castes, Scheduled Tribes and Minority groups. The annual conferences of the Home Guards Commandants are also held to review the progress made by the organisation and discussed various other matters of importance. With a view to promoting *esprit-de-corps* among the members of the organisation, annual professional and sports meets are also held.

Civil Defence is another wing combined with Home Guards Organisation in the State. The Commandant General, Home Guards is also the *ex officio* Director of Civil Defence. The Civil Defence measures are confined to selected place and vital installations (which are specially declared by the Government of India), and these are Bangalore as Category-I town and Mangalore (Agglomeration) including Panambur Port Area as Category-II town. The purposes of implementing the Civil Defence measures are to cover the services such as warden, communications, casualty, fire fighting, rescue, welfare, transport, salvage, etc. Training courses in Civil Defence were conducted regularly by the Combined Central Home Guards and Civil Defence Training Institute, Bangalore. During 1981-82, 522 Civil Defence Volunteers were trained in different subjects. The expenditure incurred during the last five years by the Home Guards Organisation of the State is as follows : 1977-78 Rs 49,20,161 ; 1978-79 Rs 45,90,288 ; 1979-80 Rs 54,25,814 ; 1980-81 Rs 73,16,687 ; and 1981-82 Rs 79,76,643.

Fire Force

The Fire Force Department of the State provides fire fighting and rescue operations. It also provides Ambulance service to the members of the public. In 1981-82, there were 18 Fire Stations, at the following places (number given in brackets) under the control of the Department.

Bangalore (5), Bellary (1), Bidar (1), Davanagere (1), Gulbarga (1), Hassan (1), Hospet (1), Mangalore (1), Mysore (2), Raichur (1), Sandur (1), Shimoga (1) and Udupi (1).

Besides, the Department maintains a Fire Force Training Institute and a Workshop at Bangalore. The Institute is imparting training in fire prevention, fire fighting and rescue operations. Members of the public belonging to industrial and commercial establishments were also given training in the Institute. It is conducting i) basic fire fighting course of 30 days, ii) short course on fire fighting of 10 days and iii) short course on fire fighting for 15 days. The first two courses are conducted for industrial and commercial organisations. The last one is conducted for the employees of cinema theatres.

The following statement gives certain statistics of the Fire Force Department of the State during the year 1981-82. Number of fire calls-1213; Number of rescue and ambulance calls-643; Cost of property involved in those fire accidents- Rs 11.3 crores; Cost of property saved from destruction in the fire accidents- Rs 9.25 crores; and Number of persons dead during these fire accidents- 110.

The following are the few instances of serious fire accidents during recent years in which the personnel of the Department turned out good work, showing devotion to duty at the risk of their lives. A serious fire accident occurred in the Venus Circus, Bangalore on 7-2-1981. The Fire Personnel extinguished the fire, quickly risking their lives. Over 100 human lives were lost and many more persons sustained burn injuries. A serious fire accident took place in Devaraja Market, Mysore on 24-3-1981 when 153 shops dealing in fruits, plastic goods, hardware, general provisions, etc., were involved in the fire. The Fire Force Personnel extinguished the fire very quickly risking their lives. There was a serious fire accident at Lakshmanarao Nagar, Bangalore on 14-4-1981 and 400 huts were burnt involving household articles. Four persons died due to burn injuries and 18 persons sustained injuries. Loss of life and property would have been more but for the efforts of the Fire Force. There was a serious Fire accident on 27-5-1981 at Lakshminagar, Siruguppa Road, Bellary and 104 huts, and a number of vehicles and property were gutted. The Fire Force Personnel extinguished the fire, fighting for over four hours, risking their lives. The Government have accorded sanction for Rs 32.00 lakhs to purchase one turn table ladder for Bangalore for fighting fires in high rise buildings.

TABLE 1
Total Cognizable Crimes in the State

Particulars	1980	1981
Murders	871	942
Dacoities	265	231
Robberies	653	723
H.S. and thefts	9,569	9,559
Ordinary thefts	21,464	20,948
Cattle thefts	812	666
Rioting	5,265	5,418
Kidnapping and abduction	255	292
Counterfeiting of currency	208	178
Cheating	1,306	1,332
Criminal Breach of Trust	944	941
Fatal motor accidents	1,875	1,860
Other IPC cases	35,431	36,515
Total	78,918	79,605

TABLE 2
Statement of Crimes in Karnataka State for past five years

Particulars	1977	1978	1979	1980	1981
Total Cognizable crimes reported	69,315	80,136	75,883	76,355	79,605
Rioting	3,806	5,146	5,427	5,693	5,686
Offences relating to currency notes and bank notes	121	67	52	215	169
Murder	816	784	884	872	942
Culpable homicide not amounting to murder	14	12	9	14	28
Administering stupefying drugs	—	5	6	5	10
Kidnapping and abduction	260	292	272	287	323
Dacoity	162	227	212	259	231
Robbery	565	872	677	656	721
House breaking	11,162	10,797	9,723	9,674	9,712
Cheating	1,528	1,542	1,334	1,294	1,389
Breach of trust	1,045	1,144	1,000	957	945

TABLE 3
Statement showing the cases of Grave Crimes in Karnataka

District	Murder		Dacoity		Robbery		HB & Theft		Ordinary thefts		Cattle thefts		Cheating & C.B.T.*		Counterfeiting currency		Total	
	1980	81	80	81	80	81	80	81	80	81	80	81	80	81	80	81	80	81
Bangalore city	81	63	22	19	289	414	2,374	2,440	9,866	8,554	94	67	983	993	162	126	13,871	12,676
Bangalore rural	42	58	12	16	22	30	496	574	615	647	28	32	71	25	7	2	1,293	1,384
Belgaum	92	98	23	10	10	17	385	417	881	1,042	22	27	68	84	1	4	1,482	1,699
Bellary	34	30	10	6	7	3	210	242	392	395	27	16	39	46	—	7	719	745
Bidar	19	33	8	7	33	15	123	125	278	330	51	34	95	27	—	—	607	571
Bijapur	80	90	41	31	39	31	250	255	459	385	54	29	93	109	—	—	1,016	930
Chikmagalur	24	19	2	—	10	6	250	185	393	303	27	24	48	38	1	—	755	575
Chitradurga	31	45	4	10	11	16	389	348	381	424	46	38	40	75	2	1	904	957
DakshinaKannada	33	30	1	—	9	7	248	294	282	314	2	2	63	68	1	4	639	719
Dharwad	73	82	55	24	51	36	685	582	954	1,064	42	38	113	160	2	7	1,975	1,993
Gulbarga	47	52	18	28	29	28	297	273	489	468	28	37	61	77	—	—	969	963
Hassan	28	32	1	8	10	4	225	234	368	589	30	27	34	25	3	—	699	919
Kodagu	23	19	—	2	11	7	182	257	270	303	17	19	35	9	—	1	538	617
Kolar	30	39	4	6	6	7	341	402	454	468	36	42	50	64	10	10	931	1,038
K.G.F.	3	8	4	—	1	3	174	167	242	308	18	19	16	16	—	2	458	523
Mandya	25	31	2	4	12	7	360	330	397	417	42	34	45	90	3	1	886	914
Mysore	31	40	8	19	35	28	967	864	2,387	2,323	101	61	201	157	4	3	3,734	3,495
Raichur	72	62	25	14	15	12	279	213	329	269	28	22	46	77	1	—	795	669
Shimoga	37	30	10	6	14	12	422	444	485	640	43	46	57	36	—	1	1,068	1,215
Tumkur	41	55	6	14	27	17	660	617	812	767	69	44	41	64	9	8	1,665	1,586
Uttara Kannada	19	19	7	6	8	10	241	285	336	404	7	8	41	29	2	1	661	762
Railways	6	7	2	1	4	13	11	11	394	434	—	—	10	4	—	—	427	470
Total	871	942	265	231	653	723	9,569	9,559	21,464	20,848	812	666	2,250	2,273	208	178	36,092	35,420

*Criminal Breach of Trust

Source : Report on the Police Administration in the State of Karnataka, 1981

TABLE 4

Statement showing Unnatural and Accidental Deaths in Karnataka

<i>Nature of accident</i>	<i>1980</i>	<i>1981</i>
Accidental drowning	2,086	2,114
Suicidal drowning	1,511	1,470
Suicidal hanging	832	852
Snake bite	97	126
Burns	460	779
Wild beasts	21	3
Electrocution	53	62
Lightning	7	15
Mining accidents	16	2
Motor accidents	753	1,983
Rail accidents	328	271
Fall from height	84	183
Crushed by weight	23	—
Gun-shot accident	14	20
Poisoning	1,034	1,594
Other causes	2,237	2,023
Total	9,556	11,497

TABLE 5

Sanctioned strength of State Reserve Police Battalions 1981

<i>Designation</i>	<i>Battalions</i>			
	<i>I</i>	<i>II</i>	<i>III</i>	<i>IV</i>
Commandants	1	1	1	1
Assistant Commandants	2	2	3	1
Subedar Majors	...	1	1	1
Subedars	9	8	9	5
Jamedars	25	19	22	20
Havildar Majors	9	7	8	7
Havildars	132	110	129	94
Naiks	60	45	54	54
Lance Naiks	61	45	54	54
Police Constables	701	566	661	596
Follower Jamedars	1	1	1	1
Followers	103	79	91	76
Total	1,104	884	1,034	909

TABLE 6

Statement showing some particulars of Village Defence Parties in Karnataka State 1981

<i>District</i>	<i>No. of villages that can be covered</i>	<i>No. of villages covered</i>	<i>Total no. of Members enrolled</i>	<i>Total no. of Dalapathis appointed</i>
Bangalore	3,025	2,116	32,636	829
Belgaum	988	983	28,128	146
Bellary	539	476	8,865	258
Bidar	630	630	17,053	630
Bijapur	1,238	640	32,648	1,238
Chikmagalur	963	879	8,376	361
Chitradurga	1,441	1,220	28,328	1,214
Dakshina Kannada	600	501	5,132	81
Dharwad	1,533	981	38,319	100
Gulbarga	1,365	1,365	21,380	1,365
Hassan	540	540	15,917	324
Kolar	2,931	2,499	14,181	174
K.G.F.	434	434	4,090	148
Kodagu	305	305	2,289	108
Mandya	1,151	1,143	10,369	...
Mysore	2,022	2,022	35,776	742
Raichur	1,354	1,296	26,320	1,043
Shimoga	1,726	1,726	29,424	1,314
Tumkur	2,000	454	6,907	454
Uttara Kannada	1,182	970	9,703	631
Total	25,967	21,180	3,75,211	11,160

TABLE 7

Number of Crimes in Railways in Karnataka for the past five years

Particulars	1977	1978	1979	1980	1981
Theft of goods from running trains	...	...	2	...	2
Theft of goods from yards	12	8	4	5	2
Theft of goods from sheds and platforms	2	2	...	...	...
Theft of parcels from trains or vans	...	...	1	...	1
Theft of parcels from parcel office or platforms	1	2	4	2	6
Pick-pocketing from platforms	9	10	23	32	33
Pick-pocketing from running trains	5	7	8	6	16
Theft from passengers on platforms except pick-pocketing	39	50	174	150	173
Theft from passengers in running trains except pick-pocketing	69	49	93	150	117
Theft of Railway materials	8	6	25	41	42

TABLE 8
Statement Showing District Wise Incidence of Cognizable Crime of Karnataka in 1981

Name of the District	Murder	Culpable homicide not amounting to murder	Rape	Kidnaping & abduction	Dacoity	Robbery	Burglary	Thefts	Riots	CBT	Cheating	Counterfeiting	Total cognizable crime under IPC.
Bangalore City	63	2	22	115	19	414	2,440	8,621	523	310	683	126	22,366
Bangalore Rural District	58	—	5	9	16	30	574	679	385	19	16	4	4,313
Belgaum	98	1	4	20	10	17	417	1,069	377	44	75	4	3,740
Bellary	30	—	2	6	6	3	242	411	189	15	34	7	1,804
Bidar	33	—	1	6	7	15	125	364	226	13	10	—	1,577
Bijapur	90	—	7	25	31	31	255	414	423	65	44	—	2,653
Chikmagalur	19	—	5	3	—	6	185	327	103	16	19	—	1,784
Chitradurga	45	—	6	13	10	16	348	462	194	31	29	2	2,519
Dakshina Kannada	30	1	1	16	—	7	294	316	308	36	42	4	2,813
Dharwad	82	—	6	22	24	36	582	1,102	480	78	82	7	4,603
Gulbarga	52	—	9	11	28	28	273	505	453	36	41	—	3,118
Hassan	32	—	1	—	8	4	234	616	163	21	4	—	2,045
Kodagu	19	—	5	2	2	7	257	322	39	4	4	1	1,685
Kolar	39	2	4	7	6	7	402	510	146	31	33	—	2,704
K.G.F.	8	—	1	4	—	3	167	327	27	4	11	—	954
Mandya	31	1	7	8	4	7	330	451	87	68	28	—	2,443
Mysore	40	18	3	22	19	28	864	2,384	264	80	87	2	6,279
Raichur	62	—	2	13	14	12	213	291	288	35	42	—	2,045
Shimoga	30	2	7	9	6	12	444	686	347	19	81	2	3,364
Tumkur	55	—	5	5	14	17	617	811	448	35	40	7	4,253
Uttara Kannada	19	—	3	3	6	10	285	422	171	15	12	1	1,898
Railways	7	1	—	4	1	13	11	434	45	1	5	—	643
Total	942	28	106	323	231	723	9,559	21,524	5,686	976	1,422	167	79,605

JAILS AND LOCK-UPS

The administration of prisons and lock-ups in Karnataka is the outcome of developments in the areas which the new State had inherited.

Old Mysore Area : During the non-regulation period (1831-1856) there were eight jails in former Mysore State. In 1863, Bangalore Central Jail was constructed, which served as an institution model to other prisons in the State but was widely known as second to none in India. The accommodation was intended for 1,000 prisoners. The Mark system was introduced in 1879 by which convicts of good conduct could earn appointments as Warders and Work-overseers with some remission of sentences. The Prisons Act (the Act XXVI of 1870) was introduced in Mysore with effect from 1-10-1879. At the time of the Rendition, there were nine jails in the State. After the revision of districts and taluks in 1882-83, there were changes in the number of jails. In 1882, the practice of sending prisoners to Andamans was stopped and they were kept in Central Prisons, Bangalore. Female prisoners were separated from male prisoners. Educating the convicts was done in the Central Jail, Bangalore and Jail at Mysore. To improve the social and moral condition of the convicts in the jails, arrangements were made for instructing the prisoners on religious and moral subjects.

The jails in Mysore were controlled by the *ex officio* Chief Judge of Mysore under the designation of Inspector-General of Prisons till 1897, after which, the control of jails and lock-ups was transferred to the Senior Surgeon. In stations where there were Munsiffs, the charge of lock-ups was entrusted to them and in other places, the Amildar or the Deputy Amildar retained charge of them. In 1899, the charge of lock-ups under Munsiffs was transferred to Medical Officers and above the rank of Sub-Assistant Surgeons. At the headquarters of taluks without Assistant or Sub-Assistant Surgeons, Sub-Registrars were appointed as a tentative measure in 1904-05 to be in charge of lock-ups, the Amildars and the Deputy Amildars in such places being thereby relieved of such duties as lock-up officers.

In addition to official visitors to jails, *i.e.*, District Magistrates, Sessions Judges, Inspector General of Police, Inspector General of Education and others, there were a number of non-officials appointed as visitors of jails. During 1910-14, discourses on religious and moral subjects to

the prisoners were arranged by Ramakrishna Mission and Theosophical Society. The jails were provided with good libraries for the benefit of prisoners. In 1923, there were one central jail, one district jail and 78 lock-ups in the Mysore State. At the Central Jail, Bangalore, the industries like carpet, *kambli* making, cloth weaving, tent repairing, gunny and coir work, carpentry, smithy, pottery, rattan work and basket making were introduced. At the Mysore District Jail also some industries were started. In 1925, the Government accepted that the articles manufactured in jails should not compete with articles of private enterprise or industries. The Prisoners' Aid Societies were formed to release the convicts.

Madras Karnataka Area : When the Ceded Districts were taken over by the East India Company, there was not a single prison in Bellary district. Sir Thomas Munro wrote to the East India Company's Board in 1806, of his difficulties in confining convicts in open choultries and forts. There were nine subsidiary jails and a district jail at Bellary (1905).

The Madras Prisons and Reformatory Manual (Volume II) was in force in the district. In 1926, there were six sub-jails in the Dakshina Kannada district and a District Jail at Mangalore. Convicts were also taken to Cannanore Central Jail in Malabar.

Kodagu Area : There are no records to show that there was a Central Prison in Kodagu during Rajas' time. After the British occupation also, the only jail that served for convicted prisoners was at the Madikeri Fort. The bulk of the jail population was confined in the Madikeri district jail, the taluk lock-ups, being reserved for under-trial prisoners and others sentenced to short terms of imprisonment. In 1924, the Madras Jail Manual was adopted for the administration of Kodagu jails. At that time, besides the Central Jail at Madikeri, there were four sub-jails located in various parts of Kodagu. Prisoners of Kodagu domicile sentenced for 10 years or less were retained in the Madikeri Jail and others were sent to Cannanore. The Chief Commissioner of Kodagu was the *ex officio* Inspector-General of Prisons. The women convicts were sent to Vellore in North Arcot district. The State Medical Officer of Kodagu was the *ex officio* Superintendent of the Madikeri Jail and the Subedar of Virajpet Taluk was the *ex officio* Superintendent of the sub-jail at Virajpet. Kodagu had one Central Jail at Madikeri, one sub-jail at Virajpet and 19 lock-ups in 1956.

Bombay Karnataka Area : As early as in 1883, there were jails at each Mamlatdars' offices of taluks of Bombay Karnataka area and one District

Jail at Kaladagi (later shifted to Bijapur) and a subordinate jail at Basavana Bagewadi of Bijapur district. Also there were district jails at Karwar, Dharwad and Belgaum and a subordinate jail at Athni. The chief jail industries were cane work, weaving and carpentry. There was a Borstal School at Dharwad and a Central Jail at Hindalga near Belgaum.

Hyderabad Karnataka Area: Before 1897, the Department of Prisons in Hyderabad State was in a very backward condition. Hankin, the Director General of Prisons in the Hyderabad State in 1897 compiled a *Jail Manual* and organised District Prisons wherever needed. Gulbarga town had a jail, as it was the capital city of Bahmani Sultans for some time. Raichur and Bidar towns had one jail each. Formerly District Surgeons were the *ex officio* Superintendents of District Jails. Several reforms were introduced in the management of prisons during Hankin's regime. The prisoners were provided evening recreation, and a system of parole was introduced in favour of convicts.

The Imperial Gazetteer of India (1908) states that Hyderabad State had the district police and jails under an Inspector General of Police, who was also the Inspector General of Prisons. Each of the outlying Central Jails was in charge of a Superintendent controlled by the First Talukdar in his capacity by *Nazim-i-Mahabis* or Inspector of Jails. The Third Talukdars or headquarters tahsildars, supervised district jails. Central Jails at Gulbarga, and district jails at Raichur and Bidar were maintained. Lock-ups and subsidiary jails were located in some of the taluks. In 1903, there were 5 Central Jails, 12 district jails, 95 lock-ups, 4,742 male prisoners and 90 female prisoners in the Hyderabad State. Tents, rugs, carpets, cotton tweeds, checks, shirting and police clothing and dress for office were made in the jails.

After Independence, there was progress in the implementation of the recommendations of 1919 Committee of Prisons Reforms constituted by the British rulers. Government of India also took interest in the matter and United Nation's Expert was invited, who went round the country and submitted a report on prison administration in India. A model Prison Manual has been prepared and circulated by Government of India. As a result of this, the Karnataka State was also keeping pace with the modern concepts of prison administration.

After Unification

When the new State was formed in 1956, there were six Central Jails at the headquarters cities and four District Sub-Jails at district-level. Apart from these, in addition to the District Jails, there were two special Sub-Jails, and two Borstal Schools. Besides these prisons, there were two agricultural-cum-industrial farms one at Bijapur and another at Khanapur for prisoners.

The prison population in the beginning of 1956 was 6,365 convicts and 554 under-trials and there were 599 Borstal lads in the two Borstal Schools. In course of time, the status of some of the prisons was changed. In 1981-82 there were four Central Prisons at Bangalore, Belgaum, Gulbarga and Bellary, two District Prisons (Class I), one at Mysore and another at Bijapur, six District Prisons (Class II), at Raichur, Bidar, Madikeri, Mangalore, Shimoga and Karwar, two Special Sub-Jails at Davangere and Kolar Gold Fields, seven Sub-Jails one each in the remaining district headquarters and 75 taluk Sub-Jails. In all major Jails and 32 taluk Sub-Jails, guarding is done by the prison staff and in 43 taluk Sub-Jails, guarding is done by Police personnel and the Revenue Sheristadars are working as *ex officio* Superintendents. One Open Air Jail at Koramangala in Devanahalli taluk, Bangalore District, and one Borstal School at Dharwad and one Juvenile Jail at Dharwad are functioning. Thus there are 99 prison institutions in the State.

In 1969, the population of the entire Jails in Karnataka was 7,840 convicts and 1,889 under-trials. There has been a reduction in the population as in 1981-82, the population of the Jail is 1,911 convicts and 2,162 under-trials. The following statement gives the particulars of prison population and average cost of prisoner in the State.

Year	Number of convicts	Number of under-trials	Total	Average cost per prisoner per day (in Rs)
1976-77	2,765	3,210	5,975	7.34
1977-78	2,132	2,195	4,327	9.16
1978-79	2,129	2,204	4,333	10.10
1979-80	2,021	2,219	4,240	9.19
1980-81	1,980	2,293	4,273	10.18

At the helm of the Department, there is the Inspector General of Prisons. He is assisted by Deputy Inspector General, Research-cum-Statistical Officer, Headquarters Assistant and the supporting staff. Besides these officers, there are Principal, Prison Training Institute at Mysore, Superintendents in charge of Central and District Prisons, District Headquarters Sub-Jails and Taluk Sub-Jails. In addition to these Officers, there are Assistant Superintendents, Chief Jailors, Jailors, Chief Warders, Head Warders in the Prisons Department. The function of the officers is to supervise and co-ordinate the activities of the prison institutions, and the duties of the warder staff are mainly supervisory as regards security, safety of prisoners and looking after their immediate needs and welfare. In addition to the above staff, there are instructors in the prison factory to teach crafts to the prisoners, the teachers to educate the prisoners and medical officers and other medical staff to give medical aid to prisoners. For the treatment of offenders from the point of view of modern concepts, a well educated trained staff is a pre-requisite. The State Government has taken steps in this direction. The minimum qualification necessary for Jail Warder is S. S. L. C. and for Jailor is a Degree of a recognised University.

The major jails have fairly large sections of different types of work-shops, carpentry, weaving, tailoring, carpet making, blacksmithy, phenyl and soap making, bleaching and dyeing, printing and book binding, cane work, carpentry, laundry, leather industry, tent making, arc welding, etc. Most of these sections have been mechanised and equipped with modern machines. The Prison Department is famous for plain and design carpets, linen articles and furniture articles. Here again, the emphasis is on prisoner's vocational training, in the trade of the individual's choice so that after his release he must be confident of earning his livelihood.

The total value of production of articles in prison industries of the State during some past years is 1977-78 Rs 40.50 lakhs; 1978-79 Rs 46.00 lakhs; 1979-80 Rs 48.17 lakhs; 1980-81 Rs 46.37 lakhs; and 1981-82 Rs 50.15 lakhs.

Central prisons and district prisons have gardens attached to them where prisoners work and learn modern methods of agriculture. All kinds of vegetables and crops like ragi, paddy, sugarcane, jowar, etc., are grown. The modern agricultural implements such as tractors and other mechanised equipments are utilised for cultivation of land in all the major jails and

the prisoners are taught the modern methods of agriculture. The income from gardens (of prisons of the State) for some past years is given as follows: 1977-78-Rs 2.69 lakhs; 1978-79-Rs 4.28 lakhs; 1979-80-Rs 3.75 lakhs; 1980-81 Rs 5.11 lakhs; and 1981-82 Rs 5.85 lakhs.

Prison Acts and Manuals

In the old Mysore region different Acts such as the Prisons Act of 1870 and the prisoners Testimony Regulation Act of 1894 were in force before 1956. The *Mysore Jail Manual* and *Mysore Lock-up Manual* were also in operation in the old Mysore region. In the Bombay-Karnataka region, the different Acts enacted by the Bombay Presidency such as the Prisons Act of 1894, the Prisoners Act of 1900, the Transfer of Prisoners Act of 1950, Whipping Act of 1909, the Indian Lunacy Act of 1912, the Bombay Borstal Act of 1929 and other Acts commissioned by the Bombay Provincial Government were in force before 1956. The *Bombay Jail Manual* was also in force in the Bombay Karnataka area before 1956. The *Hyderabad Jail Manual* was in force in the Hyderabad Karnataka region till the *Karnataka Prison Manual* 1978 was introduced in Karnataka State. In the Madras Karnataka region various Acts enacted by the Madras Presidency Government such as the Prisons Act of 1894, the Prisoners Act of 1871 and 1900, Evidence and Appearance Act of 1869 and the Reformatory School Act of 1897 were in force before 1956. The *Madras Jail Manual* was in force in the jail which were under direct control of Madras Provincial Government before Reorganisation in 1956. The *Madras Prisons Reformatory Manual* was in force in Bellary district and Dakshina Kannada and Kodagu districts. After 1956, and onwards, in all areas of the State, the following Acts and rules are in force: 1) Borstal School Act 1963, 2) Borstal School Rules 1963, 3) Karnataka Prisons Rules 1974, and 4) *Karnataka Prison Manual* 1978. The *Manual* contains recommendations of the all-India Jail Manual Committee working group on prisons.

Welfare Measures

The Prisoners are treated well with sympathy and consideration. All the facilities are provided in such a way that he does not feel that he is subjected to indignity and inhuman treatment by the society for the crimes he has committed. On the other hand, he feels that the society has all the sympathy and consideration for him and treats him with dignity and he is welcomed back to society with respect. The Central Prisons and the district prisons have full time doctors, pharmacists,

nursing orderlies with facilities for in-patient wards. Full and free medical aid is given to all the prisoners. The hospitals at Central Prisons and district prisons are well equipped with E.C.G. machines, microscopes, ophthalmic scopes, sterilisers, diagnostic sets, urinary analysis kits, etc. There are psychiatrists, one each at central prison, Bangalore and Belgaum for the treatment of the prisoners under mental strain and borderline cases. The food provided is well balanced and sufficient. Every prisoner is given diet to which he is accustomed outside, with daily change of *dhal*, pulses and vegetables. Special feeding is given on national festival occasions. Sufficient clothing and bedding are provided for prisoners so that they should feel comfortable throughout. They are provided canteen facilities. The wage earning scheme for prisoners as an incentive for work is in force. The prisoners working in the prison industries, garden and other prison services are paid the wages at the rate of Rs 2 and Rs 1-50 for the skilled and unskilled respectively. They are allowed to spend 50% of their amount to purchase their requirements in canteen and the remaining 50% is credited to their account to be paid in lumpsum at the time of their release.

The total wages paid to the prisoners of the State during the years from 1976-77 to 1981-82 are: 1976-77 Rs 50,456; 1977-78 Rs 1,10,562; 1979-80 Rs 2,13,832; 1980-81 Rs 1,85,395; and 1981-82 Rs 1,85,517.

All the major jails have good libraries for the benefit of the inmates. The Central Library has established branches at jails in Bangalore, Belgaum, Bellary, Raichur, Gulbarga, etc. In Karnataka State, the scale of newspapers is one newspaper for 20 prisoners. Talks on basic morals are also arranged in the major jails to create wholesome influence in the minds of inmates besides the regular feature of *bhajans*, dramas and screening of educative films, etc. Radios are provided in major jails as a recreation to the inmates. They are provided with indoor and outdoor games. Some of the jails have very good volley ball teams. They are also provided with facilities for cultural activities. The inmates are allowed to take part in programmes of All India Radio to develop their talents.

Prisoners' Education

There are full-time paid teachers in all Central and District Prisons for conducting regular classes in the institutions. Besides this, there are stipendary teacher in the District and headquarters Sub-jails. The teachers

conducts regular classes and examinations are conducted by the Education Department. Adult education classes and Hindi classes are conducted. Training in physical education and *Yogasanas* are given to prisoners. Prisoners are also encouraged to take up further studies, and appear for S.S.L.C. and degree course examinations, drawing, etc. Borstal lads and juvenile prisoners are allowed to continue their studies in colleges freely. Some of them have studied post-graduate courses also in jails. The following is the number of prisoners that appeared and passed (given in bracket) the various examinations, during the last seven years from 1975-76 to 1981-82: S.S.L.C. 18 (3); P.U.C. 8 (6); Degree 6 (6); and Others 156 (139). Women prisoners are proposed to be trained in nursing, and to work as *dayis*, *ayahs*, etc.

Apart from providing the above needs which are essential for any dignified human being, care is taken of their emotional and sentimental needs for their reformation and rehabilitation. The contacts with their kith and kin need to be maintained well. For this purpose, prisoners are released on furlough for 10 days in a year and in addition parole for a certain period in case of illness or marriage of a member of the family, etc. During the stay in jails, prisoners are free to correspond with their people. They are able to see them when they come to the jail. Panchayat system of prisoners is constituted by election by prisoners. They help the administration as prisoners in sorting out the day to day minor problems. Free legal aid (which is in force to weaker sections of the society whose income does not exceed Rs 5,000) is extended to the prisoners also. As incentive for good conduct and well behaviour, Government have formulated remission rules under which a prisoner can get maximum remission of one-third of his sentence. Even the prisoners under life imprisonment who are well behaved are released after actual sentence of 14 years in the State. In October 1981, Government sanctioned remission to certain categories of convicts in the State. Lifers who had completed 10 years of actual imprisonment were released and prisoners sentenced upto one year who had undergone half the sentence and women prisoners sentenced upto one year who had undergone one-third of the sentence were released. Other convicts were granted remission and 198 lifers and 162 other convicts were released.

The premature release of long term prisoners are considered by the advisory boards in Central and District Prisons. Such of those prisoners who have completed two-thirds of sentence including remission are placed

before the Board. The number of prisoners on premature release during some past years is 1976-77—71, 1977-78—151; 1978-79—77; 1979-80—7; 1980-81—nil; and 1981-81-360.

There is also a provision in Karnataka Prison Rules for release of prisoners in danger of health provided a certificate to that effect is issued by the Medical Officer with the statement of the medical cases.

Advisory Board

There is a State Advisory Board headed by the Hon'ble Minister of the State for Prisons and other official and non-official members. The Board meets to review the working of the Department and recommends measures, programmes and policies to be undertaken. There is also a State-level Committee (constituted in November 1979) under the chairmanship of the Hon'ble Chief Justice or his nominee of the High Court of Karnataka to review the cases of under-trial prisoners. The Central Prisons and District Prisons and District Headquarters Sub-Jails have Boards of Visitors consisting of official and non-official members. Quarterly meetings are conducted under the chairmanship of the Deputy Commissioners.

Open Air Jails

In 1968, one open prison was established in Ugargol in Saundatti taluk of Belgaum district. The prisoners were engaged in nation building programme, viz., digging of canals of Malaprabha Project. This open prison was closed when the work was completed. In 1971-72, an open air agricultural-cum-industrial farm was established in Koramangala, Devanahalli taluk of Bangalore district in an area of 144 acres of land. Inmates who are lifers and who have undergone more than five years, sentence with good records are given extensive training in modern methods of agriculture and horticulture with the help of qualified technical personnel. The average number of prisoners in this institution is between 80-90. They live in asbestos hutments. The crops like ragi, paddy, sugarcane, maize, jowar, etc., are grown besides vegetables. There is a grape garden in an area of about five acres. The prison is equipped with tractors and allied implements. There is a sheep rearing centre. The income of the institution for the years 1980-81 was Rs 2,80,294, and Rs 3,74,619 during 1981-82. There are proposals to establish three more open prison institutions at Shimoga, Gulbarga and Belgaum.

Training Institute

A training institute for Warders and Head Warders was established in 1976, at Mysore. The Principal of the institute is of the cadre of Senior Superintendent of Central Prisons, assisted by Assistant Superintendent, Instructor, Weapon Training and Physical Training Instructors and Ministerial staff. A six months extensive training is given in modern methods of correctional services to Warders and Head Warders. They are also given practical training in the District Prison, Mysore. Upto 1981-82, 151 Head Warders and 148 Warders have been trained. The upper executive officers, viz. Jailors and above of the State are deputed for training at the Regional Institute of Correctional Administration, Vellore, Tamilnadu. The Karnataka State has nine seats in this institution. There is a research unit in the office of the Inspector General of Prisons, Bangalore and collects statistical data which helps research work in the field of prison administration.

Rehabilitation

The Central Jails of the State have one Liaison Officer each to execute after-care and rehabilitation programme. Some of the important rehabilitation measures are: 1) grant of land to released landless labourers, 2) sanction of Rs 800 for weaving, tailoring and leather work and 3) sanction of Rs 500 in respect of carpentry and smithy, etc. The discharged prisoners societies (non-official agencies) at Bangalore and Mangalore have taken up the rehabilitation programmes of the released prisoners in the respective districts. Recently, nationalised banks have banking schemes which help the dependents of the prisoners for the purchase of sheep, buffaloes, cows, etc., and to start petty shops. An amount of Rs 3.2 lakhs during 1977-78 was received from the Government of India towards modernisation of jails. The amount was utilised for purchase of matador vans, tractors, etc. During 1978-79, an amount of Rs 17.19 lakhs was received for building works, electrification, water supply, ceiling fans, sanitation, medical equipment and machinery.

The State Government have acquired an area of 86.23 acres of land in Parappana Agrahara, Bangalore for the construction of a new modern central prison at Bangalore. The whole scheme is estimated to cost Rs 585 lakhs. An area of 50 acres of land in Belavatta village near Mysore for the construction of a new District Prison has been earmarked. The District-wise numbers of jails in the State are (as in 1981-82):

Bangalore-5; Belgaum-10; Bellary-4; Bidar-3; Bijapur-10; Chitradurga-2; Chikmagalur-3; Dakshina Kannada-6; Dharwad-15; Gulbarga-7; Hassan-3; Kodagu-2; Kolar-3; Mandya-1; Mysore-5; Raichur-6; Shimoga-2; Tumkur-3; Uttara Kannada-10 and the total is 99.

TABLE I

Statement showing the strength of the staff of the Prisons Department
Karnataka State, 1981-1982

Rank	Number		
	Perma- nent	Tempo- rary	Total
1	2	3	4
Inspector General of Prisons	1	—	1
Deputy Inspector General of Prisons	1	—	1
Senior Superintendent of Central Prisons, and Principal, Prisoners Training Institute, Mysore	2	1	3
Superintendent of Central Prison, Borstal School and Research Officer	4	—	4
Assistant Surgeons	8	—	8
Psychiatrists	—	2	2
Headquarters Assistant to the Inspector General of Prisons	1	—	1
Superintendent of District Prisons (now upgraded to Central Prisons)	2	—	2
Assistant Superintendent of Prisons	16	—	16
Assistant Agricultural Officer	—	1	1
Chief Jailors	13	—	13
Jailors	42	14	56
Instructors grade I	13	—	13
Fitter	1	—	1
Press Foremen	1	—	1
Matron and Male Nurse	3	—	3
Weapon and Physical Training Instructor	—	1	1

1	2	3	4
Assistant Foreman	2	—	2
Drawing Teacher	1	—	1
Gramasevak	—	1	1
Chief Warder	7	1	8
Teacher	15	—	15
Instructors grade II	28	—	28
Electrician	1	—	1
Agricultural Instructor	4	1	5
Head Warder	211	2	213
Compositor	1	—	1
Compounder	12	—	12
Machine Mender	1	—	1
Warders and Nursing Orderly	739	14	753
Drill Instructor	1	—	1
Others	188	55	243

TABLE II

Statement showing progress achieved in Rehabilitation Programmes of
Central Prisons from 1-1-1976 to 30-6-1981

Nature of Help	Central Prisons at			
	Bangalore	Belgaum	Bellary	Gulbarga
Securing land	9	—	26	44
Carpentry tools	3	20	—	46
Tailoring machines	5	5	—	11
Smithy tools	2	2	—	5
Other help	137	58	191	59
Protection	11	2	—	10
Protection shelters	9	—	—	1
Employment secured	21	—	61	5
Family adjustment	101	—	70	4
Restoration of jobs	15	—	—	41
Legal help	2	—	178	5
Released under P.O. Act	2	—	72	5
Miscellaneous	34	—	30	—

TABLE III

Statement showing the strength of the staff of the Prisons Department, 1981-1982

Rank	Number		
	Perma- nent	Tempo- rary	Total
Inspector General of Prisons	1	—	1
Deputy Inspector General of Prisons	1	—	1
Senior Superintendent of Central Prisons, and Principal, Prisoners Training Institute, Mysore	2	1	3
Superintendent of Central Prison, Borstal School and Research Officer	4	—	4
Assistant Surgeons	8	—	8
Psychiatrists	—	2	2
Headquarters Assistant to the Inspector General of Prisons	1	—	1
Superintendent of District Prisons (now upgraded to Central Prisons)	2	—	2
Assistant Superintendent of Prisons	16	—	16
Assistant Agricultural Officer	—	1	1
Chief Jailor	13	—	13
Jailor	42	14	56
Instructor Grade I	13	—	13
Fitter	1	—	1
Press Foremen	1	—	1
Matron and Male Nurse	3	—	3
Weapon and Physical Training Instructor	—	1	1
Assistant Foreman	2	—	2
Drawing Teacher	1	—	1
Gramasevak	—	1	1
Chief Warder	7	1	8
Teacher	15	—	15
Instructors Grade II	28	—	28
Electrician	1	—	1
Agricultural Instructor	4	1	5
Head Warder	221	2	213
Compositor	1	—	1
Compounder	12	—	12
Machine Mender	1	—	1
Warders and Nursing Orderly	739	14	753
Drill Instructor	1	—	1
Others	188	55	243

LOCAL SELF-GOVERNMENT

Governments and their functions may be classified into National, Provincial or State and local. The administration of a locality or a small community such as a village, town or a city "by a body representing the local inhabitants, possessing a fairly large amount of autonomy, raising a part at least of its revenue through local taxation and spending the proceeds on services which are regarded as local and as distinct from state and central services" is local self-government. Decentralisation of powers, functions and responsibilities is a democratic compulsion. The local bodies adequately meet the requirements of democracy from this point of view. They also provide training in the art of self-government which can be utilised for the wider affairs of the governments at other levels. Besides, they are "the best school of political training for the masses living in the villages and it is also to be cherished as a school of social service and a most efficient factor of social progress."

Earlier Tradition

India has a long tradition of local self government. A remarkable development of associated life in different spheres of life such as religion, learning, politics, civics and economics, etc., is a marked feature of ancient Hindu civilisation. As part of this, various institutions developed with a popular base to fulfil the ends of national life. Local government is one such institution with a tradition of nearly 4,000 years in our country, and has maintained an unbroken continuity and has survived all political changes and revolutions in the ancient and the medieval period upto the advent of the British. Since then, there have been marked changes in the pattern and working of these bodies with no resemblance at all with those of the earlier periods. The earlier pattern was far more real, wide-spread and more successful than those during the British Rule. Information is made available on towns from the times of Harappan culture when there appears to have existed a well organised civic organisation.

In Ancient Karnataka

Through the Government in ancient India was centralised monarchy, local self-government was very much prevalent and the villages in India functioned as mini-republics. All important local, social and economic issues were discussed at a congregation of the heads of families in every village or town, and the State too safeguarded the rights and privileges of such congregations or assemblies. This tradition of village bodies was very

strong in Karnataka. Inscriptions from Karnataka provide sufficient information on the subject. The local bodies were called *uru* (town), *okkalu* (residents), *praje* (subjects), *praje samudaya* (congregations of subjects), *halaru* or *ura halaru* (several persons of the town), *samudaya* (assembly), *samastaru* (all persons), *ura hadinentu jati* (the 18 castes of the village), and so on. In *agrahara* villages (see chapter X under Education), the assembly of the *Mahajanas* (heads of families of scholarly Brahmanas) served as the local body. At times, the village assembly was known by a numerical suffix as in the case of *aivattu okkalu* ("50 families" in the case of Elesirur in 1005 A. D.) or *muvattu okkalu* ("30 families" at Chakkere in 1364). A record from Belgavi (Balligamve) dated 685 speaks of the assembly of the place as *parvarum prajeyum* (Brahmanas and citizens) as the town had seven streets of Brahmana scholars called as *brahmapuris* too. A record from Kavadagere (1189) speaks of *hadinentu samaya* (18 castes) and one from Lakshmeshwar dated 725 of the *ashtadasha prakriti* (18 castes), both the terms with reference to the assemblies of those places. Mostly the heads of families from all castes in a place assembled periodically and discussed all public issues.

In towns and cities, there were assemblies of representatives of various castes, guilds and streets. A record from Talakadu dated 933 speaks of the *mahanagara* of the place. Sudi had an assembly of 80 *settis* (traders) and 80 *vokkalus* (households) of the place. The town assembly of Mulagunda had 300 *settis*, 52 *malakaras* (garland makers), 50 weavers, 120 oil mongers, the representatives of the five *mathas* of the place and 1,000 *mahajanas* of the *brahmapuri* as members.

Vijnyaneshwara lays down the functions of such local bodies as construction of public works like temples and halls, provision for drinking water and irrigational facility and rendering relief to the needy. The *mahajanas* of Yevvur accepted a deposit of six gadyana and out of its interest maintained an *aggishtike* (fire place). The *bittuvata* or piece of land set aside with view to finance the upkeep of the irrigational facility in a place (well, bund or canal) was managed by the village assembly in many cases. The arrangements made by the assembly of Alur (in 929) for the maintenance of a tank called Kanthamagere of the place is discussed earlier (see Part I, p. 670).

Building and maintaining temples, arranging festivals and *jatras*, running choultries and *aravattiges* (post to distribute water), buying tolls, conferring gifts for meritorious service, installing herostones (for a hero

who died in village defence during raids (by enemies or bandits), maintaining the family of such deceased heroes by grant of land and settling disputes were some of the functions of these village assemblies. A record from Sorab taluk speaks of the whole assembly of a village functioning as *dharmadhyaksha* (judge) in settling a land dispute. The assembly could also outlaw a person or ostracise him.

The assemblies flourished not only under Vijayanagara but even under Muslim rulers. A Persian record from Hukeri of the Adilshahi times speaks of the presence of all members of the assembly including the *barabalutis* of the town when a fountain intended to provide water to the town was installed. A Vijayanagara record from Barkuru speaks of the traders and others from the ten streets and the Hanjamana (Muslims) of the place also being present in the town assembly.

Princely Mysore

Among the princely states of India, Mysore and Travancore-Cochin were the only states where municipal government had made great strides with liberal municipal enactments. Municipal committees were first experimented upon in Mysore state as early as in 1862 for the cities of Bangalore and Mysore on the pattern of the Government of India Act, XXVI of 1850. Encouraged by the success of this experiment, the state came to have a municipal committee for each of the district headquarter stations by 1864-65. The chief objective was to enlist the co-operation of local residents in local affairs. There were regularly organised boards for them consisting of influential residents. In smaller towns they were managed through the revenue officers. By 1872-73 the number of municipalities in the princely State stood at 58.

Diwans Rangacharlu and Seshadri Iyer realised the need for the broadening of self-government in local matters as early as in 1882-83. Accordingly, draft Local Boards Regulation — Mysore Local Boards Regulation 1902 — was prepared in 1883 and sent to the Government of India for approval in 1885, which was approved only in the year 1902, and the necessary rules were issued in 1903. Under the rule, eight District Boards (one each for a revenue district), 77 Taluk Boards (one each for a taluk or sub-taluk) and 38 Unions were formed in smaller towns, former minor municipalities with a population of less than 3,000 each were converted into Unions. The chairman of an Union was to be appointed by the Government on the recommendation of the Deputy Commissioner. A

Taluk Board was to consist of 12 members nominated by the Government and one member of taluk headquarter Municipal Board to be selected by its members. The District Board was presided over by the Deputy Commissioner. The Mysore City Improvement Trust was created in 1903 for the improvement of Mysore city. The Municipal Act VII of 1906 brought into existence a number of municipalities. But the deficiency of the elected, popular element and want of reasonable control over their own funds were responsible for the failure of the local bodies in their legitimate role.

To remedy the defects, the Government of Mysore constituted two committees in 1914; (i) the Local Self-Government Committee with M. Kantharaj Urs as Chairman, and (ii) the Local Finance Committee presided over by Dewan Bahadur C. Srinivasa Iyengar to go into the question of liberalising the constitution and powers of local bodies so as to enable them to play an effective role. The Committees had recommended an elected majority in all boards and independent powers for the Taluk Boards. On the basis of the two reports, orders were passed in 1916. A new Bill to amend the Municipal Regulation of 1906 was introduced in the State Legislative Council on 29th June 1917. The Local Boards and Village Panchayats Act VI of 1918, besides recasting the law relating to local boards as a whole, provided for the establishment of Village Panchayats with more powers. Thus came to be established separate self-governing bodies for the first time for rural areas in the State, which was a significant step. In terms of the 1918 Act, rules were framed providing for the representation of important interests and communities on the Taluk and District Boards. The Town and Minor Municipal Councils were permitted to elect their own Vice-Presidents. The developmental functions handled by District and Taluk Committees were transferred to the District and Taluk Boards in the year 1920. Rules were suitably amended to make economic development an obligatory function of these Boards. The privilege of electing a President to the Bangalore District Board and the appointment of non-officials as Presidents for the District Boards of Kolar and Hassan was granted. All District Boards in the State came to have non-official Vice-Presidents. The principle of having elected Presidents for city and town municipalities was accepted and deputy commissioners ceased to be their Presidents. As part of an all-India Policy of the British towards gradual devolution of power and the provisions of the Government of India Act, 1919, the control of government was further relaxed, the scope of councils was enlarged, and some select councils were empowered to control elementary education.

The second Local Self-Government Conference was held in the State in the year 1923 (the first one was in 1915), which made some important recommendations that were accepted by the Government. Accordingly, the Taluk Boards were abolished in 1927.

Constitution of Panchayats

A Village Panchayat was established for each village or group of villages with separate resources and a nominated Chairman to start with in 1919. The right of election was to be allowed on satisfactory progress. Some select Panchayats were invested with powers under the Village Courts and Taluk Panchayat Regulations and the Forest Panchayat Rules and also for the transfer of control over Muzrai Institutions and supervision over village elementary schools. The Amildar (Tahsildar) was given powers of control, inspection and supervision of Panchayats. With this step, the District Boards had free scope to all district, taluk, inter-taluk and inter-village services under sanitation, communications, medical relief and other services. With the abolition of Taluk Boards, the District Boards were reconstituted under the District Board Regulation from 1st February 1927. In the year 1928-29 the Municipal Regulation was amended to remove the disqualification of women from being members of Municipal Councils. The Elementary Education Act was passed in 1930 with the main object of investing the local bodies with the management, control and financing of elementary education which was given effect to on 1st July 1931.

Mysore Town Municipalities Act 1951

The Mysore Town Municipalities Act, 1933 and the Mysore Minor Municipalities Act, 1933 (repealed by the Mysore Town Municipalities Act, 1951) and the City Municipalities Act, 1933 were the main enactments governing urban bodies, which introduced adult suffrage and increased the elected element in municipal councils. By 1939 every District Board in the State had an elected President and Vice-President, reducing considerably the official and nominated element. Thus, out of a total of 295 members for the eight District Boards in the State 199 were elected and 60 non-officials nominated by the Government, the remaining 36 being *ex officio* members. They exercised control over expenditure exceeding Rs 22 laks annually.

Further developments were marked by greater efforts to place local bodies, particularly the rural bodies on a sounder footing so that they

could be effectively associated with developmental works. A number of new schemes such as the scheme of concentrated propaganda, the Hobli Drive (1942) providing for trained rural workers named *Gramsudharaka* etc., were introduced through executive orders from 1947. In the wake of Indian Independence, the trend was towards making the local bodies in the State more independent and effective. The Scheme of Rural Development of 1948 helped decentralising of the governmental powers and entrusting them to non-official bodies. But these schemes led to overlapping of functions and consequent frictions.

Venkatappa Committee

To look into the problem, the Investigation and Co-ordination Committee for Local Bodies was constituted in the year 1949 under the Chairmanship of V. Venkatappa, to consider how far the local bodies and the development scheme of 1947-48 had fulfilled the expectations and what further steps were called for to improve their organisation and working in the interest of rural uplift. The Committee submitted its report on 12th June 1950. Its recommendations were embodied in the Mysore Village Panchayats and District Boards Act, 1952 bringing into existence a two-tier system of local self-government consisting of the District Boards, indirectly elected by Panchayats. But no action was taken to conduct elections and the District Boards ceased to function from 1st March 1954. Another Committee—the Local Boards Enquiry Committee—was appointed in 1953 under the chairmanship of D.H. Chandrasekhariah to examine the question of the desirability or otherwise of continuing the District Boards as envisaged (in the 1952 Act); in the alternative, to examine the desirability of constituting Taluk Boards in the State; and determining the method of election to these bodies, their functions, finances and powers as also their relationship with Village Panchayats and other cognate matters. The Committee submitted its report in 1954 and recommended: (i) the continuance of District Boards with members elected by and from among members of the Taluk Boards within the District; (ii) the revival of Taluk Boards; and (iii) that one third of the seats in a Taluk Board are to be reserved for representatives of the Village Panchayats and Town Municipal Councils and the remaining two-thirds be filled by direct elections in the Taluk. The Committee recommended a three-tier pattern and interestingly enough, linked up an urban body, the town municipality, with the rural bodies. This has not been envisaged even under the present Panchayat Raj set-up. But these recommendations could not be implemented in view of the Reorganisation of the State. After the

Reorganisation of the State, a uniform and more comprehensive new legislation, the Karnataka Village Panchayats and Local Boards Act, 1959 has replaced all the earlier legislations regarding rural bodies.

Bombay Karnataka Area

Municipalities: In the erstwhile Bombay Presidency for the first time, local bodies were created under the East India Company. Subsequently, Municipalities were constituted under the Bombay District Municipalities Act (III of 1901). Under this Act the State Government had a power to declare by a notification any local area as Municipal district in which a Municipality has to be constituted. The term of office of a Municipality was three years with a provision to extend for one more year. The Act divided the Municipal functions into obligatory and optional. The obligatory functions included all matters essential to health, safety, convenience and well-being of the population. The Act had made a provision for the compulsory constitution of managing committee in all Municipalities and pilgrim committees in case of those Municipalities which were specially notified by the Government, so as to provide better amenities to the pilgrims. Control over the Municipal bodies was exercised by the District Collector, the Director of Local Authorities and the State Government depending upon the issues related. On the recommendation of the Municipality the Director of Local Authority had powers to remove any Councillor guilty of misconduct in discharging his duties while the State Government had powers to remove the President and the Vice-President for misconduct or for neglect or incapacity in performing their duties.

Borough Municipalities: The act enacted in 1925 conferred greater power on municipal boroughs than those conferred on Municipalities governed by the Bombay District Municipal Act, 1901. Accordingly some Municipalities in the area were upgraded into Borough Municipalities. In the case of Borough Municipalities standing committees with wider powers were constituted. Under the above Act, the appointment of a qualified Chief Officer was made compulsory and he was given powers to control subordinate staff. Under the Bombay Primary Education Act (LXI of 1947), the Boroughs were authorised to control all approved schools within their areas, and they managed primary education.

District Local Boards: Under the Bombay Local Boards Act (VI of 1923) District Boards comprising the area of each revenue district

excluding the area of a Municipality were constituted. The Board was fully elected with reservation of seats for SCs., STs. and women. The term of office was for the period of three years extendable for one more year. The president of the Board was elected from among its own members and his term of office was co-extensive with the life of the Board. Under the Act it was compulsory to appoint a standing committee and a budget committee. The chief obligatory function of the Board included (1) construction of roads and other means of communication and maintenance and repair; (2) construction and repairs of hospitals, dispensaries, *dharmashalas* and other public buildings and their maintenance; (3) construction and repair of public tanks, wells and water works, etc; (4) Public vaccination and sanitary works and measures necessary for the public health; and (5) the planting and preservation of trees by the side of roads.

The main sources of revenue to the boards were (1) a cess on land revenue upto a maximum of 3 annas in the rupee; (2) All rents and profits accruing from boards property including ferries and (3) Government grants. According to the Act, the Board had to assign to every Municipality two-thirds of the cesses on land revenue levied from lands within that Municipality. The yearly grant by the State Government to the Board was 15% of the land revenue including the non-agricultural assessment, realised during the previous year. The controlling authority of the District Local Boards were the Collector, the Director of Local authorities and the State Government. The Bombay Primary Education Act IV of 1923 empowered the local bodies to introduce compulsory primary education and accordingly District School Boards and Municipal School Boards were constituted for every local body comprising of members elected by that body. However, these School Boards continued to function even after the Reorganisation of the State and were taken over by the Government in 1969 and the staff of these bodies became the Government servants.

Village Panchayats : Village panchayats were governed under the Bombay Village Panchayats Act (VI of 1933) which was amended in July 1949. According to the Act, for every Village having a population not less than 2,000 a panchayat was to be constituted. There was also a provision to establish a panchayat to a village even with 1,000 population if there is a spontaneous demand for it from the villagers. The maximum number of members for a panchayat was fifteen and the minimum was seven. The

panchayats were fully elective with provision for reservation of seats for women, Scheduled Castes and Tribes. Elections were to be held on the basis of adult franchise. An important feature of the 1933 Act was the provision of *nyaya* panchayats consisting of five elected members elected from among the members of the Panchayat for its own term. They were empowered to try minor offences and settle disputes of ordinary nature, which has been, of course, the traditional function of the Panchayats.

Kale Committee : A Local Self-Government Committee was appointed in 1939 known as the Kale Committee to examine the financial relations between the Government and the local bodies, standard of their administration and the desirability of extending their functions. Its recommendations were by and large implemented. But much could not be done due to the out-break of the World War II. Only in the post-Independence period, the local bodies could receive proper attention. The urban bodies in the erstwhile Bombay state were functioning under the Bombay Municipal Boroughs Act, 1929 at the time of the States Reorganisation.

Madras Area

The local administration in the districts of Dakshina Kannada, Bellary and Kollegal taluk which were subjected to former Madras Presidency, made the beginning with the passing of the Town Improvement Act X of 1865 and local Funds Act IV of 1871. If the first Act created the Municipalities, the second the local fund boards.

Local Boards : The Local Funds Act of 1871 divided the whole province into number of circles and in each circle Boards were constituted comprising of six members and of them, three used to be nominated non-official members for the period of three years. The Collector of the district was made the *ex officio* President of each Board. This Act of 1871 repealed the Education Cess Act of 1863 and the District Road Cess Act of 1868. The local funds were responsible for the maintenance of roads and communications, construction and maintenance of hospitals, markets, choultries, tanks and wells. Under this Act, the board had no power to levy tax but could only administer the funds raised on its behalf by the Government. After 13 years, the Local Funds Act was repealed in 1884. Accordingly, the control over local boards earlier being exercised by the Board of Revenue, was taken over by the Government and the administration of local affairs was vested in a single District Board constituted for each revenue district consisting of not less than 24 members: The new

Act empowered the boards to levy any of the tax authorised by the Act with the approval of the Government. In accordance with the provisions of the new Act, Taluk Boards were constituted for the first time for each taluk or group of taluks consisting of not less than 12 members. The resources of the Taluk Boards consisted one-half of the collections of the tax levied by the District Board in Taluk Board's area and other fees such as licence fees for markets, etc. Under 1884 Act, Panchayat Boards were constituted for a single village or groups of villages comprising not less than five members in each Panchayat Board. The headmen of the villages constituting the panchayat union were *ex officio* members. One of these headmen was appointed as the Chairman. Members other than village headmen were to be either all appointed by Government or partly so appointed and partly elected by the tax payers. The resources of the panchayat boards were to consist of house tax varying from four annas to five rupees according to the classification of the house and assistance by the Taluk Board.

The Act of 1884 was replaced by Local Boards Act 1920 which was a mile stone in the local administration. This Act gave an independent status to each of the local boards and increased not only their strength but also their proportion of elected members, resources and powers. In 1920, the Madras Elementary Education Act VIII made it obligatory on the Taluk Boards and Municipalities to impose an education cess for the purpose of expanding elementary education and Government was to contribute a sum equal to that realised by the cess. Consequent on the abolition of Taluk Boards in 1934, the duty of levying the cess and running the schools fell upon the District Boards.

Village Panchayats: Another important legislation passed in 1920 was Village Panchayats Act XV of 1920 which aimed to remove earlier handicaps and to strengthen them financially. According to the Act the panchayat was to be an entirely elected body consisting of not less than seven and not more than 15 members. The life of the panchayat was for a period of three years. The earlier property restriction for the franchise was removed; and all the residents of the village, more than 25 years of age, were given voting rights. This relaxed qualification gave opportunity to the members of the depressed classes to vote. Further, the Local Boards Amended Act of 1930 gave wider powers to District and Taluk Boards to exercise control over the affairs of the panchayat and formulation of Village Development Fund.

In 1865, the Government passed the Madras Towns Improvement Act X, with the objective of making the inhabitants to bear as much as possible the expenses of maintaining the local police force in towns and to attend some other works for the preservation of public health. This improvement body consisted of not less than five councillors appointed by the Government for a period of one year and was headed by the District Magistrate. Under the Town Improvement Act III of 1871 it was obligatory function on the civil bodies to make suitable arrangement for the provisions of basic civic amenities. The term of office of the members was increased from one year to three years and it was headed by the Collector of the district. Provision was also made for the election of Councillors and the Vice-President by the rate payer.

Municipalities: In 1882, the committee appointed by the Government to review the entire question of local administration, recommended the new Act called Madras District Municipalities Act IV of 1884 which superseded the Towns Improvement Act 1871 and for the first time introduced the term Municipality. According to the provisions of the Act Municipal Council was to consist of not less than 12 persons, and the term being for period of three years. The revenue officer-in-charge of the division of the district in which the Municipality was situated was to be an *ex officio* Councillor and provision was made to elect three-fourths of the total number of councillors by tax payers and the rest were to be appointed by the Government. The main source of revenue at that time consisted of professional tax, tax on land and building not exceeding 7 2/1% on their annual rental value, a tax on vehicles, tolls, etc.

Replacing the above Act, in 1920, on the recommendations of the Royal Commission, the Madras District Municipalities Act, 1920 was passed. This Act increased the elected proportion of members, and resources and powers of the Municipality. After 10 years *i.e.*, in 1930 a modified Act was enacted and accordingly all Councillors were to be elected. However, the provision was made for the reservation of seats for Muslims, Indian Christians, Europeans, Anglo-Indians, Harijans and women. It also removed the disqualification of women to stand for election and extended voting rights to every person paying tax to Government or any other local authority.

Hyderabad Area

The introduction of local cess in 1887-88 marked the beginning of local self-governing institutions in the erstwhile Hyderabad State of which

the districts of Bidar, Gulbarga and Raichur were the parts. The local cess was imposed at the rate of one anna per rupee of the land revenue with the objective of providing funds for development works like construction and maintenance of roads, schools, etc. The Local Fund Department was constituted in the same year. During the next year 1888-89, a *Dastur-ul-anal* (Regulation) was passed for control and administration of local funds. The District Boards were headed by the Talukdar (District Collector) who was the *ex officio* President, while the Tahsildars were the Chairmen of the Taluk Boards. Each District Board consisted of 13 members of whom six were officials and the rest non-officials like zamindars, pleaders, traders, etc., nominated by the Talukdar. The Taluk Boards which were subordinate to District Boards consisted of five members of whom three were non-officials. The term of office of these bodies was three years. With the promulgation of the Hyderabad District Boards Act and the Hyderabad Village Panchayats Act in 1941-42 the local bodies entered into a new phase of development since the Acts provided for more number of elected seats at the rate of five for three nominations made.

Regarding the Municipalities, the Local Cess Act enacted in 1900, authorised the levy of Municipal and special taxes, the Act empowered the Government to constitute sanitation committees in towns with population exceeding 5,000, including the district headquarters towns. The Act was subsequently amended in 1908, 1910, and 1933-34 to suit the changing conditions of growing towns. Only during 1934, the State Government sanctioned the constitution of Municipal Committees with a non-official majority replacing sanitation committees for all the district headquarters towns and other bigger towns. Rules were also framed for constituting town committees for smaller towns. The Municipal committees consisted of 16 members of whom 12 were non-officials and town committees consisted of five members comprising three officials and two non-officials. The outstanding feature of the Local Fund administration in the State of Hyderabad till 1929 was the combination of district and town finance. As a result of this, relatively, rural area did not receive ample attention.

Regarding the Village administration, the enforcement of the Hyderabad Village Panchayats Act, 1940 made a way for the beginning of local administration at the grass root level. The functions and scope of the panchayats under the above Act were however limited and they were nominated bodies. Prior to this, rural reconstruction societies registered

under the Co-operative Societies Act were functioning in some of the villages. In 1951, the Village Panchayat Act 1940 was replaced by another Act which enabled the Government to reorganise and establish panchayats on the basis of adult suffrage. The new Act envisaged the formation of panchayats for villages the population of which ranged from 1,000 to 5,000 and also strengthened the financial position by means of granting 15% of the land revenue and one-third of the local cess.

Kodagu Area

After the rule of the Rajas, the area had the administration of the Commissioners for a period of 113 years (1834-1947). The history of local Self-Government in the district was inaugurated in the year 1870 when, for the first time, Municipal Committees were established to govern important towns like Madikeri and Virajpet. Subsequently, other smaller towns were brought under the purview of the Municipal Act. Besides the Municipal Councils in Madikeri and Virajpet, there were Notified Area Committees in the smaller towns until the common Municipalities Act of 1964 became applicable in Kodagu. These committees comprised both official and non-official members and were headed by the revenue officers. Octroi, fishes, house tax and professional tax constituted the sources of their income. The Kodagu District Board was constituted for the first time in 1901 in accordance with the provisions of Coorg Act XI of 1900, with 14 members and of them nine were nominated, two elected while the rest *ex officio* members. The Board was headed by the Commissioner of Coorg.

Among other things, the main functions of the Board included the managing of toll gates, markets, ferries, primary and higher elementary education and rural dispensaries, etc. Since 1932, the practice of electing non-official member as a President came into being and was continued upto 1952. The chief sources of revenue of the Board included land cess, market fees, house-tax, professional tax and school fees in addition to Government grants. The District Board of Coorg was abolished in April 1953 by the decision of the State Government and the various institutions under the control of the Board were taken over by the Government.

Changes After Unification

As elsewhere in the country, in Karnataka also the Panchayat Raj system was introduced earnestly in pursuance of the Balwantrai Mehta Committee Report of 1957. The Karnataka Village Panchayats and Local

Boards Act, 1959 introduced a three-tier system consisting of the Village Panchayats, the Taluk Boards and the District Development Councils, with the objective of transferring power and responsibility to people's institutions and to achieve certain well-defined objectives of a planned programme. The 1950 Act has been amended subsequently through the Acts of 26 of 1961, 22 of 1964, 5 of 1965, 4 of 1970 and 21 of 1974. This Act repealed all the Acts prevailing in different regions of the state at the time of Reorganisation. As at end of March 1976, there were, in the State 8,411 panchayats, including 96 Town Panchayats, as against a total number of over 26,826 villages in the State, 175 Taluk Development Boards and 19 District Development Councils. By 1979, there were 8,224 village panchayats, 129 Town Panchayats and 19 District Development Councils in the State.

Village Panchayats

According to the Karnataka Village Panchayats and Local Boards Act 1959, a Village Panchayat is constituted for a revenue village or a group of revenue villages for a population of not less than 1,500 but not more than 10,000. The Act provides for a Town Panchayat for a village having a population of not less than 5,000 and an annual income of not less than Rs 10,000. Constitution of Town Panchayat, as a part of rural Local Self-government, is a salient feature of the Act. Each Panchayat shall have not less than 11 and not more than 19 members elected directly through multi-member constituencies returning two or more members on the basis of universal adult franchise for a period of five years (which was originally four years). Seats are reserved for the Scheduled Castes and Tribes members in proportion to their population, and at least two women. The Chairman and the Vice-Chairman of the Panchayats are to be elected from among the members themselves. A Panchayat shall meet at least once in every month. There can be special meetings also. Every Panchayat shall constitute three committees by election. They are, (i) Agricultural Committee, (ii) Health Committee, and (iii) Village Industries Committee. Recently provision has been made for constituting a Social Justice Committee consisting of (i) members of the Panchayat belonging to the Scheduled Castes and Tribes, (ii) Women members of the Panchayat, and (iii) not more than three representatives of the weaker sections nominated by the Tahsildar. The Chairman of the Panchayat shall be an *ex officio* member and also the Chairman of the said Committee.

Functions: The 1959 Act provides for two types of functions *i.e.*, Obligatory and Discretionary. These could be further classified into

civic, regulatory and developmental. Obligatory functions include roads, tanks, street lighting, sanitation, control of epidemics and promotion and development of economic conditions, including agriculture. Welfare of Scheduled Castes and Tribes has been made an obligatory function by an amendment to Sec. 42 of the Act; The discretionary functions cover a broad range of activity such as medical relief, markets, statistics; and the developmental functions such as co-operation, veterinary relief, etc. Regulatory functions are quite extensive. The Taluk Development Board or the State government can assign certain functions from time to time to the Panchayats which are called Agency functions.

Financial Resources: Every village Panchayat gets 30% of land revenue collection of the village, and 10 per cent of the same as discretionary grants. They can levy taxes on lands (excluding agricultural lands), buildings, professions, trades, calling and employments, fairs and festivals, entertainments, vehicles (other than motor vehicles) and fees on bus stands, markets, cart stands and water works vesting in Panchayats.

A Secretary/Village Accountant discharges the functions at the lowest level. In the case of Panchayats having an annual income of more than Rs 12,000 a separate Panchayat Secretary can be appointed.

Taluk Development Boards

There is a Taluk Development Board for each revenue taluk having jurisdiction over the entire taluk, excluding such areas as are included in a Municipality or a Sanitary Board or a Notified Area Committee wherever constituted. Every Taluk Development Board consists of members directly elected on the basis of 15 members for less than one lakh population and 19 for more than one lakh. The members of the State Legislative Assembly representing a part or whole of the taluk and the members of the Legislative Council ordinarily resident in the taluk are entitled to take part in the proceedings of the Taluk Development Board meetings with a right to vote. Seats are reserved for the Scheduled Castes and Tribes in proportion to their population and also not more than two seats for women. The term of office of the members is limited to five years. Three elected Committees, *viz.*, Standing Committee, Audit Committee and Public Health Committee, work under the main Committee. Provision has been made by an amendment for constituting a Social Justice Committee.

The Functions are classified into obligatory and discretionary. The obligatory functions include the construction and maintenance of public

roads, wells, primary school buildings, hospitals including veterinary, markets, rest houses, public health, organisation of agricultural and industrial exhibitions, rural publicity and propaganda, social education, promotion and development of economic conditions in regard to agriculture and the welfare of the Scheduled Caste and Tribes. Discretionary functions are primary and secondary education, co-operative societies, industry and commerce, improvement of cattle, fisheries and poultries, etc. They can organise famine relief works, public transport facilities, trade or occupational institutions with the approval of the State Government. Programmes under Community Development and Five-Year Plans are also entrusted to the TDBs.

Financial Resource: There is a Taluk Board Fund into which all moneys of the TDB is paid. The TDBs. are empowered to levy only two kinds of taxes, viz., (i) tax on the transfer of immoveable property, and (ii) a tax on animals brought for sale at the markets at a rate not exceeding 25 paise per animal. The TDBs. depend mostly on government grants. All the proceeds of land revenue collections of the area are divided between the Taluk Boards and Panchayats in the ratio of 60:40 respectively. Karnataka is the only State in India where the entire land revenue collection is transferred to the Panchayat Raj bodies.

District Development Councils

The District Development Council is a body consisting of the official, the nominated and indirectly elected members. There is a District Development Council for each of the 19 districts in Karnataka. It consists of (i) the Deputy Commissioner of the District, (ii) Members of the Lok Sabha, State Legislative Assembly and Council whose constituencies lie within the district; (iii) members of the Rajya Sabha and State Legislative Council, ordinarily residents in the district; (iv) Presidents of the TDBs. in the district; (v) Officers of government working in the district (not exceeding 15, nominated by the government); (vi) A member of the Scheduled Castes, and (vii) a woman member, both nominated by the Government. The Deputy Commissioner of the District is its *ex officio* President and the District Development Assistant is its Secretary. It is more of a bureaucratic and advisory than a popular body. The District Development Council is only a co-ordinating and supervisory agency, with no executive functions. The District Development Councils do not have independent sources of revenue. There is no

provision for constituting their own fund. They entirely depend on the government to meet their expenditure.

Urban Local Self-governing Bodies

There are five categories of urban self-governing bodies in Karnataka : i) the City Municipal Corporations, ii) the City Municipal Councils, iii) the Town Municipal Councils, iv) The Notified Area Committees and v) the Sanitary Boards. These are functioning under i) The Karnataka Municipalities Act No. 22 of 1964 and ii) The Karnataka Municipal Corporations Act, 1976 which replaced the Bangalore City Corporations Act, 1949 and the Bombay Provisional Municipal Corporations Act 1959. During the year 1981-82 there were six City Municipal Corporations, 12 City Municipal Councils, 216 Town Municipal Councils, nine Notified Area Committees and two Sanitary Boards in addition to 129 Town Panchayats (1979) in the State. There are also certain special purpose urban bodies and agencies.

Municipal Corporation: A City Municipal Corporation may be for a population of not less than two lakhs. At present (1983) there are six Municipal Corporations in the State, viz., 1) Bangalore, 2) Hubli-Dharwad, 3) Mysore, 4) Belgaum, 5) Mangalore and 6) Gulbarga, the last named constituted in October 1981. It is proposed to form a new Corporation for Shimoga-Bhadravati. During 1982 the Karnataka Municipal Corporation (Amendment) Bill, 1982 was passed which empowers the Government to nominate the Mayor and Deputy Mayor and first councillors to the newly constituted Corporations. On account grants to compensate the loss due to abolition of *octroi* (in 1979), amounting to Rs 19.25 crores was released to six Corporations during 1981-82 as against Rs 15.70 crores in the previous year. Of this the total amount released to Bangalore Corporation was Rs 13.23 crores, and Rs 2.19 crores to Hubli-Dharwad in 1981-82. The corresponding figures for 1980-81 in respect of Bangalore and Hubli-Dharwad Corporations was Rs 11.35 and Rs 1.43 crores respectively. The Act envisages a Council for each Corporation with a minimum of fifty and maximum of one hundred councillors directly elected for five years. Seats are reserved for the Scheduled Castes, and the Scheduled Tribes, women and industrial labourers. The members of the Legislative Assembly representing a part or whole of the city may participate in the meetings without a right to vote. A Mayor and a Deputy Mayor are to be elected from among the members for a period of one year. Each Corporation has three standing committees : i) the

Committee for Taxation and Finance, ii) Public Health and iii) Public Works. Each Committee consists of seven members elected from among the Councillors for a period of one year, and a Chairman is elected among the members of each committee. The Mayor and Deputy Mayor are *ex officio* members. A Commissioner is the administrative officer. The elections are yet to be held under the 1976 Act. The table given on p. 470 indicates some details about Corporations.

TABLE I

Statement showing the District-wise Income and Expenditure of Taluk Development Boards in the State for some recent years.

District	No. of T.D.Bs. as in 1981	Income			Expenditure		
		1977-78	79-80	81-82	1977-78	79-80	81-82
Bellary	8	15.12	19.84	55.27	15.32	16.73	19.17
Bidar							
Bangalore							
Belgaum							
Bijapur	11	30.28	43.31	NA	36.69	32.93	NA
Chikmagalur	7	41.63	72.84	75.00	38.61	79.63	70.53
Chitradurga							
Dakshina Kannada	8	43.51	61.80	73.11	42.26	51.93	77.51
Dharwad	17	44.24	NA	49.61	38.58	NA	42.98
Gulbarga	10	46.00	53.20	64.60	44.00	39.00	76.60
Hassan	8	50.81	84.55	133.14	42.93	47.32	87.06
Kodagu	3	19.22	24.66	28.52	7.76	25.43	27.35
Kolar	11	38.82	60.23	86.55	24.41	25.68	64.64
Mandya							
Mysore							
Raichur							
Shimoga	9	—	60.54	60.90	—	45.83	47.31
Tumkur	10	57.16	69.69	84.64	61.31	56.80	75.95
Uttara Kannada	11	31.55	53.39	41.65	24.85	40.66	39.51

Figures for the remaining districts are not readily available.

TABLE II

Statement showing the District-wise Income and Expenditure of Village Panchayats in the State for some recent years

(Rs in Lakhs)

District	No. of VPs. as in 1981	Income			Expenditure		
		1979-80	80-81	81-82	79-80	80-81	81-82
Bangalore							
Belgaum	519	32.22	35.62	37.17	35.00	38.68	33.11
Bellary							
Bidar							
Bijapur	577	37.13	43.10	36.25	23.75	25.13	14.28
Chikmagalur	259	22.16	27.06	32.34	15.98	16.57	20.03
Chitradurga							
Dakshina Kannada	429	44.37	52.22	51.70	34.25	38.56	41.71
Dharwad	596	40.40	42.55	48.18	37.61	39.28	45.95
Gulbarga							
Hassan	402	34.53	34.17	29.31	11.36	13.35	21.35
Kodagu							
Kolar	511	34.92	34.00	35.54	26.82	32.58	27.39
Mandya	408	25.89	31.76	40.93	20.53	25.32	30.13
Mysore							
Raichur							
Shimoga	430	20.33	24.32	31.43	19.83	21.42	28.19
Tumkur	556	34.07	38.88	38.48	27.21	35.99	32.31
Uttara Kannada	223	17.80	23.17	17.95	13.89	13.53	15.59

Figures for some districts were not readily available.

TABLE III
Statement showing the Income and Expenditure of Corporations in the State for some recent years

Name of Corporation	Year of formation	Total area in sq. km 1982	Population as in 1981	No. of residential houses in Corporation limit	Income				Expenditure			
					1977-78	79-80	81-82	(Rs in lakhs)	1977-78	79-80	81-82	(Rs in lakhs)
Bangalore	1949	122.00	26,92,555	1,87,161	2080.48	1965.22	4769.59	1952.35	2176.89	3817.13		
Hubli-Dharwad	1962	182.30	5,26,493	72,515	439.89	590.23	736.10	476.01	605.71	749.17		
Mysore	1977	37.30	4,39,185	63,453	289.70	363.15	407.49	306.32	327.39	455.89		
Belgaum	1977	70.00	2,74,357	27,000	153.29	189.52	249.66	158.98	163.15	214.43		
Mangalore	1983	65.14	1,71,885	43,524	151.42	179.83	200.24	145.72	159.96	168.24		
Gulbarga	1981	25.00	2,18,621	16,008	56.30	71.80	108.04	63.86	70.21	185.52		

TABLE IV

Statement showing the District-wise Income and Expenditure of municipalities in the State for some recent years

District	No. of municipalities as in 1981	Income				Expenditure			
		1979-80	80-81	81-82	(Rs in lakhs)	79-80	80-81	81-82	(Rs in lakhs)
Belgaum	15	137.83	149.73	160.05	106.89	146.60	158.39		
Bidar	5	23.41	23.20	25.39	25.71	18.09	26.32		
Bijapur	19	256.76	272.15	281.15	221.94	279.58	268.31		
Chikmagalur	9	82.84	82.60	101.88	73.97	89.59	97.32		
Dakshina Kannada	13	77.01	95.95	108.01	62.12	79.74	94.68		
Dharwad	21	220.43	231.48	239.86	190.70	277.56	236.87		
Gulbarga	—	61.93	59.08	75.81	48.92	62.41	69.36		
Hassan	10	75.86	106.53	85.86	64.06	104.96	77.04		
Kodagu	9	73.35	100.70	82.14	64.65	68.16	80.29		
Kolar	13	37.48	38.94	39.55	38.54	39.86	41.25		
Tumkur	10	76.40	97.66	70.43	55.34	56.11	45.01		
Uttara Kannada	11	121.93	131.98	162.65	118.20	132.78	154.25		

Figures in respect of other districts were not readily available

Municipal Councils

A Town Municipal Council is constituted for an area with a population of more than 10,000 and less than 50,000. A City Municipal Council is established for an area with a population of 50,000 or more. There were, in 1981-82, 216 Town Municipal Councils and 12 City Municipal Councils in the State. The Council of a City Municipality consists of 35 members with a population exceeding one lakh, and 15 to 27 for a Town Municipal Council who are all directly elected on the basis of adult franchise. Seats are reserved for the Scheduled Castes and Tribes and women. In exceptional cases, two or more adjoining areas, and areas even with lesser population can be constituted into City or Town Municipalities. Each City and Town Municipal Council shall have a President and a Vice-President elected from among the members for a period of one year. There will be only one Standing Committee for each council with 6-12 members to deal with all Municipal matters. If the President or the Vice-President is a member of the Committee, he shall be its Chairman. Otherwise, it elects its own Chairman. The Council can constitute any other committee or committees on an *ad hoc* basis. A Commissioner or Chief Officer is the administrative officer.

Functions and Resources : The functions assigned to Corporations—both obligatory and discretionary—are more than those of the Municipalities. There are as many as 31 obligatory functions. In addition, there are some special functions which are taken up during emergencies such as spread of epidemic diseases, famines, etc. The major sources of revenue are property tax, toll on vehicles, animals, sanitary cess, water rate and lighting tax, tax on professions, trades, callings and employment and tax on shops and establishments. Octroi, which was a major source of income, has been abolished since March 1979 and the State Government is reimbursing this loss.

Notified Areas and Sanitary Boards

The Karnataka Municipalities Act, 1964 provides for constituting a Notified Area Committee by a Government notification to provide for civic facilities in areas which cannot be constituted into Municipalities. There are at present (1983) nine Notified Area Committees in the State. Sanitary Boards are also similar authorities mostly constituted for big industrial areas such as Hindustan Aeronautics Ltd., near Bangalore and the Kolar Gold Fields area in Kolar District. These are having larger population than the Notified Areas. For the administration of these

bodies the government may appoint a person or constitute a Committee of three to five persons. There is also special urban local body to extend civic amenities known as Cantonment Board for Belgaum Cantonment area coming under the control of the Central Government.

Special-purpose Urban Bodies

In order to cope up with the increasing demands of urban life in respect of housing, water supply, sewerage, pollution, slums, etc., a number of Special Agencies and Boards have been set up in Karnataka.

City Improvement Boards : As in 1981-82, there were 13 City Improvement Boards functioning in the State in the following cities: (1) Belgaum, (2) Bellary, (3) Bijapur, (4) Davanagere, (5) Gulbarga, (6) Hospet, (7) Shimoga, (8) Mangalore, (9) Mandya, (10) Hassan, (11) Mysore, (12) Bangalore (known as B.D.A.) and (13) Hubli-Dharwad. The earliest local body under this category is the Mysore City Improvement Trust Board (1903) followed by Bangalore (1946).

Town Planning : The concept of Town Planning is ancient and historic one, emphasising the need for the systematic and scientific planning of both urban and rural areas, facilitating a healthy and congenial environment for human safety, convenience and pleasure. The Harappa and Mohenjodaro towns of 3000 B.C. are the living monuments of planning ideology that developed in ancient India; the ruins of Vijayanagara and recently excavated urban site at Belgaum highlighting the existence of planned development of capitals of kingdoms and religious centres are such examples found in Karnataka. The industrial revolution followed by an advancement of science and technology, fast growing industrialisation, urbanisation and development etc., have emphasised the great need for streamlining the efforts for planning and development of cities and towns.

Karnataka has the credit of being a pioneer in the field of town planning. The city of Mysore Improvement Board Act 1903 was the first of its kind in the country for the purpose of town planning and development. This was followed by the City of Bangalore Improvement Act, 1945. Before the formation of the new State, the town planning work was looked after by the concerned Directors of Town Planning in Bombay, Madras and Hyderabad Karnataka areas; in the old Mysore in the areas, in which the town planning Act was not in force, the work had been entrusted to the Government Architect. In Bombay area, since

1950, the Bombay Town Planning Act was enacted by the then Government of Bombay on the model of the British Town Planning. The Madras Town Planning Act 1920 was in vogue in the areas served by Dakshina Kannada and Bellary districts and Kollegal taluk. In the former Hyderabad Karnataka, town planning regulations were incorporated and governed under the Hyderabad Municipalities Act 1956.

Three years after the Reorganisation, in November 1959, a separate Town Planning Department came into being and later in 1961 a more comprehensive and uniform legislation known as the Karnataka Town and Country Planning Act, was enacted and brought into force from January 1965. The chief objectives of the Act include to create conditions favourable for planning and replanning of urban and rural areas with a view to providing full civic and social amenities, to stop uncontrolled development of land and speculation in land trading, to preserve and improve the existing recreational facilities and other amenities so as to achieve balanced use of land. The Act also directs the future growth of populated area keeping in view the desirable standards of environmental health and hygiene and providing facilities for the orderly growth of industry and commerce, etc. The Act provides for three-tier system of planning—outline development plan, comprehensive development plan, the town planning scheme for enforcement and implementation.

Among other things, the main functions of the Department include preparation of Regional Development Plans for Metropolitan and river valley regions and development plans for cities, towns and potential villages. The functions of the Department also include preparation of schemes for slum clearance, traffic and transportation, environment planning, etc. The Department also extends technical assistance to local bodies and other special development agencies like the Housing Board, the Industrial Area Development Board, the Regulated Market Committees, etc., in the State. In each district, the District Planning Units are functioning. The Regional Planning Units are functioning for Bangalore Metropolitan region, River valleys like the Tungabhadra, the Krishna, the Ghataprabha, the Malaprabha and the Cauvery Valley regions. There is a separate regional planning covering the Western Ghat regions.

During 1980–81, the provisions of the Act were extended to as many as 21 places in the State where Planning authorities have been constituted. Recently the State Government has constituted the State Town Planning Board comprising several official and non-official members for advising the

Government and Planning authorities on Planning, development, policies and principles, and has also constituted the State Level Committee for dealing with matters related to environmental planning and co-ordination on the advice of the Central Government. Up-to-date base maps for all the urban area in the State have been prepared by the Department as an advance action in the process of preparation of development plans. In 1975, a traffic cell has been set up for traffic and transportation planning of Bangalore to suggest ways and means to solve the traffic problems. Integrated urban development programmes for Corporation cities like Bangalore, Mysore, Hubli-Dharwad, Mangalore and Belgaum have been proposed for implementation. Since 1968, the Department also conducts short term training course of four months duration for imparting essential skill in the field of town planning for the benefit of the officials of the Department and local bodies in the State.

The Bangalore Water Supply and Sewerage Board was constituted in Oct. 1964 according to the provisions of the Bangalore Water Supply and Sewerage Board Act 1964. The Board is entrusted with the work of providing protected water and improving the existing supply of water to cater to the needs of Bangalore Metropolitan area and providing facilities for sewerage disposal in Bangalore Metropolitan limits. The existing water supply installations of the B.W.S.S.B. in the City cater to the increasing demand of water in the City by supplying 64 million gallons of water per day from three sources viz., 1) Hesaraghatta 2) C.R.S. water works, Tippegondanahalli 3) Cauvery Water Supply Stage I. To augment the water supply the Cauvery Water Supply scheme Stage-II costing Rs 55.5 crores is sanctioned in Nov. 1979 and the work is in completion stage.

The Karnataka Urban Water Supply and Sewerage Board constituted under the provisions of the Karnataka Act 25 of 1974 began to function from August 1975. The main objectives of the Board include regulation and development of drinking water supply and drainage facilities in the urban areas of the State. The Board has extended its jurisdiction over 242 urban centres excluding Bangalore. Since its inception upto the end of 1980, protected piped water was supplied to 221 urban areas, of them 162 areas below the population of 20,000 and the rest (59 areas) with the population of above 20,000.

The Karnataka Slum Clearance Board was constituted in August 1975 under the Karnataka Slum Areas (Improvement and Clearance) Act, 1973

with the objective of clearing and prevention of slums, to give protection to slum dwellers, etc. As in 1980-81 there were 790 slums identified through out the State and of them 290 were in Bangalore City. During 1980-81 Rs 130 lakhs was provided for slum clearance and improvement works and Rs 63.44 lakhs were spent upto the end of March 1981.

The Karnataka State Board for Prevention and Control of Water Pollution was established in 1974 under the Karnataka Water (Prevention and Control) Pollution Act, 1974. It has been striving to make safe sewerage water, industrial and trade effluents and such other water discharges from municipal, private and other agencies as per ISI standards. A State Environment Committee has also been constituted to evolve guidelines for environmental protection.

Karnataka State Housing Board was established in 1956, as a successor of Labour Housing Corporation. The Board is concerned with various housing schemes both in urban and rural areas and housing schemes for industrial and plantation labour, etc. The Board has taken up a number of housing schemes under the State Plan Schemes with financial assistance from HUDCO, New Delhi. Since its inception, till the end of 1981 the Board has constructed 53,610 houses of all categories at different places at a cost of Rs 72.63 crores. Apart from the Housing Board, house building activities are also promoted by co-operative organisations specially in urban centres. There is a special co-operative Appex Body to facilitate house building activities for the SCs. and STs. (see part I, p. 975). There is also a scheme launched by the State Government in 1973-74 called People's Housing Scheme (Janata Housing Scheme) for the rural areas specially for the economically weaker sections. Under this scheme, upto the end of 1981, as many as 1,07,010 houses were constructed as against the target of 1,07,926. The amount so far expended on this scheme was Rs 21.65 crores. House Building Activities are also undertaken by the City Improvement Trust Boards and Bangalore Development Authority on large scale.

The Bangalore Development Authority (BDA) constituted under BDA Act, 1976 is the successor of Bangalore City Improvement Trust Board (1946) for the development of the Bangalore Metropolitan City and for the areas adjacent and for matters connected therewith. The principle objective of this body is to ensure the development of the Bangalore Metropolitan area in a balanced way preventing haphazard unregulated

growth and at the same time to provide basic civic amenities to the citizens. The BDA is entrusted with the functions of land acquisition, planning and area development providing both residential and industrial housing and public facilities such as transport, water supply and sewerage, electricity, etc., in Bangalore Metropolitan area on "No profit and no loss basis".

TABLE I

Statement showing the number of Village Panchayats and Town Panchayats Division-wise and District-wise as on 1-1-1979

Name of the District	No. of Village Panchayat	No. of Town Panchayat
1	2	3
I BANGALORE DIVISION		
Bangalore	610	3
Kolar	511	—
Tumkur	530	3
Chitradurga	447	1
Shimoga	430	2
Total	2,528	9
II MYSORE DIVISION		
Mandya	409	3
Mysore	637	4
Kodagu	107	1
Hassan	401	2
Dakshina Kannada	437	7
Chikmagalur	259	—
Total	2,250	17
III GULBARGA DIVISION		
Gulbarga	522	6
Bellary	317	5
Bidar	293	1
Raichur	400	14
Total	1,532	26

	1	2	3
IV BELGAUM DIVISION			
Dharwad	600	23	
Belgaum	514	42	
Uttara Kannada	222	1	
Bijapur	578	11	
Total	1,914	77	
Grand total	8224	129	

OTHER DEPARTMENTS

In some of the earlier and later chapters of this part and also in the part I of this volume, the main functions of some of the important administrative and development Department in the State have been dealt with. In this section, a brief accounts of the functions and organisational set up of the various Departments, both major and minor, are discussed.

Agriculture Department

The Department of Agriculture was set up in old Mysore State in the year 913. The most important function of this Department is to promote agriculture and to improve the economic conditions of the farmers by concentrating efforts on increasing agricultural productions by inducing the cultivators to adopt improved methods of agriculture. This Department comes under the administrative control of the Secretary, Agriculture and Animal Husbandry Department. The Department is headed by a Director and is assisted by two Additional Directors at the headquarters. The Additional Directors are assisted by six Joint Directors, one each for Development, Training, Pulses, Sugarcane, quality control and field trial. The Joint Directors in turn are assisted by 18 Deputy Directors, eight Assistant Directors, three Agricultural Officers, one Deputy Director of Statistics, to man the various technical sections, assisted by ministerial staff. The Department has been divided into eight divisions, viz., Bangalore, Belgaum, Dharwad, Gulbarga, Hassan, Mysore, Raichur and Shimoga. Each of these divisions is headed by a Joint Director with a uniform staff strength of a Deputy Director, an Administrative Officer and an Agriculture Officer. The other unit offices of the divisions are headed by 18 Principal Agriculture Officers, 14 Deputy Directors (at the

Farmers' Training and Education Centres), Seven Assistant Directors (Agricultural Development Centres) spread throughout the State. At the district level, the Principal Agricultural Officer is in overall charge of the district. Each Principal Agricultural officer is assisted by a team of three Subject Matter Specialists (Assistant Director of Agriculture) and one Assistant Director of Agriculture and one Assistant Director of Agriculture (Inputs). In the districts of Dharwad, Mysore, Bijapur, Raichur, Gulbarga Bellary and Belgaum an Additional Assistant Director of Agriculture has been provided, Dharwad having two Assistant Directors. Each taluk has an Assistant Director of Agriculture to guide and supervise the work of the extension staff in his taluk. Taluks are clustered in groups of two to four taluks and the Central taluk of that cluster has a team of three Subject Matter Specialists (for Crop Production, Plant Protection and for Information and Training) attached to the Assistant Director of Agriculture of the Central taluk who has been designed as ADA (Co-ordination). There are 750 Agricultural Extension Officers and 5,200 Agricultural Assistants for the entire State. One Agricultural Extension Officer will supervise and guide the work of eight Agricultural Assistants and one Agricultural Assistant has an area consisting of 400-800 farm families.

Animal Husbandry and Veterinary Services

The Department of Animal Husbandry was known in old Mysore by various names like Benne Chavadi or Amrithmahal Department. But after Reorganisation the Department of Animal Husbandry was set up under a Director. The Department has the following functions like 1) Health coverage of domestic animal against contagious and non-contagious diseases and 2) Management, nutrition and breeding of livestock for better production. This Department comes under the administrative control of the Secretary, Agriculture and Animal Husbandry. The Department of Animal Husbandry is headed by a Director and is assisted by one Joint Director, four Deputy Directors, four Development Officers, one Headquarters Assistant, one Financial Assistant, four Technical Assistants, one Assistant Director, one Project Officer and other staff. Each Division is headed by a Regional Deputy Director, assisted by two Assistant Directors, Superintendents of Government Dairies, Dairy Extension Officers and other staff. At the district level, the Department's office is headed by a District Assistant Director and is assisted by five Assistant Directors, one Project Officer, one Superintendent and other staff.

Archives

The Karnataka State Archives Department (Minor) was set up in December 1973. It is under the administrative control of the Education and Youth Services Secretariat. The non-current records of the Secretariat are also administered by the State Archives Department. It guides all Government Departments in records management. The official hierarchy of the Department is as follows: The Director, one Deputy Director, three Archivists, one Librarian, one Administrative Officer, one Technical Officer, 13 Assistant Archivists and other staff. Its regular collection of permanent records of the Government go back to 1831. In addition to files, a collection of Government publication since 1834 has been built up. Facilities exist for microfilming old and fragile documents, etc. The State Archives has been engaged in the location and acquisition of valuable private papers of historical value also. All records over 35 years old, all Government publications and private papers are thrown open to bonafide research. All records and books are catalogued and made available for reference. Publication of valuable records useful to administrators and historians is another function of the Department. A quarterly bulletin called *Patragara Vartha* is being published since 1982.

Archaeology and Museums

The Directorate of Archaeology and Museums (Minor) in Karnataka with headquarters at Mysore is housed in the Palace Complex. Originally founded in the 1890 as a full-fledged Department, for some years it was attached to the Mysore University connected to the Oriental Manuscript Library and later to the Indology Department. In 1944, it was again made an independent Department, but for a short period. For long it was administered by the Professor of Indology and only recently has that been made an independent Department with a full-time Director. The Department is under the administrative control of the Education and Youth Services Secretariat. Publication of Annual Archaeological Report, conservation of archaeological monuments, conducting archaeological excavations and exploration and also epigraphical survey are the main functions of the Department. The Department is running archaeological museums at Bangalore, Mangalore, Chitradurga, Basavakalyan, Shimoga, Gulbarga, Madikeri, Kittur, Hassan, and Raichur, each headed by a Curator and necessary staff.

Bureau of Economics and Statistics

In July 1944, a Statistical Section was created as an adjunct to the then Economic Conference in Mysore State. Later on, a Department of Statistics was created in September, 1949. Right from the inception of the Department, the then Commissioner for Economic Development and Planning was the *ex officio* Director of Statistics. In February, 1954, the two Departments were bifurcated. But, again, the Department of Statistics came under the control of the Director of Agriculture. The Department of Statistics emerged as a full-fledged and independent Department (Minor) in September 1955. In August, 1966, the Director of Statistics was also made *ex officio* Chief Registrar of Births, Deaths and Marriages. The District Statistical Officer, is the Additional Registrar of Births, Deaths and Marriages. In March, 1968, the Department was redesignated as the Bureau of Economics and Statistics. The Director of the Bureau is also *ex officio* officer on special duty under the Collection of Statistics and for purposes of conduct of the Annual Survey of Industry.

The main functions of the Bureau are: i) Co-ordination of the statistical work among different Departments of Government and promotion of statistical standards and research; ii) to collect, collate and interpret and publish statistical data relating to the several facets of the economy of the State; iii) to organise special enquires and surveys, and iv) to provide liaison between the Central Statistical Organisations of the Government of India, and other States. This Department comes under the administrative control of the Secretary, Planning Department of Secretariat of Karnataka Government. The Department is headed by a Director at the State headquarters. The Director is assisted by six Joint Directors, 35 Deputy Directors/District Statistical Officers and 35 Assistant Directors in technical matters plus one Headquarters Assistant on the Administration side and other members of the staff. The work of the Bureau is co-ordinated and executed through the District Statistical Officers, at the rate of one for each district and other technical staff.

Backward Classes and Minorities

The Government of Karnataka is a pioneer in regard to the recognition of backwardness among classes other than Scheduled Castes and Scheduled Tribes. A separate minor Department has been created during the year 1978-79 to ensure that the various facilities and amenities planned and provided for these classes in the desired manner and to the desired extent. Several measures have already been taken by Government for the

Educational and Economic advancement of the Backward classes. This Department is headed by a Director and he is assisted by one Joint Director, four Deputy Directors, five Assistant Directors, one Accounts Officer and Gazetted Manager and other staff. The district level office is headed by a District Officer and he assists the Deputy Commissioner in the effective implementations of the programmes of the Department as directed by the Government. The Department comes under the administrative control of the Secretary, Social Welfare and Labour Department.

Commercial Taxes

The Commissioner for Commercial Taxes is the head of the major Department of Commercial Taxes. He is assisted in his duties at the Headquarters by a Joint Commissioner of Commercial Taxes, two Deputy Commissioners of Commercial Taxes, two Assistant Commissioners of Commercial Taxes, one Professional Tax Officer, seven Commercial Tax Officers, seven Assistant Commercial Tax Officers, one Director of Statistics, one Deputy Director, one Accounts Officer and other field and ministerial staff as in 1983. There are also 15 Assistant Commissioners of Commercial Taxes who run the Unit Offices spread throughout the State with the assistance of 211 Commercial Tax Officers/Professional Tax Officers/Agriculture Income Tax Officers, 336 Assistant Commercial Tax Officers/Assistant Professional Tax Officers/Assistant Agricultural Income Tax Officers, 614 Commercial Tax Inspectors and other staff. The Commissioner is the statutory head of the Department and is responsible for administering the various Commercial Tax laws. He exercises powers of a revisional authority and has powers to transfer cases from one Appellate authority to another. As Head of the Department he exercises supervisory and administrative control. The Intelligence Section at the Head Office consists of two Deputy Commissioners of Commercial Taxes and other executive and ministerial staff. For each of the two districts, one Commercial Tax Officer has been assigned intelligence work.

For purposes of administration, the State is divided into eight divisions, viz., two for Bangalore City, Bangalore, Belgaum, Dharwad, Gulbarga, Dakshina Kannada and Mysore. A Deputy Commissioner of Commercial Taxes is in charge of each division. Below the divisional level are the circles, each in charge of a commercial Tax Officer/Assistant Commercial Tax Officer. The Commercial Tax Officers are also the assessing authority for Agricultural Income Tax in their jurisdiction. Two separate Deputy Commissioners, one at Mysore and the other at

Dharwad have been provided for attending to the appellate work. A Sales Tax appellate Tribunal has been constituted to hear second appeals on the orders of Deputy Commissioners, functioning at the Karnataka Appellate Tribunal. This Department comes under the administrative control of the Finance Department.

Co-operation

The Registrar of Co-operative Societies is the head of the Department of Co-operation (Major). At present (1980) the administrative structure of the Department consists of a four-tier set up having the Registrar of Co-operative Societies as the statutory and administrative head of the Department. The Registrar is assisted by the Joint Registrar of Co-operative Societies, Deputy Registrars of Co-operative Societies and Assistant Registrars of Co-operative Societies at the Divisional, District and Subdivisional levels respectively. At the State headquarters, the Registrar of Co-operative Societies is assisted by two Additional Registrars, three Joint Registrars, three Deputy Registrars of Co-operative Societies (of whom one is working as Director for Research and Evaluation Cell), one Deputy Director of Statistics, one Assistant Executive Engineer and 12 Assistant Registrars of Co-operative Societies.

At the field level the Registrar is assisted by four Divisional Joint Registrars with their jurisdictions being co-terminus with the four revenue divisions of the State. There are 20 Deputy Registrars, each in charge of a District, except Bangalore district which have two Deputy Registrars, each in charge of Bangalore (Rural) district and Bangalore (City) district. At the subdivisional level, there are 49 Assistant Registrars each with a jurisdiction co-terminus (except in a few cases) with the corresponding revenue subdivisions. The State Government has constituted a Karnataka Appellate Tribunal. The Director of Sugar also works as an Additional Registrar of Co-operative Societies in respect of all the sugar factories in the co-operative sector in the State, which was set up during the year 1973. The Department of Co-operation comes under the administrative control of Rural Development and Co-operation Department (see pp : 956-79, part I).

Computer Centre

The Computer Centre was started in 1971 under the Planning Secretariat, headed by a Director, formerly known as Data Processing Manager (upgraded in 1982). The Director is assisted by one Systems

Manager, four system Analysts/Operations Managers, four Senior Programmers/Assistant Managers (input), 14 Junior Programmers/Senior Console operators, eight Assistant Managers (controls), eight Junior Console Operators, one Accounts Superintendent, 30 Input Assistant Punch/Verifier/Operators, 28 Punch/Verifiers/Operators and other staff. The Computer Centre consists of two computers. The main functions of this Centre are Data Processing, rendering services to various Government Departments, Autonomous Bodies and Public undertakings. (2) Tabulation of examination results of SSLC and PUC, (3) Preparation of merit list for admission to recruitments to various professional courses, (4) Preparation of pay rolls for several Government Departments and (5) The merit list for recruitments to various Government Departments.

Chief Electrical Inspectorate

The Department of Electrical Inspectorate was formed during the year 1957. It is headed by a Chief Electrical Inspector who works under the administrative Control of Public Works and Electricity Department of Karnataka Government. He is assisted in his duties by four Electrical Inspectors one in each Division with headquarters at Bangalore, Dharwad, Gulbarga and Shimoga, 19 Deputy Electrical Inspectors, one each at each district headquarters, except Kodagu and Uttara Kannada, which are attached to Hassan and Belgaum districts respectively, and two officers each at Bangalore (North and South) and Kolar (Kolar and Chikballapur). The Electrical Inspectorate is formed to discharge the statutory duties and functions under the provisions of Indian Electricity Act, 1910, Electricity Supply Act, 1948, and Indian Electrical Rules, 1956.

Chief Inspector of Factories and Boilers

The Department of Factories and Boilers had been part and parcel of the Department of Labour till 1977. Later on a separate Department was formed with the Chief Inspector of Factories and Boilers as the head of the Department. The main functions of the Department are to look after the safety, health and welfare of the workers and also the enforcement of various provisions such as regulation of working hours, weekly holiday, conditions of work, payment of wages within the stipulated time, leave benefits, welfare measures, etc.

The Department of Factories and Boilers is headed by a Chief Inspector, and he is assisted by two Deputy Chief Inspectors, one on the Factories side and the other on the Boiler side. There is one Deputy

Chief Inspector of Factories (Women and Child Labour) having the State-wide jurisdiction. Apart from this one Medical Inspector of Factories who has been deputed from the Department of Health and Family Welfare Services, Bangalore, having State-wide jurisdiction is looking after the health provisions contemplated under the Factories Act, 1948.

There are 19 divisions in the factories side, two of them being headed by the Senior Inspectors of Factories, the remaining 17 by the Inspectors of Factories. Similarly, on the Boiler side there are six divisions, two of them being headed by Senior Inspectors of Boilers and the remaining four are Inspectors of Boilers. Besides, there are other technical and ministerial staff who are the subordinate of this Department.

Chief Auditor of Co-operative Societies

The Department of Co-operative Audit started functioning independently from 11-8-1977. To have effective control over the staff and better supervision of audit, the Department was restricted on a rational basis, distributing the staff according to the Revenue Divisions, Districts, Sub-divisions and taluks headed by Joint Chief Auditor, Deputy Chief Auditor, Assistant Chief Auditor and Senior Auditor respectively in the field as in 1982. The Chief Auditor is the Head of the Department of Co-operative Audit in the State. It comes under the administrative control of Rural Development and Co-operation Department.

Drugs Control

The Drugs Control Department which was under the control of the Directorate of Health and Family Welfare Services became an independent minor Department during the year 1962. The main functions of the Department are: (i) Authenticating the manufacture and settling premises by licensing system; (ii) Maintenance of vigil on anti-social elements engaged in manufacture of spurious and sub-standard drugs by the inspectorate staff; (iii) Quality Control by drawing samples from manufacturing and selling units which are subject to scientific analysis for compliance with prescribed labelled standards. At present (1982) the Drugs Controller is the head of the Department. At the headquarters he is assisted by a Deputy Drugs Controller and three Assistant Drugs Controllers, one of whom is working as a Registrar for purposes of Pharmacy Registration. There is also a Drugs Testing Laboratory at the headquarters with a Superintendent in charge. The Government College of Pharmacy at Bangalore also comes under the administrative control of the Department.

The State is divided into six divisions for purposes of administration. The headquarters of these divisions and the districts attached are given under: (1) Bangalore with Bangalore, Kolar and Tumkur districts, (2) Bellary with Bellary, Chitradurga and Raichur, (3) Belgaum with Belgaum, Dharwad and Uttara Kannada, (4) Gulbarga with Gulbarga, Bidar and Bijapur, (5) Mysore with Mysore, Kodagu, Mandya districts and (6) Mangalore with Dakshina Kannada, Hassan, Shimoga and Chikmagalur. One Assistant Drugs Controller is in charge of each Division and one Drugs Inspector in charge of each district. This Department comes under the administrative control of the Health and Family welfare Department.

Employment and Training

The Department of Employment and Training was constituted in 1964 which was previously under the Department of Labour. The main function of the Department is to assist the employment seekers in securing suitable jobs and to assist the employers in securing suitable men for the jobs under them. The Department has a few accessory services, like (a) rendering of guidance to employment seekers in the choice of suitable avocation and (b) collection, compilation and dissemination of Employment Marketing Information for the benefit of planners, employment seekers and educational authorities. The Department is headed by a Director and is assisted by three Joint Directors. They are in turn assisted by Two Deputy Directors, 14 Assistant Directors, three Advisers, one Administrative Assistant and other staff. The Employment Exchange office at the district-level (numbering 39) is headed by an Employment Officer. There are 21 Industrial Training Institutes at all the districts in the State headed by a Principal and other staff. At Bangalore there are two Industrial Training Institutes. (see p. 146, Part II).

Excise

The Excise Department is one of the major revenue earning Departments under the administrative control of the Home Secretariat. The Department enforces various Acts, Enactments, Rules and Orders, chief of which are the Karnataka Excise Act, 1965, Karnataka Prohibition Act, 1961, and the Rules framed thereunder. The Medicinal and Toilet Preparation Act, 1965, the Dangerous Drugs Act, 1930, the Opium Act, 1878, the Ethyl Alcohol (Price Control) Order 1971, and Molasses Control Order and the Rules. The Department exercises control over the distilleries and breweries, bonded warehouses and pharmaceutical units in

the State relating to the production, manufacture possessions, import-export and transport, purchase and sale of liquor and intoxicating drugs. It also levies excise duty on various excisable articles. The Department is headed by the Excise Commissioner and assisted by two Deputy Commissioners, one for Administration and the other for Distilleries and Breweries. There are five other Deputy Commissioners of Excise for Enforcement and Inspection at the divisional level. The Deputy Commissioners of the districts are also *ex officio* Deputy Commissioner for Excise in their respective districts. One post of Superintendent of Excise, designated as Superintendent of Excise, Central Excise Intelligence Bureau (CEIB) assisted by one Deputy Superintendent and other officials stationed in Bangalore is pressed into service with regard to illicit distillations, illegal transportation of liquor, evasion of excise duty, etc. Apart from this there are 11 Excise Intelligence Bureaus, for the 19 districts with 40 Superintendents of Excise, 32 District Superintendents of Excise, 10 Prosecuting Inspectors of Excise, 64 Senior Inspectors of Excise, 185 Junior Inspectors of Excise and other field and ministerial staff.

Fisheries

The Department of Fisheries was created in 1957 with a view to improve the administration and the development of Fisheries in the State (both marine and inland). The Department of Fisheries is under the administrative control of the Agriculture and Animal Husbandry Secretariat. The Department is headed by a Director and is assisted by one Joint Director, one Deputy Director, two Senior Assistant Directors, Four Assistant Directors, one Administrative Officer and other staff. There is a Project Co-ordinator for Malpe and Honavar with headquarters at Udupi. The Project Co-ordinator is assisted by one Senior Assistant Director and other officials. The Department has five Zones with headquarters at Shimoga, Bangalore, Bellary, Karwar and Bijapur. The Zonal office is headed by a Deputy Director and assisted by one Assistant Director who is in charge of administration.

Besides Zonal Offices, the Department also has 14 Divisions, viz., Shimoga, Bangalore, Bellary, Dharwad, Bijapur, Chitradurga, Kolar, Gulbarga, Belgaum, Mysore, Mandya, Hassan, Tumkur and Raichur. The Division offices are headed by one Senior Assistant Director. There are also Assistant Directors in charge of smaller areas such as Mangalore, Gangolli, Bidar, Narayanapur, Chikmagalur, Honavar, Malpe, Munirabad, etc. There is a Project Director (Indo-Danish Fisheries Project) and a

Deputy Director (Brackish Water Fish Culture), both at Karwar. At the Taluk-level there is a Superintendent assisted by a Supervisor and at the Block level there is a Superintendent assisted by other staff.

Food and Civil Supplies

The Department of Food and Civil Supplies is entrusted with the procurement storage and distribution of essential commodities. In order to meet the demands from the consumers the Government is undertaking procurement besides, obtaining allocation from the central pool. The Department also enforces various control orders to arrest the rise of prices in the open market. The Department is dealing with paddy, rice, ragi, jowar, wheat and wheat products, edible oil, sugar, kerosene, etc. In order to bring all the families in the State under public distribution system the Department issues ration cards and licence for fair price shops.

The Department is headed by a Director assisted by two Joint Directors, one for Public Distribution System and the other for Administration and Civil Supplies. Two Assistant Directors assist the director at the headquarters. The Civil Supplies wing of the Department is managed by the Assistant Director of Civil Supplies in co-ordination with the Joint Director. At the district level the Food Section is managed by the Food Assistant at the Deputy Commissioner's Office.

Forest Department

The Department of Forest was created in 1863-64 in the Mysore area under a Conservator of Forests. After Reorganisation the Department was revamped on new lines. The Department is now under the Administrative control of the Food and Forest Secretariat. The Department of Forest is headed by Chief Conservator of Forests (General), and is assisted by one Conservator (Headquarters), two Deputy Conservators, one Financial Assistant, one Assistant Director of Statistics, two Administrative Assistants, Two Gazetted Managers, Superintendent and other staff. There is a Development wing in Bangalore, headed by a Chief Conservator and assisted by two Deputy Conservators. Under this Wing, the working plans and Development, wild life preservation and Research and utilisation units function and each is headed by Additional Conservator, Conservators, Deputy Conservators, Assistant Conservators, Range Officers and other staff. The Department has eight circles viz., Kanara (Uttara Kannada and Dakshina Kannada) with headquarters at Dharwad, Belgaum, Shimoga, Kodagu, Bellary, Bangalore, Mysore

and Varahi. The Circle offices are headed by one Conservator and assisted by one Gazetted Manager, Superintendent and other staff. Each Circle consists of a number of Divisions depending on the Forest treasure viz., Bangalore (three divisions), Mysore (four), Bellary (five), Belgaum (five), Kanara (five), Kodagu (five) and Shimoga (five). The Division office is headed by a Deputy Conservator and assisted by Assistant Conservators, Range Officers, Foresters and other staff. The main functions of the Department are (1) The systematic exploitation of the Forest Wealth based on sustained increased yield, (2) Supplementing the natural regeneration by artificial means and (3) Wild life preservation in forests.

Horticulture

The minor Department of Horticulture was founded in Mysore State in 1856. An independent Department was formed in 1963. The Department is engaged in promoting the cultivation of fruits, vegetables, plantation and spice crops, flowers by propagating and supplying good planting materials and rendering technical know-how to the cultivators under schemes. The parks and gardens and hill stations are being maintained by the Department. At present it is headed by a Director of Horticulture and assisted by four Joint Directors at headquarters, one each for Administration, Development, Planning and Special Programme and Projects and Credits. One more post of Joint Director of Horticulture has been created during the year 1980-81 under reference of the World Bank Cashew Development Project with headquarters at Mangalore. In the Four Revenue Divisions, the Department is headed by a Deputy Director of Horticulture each and each District is headed by a District Horticultural Officer. There are also separate Deputy Directors of Horticulture to look after some of the important schemes. There are four special officers, one each for Grapes, Nandi Hills, Societies and K.R. Hills Station. Each taluk has been provided with an Assistant Horticultural Officer. The Department comes under the administrative control of the Agriculture and Animal Husbandry Secretariat.

Industries and Commerce

The need for the creation of a separate major Department for dealing with matters relating to Industries and Commerce was emphasised by the development of the work of the Economic Conference which was formed in 1911 in old Mysore. The Government accordingly ordered the establishment of a separate Department in January 1913 with a view to stimulate

industrial activity in the State. The Department was placed under a qualified officer designated the Director of Industries and Commerce, with a small subordinate staff to assist him. In August 1917, the Department was reorganised. The main functions of this Department is to foster the growth of (a) Large Scale Industries; (b) Small Scale Industries; and (c) Cottage and Village Industries in the State.

The Commissioner of Industries and Commerce is in overall charge of the Department assisted by the Director of Industries and Commerce as a head of the Department. Also, there are at the headquarters Joint Director (Small Scale Industries) and Joint Director (Rural Industries Project). There is a separate Joint Director for Industrial Co-operatives. All the Joint Directors are assisted by various functional Deputy Directors and Assistant Directors. At the district level there are Assistant Directors of Industries and Commerce. This Department comes under the administrative control of Industries and Commerce Secretariat.

Information and Publicity

The Department of Information and Publicity came into being after Reorganisation of the State. The Department of Information and Publicity is under the administrative control of the Home Secretariat. The Department now has four wings, viz., (1) Field Publicity, (2) Publications, (3) Rural Broadcasting and (4) Films. Under Field Publicity, Divisional Officers, District Officers and now Subdivisional officers function. Other main functions of the Department are arranging film shows, issuing of Press notes, covering the programmes of Ministers and other VIP's and other publicity functions. The Publications branch is bringing out periodicals like *March of Karnataka* (English), *Janapada* (Kannada) and *Karnataka Vikasa* (Kannada), and other casual publications depicting the various programmes of the Government. The Department also issues advertisements on Governmental activities in newspapers. The Rural Broadcasting section will supply community radio sets to panchayats. Film Section will deal with financial assistance to Kannada films in the form of subsidy (introduced in 1966). The Department of Information and Publicity is headed by a Director and is assisted by two Joint Directors, four Deputy Directors, one Commercial Publicity Officers, two Photofilm Officers, one Radio Engineer, three Editors, three Information Officers, one Administrative Officer, one Accounts Officer, and other officials. There are four Deputy Directors who function in the four Divisions. The District Information and Publicity Officer will function

at the District level. There is a separate State Information Centre at New Delhi headed by a Deputy Director and assisted by other staff, set up in 1965.

Kannada and Culture

The Directorate of Kannada and Culture instituted on 1st June 1977, deals mainly with Kannada development and cultural activities in the State. The scheme of the Kannada development is training, translating, publishing, and giving encouragement by various ways for the development of Kannada. The cultural schemes deal with the organisation and presentation of different programmes under dance, drama, music, folklore, etc. The seven academies i.e., Sahitya, Sangeeta-Nritya, Nataka, Lalitkala, Urdu, Janapada and Yakshagana and Journalism are also under the administrative control of the Directorate. The management of the Ravindra Kalakshetra (Bangalore) is also under the Directorate. Special course of six months duration is conducted to train non-Kannadigas in Kannada by the Department. With a view to transact Government business in Kannada all Acts, Rules and Manuals which are essential for the day-to-day working are being translated by the Department. Further, departmental glossaries are also being revised. The Chief Secretary is the president of the State level official committee for Kannada Development. The Department is headed by a Director assisted by a Deputy Director and two Assistant Directors. The administrative machinery is further assisted by a Gazetted Manager, one Senior Translator, one Accounts Superintendent, one administrative Superintendent and other staff. At the divisional level the respective offices are headed by the Deputy Director. There is a district-level office also.

Insurance Department

The Karnataka Government Insurance Department was set up on 1st December 1891 in the erstwhile Mysore State. After 1956 the Department came to be expanded and at present it functions under the control of the Finance Department. The main functions of the Department is to confer upon all the Government officials a substantial benefit over and above the ordinary pensions and gratuities, etc. The Department is headed by a Director and is assisted by one Deputy Director, one Actuary, five Assistant Directors, 28 Superintendents and other staff. The Department has five Divisions viz., Bangalore, Tumkur, Mysore, Dharwad and Gulbarga each headed by a Deputy Director and assisted by Assistant

Director, Superintendent and other staff. The Department was recently reorganised and decentralised in 1976 and started its District Insurance Offices in 17 districts, each under the control of a District Insurance Officer. (see Part I, pp : 951-52)

Karnataka Gazetteer

The Karnataka Gazetteer Department (minor) was formed during the year 1958. Its main aim is to prepare and publish the New District Gazetteers and also the State Volume by the State Government as in other States under a Centrally-sponsored and aided project. These District Gazetteers are parts of *Karnataka Gazetteer*, which in its turn, is a part of the *Gazetteer of India*. This is the first completely re-oriented series being brought out after the attainment of Independence. Each District Gazetteer is verily a *magnum opus* which is self contained and is entirely devoted to the district. This Department is headed by a Chief Editor, who is assisted by 14 Editors, eight Investigators, proof-reader-cum-Assistants, and other necessary staff. This Department is under the administrative Control of the Department of Personnel and Administrative Reforms (D.P.A.R.).

Labour

The Labour Department which is a minor one was established in 1941 and is headed by a Commissioner of Labour, who is assisted in his duties at the headquarters by two Joint Labour Commissioners, two Deputy Labour Commissioners, one Assistant Labour Commissioner, one Labour Officer, (Child cell), and one Headquarters Assistant. For the purpose of administrative convenience, there are four Regional Offices each under a Deputy Labour Commissioner at Bangalore, Belgaum, Gulbarga and Hassan, eight Divisional Offices under Assistant Labour Commissioners, 23 Subdivisional Offices under Labour Officers, 16 Circles under Senior Labour Inspectors and 106 circles under Labour Inspectors.

The main functions of the Department are : 1) Administration and enforcement of various Central and State Labour Laws ; 2) Administration and Supervision of Labour Welfare Centre and Welfare Schemes ; (3) Prevention of strikes and lock-outs, settlement of Industrial Disputes and promotion of Industrial harmony ; (4) Implementations of the various Wage Boards and other Tripartite Bodies ; (5) Enforcement of Minimum wages for workers in the Scheduled Employment in the minimum wage

Act. (6) Popularisation of Workers Education Scheme and encouragement in recreational activities among workers ; and (7) Implementation of ILO conventions ratified by India.

The Department publishes *Karnataka Labour Journal* and brings out publications on Labour Welfare. This Department comes under the administrative control of the Secretary, Social Welfare and Labour Department of the Secretariat of Karnataka Government.

Marketing

In the princely State of Mysore Regulated Markets started functioning only from 1951. There is an independent Marketing Department which is a minor one to attend to the work of Agricultural Marketing Development. Better marketing of Agricultural produce is essential to step up agricultural production in the State. This could be achieved by regulatory measures as well as by adopting scientific methods of marketing. The Department is headed by the Chief Marketing Officer and he is assisted in his work at the headquarters by the Joint Chief Marketing Officer, Economist, Deputy Chief Marketing Officer, Marketing Officer, Headquarters Gazetted Assistant and Statistician. At Divisional level there are Joint Chief Marketing Officers and the District Marketing officers at district level. This Department comes under the administrative control of the Rural Development and Co-operation Secretariat (see part I, pp 965-66).

Mines and Geology

The Mysore Geological Department was organised in October 1894 in Old Mysore on a tentative basis for three years mainly with the object of carrying out a complete geological survey of the State and publishing geological maps and bulletins and of training a large number of qualified geologists and mining engineers. The department was made permanent in April 1898. In 1900, the Chief Inspector of Mines was appointed. The Chief Inspector of Explosives and a full-time Inspector of Mines were appointed in 1903. To carry out the revised programme, the Government considered that the Geological Department should be reorganised by changing the designation into the Department of Mines and Geology. The Director of Mines and Geology is the head of this major Department. He is assisted at the head office by Additional Director for Ground Water and four Deputy Directors. There are five divisional offices, at Bangalore, Bellary, Belgaum, Gulbarga and Mangalore, each working under the

supervision of a Senior Geologist. Each one of the District is provided with subordinate staff of Assistant Geologists, Surveyors, Draftsmen and other necessary staff (1982). This Department comes under the administrative control of the Commerce and Industries Secretariat.

Motor Vehicles

The Motor Vehicles Department was created in 1957. It is one of the major revenue earning Departments in the State. The Department is under the administrative control of the Home Secretariat. It is headed by a Transport Commissioner. In addition to this Department the Transport Commissioner also functions as the Chairman of the State Transport Authority, which is a quasi-judicial body. The Transport Commissioner is assisted by one Joint Commissioner, two Deputy Commissioners, one Financial Assistant, one Law Officer, one Assistant Transport Commissioner, four Assistant Secretaries and other officials. The Department has five Divisions, each headed by the Deputy Commissioner with headquarters at Bangalore, Mysore, Shimoga, Belgaum and Gulbarga. At the district level the Regional Transport Officer is in charge and is assisted by one Assistant Regional Transport Officer, Senior Inspector for Motor Vehicles, Inspectors of Motor Vehicles, Prosecuting Inspector, Superintendent, Treasury Officer and other Staff. There are also five sub-regional Transport offices headed by Assistant Regional Transport Officers depending upon the vehicular strength. But the Bangalore city division has three Regional Transport Offices.

Ports and Inland Water Transport

The Department of Ports has been functioning from 1957, but Ferry Services were managed by the Public Works Department. Later in 1972 a separate Department for Ports and Inland Water Transport with its headquarters at Karwar was created. The Department is under the control of the Public Works and Electricity Secretariat. The Ports and Inland Water Transport Department functions to improve the nautical technology which covers matters related to ports and harbours, shipping, etc. Running ferry services across rivers in the inland waters of the State is also the concern of the Department. The Department is headed by a Director and is assisted by one Deputy Director, who is stationed at Bangalore, looking after Inland Water Transport wing, two Regional Executive Officers, two Port Engineers (Mangalore and Karwar), One Marine Engineer, One Ferry Officer, Seven Ferry Inspectors (at seven circles of Gulbarga, Bagalkot, Gangavati, Shimoga, Hubli, Mangalore

and Bangalore), seven Deputy Ferry Inspectors and other staff. There are four divisions, viz., Karwar, Honavar, Kundapur and Mangalore under Port Officers.

Public Works

A post of Superintendent of Maramat with jurisdiction over the whole State of old Mysore was created in 1834. Prior to that, the revenue authorities used to carry out Public Works through *Mestris* and *Mutsadis* attached to the taluk office. The Superintendent of Maramat was entrusted with the task of designing and executing certain original public works in 1834. A separate Department of Public Works was constituted in June 1856 with a Chief Engineer and an Assistant Chief Engineer for directions and five Executive Engineers, four Assistant Engineers and 11 Upper and 19 Lower Subordinates for construction. In 1973, this Department was bifurcated into two distinct branches, one for Public Works and Electricity and the other for Irrigation. The former deals with roads including Highways, Building, Architecture, Public Health Engineering, Electricity and Ports including Inland Water Transport. The Irrigation Branch deals with Major, Medium and Minor Irrigation Projects. The Public Works Department has gradually grown into a huge one, especially so after the launching of the Five-Year Plans for all-round development.

As in the year 1981-82, the work of this major Department is grouped under 12 zones as under, each with a Chief Engineer, at its head, all independent of one another but co-ordinated at the Secretariat.

Zone I: Public Works and Electricity Branches: (1) Communications and Buildings, Bangalore; (2) National Highways, Bangalore; and (3) Public Health Engineering, Bangalore. **Zone II. Irrigations Branch:** (4) Water Resources Development Organisation, Bangalore; (5) Minor Irrigations, Bangalore; (6) Irrigation Project (South), Mysore; (7) Irrigation Project (North), Belgaum; (8) Hemavati Project, Gorur, Hassan District; (9) Karnataka Engineering Research Station, K. R. Sagar; (10) Upper Krishna Project Dam Zone, Almatti, Bijapur District; (11) Upper Krishna Project, Canal Zone, Krishnapur, Gulbarga District; and (12) Tungabhadra Project, Munirabad, Raichur District. Besides, there are two Chief Engineers, Chief Engineer Investigation, Hydro Electric and Irrigation Projects and Chief Engineer, Hydro Electric Construction Project, Bangalore. The Chief Engineer, Communications and Buildings and the Chief Engineer, Water Resources Development Organisation, Bangalore, co-ordinate establishment matters of the Public Works

Department and the Irrigation Department respectively. For co-ordinating the work at the Department level among the various Chief Engineers in all common matters relating to establishment, general stores, machinery, and in order to ensure that collective opinion is available on matters of importance pertaining to Public Works Department, there is a Board of Chief Engineers consisting of all the Chief Engineers.

For the purpose of administration, the Public Works Department is divided into a number of circles each in charge of a Superintending Engineer who is responsible to the Chief Engineer of respective zone, general professional control of all the public works in the circle. Each Circle comprises a number of executive divisions headed by the Executive Engineers who are responsible to the Superintending Engineer for the execution and management of all works within his division. The jurisdiction of the division is consisted of two or three districts generally. Each division is further divided into subdivision, each is headed by an Assistant Executive Engineer. The Chief Engineer (Communications and Buildings), is assisted in his duties at the headquarters by three Deputy Chief Engineers, one for building (designs and construction), one for administration and one for roads with necessary other staff, a Superintending Engineer for bridges and building, an Accounts Officer, Joint Director (Statistics) and a Registrar with the necessary staff member. There are ten circles comprising Bangalore Circle, Building Circle, Bangalore, Mysore, Shimoga Circle, Hassan Circle, Dharwad Circle, Gulbarga Circle, Bellary Circle, Belgaum Circle and Dakshina Kannada Circle, each is headed by a Superintending Engineer with necessary staff. Other Chief Engineers may be having similar staffing pattern in their respective organisations.

The Karnataka Power Corporation of which the Managing Director is the Executive Head is managed by a Board of Directors consisting of 13 members and is in charge of execution of Hydel Projects and Generation of Power. The distribution and supply of power has been entrusted to the Karnataka Electricity Board constituted under Section 5 of Electricity (Supply) Act. The Board consists of the Chairman, three official members, one labour representative and two non-officials. This Department comes under the administrative control of the Commissioner and Secretary, for Public Works and Electricity Secretariat of the Karnataka Government.

Public Libraries

The Department of Public Libraries was created on 1st April 1966 and is under the control of Education and Youth Services Secretariat. The Department is headed by a State Librarian and is assisted by one Deputy Librarian, one Chief Librarian, one Head of the Technical section, 10 Librarians, 10 Assistant Librarians and 15 Library Assistants. The establishment section is under one Administrative Assistant, one Superintendent and other staff. There are Libraries in 12 cities, viz., Bangalore, Mangalore, Dharwad, Belgaum, Davanagere, Gulbarga, Bijapur, Shimoga, Hassan, Mangalore, Tumkur and K. G. F. In Bangalore there are 52 City Central Libraries and each is headed by a Chief Librarian and assisted by Administrative Assistant, Librarians, Assistant Librarians, Library Assistants and other staff. All the 19 District Centres have a Library which is headed by a Chief Librarian, Administrative Assistant Librarians and other staff. Many taluk centres as well as hobli centres also have Libraries and are headed by a Library Assistant. The main functions of the Department are to provide Library facilities to all the cities and rural areas, to inculcate reading and reference taste among the students as well as others.

Religious and Charitable Endowments (also Wakf Board) see chapter X.

Registration and Stamps

The Director for Survey, Settlement and Land Records, is also the Inspector General of Registration and Commissioner for Stamps with the powers of the Chief Controlling Revenue Authority under the Karnataka Stamps Act, 1957 and the Karnataka Court Fees and Suits Valuation Act, 1958. He is also *ex officio* Registrar of Societies under the Mysore Societies Registration Act, 1960 and *ex officio* Registrar of Firms under the Indian Partnerships Act, 1932. At the headquarters, he is assisted by a Headquarters Assistant of the rank of an Assistant Commissioner in regard to the Registration work. There is another Headquarters Assistant for the Stamp work who also functions as *ex officio* Superintendent of Stamps at Bangalore, in charge of Stamps Department. Attached to the Commissioner's office, five Class I (Junior) Officers have been provided, who work as Inspectors of Stamps on a regional basis. For the purpose of registration work the State is divided into 19 revenue districts and there are 196 Sub-Registry Offices in the State as in 1981. The functions of the Department is to carry out the following Acts: (1) Indian Registration Act,

1908; (2) Indian Stamp Act, 1899 and the Karnataka Stamp Act, 1957; (3) The Karnataka Court Fees and Suits Valuation Act, 1962; (4) The Indian Partnership Act, 1932; and (5) The Karnataka Societies Registration Act, 1960. This Department comes under the administrative control of the Revenue Secretariat.

Small Savings and State Lotteries

The Department of Small Savings was created in 1965 with the main objective to inculcate thrift and savings among the people and thereby channelise Peoples' Savings for the developmental programmes of the State. Later in 1969, the State Lotteries was created and attached to this Department. The State Lotteries have been instituted with the main purpose of augmenting the resources of the State. The Lotteries were for the first time introduced in 1969 and the first draw was held in January 1970. The Department of Small Savings and State Lotteries (as now called) is headed by a Director and is assisted by one Deputy Director, one Administrative Officer, one Publicity Officer, one Publicity Assistant, 12 Assistant Directors, one Accounts Officer and other staff. This Department functions under the control of the Finance Secretariat.

Sericulture

The Department of Sericulture was under a Director in 1949 for the old Mysore area and after Reorganisation it came to be thoroughly expanded. Now the Department is under the administrative control of Commerce and Industries Secretariat. The Sericulture Department is headed by a Director and is assisted by four Joint Directors, one Headquarters Assistant, three Deputy Directors, one Assistant Directors, one Chief Accounts Officer, two Accounts Officers, Superintendents and other staff. The Department has three zones viz., Mysore, Bangalore and Chitradurga and each headed by one Zonal Officer/Joint Director, one Deputy Director and other necessary staff. At Taluk level Assistant Director functions and he is assisted by Sericulture Assistants, Senior Sericulture Inspectors and Sericulture Inspectors, Demonstrators and other staff. The main functions of the Department are to organise silk farms, grainages, cocoon markets, extension of research facilities and silk industry, marketing of silk yarn, etc. There are State Silk Exchanges at Mysore, Kollegal, Bangalore, Ramanagaram and Chikballapur.

Stores Purchase

The Department of Stores Purchase was formerly known as Stores Purchase Committee. Later in November 1964 a separate Department

was organised under a Director. Now the Department functions under the control of Commerce and Industries Secretariat. The Director is assisted by one Assistant Director (Administration), one Accounts Officer, two Assistant Directors (technical), five Purchase Superintendents, three Audit Superintendents and other staff. The main functions of this Department are to buy the materials required by the Government Departments after calling quotations and fixing rate contracts for purchase of materials by various Government Departments.

Social Welfare

The Director of Social Welfare is the Head of the major Department of Social Welfare. He is assisted by three Joint Directors, one for Economic Upliftment Schemes, one for other Social Welfare Schemes and one for Sub-Plan for Scheduled Tribes. Besides, there are three Deputy Directors, one at Headquarters, Deputy Director in charge of Educational Schemes, and the third one is in charge of Landless Peoples' Projects at the headquarters. The Department has one Accounts Officer, two Accounts Superintendents, one Assistant Director of Statistics and three Statistical Assistants. There are two Officers, one in charge of schemes for the Welfare of Women and Children and the other in charge of Evaluation of the Schemes of Social Welfare Department. There is an employment Cell headed by an Assistant Director. At the Divisional level, there is one Deputy Director of Social Welfare in each of the four revenue divisions and at the district level, the Deputy Commissioners are responsible for the implementation of the programmes of the Department of Social Welfare. They are assisted by the District Social Welfare Officers as Executive Assistants to the Deputy Commissioners. This Department comes under the administrative control of the Secretary, Social Welfare and Labour Department, Secretariat of Karnataka Government (also see chapter X).

Survey Settlement and Land Records

The Department of Survey Settlement and Land Records safeguards the rights and titles of individual land holders/property holders and detects unauthorised encroachments on the Government lands and the properties belonging to the local bodies. The survey records so prepared after survey, afford and serve as an authentic record for evidence in connection with the settlement of boundary disputes. The financial object is to ascertain revenue dues from the property holders and to watch over the development of future revenue and to protect public lands from encroachment. The Department is headed by a Director. He is responsible for

implementation of policy decisions of the Government and other instructions of Government in respect of survey matters. For the purpose of administrative convenience the department is divided into four divisions and 48 subdivisions. The jurisdiction of the divisions and the subdivisions of the Department is co-terminus with that of the revenue division and its subdivisions. The Department offers technical opinion in survey and settlement matters to the Divisional Commissioners and the Deputy Commissioners. At the Directorate level the Director is assisted by a Joint Director, one Senior Director of Land Records, two Assistant Directors, one Technical Assistant, one Headquarters Assistant, one Accounts Officer and other staff. Each of the four Revenue Divisions is headed by a Joint Director of Land Records who is assisted by four Assistant Directors. At the divisional level the Joint Director of Land Records is the divisional head having control over the Deputy Director of Land Records/Survey Officer. Under the Deputy Director/Survey Officers of Land Records are the Assistant Directors of Land Records for every revenue subdivision. Normally the Deputy Director of Land Records has jurisdiction over two revenue districts, except in Bangalore where his jurisdiction extends to three districts. He is the immediate controlling officer over the Assistant Director of Land Records of his jurisdiction. He is answerable and responsible to the Joint Director of Land Records. He is empowered to correct the survey records as per rules. The Assistant Director of land records is entrusted with the supervision of the measurement work arising on account of land grant cases. He is the technical adviser to the Deputy Commissioner of the district concerned. At present there are Special Deputy Director of Land Records for Kodagu and two Asst. Director of Land Records with their headquarters at Kushalnagar and Somwarpet. They are under the control of the Joint Director of Land Records, Mysore Division, Mysore.

State Accounts

The Department of State Accounts was formed in 1951 for conducting the audit of accounts of local bodies and other organisations in the State, which is not the statutory responsibility of the Comptroller and Auditor-General of India. The State Accounts Department is headed by a Controller who also functions as *ex officio* Treasurer of Charitable Endowments. The Controller is assisted by one Joint Controller, one Deputy Controller, three Assistant Controllers and Audit Staff and other staff. Officers of the Department are deputed to work in various other Departments, industrial concerns, local bodies, Universities, etc., and

function as Internal Auditors, Financial Advisers or Accounts Officers. The functions of the Department is to audit the accounts of all the institutions, Autonomous Bodies, Boards, Corporations, Municipalities, etc., in the State as directed by the Government. The Department comes under the administrative control of the Finance Department. The Department consists of 17 circles, viz., Bangalore, Mysore, Mangalore, Hassan, Shimoga, Tumkur, Kolar, Bidar, Karwar, Dharwad, Bellary, Raichur, Belgaum, Bijapur, Gulbarga, Mandya and Chitradurga. The Circle office is headed by one Assistant Controller who is assisted by the other audit staff.

Tourism

Formerly the Department of Tourism was a part and parcel of Information Department. In November 1974 it was separated and was placed under a Director. The Tourism Department functions under the control of the Home Secretariat. The Department is headed by a Director and assisted by two Deputy Directors, one Tourist Officer (Hospitality), Two Assistant Tourist Officers, one Superintendent and other staff. The Department has a separate Tourism Office at Mysore headed by a Senior Deputy Director and assisted by other staff. There are three District Tourism Officers at Hassan, Bijapur and Hospet manned by one Tourist officer, one Assistant Tourist officer and other staff. Recently the Department has established a separate Tourism office outside the State at Panaji (Goa), which is also headed by a Tourist officer and one Assistant Tourist officer. The main functions of the Department are to undertake various publicity programmes, to guide training programme, supply of Tourism Information, Hospitality and to organise Art Exhibitions on Tourism themes, etc.

Town Planning

The Department of Town Planning, a minor Department, was established in the year 1959. The Director is the head of Department. He is assisted in his duties at the headquarters by an Assistant Director, and other necessary ministerial staff. At present (1982) the Department is having four units at the headquarters, viz., (i) Design Group, (2) Statistical Cell, (3) Project Division and (4) Environmental Cell, each headed by a Deputy Director. The State has been divided into five regions for the preparation of Regional Development Plans for the respective regions which are headed by a Deputy Director of Town Planning. The regions

are : 1) Bangalore Metropolitan Region, Bangalore, which covers Bangalore, Kolar, Tumkur and Chitradurga districts ; 2) Tungabhadra Valley Region, Hospet, which covers Bellary and Raichur districts ; 3) Krishna Valley Region, Belgaum, which includes the five districts, Belgaum, Bidar, Bijapur, Gulbarga and Dharwad ; (4) Cauvery Valley Region, Mysore, comprising of Mysore, Mandya and Hassan districts ; and (5) The Western Ghats Region comprising of Kodagu, Dakshina Kannada, Uttara Kannada, Shimoga and Chikmagalur Districts. This Department comes under the administrative control of the Housing and Urban Development Secretariat.

Treasuries

The Department of Treasuries was formerly attached to the respective Divisional Commissioner's office. On 1st October 1964, a separate Department was organised under the administrative control of the Finance Department with a Director as its head, who is assisted by five Deputy Directors, three Assistant Directors, four Assistant Treasury Officers, one Gazetted Manager, Head Accountants/Deputy Accountants and other staff. Each of the four Revenue Divisions has one Deputy Director of Treasuries and other necessary staff. The District Treasuries are headed by the District Treasury Officer and assisted by Assistant Treasury Officer, Head/Deputy Accountant and other staff. Every taluk has a sub-treasury headed by a Non-gazetted Sub-Treasury Officer. There are Gazetted Sub-Treasury Officers at Bangalore North, Chamarajanagar, Kushalnagar, Bhadravati, Udupi, Almatti Dam Site, Hunsigi, Davanagere, Bagalkot, Gadag, K.G.F. and Hospet. The Government Stamp Depot, Bangalore, is headed by a Deputy Director and is assisted by Assistant Treasury Officer and other staff. It is controlled by the Director of Treasuries. The main functions of the Treasuries are : a) Custody of valuables and cash, b) Inspection of Strong Rooms in Treasuries, c) Custody of money, and Stamps and Stamp Papers; and d) Other financial functions such as receipts and payments of all kinds including pensions.

Translations

The Directorate of Languages and Development of Kannada was bifurcated into two separate Departments, viz., Directorate of Translations and the Directorate of Kannada and Culture in October 1977. Since then the Directorate of Translations has been formulating schemes pertaining to translations. The main functions of this Department are

primarily to translate in Kannada, English, Hindi, Urdu and Marathi, the several legislative enactments and other Departmental works. The Department is headed by a Director and is assisted by four Deputy Directors, Five Assistant Directors, one Assistant Director (Administration), one Administrative Assistant, 18 Kannada Translators, two Hindi Translators, minor languages Translators and other staff. This Department comes under the administrative control of the Department of Law and Parliamentary Affairs.

Weights and Measures

Formerly the Department of Weights and Measures was a part and parcel of the Marketing Department. In 1976 this Department was separated and placed under the Controller of Weights and Measures. The Department of Weights and Measures is under the control of Rural Development and Co-operation Secretariat. The main functions of the Department are periodical testing of weights, measures, weighing instruments, measuring instruments used by the traders and prosecuting them if necessary. The Department also enforces the Karnataka Weights and Measures Enforcement Act, 1958, and Rules, 1959. The Standards of Weights and Measures Act, 1976 of Government of India is also enforced by this Department. The Controller of Weights and Measures is assisted by six Assistant Controllers, two Superintendents and other staff. The Department has five Divisions viz., Bangalore Metropolitan, Bangalore, Mysore, Belgaum and Gulbarga. The Bangalore Metropolitan Division is headed by a Deputy Controller and is assisted by four Assistant Controllers (field officers), 14 Inspectors and other officials, whereas the remaining four Divisions are headed by a Deputy Controller at district level with necessary staff. The taluk level office of the department is headed by an Inspector and at present there are 81 taluk offices depending on traders' strength.

Youth Services and Sports

The Youth Services Department, which was a minor one formed in 1969 was redesignated as Directorate of Youth Services and Sports during the year 1980-81. The Karnataka State Sports Council was merged with this Department. It is headed by a Director of Youth Services and subordinate staff in the State.

Sainik Board

The Karnataka Rajya Sainik Board is an advisory body constituted by Government to advice on various welfare matters for the resettlement

and rehabilitation of ex-servicemen, their families and also the families of those killed in action and the disabled. The Chief Minister is the president of the Rajya Sainik Board, while the Deputy Commissioners of the concerned districts are the presidents of the respective Zilla Sainik Boards. At the District level, there are eight Zilla Sainik Boards in Bangalore, Mysore, Bijapur, Belgaum, Dharwad, Dakshina Kannada, Uttara Kannada and Kodagu districts. The Board is headed by a Director.

(The public undertakings of the Karnataka Government have been discussed in the various chapters of both the parts).

CENTRAL DEPARTMENTS

The State has many Central Government offices, and some of them are surveyed hereunder.

Advertising and Visual Publicity

The Regional office of the Directorate of Advertising and Visual Publicity has a Field Exhibition Unit at Bangalore which was set up in 1960. A Family Welfare unit was attached to it in 1968. These units co-operate with the State Departments in publicity campaigns on Family Welfare and development programmes. In 1981, the Regional office of the Directorate of Advertising and Visual Publicity was set up in order to cater to the needs of the four Southern States. The main objectives of having the office in Bangalore are to service the numerous public undertaking sectors in the city in print, out-door publicity, besides, wall paintings, hoardings, pole advertising and the related work on out-door publicity.

Anthropological Survey of India

The South Indian Station of the Anthropological Survey of India, was opened in 1960 and was first located at Ootacmund in Tamil Nadu. In 1962 the office was shifted to Mysore in Karnataka and has been renamed as Southern Regional Office, Anthropological Survey of India. The main objectives of the Department are, 1) Scientific research in anthropology; 2) To study the tribes and other communities from the biological and cultural points of view; 3) To study and preserve the human skeletal remains, both modern and archaeological; 4) To collect samples of arts and crafts of the tribes of India; and 5) To publish the results of the researches. The jurisdiction of this organisation comprises Karnataka, Tamil Nadu, Kerala, Andhra Pradesh, Lakshadweep and Minicoy Islands.

Archaeological Survey

The Archaeological Survey of India has its Mid-Southern Circle in Karnataka with Bangalore as the headquarters. The office was started in 1975. Its jurisdiction is over the whole of Karnataka except Raichur, Gulbarga and Bidar Districts. These districts are taken care of by the South-Eastern Circle with Hyderabad as its Headquarters (where there are nine national monuments). The main ideas in forming the Mid-Southern Circle at Bangalore was to ensure more effective and adequate attention to the maintenance and timely repairs to the nationally protected monuments of Karnataka. There are 484 protected national monuments in the Mid-Southern Circle alone. The Mid-Southern Circle, Bangalore, is headed by the Superintending Archaeologist.

Atomic Energy

The Atomic Minerals Division of the Department of Atomic Energy with its headquarters at Hyderabad, has five regional headquarters, of which Bangalore is one. The Division opened its Southern Circle Regional Office at Bangalore on 1-10-1954 and at present (1982) has a set up of 42 scientific personnel from various disciplines like Geology, Physics, Chemistry and Drilling headed by officer-in-charge of the Circle. It has laboratory facilities. Further, the Circle has also its sub-regional operational headquarters at Trivandrum in Kerala and Berhampur in Orissa.

Civil Aviation Department

A Unit of the Civil Aviation Department was established in Bangalore in 1947. The objective of this Aeronautical Communication Station is to extend Aeronautical Communication and Navigational facilities to the Aircraft in flight for its safe voyage in the air from one airport to another. The pattern of functioning is in accordance with the International Civil Aviation Organisation procedures, laid down for the entire Civil Aviation in all the countries.

Chief Epigraphist

The Office of the Chief Epigraphist, Archaeological Survey of India, was first established at Ootacmund in the year 1883. In the year 1966 the office was shifted to Mysore in Karnataka. It was established with the intention of surveying, copying, studying and publishing inscriptions found in India in general and South India in particular. Recently numismatic section is added to make a study of coins. In the initial stage there

was a Government Epigraphist with a small office, which was expanded stage by stage. Since the year 1967 the post of Government Epigraphist was changed to Chief Epigraphist. Technically, there are two sections viz., Samskrita and Dravidian sections in the office. The Samskrita section deals with Samskrita inscriptions as well as Prakrit and local dialects. Similarly, the Dravidian Section deals with the inscriptions in different Dravidian languages. There is a branch office located at Nagpur (Maharashtra State) headed by a Superintending Epigraphist to deal with Persian and Arabic inscriptions. The Office has been publishing the periodicals *Epigraphia Indica*, *Corpus Inscriptionum Indicarum* and *Annual Report on Indian Epigraphy* regularly and have recently started a new series, *North Indian Inscriptions*.

Company Affairs

The Registrar of Companies, Karnataka, Bangalore was taken over by the Central Government with effect from 1-1-1955. The main object is to administer the Companies Act, 1956 in the State. It is headed by a Registrar of Companies and he is assisted in his duties by other technical and administrative staff.

Council for Cultural Relations

The Indian Council for Cultural Relations is an autonomous organisation under the Ministry of External Affairs, Government of India, and the Regional Office at Bangalore was established in 1975. The main objectives are to participate in the formation and implementation of policies and programmes relating to India's external cultural relations; to foster and strengthen cultural relations and mutual understanding between India and other countries; to promote cultural exchange with other countries and peoples; and to establish and develop relations with national and international organisations in the field of culture. The Regional Director is the head of the organisation (1982).

Geological Survey

The Geological Survey of India set up a Circle Office at Bangalore in the year 1961. The main functions of the Circle is to prepare geological maps, to explore and assess mineral resources, to conduct all studies pertaining to environmental geology including systematic geo-technical surveys for assisting environmental development and projects, etc. In the year 1980, the Karnataka Circle was reorganised under four Directorates viz.,

Karnataka Circle, Karnataka South Project, Karnataka North and Goa Project and Karnataka Special Mineral Project. The circle and the three Projects are each headed by an officer of Director's rank. The Department of Airborne Mineral Surveys and Exploration wing was created by the Government of India in 1965 with its headquarters at New Delhi in order to intensify the exploration efforts to locate new basemental deposits in the country. Subsequently in 1971 Airborne Mineral Surveys Exploration carried out similar multisensor or airborne geo-physical surveys, covering parts of Gujarat, Karnataka, Madhya Pradesh, Maharashtra, and Rajasthan, in collaboration with Geological Survey of France and the Flying agency of France. For executing the survey work in Karnataka, an office of the AMSE wing was opened at Bangalore in 1970. In 1973, the status of the Head of the AMSE wing was changed from Deputy Co-ordinator to Deputy Director General, to keep uniformity with the designation of the Heads of the Regions/Specialised wings.

Imports and Exports

An office of the Controller of Imports and Exports under the Ministry of Commerce, Imports and Exports Trade Control Organisation headed by Chief Controller of Imports and Exports, was initially established an office at Bangalore, in the year 1962. This office discharges the functions of Imports and Exports Trade Control as envisaged under the Imports and Exports (Control) Act, 1947 and Imports (Control) order 1977 as amended from time to time. The office also extends necessary assistance and guidance in regard to Export Promotion in the State of Karnataka. Due to increase in the volume of Imports and Exports in the State this office was upgraded to that of a Joint Chief Controller of Imports and Exports with effect from June, 1978. The Joint Chief Controller is the head of the Department.

Income Tax

After the Federal Financial integration in 1950, the Income Tax office was taken over by the Central Government and it remained under the Administrative control of the Commissioner of Income Tax, Hyderabad, till 31st April 1957. Then it was transferred to the charge of the Commissioner of Income Tax, Karnataka, Bangalore. There are three circles, looked after by three Commissioners of Income Tax, stationed at Bangalore.

Supplies & Disposals

The Directorate General of Supplies, Disposals, Madras Inspection Circle, established an office at Bangalore in 1942, with an Assistant Inspecting Officer (Tex) as its head. Later on, the office is upgraded to that of the Deputy Director of Inspection, Bangalore. It is one of the three sub-centres of the Inspection Wing of the Directorate in Karnataka which was upgraded in 1966. The other sub-centres of the Department are at Harihar and Bhadravati. The primary job of the Inspection Wing of Directorate General of Supplies and Disposals is to arrange inspection of Stores (Textile).

Sample Survey Organisation

The National Sample Survey (NSS), which was started in 1950, instituted a wing in old Mysore at Bangalore in 1950 with a programme of large scale sample survey as per the recommendations of the National Income Committee which has grown into one of the largest organisations of its kind in the world and expanded its activities in several directions. To start with the technical guidance and tabulation was done by Indian Statistical Institute and field work of data collection was done by the Directorate of National Sample Survey. The National Sample Survey was reorganised in 1970 and all aspects of its work were entrusted to a single Government agency, the National Sample Survey Organisation (N.S.S.O.), a Field Operation Survey Division under the overall direction of a Governing Council with requisite independence and autonomy in the matter of collections, processing and publication of data. The organisation is headed by the Chief Executive Officer who is also the Member-Secretary of the Governing Council.

Survey of India

The Southern Circle office of the Survey of India was established in 1909 with its headquarters at Bangalore. It comprised the headquarters, one drawing office and four field parties. At present (1983), the Circle consists of No. 4 Drawing office, Nos. 8, 17, 21, 24 and 41 Field Parties and No. 40 (photo), 84 (photo) Photogrammetric Parties. The Circle headquarters also maintains a Map Sales Section. The Headquarters of No. 21 Field Party is at Trivandrum (Kerala) and of 41 Field Party is at Palghat (Kerala). The Circle is headed by a Director, who is assisted by one Deputy Director, technical staff, accounts officer and other staff. And each Field Party is headed by a Superintending Surveyor. The officer-in-

charge of the field Party has his independent office and is responsible for the execution of the work allotted to him. The main duties of the Survey of India are: (a) All Geodetic and allied Geophysical surveys; (b) All topographical surveys and mapping within India; (c) Preparation of Geographical maps and Aeronautical charts; and (d) The Development Project Surveys, etc.

Television Relay Centre

The interim set up of a TV Relay Centre was commissioned on 1st November, 1981 (the 25th anniversary of the Rajyostava Day of Karnataka). Presently, the Relay Centre functions on a fixed time schedule utilising programmes from Madras or Bombay. Being a Transmitting Centre, sufficient technical and administrative staff for the running of a centre has been made available (see part II — chapter VII).

List of other Central Government offices in Karnataka

- Accountant General, Bangalore
- Audit Board, Bangalore
- Central Bureau of Investigation, Special Police Establishment Division, Bangalore
- Central Excise & Customs, Bangalore
- Central Intelligence Office, Bangalore
- Civil Aviation, Aeronautical Communication Station, Bangalore
- National Aeronautical Laboratory, Bangalore
- Air Force H.Q., Training Command, I A F., Bangalore
- Indian Army, Karnataka Sub-Area, Bangalore
- Gas Turbine Research Establishment, Bangalore
- Ministry of Industries and Civil Supplies, Department of Cooperation, Bangalore
- All India Radio
- Regional Office, Employees Provident Fund, Bangalore
- Regional Director, Employees State Insurance Corporation, Bangalore
- Ministry of Railways (Construction), Bangalore
- Post Master General, Karnataka Circle, Bangalore

General Manager, Telecommunications, Bangalore
 Chief Inspectorate of Warship Equipment, Bangalore
 Controllerate of Inspections, Electornics, Bangalore
 Directorate of Technical Development & Production (AIR),
 Bangalore
 Electronics and Radar Development Establishment, Bangalore
 National Cadet Corps, Directorate, Karnataka and Goa, Bangalore
 Regional Training Institute (Direct Taxes), Bangalore
 Indian Institute of Astrophysics, Bangalore
 Regional Passport and Emigration Dept., Bangalore
 Research Designs and Standards Organisation, Bangalore
 Rail India Technical and Economics Service (Ltd.), Bangalore
 Wheel and Axle Plant, Bangalore
 Indian Bureau of Mines, Southern Regional Office, Bangalore
 Director of Microwave Project, Bangalore
 Central P.W.D., Bangalore
 Revenue Intelligence Directorate, Bangalore
 Regional Manager, Food Corporation of India, Bangalore.

PUBLIC LIFE

Public life may, in the first place, be distinguished broadly from private life. Public life is coterminous with organised social and community life. The specific conceptions of what is "public life" and what is "private life", and the nature of the interactive relationship between the two domains are historical in nature, differing from society to society, and within each society, between different periods and epochs.

During historic period public life was open to the restricted circle of the royal household, its bureaucracy, the aristocratic royal families attached to the court and the wealthy merchants. These groups were able to participate in expressions of public life, but they were themselves conditioned by the more fundamental and pervasive religious system. Hinduism offered its own code and modalities of public life through its principle of Dharma. Within its framework, the dominant groups

expressed their sense of public, social duties and obligations, not different in essence from the ideals of noblesse oblige that characterised medieval European society. Public life centred round festivals, games and the temple or the *matha*. At the other two levels, this pattern was broadly retained but the participants were increasingly localised. At the third level, there was certainly a vigorous public life, rooted in a predominantly religious culture. The fact that, in pre-modern Karnataka, the central monarchic system could not penetrate the local interior life and control it, enabled the rural communities to carry on a considerably more open, participatory and democratic community and public life than was possible at the top two levels. The one major important change in this pattern was the Veerashaiva movement in mdieval Karnataka, which accentuated the potentially democratic forces within the feudal Karnataka society. While in the past, only women at the aristocratic and royal levels were able to participate in public life, under the impact of this great movement, women in humbler situations found opportunities to participate in social and community life. From the Kadambas to the feudal remnants of the British Indian period, this pattern of public life dominated Karnataka.

Modern Period

Roughly the 'modern' period in the history of Karnataka may be dated from the middle of the nineteenth century. It was at about this time that the territory inhabited by the Kannada-speaking people, not yet unified into a single political-administrative system, came under the 'modernizing' impact, itself the consequence of a social mobilization process. The latter process implied that this territory, through differentially but increasingly, was subjected to forces like urbanization, industrialization, commercialization and political democratization. In this development, a crucial role was played by the modern communication system, specially the railways, which brought a greater number of people into greater interaction. Modern journalism, involving local language papers and journals, began to emerge. But this process was differential since the Kannada territory was split into at least five well-structured and a number of small units. The former comprised two broad categories of system – the British Indian territory under direct British political control and the princely Indian territory. Now the process of social mobilization which underlay the 'modernization' process in the Kannada areas, took place at a faster rate in the British Indian territories of Bombay Karnataka and Madras Karnataka, followed by old Mysore and Kodagu, with Hyderabad Karnataka trailing last.

In terms of social organization, economic structure, cultural system and political culture, the modernization process presupposed a distinctive world-view, involving a set of distinctive concepts and values. However, it is very important to note that this process affected more radically the newly emerging elite in the urban centres than the vast rural masses scattered in the rural hinterland. In the first place, this process implied the cluster of values, denoted under the rubric of 'secularism'. These values included a more central emphasis on the individual human being, a clear-cut disengagement from fatalistic beliefs, a commitment to the superemacy of human rationality, a pronounced eagerness to embrace modern, Western science and technology. In short, it was very close to Westernization in the beginning but, by the early twentieth century, it became more indigenised as, for instance, exemplified in the ideas of Hardekar Manjappa, who attempted to synthesise modern culture and the traditional Kannada Culture, or Kudmul Ranga Rao of Mangalore. Social life was reorganised in terms of values. The economic structure moved away from the traditional agricultural modes, became commercialised increasingly, while a new economic mode in the form of industrial production emerged. This was strengthened by, the 'Cotton Boom' of the 1860s. A rudimentary market economy began to emerge. In the cultural realm, modern patterns began to emerge modern literature and modern art. In the political realm, a new political culture involving new political values and organizational structures made its appearance. This political development may be best summed up as the rise of a modern political culture. It included the democratic concepts of self-government, nationalism, popular sovereignty, equality and liberty. On the organizational side, it included the rise of modern structures like the associational groups and parties. The most important movements in the political field, the nationalist movement and the Unification movement, demonstrated the rise of a modern, democratic political culture in the region.

Central to this political culture was the concept of the human individual, armed with rights but committed to duties and responsibilities. The right to freedom and equality, whether at the individual or group level, was recognised, but so were the duties and responsibilities to society and the nation. It is this democratization of society that impinged on the undemocratic political systems in existence—the colonial system in British Karnataka and the semi-feudal personal autocracy in Princely Karnataka. The political awakening of the people in terms of such rights and duties and in the context of an emerging democratic political

culture, however, was a gradual process, gathering momentum at different times in the different sub-regions—earlier in British Karnataka and later in Princely Karnataka, being very late in Hyderabad Karnataka. While in Bombay Karnataka, Madras Karnataka and Kodagu the democratization process was an integrated part of a wider British Indian historical development, in the other two sub-regions, it was a more localised process, responding to local situations. In old Mysore, the system, though in theory autocratic, functioned as a relatively more responsive and enlightened one, whereas, in Hyderabad Karnataka, it remained an open autocracy till the Police Action in 1948.

Social Reform Movements

As is the case with India as a whole, the social reform movements in Karnataka have had in the past a pronounced religious-ideological basis. Historically, the earliest such movement was Jaina. The socio-religious movement dominated the society, life, culture and literature of Karnataka for a few centuries. Jainism, whose Digambara sect had migrated to Karnataka, was a movement directed against the superstitions and ritualism of popular Hinduism. Karnataka also has had a Buddhist phase, about which information is still inadequate. But, by all accounts, the most significant reform movement has been the twelfth century Veerashaiva movement, under the inspiring leadership of Basaveshwara who combined in himself a saint, a metaphysician, a poet and a revolutionary social thinker. He and the band of his followers, the *Sharanas*, carried on for quite some time a flourishing, popular reform movement, whose objective was to democratise and humanise the existing Hindu society, dominated by inequality, exploitation and blind faith. The most revolutionary aspect of this movement was not only its content but its target. It affected the most vital sector of the society—the overwhelming majority in the countryside in North Karnataka. Today, the visible consequences of this historical movement are seen in the existence of the Lingayat population which accounts for nearly one-sixth of the population in the State and a community which is in the forefront in many fields such as politics, education, scholarship, commerce, industry, literature, technology and science. Despite the historical vicissitudes, the community has not lost the great moral, social, cultural and spiritual potentiality, generated by the first generation of reformers in the twelfth and thirteenth centuries. In more recent history, a Gandhian type of social reform was witnessed which was quite strong in pre-1947 Karnataka and had impact in the area of rural uplift, Harijan uplift and women uplift. Most recently, the Dalit

movement appears to be a predominantly literary-cultural movement, with irregular forays into the realm of protest politics. In this movement, too, the so-called untouchables occupy a central place. Thus, Karnataka has been an active centre of social reform movements throughout its long history. This aspect of Karnataka history testifies not only to the dynamism and critical spirit of the people but also to their receptivity to a variety of social, religious and cultural ideals and ideologies. In fact, this history also includes revival movements with marginal overtones of social reform, such as the Vaishnava movement of the Dasas in medieval Karnataka. Additionally, there must have been countless localised reform movements, whose impact on the region is necessarily difficult, if not impossible, to measure and document.

Modern Occupational System

The combined consequence of the modernization processes initiated under the colonial auspices in British Karnataka and under the auspices of the enlightened autocracies in Princely Karnataka was to install a small urban population, characterised by its involvement in modern professional skills and occupations such as law, medicine, engineering, teaching and administrative managerial services. Technically qualified in terms of the formal, modern educational system, and located in a limited number of urban centres, the personnel of this occupational system in Karnataka has been expanding from the middle of the nineteenth century. In spite of its remarkable expansion after Independence, these groups still constitute a microscopic minority within the overall Karnataka population. With the industrialization there has also sprung up urban pockets of working class population. There is also a sizeable business class in the State. These sectors, especially the educated professional middle class, have been in the forefront of political modernization in Karnataka. The two most important political movements in modern Karnataka, the nationalistic movement and the Karnataka Ekikarana movement, have been not only led by them, but have also drawn heavily their rank and file from these groups (See Renaissance in Karnataka, part I, pp:355-59). In this connection, the role of the literary men deserves special mention, as they were the main builders of ideological structures in the region. Among the professions, the lawyers were the first to organise, lead and man the political and public life of the region. The early periods of the Congress movement and the Unification movement were characterised by a heavy representation of this profession. In fact, till very recently, the legislative bodies of Karnataka were also dominated by the lawyers, whose profession

was ideally suited for involvement in public life, whether in the political or social fields. Similarly, the medical and private entrepreneurial professions also provided some room for public life. For instance, the role of the Karnataka Chamber of Commerce and Industry in the Unification movement was considerable. The journalistic profession was involved right from the start in the nationalistic movement and the Unification movement. In this connection, the contributions of committed journalists like Hardekar Manjappa and T. T. Sharma may be recalled. In short, the slowly expanding space of public life in Karnataka since the beginning of the modern period was filled by able persons from the new professional and occupational groups.

Representative Institutions

Representative political structures have been historically the result of either attempts by the rulers to legitimise themselves or to seek public response as a helpful input, or the efforts of the ruled to control the rulers in terms of legislative participation. Quite often, both these factors have converged in order to bring about the establishment of representative institutions. The growth of such institutions in Karnataka has been both quantitatively and qualitatively an uneven and unequal historical process, because of the historical fact that Karnataka prior to 1956 was divided into five well-structured political-administrative units. Further, we may broadly generalise that the representative structures in British Karnataka were more a response to participatory demands from below whereas the representative structures of Princely Karnataka were a response primarily to motivations from above. But, within these units, there were differences.

Soon after the Rendition a representative body was established in Old Mysore, popularly known as the Representative Assembly. It was in fact originally entitled "the Assembly of Representative Raiyats and Merchants from all the Taluks of the Mysore State". The original idea was not so much to encourage political participation as to mobilize the people towards the administration by educating them in the objectives and programmes of the government. It had no political teeth, and, in fact, it enjoyed no formally defined powers and functions till 1923. In vital respects, it was not a democratic representative structure. The Dewan presided over its proceedings, and, until 1891, the delegates were simply picked by the government. In 1891, the elective principle was introduced on a limited scale with a very narrow and small electorate. The

delegates were chosen by the informal system of acclamation. The proportion of the population enfranchised was as low as 0.37% of the total population during 1917-1923, 2.25% during 1923-1940, and 4.06% during 1940-1947. A more powerful body, relatively speaking, was established in 1907, known as the Legislative Council. It was given limited competence to vote on those legislative proposals which the government was pleased to place before it. This was a nominal power since the decisive majority of its membership was constituted by government officials and its nominees. Competent students of this body such as James Manor and Hettne agree that it was totally controlled by the government right upto 1947. Since 1923, the Representative Assembly itself was given the powers to pass resolutions on the general principles of all legislation, including taxation, move amendments to legislation, and move resolutions on administrative matters. But such resolutions had no political force because they were not technically binding on the government. A study of the working of the Assembly shows that the government bypassed its resolutions systematically. Certainly, the representative structures in pre-Independence Mysore were in no sense instruments of effective democratic participation. Nonetheless, historically and retrospectively they seem to have been a training ground for the subsequent corps of legislative manpower in the region, as was proved in 1937 when the anti-autocratic movement gained momentum. The autocracy faced more severe challenges in 1947 and was forced in October of that year to concede the demands of the Congress that the new Constitution of Mysore be allowed to be worked out freely by the people's representatives and that the Congress be allowed to dominate the interim popular cabinet. A Mysore Constituent Assembly was elected in March 1948 with a strength of 76. The Congress dominated it with 67 seats. With the technical merger of the State into the Indian Union and the promulgation of the Indian Constitution in the State, its proceedings turned out to be irrelevant. A full parliamentary democratic system functioned with a parliamentary executive.

The history of the representative institutions in the British Karnataka areas of Bombay Karnataka, Madras Karnataka and Kodagu, is a part of the history of the constitutional development in British India as a whole. In Bombay Karnataka and Madras Karnataka, representative institutions developed earlier and more systematically in response to the pressures radiating from the increasing tempo of the nationalist movement. Beginning from the introduction of local self-government on a limited scale under

the Ripon reforms in the late-nineteenth century, through the increasing quantum of self-government granted to the Indians by the Government of India Acts of 1909, 1919 and 1935, the system of responsive and representative government was more substantial in old Mysore, even though the electoral and representative principle extended only to a limited and narrow population. For instance, the population enfranchised in Madras Presidency was relatively higher than in old Mysore. However, it should be borne in mind that Kannada population in these areas were a minority within multi-lingual systems dominated by other linguistic groups—by the Maharashtrians in Bombay and the Tamils in Madras. Therefore, the role of the Kannada legislators in these areas remained essentially peripheral to the overall legislative process in the two provinces. But in considering the relative traditions of representative institutions in the different areas of Karnataka, it must be noted that they were far more significantly democratized in British Karnataka, than in old Mysore. In Kodagu, though a part of British Karnataka, democratization was slightly slower because of the fact that its size and unique history combined to gain for it a lesser political-administrative status both under the British and in Independent India. Till 1956, Kodagu had a unicameral legislature, consisting of a Legislative Assembly with a total membership of 24.

Hyderabad Karnataka was politically the least democratized part of Karnataka prior to Independence. Here the personal autocracy of the ruler, the Nizam, supported by the Muslim elite, bureaucratic and aristocratic, was complete over a predominantly Hindu population, divided linguistically into the Telugu-speaking, the largest, the Marathi-speaking next in numbers, and the Kannada-speaking, the smallest. As a consequence, democratic and representative structures, even in the nominal sense, appeared only after the Police Action. After Independence, Hyderabad Karnataka tended to converge towards the full democratic political system model, envisaged in the Constitution. Therefore, on the eye of the integration of the five sub-regions of Karnataka into a single Kannada State in 1956, Hyderabad Karnataka was not only economically and socially the most backward but it was also the one least equipped with the history and tradition of popular representative institutions.

Party System

A crystallised party structure first appeared in British Karnataka in 1920 when the Karnataka Provincial Congress Committee was installed as a result of organizational changes in the Indian National Congress. The

Karnataka Provincial Congress Committee exercised jurisdiction originally over the Bombay Karnataka, Madras Karnataka and Kodagu sub-regions. Its physical and political centre was Bombay Karnataka, with headquarters first at Gadag but eventually in Hubli. Prior to 1956, it dominated the politics of these areas through three separate legislatures. After 1956 and by the time of the Second General Elections in 1957, the KPCC became the sole Congress Party in the new State after incorporating the Congress units in the other two sub-regions. In old Mysore while individual Congressmen with loose linkage between them appeared as early as in 1920, a more structured Congress organization, the Mysore Congress, emerged only in 1937. This situation resulted both from the Indian National Congress policy to dissociate from the Congress structures in the Princely units and from the Maharaja's policy of opposing the movement for democratization. Upto 1947, there was no question of the Congress Party becoming a ruling party, and its activity was largely confined to a broad-based politics of agitation in terms of the Gandhian technique of Satyagraha, aimed at responsible government. In Hyderabad Karnataka, the democratic movement was organised by the Hyderabad Pradesh Congress Committee which was formed around 1937. But the Hyderabad Pradesh Congress Committee had a federal set-up which implied a loose association between three linguistic sub-units. Though much later than in old Mysore, the Congress here also got involved in a mass movement against autocracy of which the first against the Razakars, the fascist paratroopers of the Nizam, was an off-shoot.

After Independence, the monolithic structure of the Congress was broken up and its political monopoly came to be challenged by the rise of opposition parties throughout Karnataka. But these were very weak for long. Prior to 1956, the situation was not uniform in all the five sub-regions. Nonetheless, there is little doubt that the Congress Party was the dominant party in all of them. In the first general elections it won a majority of seats in all the sub-regions both at the State and National levels. Out of the 26 Lok Sabha seats available, it captured 24. Of the two remaining one went to a Kisan Mazdoor Praja Party in old Mysore and the other to an Independent in Hyderabad Karnataka respectively. Of the nine Rajya Sabha seats, the Congress bagged five. Of the remaining four, one went to a Communist Party candidate from Madras Karnataka and three went to Independent candidates from old Mysore. At the Assembly level, out of 99 seats in old Mysore, Congress won 73 seats. In other regions too Congress had an upper hand. In the

integrated Assembly after Reorganisation there were 178 Congress members, seven of the K.M.P.P., three Socialist Party, One CPI and 21 others out of a total of 210 (1956). The next successful party, the Kisan Mazdoor Praja Party could make some impact in old Mysore and Dakshina Kannada. The Peasants' and Workers' Party had contested only in Bombay Karnataka and Hyderabad Karnataka. The Socialist Party had three seats (1952) all from the Old Mysore. The Communists got just one seat, in Old Mysore. The parties that contested but failed to win even a single seat, were the Jan Sangh, the Scheduled Castes' Federation (in all sub-regions excepting Kodagu), the Forward Block (only in Bombay Karnataka), the Peoples' Democratic Party (only in Hyderabad Karnataka), Muslim League (only in Madras Karnataka), and the Hindu Mahasabha (in old Mysore and Hyderabad Karnataka). Thus the overall picture that emerges is that of a situation in which the Congress party held an overwhelming position. In fact, this was potentially a one-party-dominance system, to use the term of Professor Rajni Kothari. When Karnataka was reorganised as a single State in 1956, the new Mysore State logically evolved a one-party-dominant system.

After 1956

From 1956-1969, it was the undivided Congress that ruled. From 1969-1970, it was the Congress (O), one of the two breakaway parties from the original Congress, that was in power. After a brief spell of non-party rule under the Governor, from, 1972 to 1978, the other breakaway Congress party, the Congress (R) dominated. In 1978, Congress (R), (now the only Congress since the merger of the other group, the Congress (O) with the Janata Party in 1977) became further split into Congress (I) under Indira Gandhi and Congress (S) under Swaran Singh. From 1977 to the mid-1979, it was Congress (I) which governed the State.

TABLE I

General Elections to the State Legislative Assembly of 1957

<i>Name of the party</i>	<i>No. of seats contested</i>	<i>No. of seats won</i>	<i>Percentage of votes polled</i>
Indian National Congress	208	151	52.08
Independents	236	37	30.52
Praja Socialist Party	77	19	14.05
Communist Party of India	19	1	1.92
Jan Sangh	20	—	0.37
Others	—	—	1.06
	560	208	100.00

TABLE II

General Elections to the State Legislative Assembly of 1962

<i>Name of Party</i>	<i>No. of seats contested</i>	<i>No. of seats won</i>	<i>Percentage of votes polled</i>
Indian National Congress	208	138	50.22
Independents	179	37	N.A.
Praja Socialist Party	84	20	14.08
Communist Party of India	31	3	2.29
Jan Sangh	63	—	2.29
Socialist Party	9	1	1.00
Swatantra	59	9	N.A.
Others	57	—	—
	690	208	

TABLE III

General Elections to the State Legislative Assembly of 1967

<i>Name of the party</i>	<i>No. of seats</i>	<i>No. of seats won</i>	<i>Percentage of votes polled</i>
Indian National Congress	214	124	48.84
Independents	328	41*	27.09
Praja Socialist Party	53	20	9.01
Swatantra Party	48	17	7.12
Samyukta Socialist Party	14	5	2.37
Bharatiya Jan Sangh	37	4	2.97
Communist Party of India	7	2	0.67
Republican Party of India	12	1	0.97
Communist Party of India (Marxist)	9	—	0.03
Peoples Front	1	—	0.03
Total	723	214	100.00

N.B. :— Two Indian National Congress Candidates elected uncontested

* Janata Paksha, a regional party, won 16 seats

TABLE IV

General Elections to the State Legislative Assembly of 1972

<i>Name of the Party</i>	<i>No. of seats contested</i>	<i>No. of seats won</i>	<i>Percentage of votes polled</i>
Indian National Congress	212	165	52.17
Indian National Congress (Organisation)	176	24	26.22
Jan Sangh	102	—	4.30
Socialist Party	29	3	1.69
Swatantra	28	—	0.57
Communist Party of India (Marxist)	17	—	1.03
Communist Party of India (CPI)	4	3	0.99
Janata Paksha	2	1	0.16
Independents	250	20	12.87
	820	216	100.00

TABLE V

General Elections to the State Legislative Assembly of 1978

Name of Party	No. of seats contested	No. of seats won	Percentage of votes polled
Indian National Congress	214	149	44.25
Janata Party	222	59	37.95
Indian National Congress	212	2	7.99
Community Party of India (CPI)	6	3	1.19
Community Party of India CPI-(M)	10	—	0.50
Republican Party of India	2	1	0.18
Republican Party of India (Khobragade)	7	—	0.12
Dravida Munnetra Kazhagam	3	—	0.13
All India Anna Dravida Munnetra Kazhagam	4	—	0.16
Independents	485	10	7.53
	1,165	224	100.00

TABLE VI

General Elections to the State Legislative Assembly of 1983

Name of the party	No. of seats contested	No. of seats won	Percentage of votes polled
1	2	3	4
Janata Party*	193	95	33.08
Indian National Congress	220	81	40.32
Bharatiya Janata Party (BJP)	110	18	7.97
Communist Party of India (CPI)	7	3	1.25

	1	2	3	4
Communist Party of India (CPM)	4		3	0.90
Indian Congress (Socialist)	19		—	0.14
Lok Dal (LKD)	26		—	0.53
Republican Party of India	6		—	0.14
Indian Congress (J)	26		—	0.09
Dravida Munnetra Kazhagam	1		—	0.09
All India Anna Dravida Munnetra Kazhagam	1		1	0.13
Independents	743		22	15.36
Total	1,356		223**	100.00

*Janata Party and Karnataka Kranti Ranga alliance

**Election to one seat was countermanded, which was later won by Congress in February.

But in 1979, the ruling Congress (I), after some dissidents left it, got converted into Congress (U) under the leadership of Devaraj Urs, who continued as the Chief Minister of the State. Early in January 1980, as a result of the Lok Sabha elections, the State reverted to Congress (I) rule, though on the basis of a massive defection back into that party. This domination of the Congress (I) ended with election to Assembly, in 1983.

The party system of Karnataka can be understood better if the electoral situation over the years is observed. This exercise would also clearly bring out the one-party-dominant nature of the system.

TABLE VII

Table Showing party position in Lok Sabha Elections from 1957

Parties	1957	1962	1967	1971	1977	1980
1	2	3	4	5	6	7
Pre-split Congress	23	25	18	...	...	...
Praja Socialist	1	...	2	...	...	...
Jan Sangh	...	...	...	...	...	...

	1	2	3	4	5	6	7
Pre-split Communist	...	...	...	...	...	...	...
Swatantra	...	...	...	5	...	...	...
Republicans	...	...	...	...	...	...	...
Samyukta Socialist	...	...	...	1	...	...	...
Communist (CPI)	...	...	...	...	...	...	...
Communist (Marxist)	...	...	...	...	...	...	...
Congress (R)	...	...	...	...	27	26	...
Congress (O)	...	...	...	...	...	...	...
Janata	...	...	...	...	...	2	1
Congress (U)	...	...	...	...	...	...	...
Congress (I)	...	...	...	...	...	...	27
Others	...	...	...	...	...	...	...
	1	1	...	...	...	...	...
	(SCF)	(LSS)*	...	...	...	...	...
Independents	1	...	1	...	...	...	...
Total	26	26	27	27	28	28	28

* Lok Sevak Sangh, which had also won four (1957) and two (1962) seats to Assembly

The above data brings out the fact that the political party system of Karnataka was predominantly a one party-dominant type, whether we consider the popular elections to the Lok Sabha or the State Assembly. This implies that opposition was negligible, and that whenever the ruling party registered a slightly lower score as in 1967, the gain accrued in the State Elections to the Independents, and not to opposition parties. Another significant fact that emerges is the negligible electoral strength of the Communist parties. No less worth noting is the fact that regional parties have played a very negligible role relative to the All-India parties. There had been a radical change only during the last Assembly Election of 1983, when Congress lost power, though it emerged as the most powerful opposition in the State with 81 seats. Even in 1978, the Janata Party, the biggest single opposition party, could secure only 59 seats.

CHAPTER X

SOCIAL SERVICES

Social service, undertaken both by the State agencies and voluntary bodies, is a major sector of activity in the State. This covers education, health and medical services and the activities undertaken for the welfare of the poor, women, children and the weaker sections, the disabled, etc. A survey of various such activities is attempted under various headings in this chapter.

EDUCATION

Ancient Karnataka had a network of educational institutions in the form of *agraharas*, *mathas* and *ghatikas*. When we study the inscriptions every modern taluk appears to have had an average of three or four *agraharas* in ancient times. An *agrahara* is a settlement of scholarly Brahmanas endowed with land, houses and other facilities with a view to help them engage themselves fully in academic pursuits which were a part of the *shatkarmas* (six-fold duties, viz., causing the performance of sacrifices or *yajnyas*, officiating as priests at sacrifices, engaging oneself in studies, teaching, making gift and receiving gifts) enjoined on a Brahmana. These *agraharas* were founded by kings, queens, generals and other such rich persons. Scholars in specified number were invited to an existing village where agriculture was in a flourishing condition and those lands were purchased and distributed among these scholars. An unreclaimed tract was also apportioned to these scholars who took up cultivation with the help of tenants or labourers. All scholars generally had land of a uniform size in such allotments. There used to be major cities and towns where certain streets were allotted to these scholars, and such area of the city or town was called a *bramhapuri*. Belgami in Shimoga district

had seven such *brahmapuris* and Badami in Chalukyan times had 2000 Brahmanas at its *brahmपुरi* and Aihole (Ayyavole), the commercial centre had a *brahmपुरi* with 500 scholars.

Agraharas were not exclusive institutions of Karnataka, and even Kautalya mentioned them. A few *agraharas* appear to have been founded by the Shatavahanas, and Talagunda in Shimoga district was one among them. Kadamba Mayurasharma's grandfather belonged to this *agrahara*. The number of scholars or *mahajanas* (heads of families to whom land had been originally allotted) varied from place to place. Talagunda came to have as many as 32,000 of them. But Gudigere had 12, Rona 84 and Naragund 220 (all in Dharwad district). These *mahajanas* are described as great scholars. Those at Badami were well versed in the 14 *vidyas* (viz., four Vedas, six Vedangas, *tarka*, Dharmashastra, Purana and Meemamsa). The *mahajanas* at Kubatur in Shimoga district are described as scholars not only in the four Vedas, but also *nataka*, *itihasa*, Meemamsa, Vatsayana (his *Kamasutra*), Bharata (*Natyashastra*) and *ganita* (mathematics). Scholars were invited from far and near to settle in these villages and lands were granted to them free of imposts or by levying a quit-rent.

Every *agrahara* will have a school for primary education and some scholar will be specially endowed with land or financial deposit for this *akkarigavritti*, *balashikshe*, or *Karnata shikshe*. The teachers have also been called *Karnata Pandita* or *Kannadadupadhyaya*. At Kotumachige (Dharwad dt.), one teacher had been granted 24 mattars (a measure equal to five acres) of land as *akkarigavritti*. He is described as capable of teaching reading, writing, mathematics, astrology, prosody and rhetoric. He was to provide his pupils food once a day and clothes once a year out of his income from this land. At Shettikere in Tumkur district, the *Puranabhatta* (who recited the *puranas* as part of some kind of adult education), was also entrusted with the task of teaching the village children, the three R's. At Narasimhapura near Arsikere, a Hoysala officer built a boarding house for children and appointed a scholar from the local *agrahara* to impart *Karnata balashikshe* and the teacher was to be paid a salary of 12 gadyanas per year. A female cook at the boarding house was paid three gadyanas per annum. At Malingi (Mysore dt.), a scholar was paid six gadyanas per year for teaching Nagari, Kannada and Grantha (Tigulari) scripts to boys in 1290. The *mahajanas* of Hubli (Eleya Purballi) and the guild of Kurubas of Navilur jointly raised a school building in the precincts of a temple at Unakal.

Boarding houses and schools called *mathas* were also attached to temples. This must have started, following the examples of the Buddhists whose *viharas* were also educational centres. These *viharas* were generally near a *chaitya* or prayer hall. The Jaina *bastis* were not only places of worship but also residences for the monks who engaged themselves in learning and teaching. There are also instances where a teacher sheltered pupil in his house and the boys maintained themselves with alms, as can be seen from the Kannada work *Vaddaradhane*. "From the tenth century onwards it became usual to attach *mathas* or monasteries to temples or vice-versa" says Dr. G.S. Dikshit. A 10th century record from Nanjangud speaks of donation made to a temple for *vidyadana*. A record of 1029 speaks of grant made to a temple by a Chalukya queen for the food, clothing and medical facility of the pupils who were taught there. At the Jambur *matha* (Shikaripur), a record of 1010 speaks of a grant of 16 gadyanas made for 16 sets of dress, 12 gadyanas for salt and oil and two gadyanas for pickles, all for the pupils being taught there. The Kodimatha of Belgavi, attached to the Kedareshwara temple of the Lakulashaivas was renowned for the extraordinary scholarly attainments of its heads (between the 11th and the 13th century) like Kedareshwara, Srikantha Pandita, Someshwara Pandita, Vidyabharana, Gautama and Vamashakti. The Vedas, grammar, the six *darshanas*, *Patanjala Yogasutra*, Purana, *nataka*, *kavya*, etc., were among the subjects taught there. Belgavi had four more such *mathas* of other cults, but Kodimatha was the outstanding among them. Mostly Brahmana boys studied at these institutions. The royal families and nobles engaged special tutors to educate their children including girls who were also taught music and dance. Ladies from other commoners' families did not have the opportunities to undergo long academic courses, as they were married early, at 12 or even earlier. Among the non-Brahmanas, Jainas, Lingayats and the merchant classes did send their children to schools, but the peasant or craftsmen (except the Vishwakarma) perhaps could neither afford to send their children to school for long courses, at times in far off places, nor perhaps appreciate its value as it was not paying as there were meagre openings of employment. They were also denied higher learning perhaps due to the conservative attitude of the scholarly sections.

At the *agraharas*, the Vedas, Vedangas, Vedanta, Purana, Nyaya, Meemamsa, Agama, *Natyashastra*, *Kamasutra*, astrology, grammar, *Yogasutra*, mathematics, languages, polity, etc., were some of the subjects taught. Inscriptions speak of hundreds of such *agraharas* in Karnataka.

They continued to be founded under Vijayanagara and later under Keladi and Mysore, even till the 18th century. Establishment of an *agrahara* was considered a meritorious act like the construction of a temple or a tank. Many *agraharas* also provided boarding facilities for students coming from far and near for higher learning. At Salepavittige (modern Salotgi in Bijapur dt.) at the school (*shala*) founded at the Trayipurusha (Trinity) temple, students from many countries came, and there were 27 boarding houses in the town, and only for the provision of lamps at these hostels, 12 *nivartanas* of land had been donated. The *mahajanas* of the *agrahara* of the place took keen interest in the school, and for the maintenance of the boarding house (though a land grant of 500 *nivartanas* had been made), the *mahajanas* too donated five gold coins on the occasion of a marriage, two-and-a-half coins at the time of a thread ceremony and one-and-a-quarter coins at the time of a tonsure (*chaula*) ceremony in their families. On special occasions like *shraddha*, marriage and festivals, they invited these students to dine with them. These details are had from a 10th century record.

The *ghatikasthanas* were perhaps centres where a scholar's attainments were tested, and he was to answer questions within a limited time, put to him by an assembly of scholars. Karnataka had *ghatikasthanas* at Nagayi (Gulbarga dt.), Kadiyuru and Hotturu (Dharwad dt.), Kukanur (Raichur district), Huvinabage and Moringere to mention the most prominent. Such a centre was provided with a *ghatikayantra* or a clock and a successful scholar was conferred with the title *Ghatikasahasi* (also *Ghalisasa* or *Ghaisasa*).

These *agraharas* in Karnataka continued to conserve the traditions in scholarship, as elsewhere in India. The Jain *bastis* too continued this tradition. During Muslim rule too, the *agraharas* continued undisturbed except in the case of Tipu disturbing a few of them, as in the case of Maddur (Arjunapuri, Mandya dt.), whose *mahajanas* were deprived of their lands. Mahamud Gawan had founded a college (*madrasa*) at Bidar with a library, a mosque and boarding houses for both the teachers and the taught attached to it. The fine building of this establishment is extant even to-day. Pietro Della Valle who visited Karnataka in 1623 gives an interesting description of a school run in a temple in Shimoga district. The boys were learning multiplications, and one of them, singing musically with a continued tone recited part of the lesson, and then also wrote down the same thing, "one by itself makes one". The boys repeated what

the first boy said with a jargon, and thus learnt the lesson. They wrote on sand spread in their front by their finger while reciting. Religious centres like Sringeri, Udupi, Gokarna, Melukote, etc., and the hundreds of Veerashaiva *mathas* continued to foster traditional learning for centuries.

With the advent of Muslim rule, a common system of Islamic Education came to be established. The mosque, especially in towns was a centre of instruction and literary activities. *Maktabas* and *madrasas* were the two grades of institutes. The educational activity in *maktab* was of the primary standard, while the *madrasa* was a high school or a seat of higher learning. In *maktabas* instruction was mainly given in certain portions of the *Koran* (to be learnt by-heart) which would enable the pupils to perform the prescribed daily devotions and other religious duties. Sometimes, reading, writing and simple arithmetic were also included in the curriculum. In the *madrasa* though the pattern was not uniform, generally theology, politics, philosophy and ethics were taught. Thus the religious spirit was infused in education in keeping with the objectives of Muslim Education. In Mysore, during the period of Muhammadan ascendancy (1761-1799), Muhammadan education received a good deal of attention, especially during the time of Tipu Sultan. In the subsequent period when a common and organised State system of education was developed, separate Urdu Schools were maintained and Muslim pupils were given a uniform rate of fee concessions.

Beginning of Modern Education

Mysore area : In the year 1833, the then ruler of Mysore established a free English school at Mysore. Systematic activity in the field of education, began in Mysore, as elsewhere in India, with Sir Charles Wood's Despatch of 1854. The structure of modern education was mainly based on the plan formulated by the Directors of East India Company in that Despatch. (On Missionary's efforts in the field, see part I, Renaissance in Karnataka, pp : 355-59). Devereux drew up a scheme of education for Mysore and Kodagu jointly. There was to be a department under the direct control of the Commissioner and there was to be a Director of Public Instruction with a supporting staff. Provision was made in the scheme for the required number of schools to be established and funds to be made available. The next important step was the sanctioning of the Hobli system of education according to which a school was to be started in each hobli, the estimated number of hoblis being 645.

The first Mission School started by the Wesleyan Mission aided by a large grant by government, was expected to be a central institution but soon after the scheme was sanctioned it ceased to be a central institution. (The scheme had proposed the starting of a central college and four Anglo-Vernacular schools). In 1858, a Government High School was started in Bangalore, affiliated to the Madras University. The Mission schools at Tumkur, Shimoga and Hassan and the Maharaja's High School at Mysore were taken under government management to serve as divisional schools. After the restoration of the State to the Mysore Royal Family, education received an impetus and since then there has been steady progress in the field of education in all directions.

The period from 1911 to 1916 saw another landmark in the history of education in as much as new ideals were adopted, an element of compulsion in some centres in the State was introduced into the system of primary education and a secondary school leaving certificate scheme was introduced in the State.

In 1931, the primary education was transferred to the control of local bodies i.e. District Boards and Municipalities under the Mysore Elementary Education Regulation. This transfer did not increase the number of schools nor efficiency and hence in 1941, the control over primary education was resumed by the Government. The sub-joined table shows the number of elementary schools with pupils during some years from 1870-71 to 1955-56.

Year	No. of primary schools	Student strength		
		Boys	Girls	Total
1867-68	81	—	—	4,471
1870-71	502	—	—	17,393
1880-81	907	35,219	3,077	38,296
1890-91	1,306	40,261	6,832	47,093
1900-01	1,946	52,118	13,375	65,493
1910-11	2,077	60,168	14,636	74,804
1920-21	8,800	1,83,108	38,866	2,21,974
1930-31	6,395	2,22,816	31,443	2,54,259
1940-41	6,505	2,39,163	35,291	2,74,454
1950-51	10,184	4,21,558	2,13,648	6,35,206
1955-56	12,553	5,66,705	2,93,360	8,60,065

Belgaum Area : Modern education in the Belgaum Area of the State was started in the year 1826, with the establishment of two Marathi Vernacular Schools, one at Dharwad and the other at Hubli by the Bombay Native School and School Book Society. Prior to 1826, there were indigenous schools which totalled 270 with 291 tutors and 3,928 pupils as per a report of 1825. Kannada schools came into existence only after 1836, when Kannada was made the official language in the Dharwad and Belgaum Collectrates. A Board of Education was formed in 1840 and functioned till 1855 when the functions of the Board were passed on to the Education Department formed in 1855. The Board during its short span of 15 years established one English school at Dharwad, started 34 Vernacular schools in the Collectrates of Dharwad, Belgaum and the Kannada-Speaking areas of the Sholapur Collectrate, prepared and published a few text books in Kannada, made efforts to recruit Kannada teachers and established a library in Belgaum and a reading room in Dharwad. In 1854 the Board introduced the partially self-supporting scheme requiring the local people to partially finance the new schools. Though the scheme worked well, it was discontinued when the Board itself was abolished in 1855 and its scheme in 1856, adversely, affecting the starting of new vernacular schools in the region. By 1854-55, there were 34 vernacular schools in the Kannada Region of the Province. The first English school was started in the Kannada region in 1848 at Dharwad followed by Sardars' English School, Belgaum in 1850. The London Missionary Society moved to the Kannada Region in 1835 and started seven boys' schools with 221 pupils and six girls' schools in Belgaum. The Basel Mission also opened several schools at many places such as Dharwad, Gadag, Guledgud, Hubli, etc. The period from 1855 to 1882 was an eventful period in the history of modern education in the Kannada region of the Bombay Province. It was a period of "Kannada Renaissance". By 1881-82, considerable progress was made and text books were available in Kannada. A Kannada Translation Office was established at Dharwad, and a Kannada Committee was formed to review the old Kannadn literature. Kannada officers like Deputy Channabasappa, Venkata Rango Katti, Bhujanga Rao Huilgol, S. K. Rodda, R.A. Savanur, W. A. Russel, S. V. Patwardhan and others worked hard to support the cause of Vernacular schools. The Kannada speaking areas which were under Satara and Sholapur Collectrates, were brought under a new Collectrate with Kaladgi as headquarters in 1861. The unification of Kannada areas and the formation of the purely Kannada Southern Division in 1863 gave an impetus to the Kannada movement in the field of education. The levy of cess on a permissible basis in 1863 by a special taxation applicable to

532

KARNATAKA STATE GAZETTEER

local objects such as public works and schools and by the Bombay local Funds Act III of 1869, provided the much needed funds for the expansion of mass education. In 1881-82, there were 763 Government Vernacular Schools and aided schools with 44,603 and 1,110 pupils respectively. The Native States of Jamkhandi, Mudhol, Savanur, Lakshmeswar and Ramadurg had 47 schools with 2,048 students. Besides these, there were four Government Police Schools, three Government Jail Schools and two Government Night Schools (one each at Bagalkot and Mudhol State with 45 and 34 students). There were 574 unregistered indigenous schools in the four districts and 63 in the Native States with 8,779 and 920 pupils. The expansion of education was slow due to plague and famine during 1896 to 1902. By the Reform Act, 1919, Education became a transferred subject, which heralded the dawn of new era in education. From 1922-23 onwards, the demand for primary education was on the increase due to the awakening of the masses by the extension of educational facilities, National Movement which drew the attention of people towards national education and the desire of the parents to make their children fit for some Government service by educating their children in modern schools. Primary Education was handed over to the local authorities by the Bombay Primary Education Act of 1923, and these Authorities spared no efforts in extending and expanding the facilities for primary education. The popular ministry introduced the scheme of establishing voluntary aided schools in villages with a population of 700 and below and of Board's Schools with a population of more than 700. The Bombay Primary Education (Amendment) Act, 1938, set the stage for all round improvement in both teaching and administration. The Bombay Primary Education Act, 1947 curtailed the powers of School Boards, reducing them to the position of advisory bodies, vesting the powers of control and management with the administrative officer or the Government and a compulsion of primary education was introduced in all villages with a population of 1,000 or more from 1947-48 in a phased manner.

The table given below shows the progress in primary education during the years 1891-92, 1902-03, 1921-22, 1946-47 and 1955-56.

Year	No. of Schools	No. of Scholars
1891-92	1,309	76,094
1902-03	1,372	55,298
1921-22	2,240	1,45,297
1946-47	4,111	3,04,346
1955-56	6,086	6,32,000

Madras Karnataka Area: Before the modern beginnings, there were indigenous schools in Dakshina Kannada and Bellary districts, which were called *Pial* or *Ayyagala Mathas*. There were Veda and Samskrita Pathashalas and the schools run in churches by the Catholic priests. Wood's Despatch opened a new vista in the promotion of education in these districts. Missionary Societies entered in the field of education and established schools in Mangalore, Udupi and Bellary by 1838. The Grant-in-Aid Codes introduced in 1855 and 1858 brought many indigenous schools under the modern system of education. The Madras Elementary Education Act, 1863, Town Improvement Act III, 1871, Madras Municipal Act V, 1871 and the Local Funds Act III, 1871 placed primary education on firm footing by providing funds. The number of schools rose from 73 in 1870-71 to 148 in 1880-81 in Dakshina Kannada and from 132 to 726 in Bellary District in the same period. Even though the First World War affected the progress of education in all directions, there was marked expansion in primary education because of special subsidies granted by the Central Government. The period from 1921 to 1947 was characterised by great educational expansion. The Madras Elementary Education Act 1920, made provisions for the District Educational Councils with powers to levy tax for the enforcement of compulsion in elementary education. The Madras Municipalities and Local Boards Act, 1920 placed elementary education in the hands of Taluk Boards and Panchayat Boards. In 1934, the Board's school came under the control of District Boards consequent upon the abolition of Taluk Boards in the same year and the District Educational Councils were abolished in 1939, entrusting the powers of granting recognition and aid to schools to the departmental officers. The table hereunder shows the progress of elementary education during some years from 1881 to 1946-47 in the districts of Bellary and Dakshina Kannada.

Year	Bellary District		Dakshina Kannada District	
	Number of		Number of	
	Schools	Scholars	Schools	Scholars
1881-82	557	9,956	188	6,986
1891-92	873	19,116	548	12,487
1921-22	NA	NA	775	60,266
1931-32	1,211	44,323	1,352	97,033
1946-47	784	53,970	1,249	1,69,946
1955-56	NA	NA	1,298	1.74,000

In the Kollegal taluk some indigenous schools were in existence prior to 1854. During 1881-82 there were 32 schools published for examination by the Local Board and only 20 schools were examined as per the Grant-in-Aid Code of 1880 and out of 431 boys proposed for examination in I, II, and III standards, only 240 were examined. There were 33 primary schools during 1920. In 1943 the differentiation between boys and girls education was abolished resulting in the amalgamation of some schools in the taluk. Compulsion in elementary education was introduced in four centres of the taluk viz., Kollegal, Palayam, Muduvanahalli and Kamagere in 1945-46. During the period from 1947 to 1956, 16 new schools were started in the taluk. During 1947, there were 64 Elementary Schools which rose to 96 in 1957.

Gulbarga Area : The account by Abdul Khadar Sarvari is a true picture of the indigenous system of education which was in existence in the early decades of the 19th century in Hyderabad State. As in other parts of the country the study of religion and religious books was the basis for education in Hyderabad State before 1854.

Education was imparted by *pandits* and *moulvis*, in temples, mosques and *maktabs*. Rulers granted *inams*, pensions and *jahgirs* to those *pandits* and *moulvis* for their services. Sometimes the *Jahgirdars*, *Mansabdars*, *Deshmukhs* and *Deshpandes* patronised such *pandits* and *moulvis* well versed in oriental languages and religious books. The *patels* and *patwaris* and the public also lent a helping hand in the running of such *pathashalas* and *maktabs* which existed in most of the villages in Hyderabad State. There, people received all knowledge of the three R's. *Moulvis* taught Persian, Urdu and Arabic along with the *Koran*. *Pandits* were teaching *Sanskrita*, the vernaculars and other religious books.

The beginning of modern education in the Gulbarga area can be traced back to the starting of the Darul Uloom in 1853 in Hyderabad by Sir Salar Jung. The educational system came to be fashioned in accordance with Wood's Despatch. A period of intense educational activity ensued during the period of Sir Mir Usman Ali Khan Bahadur Asaf Jha VII. The successive rulers also patronised education. In 1859, the Government issued a notification to the effect that two schools, one Persian and the other vernacular should be opened in every taluk place and at district headquarters. Till 1869, the schools were under the control of the Revenue Department. Till 1887-88, the medium of instruction was

Marathi in the Kannada districts of the Hyderabad State and later Kannada became the medium of instruction in primary schools. During the period from 1911 to 1921, primary education was expanded with the object of providing a school for each village with a population of 1,000. In 1911, a Royal Ordinance, was issued making primary education free. In 1937, the primary schools were reorganised dividing into rural and urban primary schools. The table below shows the number of primary schools during 1921 (excluding Bidar), 1931, 1935, and 1956.

Year	Number of Schools	Student Strength
1921	591	31,138
1931	797	52,221
1935	924	62,172
1956	2,092	1,30,000

Kodagu : There was no organised system of education, either public or private in Kodagu before the commencement of British rule. There were people who knew the use of letters and who could read, write and maintain accounts. Coming to historical times it is found that both the earlier and later Rajas had kept under them a few officers who maintained accounts and demands of various dues to the State. As the State did not take the responsibility of educating its people in the times of the Rajas, people acquired knowledge from their fathers or elders. As positions in the princely courts were both honourable and remunerative, people attached to the courts and their relatives kept up the learning from generation to generation by their own efforts. Starting two Anglo-Vernacular Schools at Madikeri and Virajpet and a Kannada Primary School at Ponnampet by the Government in 1834 marks the beginning of modern education in Kodagu. The regular system of education came into existence with the implementation of the scheme proposed by Devereux in 1857. The number of primary schools increased to 44 in 1874-75. With the introduction of plough tax and 50 per cent of grant added to it by Government in 1884, primary education became more popular. In 1885 the Municipalities of Madikeri and Virajpet were asked to run the primary schools in their municipal limits and the other schools were handed over to the District Boards in 1902. By 1921-22, the number of primary schools increased to 117 with a pupil strength of 8,715, which was raised to 127 in 1946-47 with a students' strength of 13,997, and 20 private unaided

primary schools bringing the total to 147. During 1955-56, there were 221 primary schools with a student's strength of 28,000.

After Reorganisation

At the time of Reorganisation, there were different patterns of school Education with varied rules and practices in different areas. The most urgent task, therefore, was to evolve a uniform system of education for the whole State. This had to be done necessarily in stages. The Education Integration Advisory Committee constituted by government in December 1957, took up this work. Their recommendations in various spheres will be dealt with at appropriate places.

Not only did the new State inherit diversified systems of education, there were also regional imbalances in the provision of educational facilities with the Gulbarga area at the bottom in this regard. Old Mysore presented an altogether different picture as education in general was in an advanced state. The Belgaum area and Madras Karnataka area and Kodagu had evolved almost a common pattern.

Pre-Primary Education

The system of Pre-Primary Education varied from area to area except that there was uniformity in so far as government had not taken direct responsibility for Pre-Primary Education. In old Mysore, Nursery Education was considered to be the responsibility of private agencies and local bodies. Generally, Pre-Primary Education was imparted in Nursery Schools, attached to a few primary schools. Recognised Pre-Primary Schools were given financial assistance by Government in the form of grant. In Gulbarga area there was no Nursery Education as such but infant classes were attached to primary schools. The activities in these classes were practically the same as those in lower primary classes. In Belgaum area there were similar infant classes. Pre-Primary Schools were also being run as separate units mostly on grant-in-aid basis. In former Madras, there were separate nursery schools as well as nursery sections attached to elementary and secondary schools. There was no separate grant-in-aid code for nursery schools but they were treated as special schools for purposes of grant-in-aid.

In December 1957, the government constituted a committee to study the question of Pre-Primary Education. This committee made some far-reaching and comprehensive recommendations which remained mostly

unimplemented. The policy of the government was to leave pre-primary education to the responsibility of parents and the private organisations. There were in 1968-69, 704 pre-primary schools with a total enrolment of 45,762 children and the corresponding figures at the end of 1979-80 were 3,118 and 1,91,737 respectively. The government, in recent times, have taken up the starting of nursery schools in rural areas for the benefit of the weaker sections under the Plan scheme. There are also a number of unrecognised nursery schools especially in urban areas. They are mostly English medium and high fee-charging schools. Nursery teachers undergo training in Balasevika Training Centres and Nursery Teacher Training Institute.

PRIMARY EDUCATION

The term primary education in old Mysore underwent a change in its connotation during the year 1955-56. The four years of primary and four years of middle schools were combined to form an integrated course of eight years. The primary schools with Class I to IV constituted the junior primary schools, and the schools with the next four classes were the senior primary schools. However, new type middle schools which had been started for taking education to rural areas had all the eight classes. In Belgaum area the duration of primary education was seven years divided into lower and upper primary with class I to IV and V to VII respectively. The duration of primary education in former Hyderabad was also seven years. It was the practice there to add an infant class to primary schools. However, the entry into infant classes was not compulsory. In former Madras and Kodagu the duration was eight years and term employed for this stage was elementary education. It was further divided into five years of lower elementary and three years of higher elementary. The Education Integration Advisory Committee recommended that Primary Education should be an integrated course of seven years. This recommendation was given effect to in stages starting from 1959-60 and completing by 1962-63. This was a major step taken in bringing about uniformity of primary education.

The first educational survey carried out at the instance of the Central Government, besides revealing the regional imbalances in the provision made for primary education, served the very useful purpose of identifying the schoolless area and fixing the places where new schools had to be started or additional teachers sanctioned on a rational basis. In the year 1956-57, there were in all 22,803 primary schools including senior primary

and basic schools with a total enrolment of 19,17,258 pupils as against 22,250 schools and 18,31,018 pupils in the previous year for Karnataka. The increase was due to opening of new schools in the Second Plan. From 1956-57, a large number of single-teacher primary schools were opened in places where facilities for Primary Education were lacking, as per the recommendations of the Educational Survey Report.

During the Third Plan period, the tempo of development was much higher. With the object of ascertaining the exact position a second educational survey was conducted during 1965. As per the findings of this survey, about 90 per cent of the total number of habitations with 97.3 per cent of the population had primary schooling facility within a distance of one mile (this figure according to the first educational survey was 91.8 per cent), while only 0.5 per cent of the population had the facility at a distance of more than three miles. At the senior primary stage, according to the first survey, 28,539 habitations with 70.75 per cent of the population had facility for schooling within a walking distance of three miles. As per the findings of the educational survey of 1965, 34,656 habitations covering 91.06 per cent of the population had this facility at the senior primary stage, while, 1.9 per cent of the total population had this facility at a distance of more than five miles. The total number of primary schools in the State during 1975-76 was 33,441, as against 32,840 during 1974-75. The enrolment in lower primary standards increased from 32.53 lakhs in 1974-75 to 33.44 lakhs in 1975-76. At the higher primary level, the enrolment increased from 9.57 lakhs to 9.68 lakhs.

The Fifth Plan programmes were designed with the object of achieving 100 per cent enrolment of children in the age-group of 6-10 years and a minimum of 50 per cent enrolment of children in the age-group of 10-13 years. The VI Plan has the objective of achieving universal elementary education for children in the age-group of 6-13 years in a period of 10 years. The draft VI Plan has been drawn keeping in view this objective. Taking into account the fact that many children do not join the regular schools, adequate facilities for non-formal education are proposed to be provided. In order to achieve the goal of universal elementary education and to ensure that a large number of children acquire effective literacy, it is proposed to concentrate on developing higher primary education to ensure total transfer of children from class IV to class V. When this total transfer is ensured, it would be possible to see that children remain in

schools till they complete Class VII. This will, in due course, help in accelerating the growth of literacy among adults. As per the targets of enrolment in classes I to IV, it will increase from 35.76 lakhs to 39.00 lakhs, while it will increase from 10.94 lakhs to 16.40 lakhs in classes V to VII. This enrolment will mean that the percentage of enrolment of children in the age-group of 6-13 will be 87 per cent by the end of 1983. In 1981-82, there were 35,161 primary school, with an enrolment of 49,71,971 pupils and 1,03,145 teachers.

The table below shows the number of both the types of schools and their enrolment as in 1979.

Lower Primary Schools as in 1979

<i>Students</i>	<i>No. of Schools</i>	<i>Enrolment</i>
Boys*	22,047	8,74,694
Girls**	481	6,75,479
	22,528	15,50,173

* Composite ** Exclusively for girls

Higher Primary Schools as in 1979

<i>Students</i>	<i>No. of Schools</i>	<i>Enrolment</i>
Boys*	11,217	19,04,351
Girls*	696	13,57,473
Total	11,913	32,61,824
Grand total	34,441	48,11,997

* As in above table

Compulsory Primary Education

The system of compulsory primary education was not uniform in the State prior to 1956. The Princely State of Mysore was the second State in the country to introduce Compulsory Primary Education in 1913, next

to Baroda. The Mysore Elementary Education Regulation of 1913 provided for universal compulsory free primary education in the State. In the beginning, the Regulation was introduced in 15 areas of the State. By 1921 compulsory primary education was in operation in 240 centres. In the year 1926, the position was reviewed and Compulsory Education was deferred temporarily giving importance to the improvement of existing schools rather than rapid extension of compulsion. The Mysore Education Act of 1941, made of provision for the introduction of compulsion but due to financial, administrative, social and economic difficulties, the scheme was mooted out and compulsory attendance of those who voluntarily joined was suggested. The Elementary Education Amendment Act of 1944 made it obligatory on the part of parents or guardians who voluntarily admitted their children into primary schools to keep them in schools until the completion of the course or 12 years of age. Compulsory Attendance Scheme was introduced for the first time in 1945-46 beginning with one taluk in each district and was gradually extended in other taluks. Additional Inspectors of Schools and Attendance officers were checking the attendance of pupils. However it did not have any control over the children who did not seek admission to primary schools. The Scheme was discontinued in 1950-51. In the meanwhile, a new scheme of full compulsory primary education was introduced in 1947-48 in nine *hoblis* of the State and extended to nine taluks in 1948-49.

The people of the Belgaum area were pressing for compulsory primary education from time to time. In 1912, Gopala Krishna Gokhale moved a Bill for introduction of Compulsory Education in the Central Legislature which was not passed. Again, in 1928, Vittalbhai Patel moved a Bill in Bombay Assembly for introducing Compulsory Primary Education in the Municipal areas which was passed subject to certain conditions. The only municipality which introduced the scheme in the four Kannada districts was Byadagi Municipality and the Municipalities at Athani, Haliyal and Honavar made primary education free but not compulsory. The Primary Education Act, 1923, also had as its objective the introduction of universal compulsory primary education but owing to the paucity of funds and cut in the grants by Government to the Local Authorities in 1930's, the extension and expansion of primary education did not make a headway.

Later, in the 1940's some municipalities introduced Compulsory Primary Education: the Hubli Local Authority Municipality from July 1941, the Dharwad Local Authority Municipality from June 1942, the

Bijapur Municipality from June 1944 and that of Belgaum from 1947. The District Local Board, Dharwad introduced compulsory primary education from June 1943 in the non-local authority Municipalities of Byadgi, Haveri and Ranebennur.

As early as in 1934 a provision in the form of compulsion to prevent the child from being withdrawn as long as he was of school going age was made in Dakshina Kannada district. During 1945-46 a scheme of compulsory education was introduced in the coastal strip and by 1957 compulsory primary education was in force in the towns and 222 villages in the district. Compulsory education was introduced in Bellary district at six centres during 1945-46, at 35 centres in 1946-47 and in 18 centres in 1947-48. In accordance with the post-war reconstruction schemes in education compulsion was introduced in four centres of Kollegal taluk, viz., Kollegal, Palayam, Muduvanahalli and Kamagere. In the Gulbarga area compulsory primary education was introduced in 1953 according to the Hyderabad Compulsory Education Act, 1952. In each district a contiguous area was brought under the scheme by stages. There was no compulsory primary education in Kodagu at the time of Reorganisation. The question of bringing about uniformity in this regard was taken up at the instance of the Government of India with the beginnings of the Third Five Year Plan. The first task was the unification of the existing laws and the Karnataka Compulsory Primary Education Act was passed by the State Legislature in 1961. The Act was given effect from first August, 1961.

The Act provided for the enforcement of compulsion at the lower primary stage commencing with standard I for all the children in the age-group of five years and ten months and six years and ten months. As a preliminary, a State-wide enumeration of the children for the first time was done in February 1961. This was progressively extended to the next age-group, year after year so that by the end of the Third Plan, all the children in age-group six to ten were covered by the Compulsory Primary Education Scheme. The response during the first year (1961-62) of the introduction of compulsory primary education on a State-wide basis was very encouraging and the percentage of enrolment by persuasive methods was very high. The percentage of enrolment to the number enumerated during 1961-62, was 94.8 per cent for boys and 91.8 per cent for girls and 93.8 per cent for all. The response continued to be satisfactory and the position, at the end of 1977-78 was a total enrolment of 35.70 lakhs with a

percentage of 99.24. This achievement, to a considerable extent, was marred by the irregular attendance largely in rural area, combined with drop-outs and stagnation. In 1979-80, 31.70 lakhs of children (17.44 lakh boys and 14.26 lakh girls) were enumerated and 29.921 lakhs were enrolled in the schools and the percentage was 94.36. Amenities like mid-day meals, attendance scholarship for girls, free supply of books and slates, were provided. Besides, betterment committees associating local people for purposeful implementation of compulsory primary education were formed in each of the schools. These committees were assigned the task of ensuring proper enrolment, attendance of pupils, provision of amenities and buldings, etc. A scheme of merit scholarship for those who passed the Standard VII District-level examination was also in operation.

Basic Education

The Scheme of Basic Education also known as the Wardha Scheme was sponsored by Mahatma Gandhi in 1937. In November 1938, a Special Officer was appointed to organise, supervise and develop the Scheme of Basic Education in the Province of Bombay and later in 1939, an advisory Committee for Basic Education with official and non-official members from the three linguistic areas of the province was formed. Dharwad was one of the four compact areas selected for the launching of the scheme where 16 Kannada schools were involved. A few teachers trained at Jamia Millia, Delhi and at Wardha trained the primary school teachers in Basic Education. A detailed syllabus for Basic Education was prepared and introduced first in I and II Standards. To train the teachers in Basic Education, four training centres were established in the Province in 1939, of which, Dharwad Centre was also one, which trained teachers and Matriculates with one year training in crafts, languages, general subjects and educational theory, psychology and practice. There was a set-back in the progress due to political disturbances from 1941 to 1944. Later, the experiment on Basic Education continued with the introduction of syllabus in higher standards. To train graduate teachers in Basic Education, a training centre was opened in Belgaum in 1947-48 and later shifted to Dharwad in 1948-49, which provided one year Diploma Course to the trained graduates. By 1954-55, all the training institutions for primary school teachers had been converted into basic pattern overhauling the syllabus and extending the training period to two years from 1949-50 itself. The Diploma awarded by the Basic Training Centre was considered equivalent to B.T. or B.Ed.

In the Princely State of Mysore, two private organisations the Wardha Education Committee, Mysore and the Basic Education Council, Kengeri near Bangalore were actively working for the cause of Basic Education even earlier to 1944, when the Mysore Representative Assembly passed a Resolution recommending to start 2,000 Basic Schools in the State. Officers were deputed to Wardha, Sevagram and Shantiniketan for training in Basic Education and a Basic Training Centre for teachers of Primary Schools was started at Vidyanagar in April, 1947. A Basic Education Committee was formed with the Director of Public Instruction as Chairman to function as an Advisory Board. With the availability of trained teachers, schools were converted into Basic pattern. By 1955-56, there were 264 Junior Basic Schools and 11 Senior Basic Schools with 16,156 pupils on rolls in charge of 749 teachers of whom 558 were trained and 191 untrained involving a cost of Rs 5.06 lakhs.

In the district of Kodagu Basic Education was introduced in 1953 by converting 21 primary schools and 13 middle schools into junior basic and senior basic schools (with Agriculture as the main craft) of Somawarpet taluk with the availability of trained Basic Teachers from Virajpet Basic Training Institute. By 1954-55, 46 primary and 35 middle schools outside Somwarpet taluk had been converted into basic schools.

A beginning in basic education was made in the district of Dakshina Kannada by 1948. A Basic Training School was founded at Ujre, and the training schools at Mangalore, Udupi and Kinnikambla were converted into basic pattern.

The following table shows the number of Basic Schools in different areas in 1956-57.

Area	No. of Junior Basic Schools	No. of Senior Basic Schools	Total No. of Basic Schools	Percentage of Basic schools to the total no. of Primary Schools
Old Mysore	264	11	275	2
Belgaum	53	555	608	10
Gulbarag	55	—	55	3
Old Madras	48	19	67	5
Kodagu	69	49	118	53
Total	489	634	1,123	5

Basic Education was accepted as the pattern at the primary stage in the new State of Karnataka. Basic Education was spread by converting the existing flourishing primary schools into basic schools. During 1960-61, there were 2,068 Junior Basic and 1,059 Senior Basic Schools in the State and in 1965-66, the Junior Basic schools decreased to 1,140 and Senior Basic Schools increased to 2,179. The decrease in the number of Junior Basic Schools was mainly due to upgrading them into Senior Basic Schools. In order to meet the demand of Basic trained teachers, a number of Basic Training Schools were opened and a short-term course of 3 months for the trained teachers was introduced at Basic Training Centre, Vidyanagar, Gudigunta (Raichur District) and Jamkhandi. These three centres together were training 450 teachers every year in addition to the annual output of teachers from full-fledged Basic Training Institutions. There were 22 Basic Training Institutions in the State besides one Basic Training Centre at Vidyanagar during 1955-56. With the introduction of new syllabus in all the primary schools by 1962-63, all primary schools in the State were of the basic pattern.

Reorganisation of Primary Education

As in other matters, courses of studies also differed from area to area at the time of Reorganisation. The Education Integration Advisory Committee recommended that Primary Education should be an integrated course of seven years with the courses of studies consisting of (1) Mother Tongue, (2) Regional Language Kannada from standard III for non-Kannada students, (3) English from standard V, (4) Hindi from standard IV, (5) General Science, (6) Social Studies, (7) General Mathematics, (8) Arts, Crafts and Common activities and (9) Physical Education. This curriculum is of the Basic Pattern and is common to both basic and non-basic schools. This common syllabus was introduced according to a phased programme starting with the year 1959-60. By the end of the year 1962-63, all the primary schools in the State had come to have a uniform curriculum and syllabus.

In order to gear up the primary school syllabus to the requirements of the secondary school syllabus a general curriculum committee was constituted in the year 1969 which approved the revised syllabus in 1971. Salient features of the revised syllabus were 1. In addition to the inclusion of three languages as per the three-language formula, Kannada was introduced as a compulsory subject from standard III to VI for non-Kannada speaking pupils. 2. Health education formed a part of science

syllabus, while some elementary ideas of population education found a place in the Social Studies syllabus, 3. Moral Education was made compulsory, and 4. Physical education syllabus was strengthened. This revised syllabus was implemented in a phased manner commencing from 1974-75.

In the Belgaum area, the District Local Boards had no control over District School Boards, but were required to bear a small portion of liability on primary education by paying a part of the Local Fund Cess which was obligatory on their part to collect. The Government share was almost 95 per cent of the total expenditure. Hence, all these primary schools were taken over by the Government with effect from the year 1969 by an ordinance issued by the Governor of Karnataka abolishing the School Boards in that region.

SECONDARY EDUCATION

Prior to Reorganisation

Mysore area: The first Government high school in the princely State of Mysore was started in Bangalore in 1858, affiliated to the University of Madras. Later, the mission schools at Tumkur, Shimoga and Hassan and the Maharaja's School in Mysore were taken under the Government management. In 1871-72 there were 11 high schools teaching upto matriculation standard. At the time of the Rendition, there were 166 secondary grade schools with 3,084 pupils. The Secondary education in the State consisted of two stages, the middle school stage and the high school stage and was imparted in four types of institutions, i.e., the primary school with vernacular lower secondary classes, the Vernacular Upper Secondary Schools, Anglo-Vernacular Schools and the high schools. Candidates passing out of upper secondary schools were not permitted to join the high schools unless they passed the English part of the Middle School Examination. In 1910-11, there were 16 high schools with a pupil strength of 3,435. Till 1930-31, the medium of instruction in high schools was English and in that year Kannada was introduced as the medium of instruction in the first year class of the high school. The S.S.L.C. scheme was introduced at the Secondary level during 1913 and the revised curriculum was introduced from 1937-38, introducing the compulsory group and the elective groups. The entry of District Boards in the field of high school education in 1948-49 caused a rapid increase in the number of high schools and the scholars in the State. The following

table indicates the growth of the number of high schools and scholars over some years.

Year	No. High Schools for			Pupil strength in High Schools		
	Boys	Girls	Total	Boys	Girls	Total
1931	29	5	34	6,568	383	6,951
1943-44	47	15		16,032	1,977	18,009
1951-52	181	36	217	53,535	12,195	65,730
1955-56	219	47	266	67,379	16,638	84,017

Belgaum Area: In the year 1882, there were four high schools in the Belgaum Area, one aided missionary school at Belgaum and three Government High School, one at Dharwad started in 1848, the Sardar English School, Belgaum started in the year 1850 and the Government High School, Karwar. There were ten first grade and 47 second grade Anglo-Vernacular Schools in the Southern Division i.e. Kannada Region, including the five Native States. The Government had the policy of opening one Government High School in each district headquarters and with the establishment of one Government High School at Bijapur in 1890, all the four district headquarters had one Government High School each. Secondary education was left to private voluntary agencies. The Christian Missions began developing their institutions to high school standards. The municipalities also took keen interest in developing high schools. By the end of 1921-22, there were 19 high schools. Education Societies such as the K.L.E. Society and the Karnataka Education Board were formed which had the potentials of speedy growth. Vocational High Schools were also started from 1938-39 at Dharwad, Belgaum and Bijapur to give craft-oriented education to the students. By 1939-40, the government high school for boys, Dharwad was gradually closed and government girls middle school was converted into government girls high school. By the end of March 1956, there were 128 high schools with students' strength of 41,571. Of these, only nine were Government High Schools.

Madras Area: Secondary education in the Dakshina Kannada district made its beginning with a missionary school affiliating itself to university matriculation course by 1860-61. By 1881-82, there were two high schools with 192 scholars which rose to four with a pupil strength of 400 by

1891-92. A number of secondary schools were started by the private agencies which resulted in the expansion of secondary education in the early decades of the 20th century. The organisation of secondary education was taken up in the districts of Bellary and Dakshina Kannada in 1923, with the setting up of District Secondary Education Boards. During 1931-32, there were 17 high schools which rose to 29 in 1946-47 and on to 64 in 1951 with a pupil strength of 24,600. In the district of Bellary, the Wardlaw High School founded in 1845 is the oldest high school in the district. By 1881-82, there were two high schools with 57 scholars which rose to eight with 197 scholars by 1891. The number of schools stood at eight only till 1932, when there were as many as 2,418 students in them. There were 11 schools in Bellary during 1946-47. There was only one Board Secondary School in Kollegal for the whole taluk in 1919. The Kannada Medium was introduced in 1940 in the higher classes of the School. Even in 1947 there was only one high school and one middle school for the whole taluk. A separate girls high school was started in Kollegal followed by another boys high school at Singanallur in 1954, and all the three were Board Schools.

Gulbarga Area: There were two types of high schools in the Gulbarga Area, the English high schools and the Osmania high schools. The English high schools followed the regulations of H.S.L.C. of Madras University and the Osmania high schools prepared the students to the Osmania University. The Anglo-Vernacular School in Gulbarga was opened in 1875-76, which became a high school in 1885-86 and the school at Bidar was upgraded to a high school in 1891. In 1916, there was one Osmania High School at Gulbarga and were five in 1935. In 1937, the Board of Secondary Education was constituted and both Osmania matriculation and H.S.L.C. course were merged into a common course known as Higher Secondary Certificate Examination with Urdu and English as media. At the time of Reorganisation of the State in 1956, there were 19 High Schools of which 11 were government and eight private and 15 were for boys and four for girls.

Kodagu: The Central High School, Madikeri was raised to the status of a high school in 1879-80, by introducing matriculation class. In 1909 a Girls' High School was opened by the French Catholic Mission. In 1923 the Girls Lower Secondary School, Madikeri and the Government School at Virajpet were raised to high school standard. These schools sent up candidates for the Madras S.S.L.C. Examination. By the end of 1946-47

548

KARNATAKA STATE GAZETTEER

there were seven high schools in Kodagu of which two were Government, one was a aided girls high school and the remaining unaided high schools. English was the medium of instruction till 1944, and afterwards Kannada became the medium of instruction. As on March 1956, there were five Government high schools, and six private aided high schools bringing the total to eleven.

After Reorganisation: After Reorganisation and the formation of the new State, the term "Secondary Education" applied differently to schools and classes in different areas. In Old Mysore, it applied to schools in which a three-year course was provided. As a next step of reform, it was under contemplation to extend the high school course by one year and make it a four-year higher secondary course. Secondary education was mostly under government management and some under District Boards and Municipalities. In Bombay-Karnataka area, it was applied to schools with four-years duration from standards VIII to XI. Most of the Secondary Schools were in the private sector with a small number of schools under government and local boards. In former Madras area, the term is applied to a three-year course. Most of the high schools were under private management and there were also some high schools under local boards. In Kodagu, there were government schools as well as private schools, local boards having nothing to do with education. All the schools in Dakshina Kannada were of the composite type. In Hyderabad area, high school education was of three years duration and in that area alone along with primary education, the duration of total school education was of 10 years, whereas in all other areas it was 11 years, either preceded by a eight year or seven year primary education.

Fisheries Schools: The Department of Fisheries started Fisheries Schools in Dakshina Kannada district to improve the conditions of Fisherman communities with a strong fisheries bias, including an elementary knowledge of Pisciculture, the science of fish life, the wealth of the sea, etc., so as to suit the environment and requirements of the children belonging to that community. The scheme was started in 1917 and by 1972 there were six lower primary, 18 higher primary and 13 high schools in Dakshina Kannada with a student strength of 6,497 under the guidance of 296 teachers. Later these schools were handed over to the Department of Education.

Multi-purpose High Schools

A scheme of Multi-purpose High Schools was initiated in the State in 1955-56. About 13 high schools were converted into Multi-purpose high

schools. The four districts of Bombay-Karnataka area had nine such schools converted in 1955-56 and four in 1956-57 into Multi-purpose High Schools. There were two schools in Kodagu converted into Multi-purpose. In Hyderabad-Karnataka area five schools were converted during 1956-57. In Dakshina Kannada schools with diversified courses classed under Multi-purpose High Schools were five in 1955-56 and one 1956-57.

In 1956-57 there were 535 Secondary Schools for boys and girls and two Military High Schools with a total enrolment of 1,25,164. The strength in the two Military Schools (at Belgaum and Bangalore) was 471, all boys. There were 31 schools in Bombay Karnataka region classified under Lower Secondary Schools with High School classes attached to them. During the year 1958-59, the Middle-cum-High Schools in Hyderabad Karnataka region were made composite Government High Schools and a large number of High Schools also came up. The number of high schools increased from 535 in 1956-57 to 1,833 in 1968-69, the percentage of increase being 243. In point of number of scholars, there was an increase from 1.25 lakhs during 1956-57 to 4.60 lakhs in 1968-69, the percentage increase being 268. By 1981-82, there were 2,416 high schools in the State. The enrolment in high schools (Class VIII to X) increased from 6.39 lakhs in 1977-78 to 7.22 lakhs in 1981-82. The number of teachers working in high schools was 22,407 in 1981-82.

In Secondary Education, the set-up, syllabi and examinations in vogue in the different regions varied presenting a complex problem. As per the recommendations of the Educational Integration Advisory Committee, which were also based on those of the Mudaliar Commission on Secondary Education, the future pattern of Secondary Education was to be a four-year course. The new curriculum was introduced all over the State in the year 1960-61 and extended to standard IX and X during 1961-62 and 1962-63 respectively. Thus uniformity in the pattern, syllabi and Examination was achieved by 1962-63.

The scheme of conversion of high schools to higher secondary schools by the starting of Standard XI in order to provide continuation course particularly for those in rural areas who could not go to distant places, first proposed to be taken up from 1963-64 could be only partially implemented for want of proper facilities and qualified staff. To meet the requirements of staff, the deputation of teachers to post-graduate courses was taken up under the Plan scheme from 1963-65 onwards. The actual conversion of high schools to higher secondary schools by starting

Standard XI was taken up in 1964-65 and 50 schools were upgraded. This scheme was implemented in subsequent years and thus by the close of the Third Plan there were 100 higher secondary schools with an enrolment of 4,312 boys and 119 girls in Standard XI and the passing of which enabled them to enter the three-year degree course.

In pursuance of the major recommendations of the Indian Education Commission, the general education programme for standards I to X was worked out and the syllabus thereof was implemented in Standard IX during the year 1969-70 and in Standards VIII and X in 1970-71. There were to be three languages and three core subjects. One important change was the introduction of work experience consisting of structured crafts, unstructured activities and certain common activities. With the abolition of electives, the syllabus in core subjects were upgraded and made common to all pupils.

Teachers belonging to schools run by Municipalities and Taluk Boards had long-standing grievances like lack of promotional opportunities and frequent non-observances of accepted norms at the time of recruitment. These schools were in receipt of 100 per cent maintenance grant. A decision was taken in April 1970 to take over these schools on a voluntary basis. At that time there were 108 Municipal high schools, 332 taluk board high schools and four town panchayat high schools in the State. In the first instance, 61 municipal councils and three town panchayats agreed to handover 71 municipal high schools. Similarly, 104 taluk boards consented to hand over 295 taluk board high schools. Government extended the period of option for local boards to hand over their schools and by 1978-79 the process of takeover was completed.

Secondary Examination Board

The Karnataka Secondary Education Examination Board (a statutory body) was constituted in 1966. To this Board was transferred the conduct of the S.S.L.C. and other examinations like Teachers Training, Commerce, Samskrita, Music, Dance, etc. An Additional Director of Public Instruction is the Chairman as well as the Chief Executive of the Board.

The Board is reconstituted once in three years. It consists of Chairman, Vice-Chairman and Secretary with 12 *ex officio* members, 19 nominated members and eight elected members. The Board conducts the following examinations in the State.

S.S.L.C., Samskrita, Language Course, Kannada Pandit, Urdu Munshi, Hindi Vidwan and Hindi Shikshak, Teacher Certificate Examinations (Nursery, Teacher Certificate Higher and Teacher Certificate Lower), Certificate in Physical Education, Music, Dance and Talavadya Examinations, Drawing - higher and lower, Higher Art Examination, Commerce Examinations, Film Acting and Play-back Singing and Junior Technical Examinations. Besides these, the Board also conducts the Government of India merit scholarship examination for VII Standard passed students from rural areas. The Board brings out a quarterly journal in Kannada *Moulya Mapana*. The main sources of income to the Board are the examination fees collected from candidates. During the year 1981-82, the Board spent Rs. 141.19 lakhs.

Table below shows the annual public examination statistics

Year (April)	Total number appeared			Total number passed		
	Boys	Girls	Total	Boys	Girls	Total
1977	1,41,729	62,044	2,03,773	63,869	30,691	94,560
1978	1,55,273	68,855	2,24,128	78,271	35,579	1,13,850
1979	1,68,609	76,777	2,45,386	81,270	39,375	1,20,645
1980	1,78,730	83,670	2,62,400	94,614	45,322	1,39,936
1981						
Old Scheme	49,316	18,218	67,534	11,340	4,908	16,248
1981						
New Scheme	1,23,603	64,072	1,87,675	44,369	24,463	68,832
1982						
Old Scheme	23,581	7,614	31,195	10,024	3,823	13,847
1982						
New Scheme	1,72,792	83,702	2,56,494	82,625	42,327	1,24,952

Educational Research and Training

The Department of State Educational Research and Training was formed in the year 1975-76, to initiate carefully planned action to improve the quality of school education. The major areas in which the Department is playing a notable role are pre-service training of pre-primary, primary and secondary school teachers; clearance of backlog of untrained primary and secondary school teachers; production of

essential literature, etc. The Department undertakes, aids, promotes and co-ordinates research in education; organises pre-service and in-service training, extension service, evaluates educational programmes; undertakes projects, investigation and surveys relating to educational matters, etc. The Department has under it the State Institute of Education, the State Institute of Science, the Educational and Vocational Guidance Bureau, the State Evaluation unit, Audio-visual Section, the Educational Technology Cell, the Text-Book Unit and the Teacher Education Section.

The State Bureau of Educational and Vocational Guidance was established, in 1960-61, when a new syllabus for high schools with electives was introduced. In addition, the Career Masters trained by the Bureau were expected to offer guidance to pupils in the choice of future courses and vocations. Construction of test material, analysis of question papers, publications, etc., are some of the activities of the Bureau. The Unit organises workshops, career conferences, career exhibition, etc. It has trained 1,766 Secondary School teachers in guidance by 1982-83.

The State Institute of Science was started in 1964 under a Centrally sponsored scheme, with a view to improving science teaching in schools. From small beginnings, this Institute has built up its activities bringing under its purview primary and high schools and teaching training institutions, and its work of orienting primary school teachers by showing experiments in science classes with improvised locally available inexpensive material deserves special mention. The Institute also maintains a orientation training centre to impart training in science to primary school teachers. In recent times, it has also benefited by the UNICEF programme of science teaching. Through this aegis, it has also built up its own sophisticated science kits and supplying them to educational institutions. Other activities are organisation of science fairs, workshops, organising in-service training, training for method masters of teacher training institutes and secondary school teachers and seminars at the district and State levels with the co-operation of the Universities and the Viswesvaraya Industrial Museum. The Institute is headed by a Deputy Director of Public Instruction and assisted by Assistant Professors, Readers and Science Supervisors.

The State Institute of Education was started in 1964 under a Centrally-sponsored scheme at Dharwad and later shifted to Bangalore. The broad object of this Institute was the qualitative improvement of education by

rtaking in-service training programmes, research (mostly action-oriented) publications and extension work. Its activities were confined, in the beginning, to the primary stage of education and extended to the secondary stage when sufficient expertise and resources were built up. New experiments in education like ungraded classes, correspondence-cum-vocation course for untrained primary school teachers, population education projects, non-formal education, etc., are being taken up.

Audio-Visual Education formed a part of educational programme even prior to the Reorganisation. In the Bombay and Madras Karnataka areas there were Visual Education Boards in 1947-48 to advise the Government in matters relating to Audio-Visual Education. A scheme of grant-in-aid for purchase of equipment, levy of visual education fees, training of secondary school teachers, etc., had been in existence during 1966. In old Mysore an Audio-Visual Education section was established in the office of the Director of Public Instruction in 1953 to develop teaching aids, maps, charts, models, etc. A library of instructional material in Audio-visual education has been developed, which contained 1674 of films 16 mm and 400 film strips during 1968-69. The unit also arranges children film programmes. During the year 1980-81, 150 institutions were permitted to purchase Audio-Visual equipments worth Rs 4.3 lakhs by this unit. The unit arranges training for Audio-Visual education teachers, secondary teacher educators, School Inspectors, etc. It also circulates educational films among schools. During 1982-83, there were 350 institutions having 16 mm film projectors. The unit had 2,200 educational films benefiting about 2 lakh children a year.

The Teacher Education Unit deals with the administrative aspect of various teacher training institutions. The programmes of the unit during 1980-81 included, administration of pre-primary and primary training institutions, B.Ed. Colleges, in-service training programme for primary school teachers, maintenance of two teacher centres at Dharwad and Vidyanagar to provide training to the primary school teachers in teaching science, mathematics, Kannada, Social Studies, etc. The Unit is also developing instructional materials with respect to moral education, workshop experience, etc.

The State Educational Evaluation Unit is functioning from 1963 and intends to bring about qualitative improvement in education at the Secondary and Primary stages. The unit has programmes like orientation

courses for primary school and high school teachers. It arranges workshops for the preparation of sample question papers in different languages for teachers of lower primary schools and in the preparation of diagnostic tests in the school subjects for headmasters, superintendents of teachers training institutions and subject inspectors, etc.

The Education Technology Cell was created in 1975 at the suggestion of the Central Government to stimulate education at all levels, to bring about qualitative improvement in education, and to reduce wastage in education by making the primary school instruction interesting and effective through the use of audio-visual material and also by providing in-service training to teachers. The Cell is working as a liaison between All India Radio and Schools with the object of developing infrastructure for educational broadcasts. During the year 1980-81 the cell undertook the programme like the preparation of radio syllabus, preparation of prototype educational broadcast programme, training of in-service teachers in effective utilisation of educational broadcasts, workshop for radio script writers, etc. The Cell is also developing a cassette library in which talks by experts in the field are recorded. The cell was also associated with the Satellite Instructional Television Experiment programme (SITE) during the year 1975-76 alongwith the All India Radio, the State Government and the Indian Space Research Organisation. In this programme 400 villages in the districts of Gulbarga, Raichur and Bijapur were covered. Programmes relating to education of children and adults were telecast from Hyderabad. The SITE programme brought a very sophisticated medium directly into the class room of remote rural schools. The Technology Cell introduced a multi-media package programme for the first time in the history of in-service training. The Cell is now concentrating on the Radio Broadcast programme for high school and primary school pupils.

The Text Book Wing is the successor of the Text Book Directorate (1969) which was originally established during 1958-59 as the Text Book Bureau. The Directorate was charged with the functions of improvement of curriculum, preparation of text books and guide books and research on selected educational problems. It was associated with the revision of syllabus of primary schools and teachers training institutions. The policy of nationalising text books involved a massive programme of text book writing and printing. At present all text books in the primary and secondary stages have been nationalised except a few minority language books. This Directorate handled the revision of syllabus from time to time and

the Directorate of Text Books was abolished and the production of text books has been entrusted to the Text Book Wing of the Department of State Educational Research and Training.

Notable Institutions

There are some special institutions engaged in promoting secondary education in Karnataka apart from the State-owned and recognised high schools. A survey of some such bodies is attempted to hereunder.

Sainik School, Bijapur : The Sainik School, Bijapur is a residential school for boys started by the Government of Karnataka in 1963. It provides public school education with military bias and prepares boys academically and physically for the National Defence Academy, Khadakvasla. Development of character and team spirit among the pupils are the other objectives of the Institution. The school is affiliated to Central Board of Secondary Education, New Delhi. Boys in the age group 10 and 12 years are admitted to the 6th standard, being selected through an All-India Entrance Examination. The School prepares the Boys for the Union Public Service Commission Examination for admission to the National Defence Academy, Khadakvasla and All-India Senior Certificate Examination and All-India Secondary School Examination conducted by the Central Board of Secondary Education (CBSE). During 1980-81 there were 528 students studying in the School under the charge of teachers.

Kittur Channamma Residential School : The Kittur Rani Channamma Residential School for Girls was started in Kittur, Belgaum district in 1969, to commemorate the heroic queen Rani Channamma of Kittur. It is a residential school started by the Government of Karnataka, and managed by a Kittur Rani Channamma Memorial Committee. The aims of the institution are to provide liberal education with special emphasis an all-round development, discipline and leadership. The school admits girls for sixth standard and prepares them for tenth standard and second year P.U.C. examination. In addition to the curricular studies, there are co-curricular activities like sports and games, work experience, hobbies like music, dancing, drawing, painting, electronics, clay modelling, photography, dramatics, hiking, etc. During the year 1980-81 the total strength of the school was 374.

Besides, there are two residential schools namely King George schools one at Bangalore and the other at Belgaum, maintained by the Defence

Department. Some of the residential schools other than the Sainik Schools in the State which have distinctive feature of their own are the Ramakrishna Vidyalaya, Mysore, maintained by the Ramakrishna Mission, residential school at Chennahalli near Bangalore, managed by the Jana Seva Trust, Bangalore, Manik Public School, Bidar, Residential Schools at Muddenahalli, (Kolar dt.) and Alike (Dakshina Kannada), run by the Satya Sai Trust.

Kendriya Vidyalayas

The Scheme of Kendriya Vidyalaya was initiated in the country during 1962, to meet the educational needs of the children of transferable Central Government employees by providing a common programme of education, to initiate and promote experimentation in education in collaboration with NCERT, CBSE and other bodies and to bring about national integration. The first Kendriya Vidyalaya in Karnataka was started at the Army South Centre, Bangalore during 1963-64 with an enrolment of 499 students. The students are admitted from Standard I to XII. Samskrita is taught as a compulsory subject from Standard V to IX.

The sole criterion for admission in Kendriya Vidyalaya is the test of transferability of the parent. The children have a preference to others whose parents have more transfers. Children of transferable Central Government employees including the Defence personnel, autonomous bodies and public sector undertakings fully financed by Central Government, Children of non-transferable employees of Central Government and children of other floating population are admitted in these Kendriya Vidyalayas. Education is free from Standard I to VIII and afterwards a tuition fee is levied. The students are prepared for All-India Secondary School and All-India Senior Certificate Examinations conducted by the CBSE, New Delhi. During the year 1980-81, there were 14 Kendriya Vidyalayas in Karnataka with a student strength of 10,107 and 539 teaching and 160 non-teaching staff. The Kendriya Vidyalayas at Belgaum and Hubli are under the control of Regional Office at Bombay and the rest of the Kendriya Vidyalayas of the Karnataka State are under the control of the Regional Office at Hyderabad.

The Council for Indian School Certificate Examination was established in 1958. The Council was originally established by the University of Cambridge Local Examination Syndicate with the assistance of the Inter-State Board for Anglo-Indian Education. The Council conducts

the Indian Certificate of Secondary Education and the Indian School Certificate Examinations. There are 20 schools affiliated to the Council from the State of Karnataka. During the year 1982 these schools prepared 809 candidates for the Indian Certificate of Secondary Education Examination and 73 candidates for the Indian School Certificate Examination.

The National Council of Educational Research and Training, an academic wing of the Ministry of Education, Government of India has set up 18 field offices in various parts of the country to work in close co-operation with the State Educational Departments for bringing about qualitative improvement in school education. The Field Adviser's Office was first set up in Mysore in 1970 and shifted to Bangalore in the same year. The Field Office functions as a liaison agency between the National Council of Educational Research and Training and the Ministry of Education on the one hand and the Education Department on the other. Matters relating to educational developments, policies and programmes of the National Council of Education Research and Training and the Ministry of Education, Government of India are brought to the notice of the State Education Department and educational developments in Karnataka are reported to the National Council of Educational Research and Training and the Ministry of Education. The State Government has gifted 3.70 acres of land in Bangalore to the Field Office, and the Campus is expected to become the Southern Regional Campus of the National Council of Educational Research and Training.

Scholarships and Abolition of Fees

There were various types of scholarships and free studentships for the poor meritorious students to continue their education in old Mysore. They were the Backward Class scholarships, Depressed Class scholarships, Girls scholarships, Muslim scholarships, General scholarships, Samskrita scholarships, Merit scholarships, Military scholarships, Malnad scholarships, Special scholarships and Pallegar scholarships. In addition to these foreign scholarships were also being awarded to promote advanced scientific study, technical training in advanced Western universities and colleges. During the year 1955-56 as many as 279 scholarships were awarded by 45 Endowments in the State. Besides scholarships, there were free-studentships to the extent of 20 per cent of the boys and 50 per cent of the girls studying in schools and colleges. Depressed class pupils were treated as free students and Muslims girls and Maratha boys belonging to military families were charged half the fee levied to the boys in all high schools. During

the year 1955-56, 18,038 individuals were awarded scholarships worth Rs 24.27 lakhs.

In the Belgaum area, scholarships were instituted by the Bombay Native Education Society for poor students. The Wood's Despatch had directed a system of scholarships to be instituted to enable poor deserving students. The Government of Bombay introduced a system of scholarships to be awarded by open competition for students of middle and high schools in 1887-88. There were three sets of scholarships—one set was open and the other two sets were for intermediate class Hindus and Muslims. In Uttara Kannada district, the Konkani Maratha pupils were given full freeship studentship in all secondary schools in appreciation of their services rendered during the First World War. As early as in 1885-86, the Lingayat Association at Dharwad was awarding some scholarships to the students. It had a fund of Rs 80,000 during 1887-88. Similarly, in the Madras Karnataka and Gulbarga area also scholarships and free-studentship facilities were available for the poor deserving students and the students belonging to Scheduled Castes and Scheduled Tribes.

At the time of Reorganisation, the fee structure and the grant of free studentship and scholarships varied from region to region. In the year 1960-61, high school education was made free for the students whose parents income was less than Rs 1,200 per year and from the year 1966-67, high school education was made free for all students. In the pre-University class 25 per cent of boys and 50 per cent of girls were given free studentships. In 1961-62, to bring about uniformity in granting scholarships, all kinds of scholarships were abolished except Depressed class, Military, Endowment and Pallegar scholarships and scholarships for students of political sufferers and deceased government servants, by introducing poverty-cum-progress scholarships which continued till 1966-67 in high schools. For the students in colleges and Universities, there are a number of scholarships and fee concessions such as poverty-cum-progress scholarships, special scholarships, State loan scholarships, Government of India merit scholarships, National loan scholarships, Merit-cum-means scholarships, National Science Talent scholarships, scholarships to students studying in Hindi in non-Hindi speaking areas and scholarship to children of school teachers, etc.

Mid-day Meals

The mid-day meals programme was in existence in the princely State of Mysore as early as in 1946-47 and in 1951-52 the Department of

Education had sanctioned Rs 37,000 for the mid-day lunch in 57 middle and 25 high schools covering 9,366 pupils in the State. The object of the programme is to supply nutritious food to the children of the poorer families and weaker sections of the society who generally suffer from malnutrition. The scheme also aims at improving attendance in schools and the success of compulsory primary education in the State. The CARE (Co-operative American Relief Everywhere) programme also has helped in strengthening this scheme which is rendering its assistance from 1963-64 in the State. During the year 1981-82, there were 144 ranges under CARE programme which benefited nearly 12,68,000. Under State Feeding programme 2.40 lakh school-going children were supplied energy food besides 8,060 children in the tribal area.

In order to avoid wastage of time in the individual feeding centres and thereby enabling the teachers to concentrate upon academic work in schools, Central Kitchen Scheme was incorporated in the mid-day meals programme. Under this scheme food is prepared in a central kitchen and the cooked food is distributed to the feeding centres. At first in 1977-78, 10 such kitchens were started in 10 ranges and again in 1978-79 another 50 central kitchens in 50 ranges were added to the list. During 1980-81, fifty mini-central kitchens were started and located in the rural places. Each central kitchen feeds about 6,000 beneficiaries and mini-kitchens 3,000 beneficiaries. During 1981-82, all the Central Kitchens and mini-central kitchens were continued to cover 4.80 lakhs of beneficiaries at a cost of Rs 43.25 lakhs.

World Food Programme

The World Food Programme aid in the State of Karnataka was received during the year 1972 initially for a period of five years to supplement the mid-day meal programme. This aid programme is an International scheme coming under the purview of United Nations (F.A.O.). It receives food from various countries as gift and redistributes as gift to developing and under-developed countries. In Karnataka two projects were in operation anticipated to cover 90,000 beneficiaries. The number of beneficiaries was increased to 1,25,000 as the food supplied could not be utilised in five years. One project covers 1,29,483 beneficiaries in colleges, high schools, Government hostels, certified schools and Remand Homes and the other Project covered 42,451 beneficiaries in hostels for Scheduled Castes, Scheduled Tribes and Backward Classes, Remand Homes, Certified Schools, Reception Centres, Orphanages and Destitute Homes. There were

2,103 feeding centres. A World Food Programme Development Fund has been created out of the money saved by the institution out of the monthly expenditure due to the introduction of World Food Programme aid, and the amount so saved will be utilised for developmental purposes of the institution.

Teachers' Education

The essential requirement of any sound educational system is the provision of adequate arrangements for the training of teachers. In the princely State of Mysore steps had been taken in 1860 for the training of teachers with the establishment of a training school at Mysore. With the introduction of *hobli* school system, to meet the demand for trained teachers, Normal Schools were established at all district headquarters for the training of teachers. These Normal Schools had to be abolished at the time of the great famine in 1877 and later in 1893-94, a normal school was started in Mysore with upper secondary and *pandit* courses. During 1897 two Normal Schools at Kolar and Tumkur were opened, followed by three more at Bangalore, Chitradurga and Hassan. A private Normal School at Tumkur was started by the Wesleyan Mission. The Normal School at Kolar was closed in 1931-32. For the training of women teachers a training class at Maharani's College, Mysore was started in 1888-89 and the Zenana Normal School for training women teachers in Urdu at Mysore was opened in 1916-17. The Wesleyan Mission, Bangalore, had started a training institution for women. The first course of training middle school teachers was started in Mysore during 1912-13, and a similar course for women in Mysore in 1928-29 at the Maharani's Women Training College. During 1931-32, there were 11 training institutions in the State of which nine were Government, one aided and the other unaided. Of these 11 institutions, eight were for men and three for women teachers. During 1943-44 except Kolar and Chikmagalur all the district headquarters had training institutions. During 1931-32, there were four different grades of training courses for teachers 1) Under-graduate training course, 2) The Upper Secondary training course, 3) The Lower Secondary Training Course, all of one year duration and 4) The Revised Vernacular Training Course of two years. In addition to these there were short refresher courses for teachers during summer vacations. In 1933-34, the Upper Secondary Training Course, the Lower Secondary Training course and the Upper Secondary (Vernacular Training) course were revised and a single course of vernacular training, extending over a period of three years was instituted and again in 1950, the period was reduced to

two years and the course was renamed as Teacher's Certificate (Lower) Course (TCL) and the nomenclature of under-graduate training course was changed to Teacher's Certificate (Higher) Course (TCH) of one year duration. In 1955-56, there were seven T.C.H. institutions and seven T.C.L. institutions in the State with a strength of 2,431 men and 983 women teacher-trainees.

Prior to 1914, there was no provision in the State for the training of graduate teachers. Graduates were deputed to Teachers' College, Saidapet, Madras for the L. T. course. In 1914, training course for graduate teachers was started in the Normal School at Mysore. Consequent upon the introduction of B.T. Degree in Mysore University in 1925-26, the class was shifted to Maharaja's College, Mysore, till 1947 when Government established a separate teachers' college with a practising school attached to it. The faculty of education was introduced in the University of Mysore in 1952 and in the year 1956 M.Ed. course by thesis was introduced.

As per the report of the Bombay Board of Education (1842-43) it is evident that a Normal class at Dharwad was in existence. To meet the shortage of Kannada teachers a class was opened at Dharwad in 1856 under the direct charge of the Deputy Inspector. In 1860-61 it was transferred to Belgaum and was placed under the charge of the Head Master, Sardar High School, Belgaum, and it was upgraded as a training college in 1869-70. It was shifted back to Dharwad later. The non-availability of good Kannada teachers, which was the great need of the region till about 1865 was met by the College, which played a big role in training Kannada teachers. In 1895, the Local Board, Dharwad opened a training school for women which was taken over by the Government in 1903-04. By about 1924, the duration of the course was reduced from three years to one year and was revived again in 1935, which was finally reduced to two years on the recommendations of the Primary Teachers' Training Committee, Bombay, in 1938. During 1946-47, there were eight primary training colleges of which four were Government, besides Secondary Teachers' Certificate and Teachers Diploma classes. In 1949, all the primary training colleges were converted into Basic Training Colleges and a Graduate Basic Training Centre was started in Dharwad in the same year to train teachers and inspecting officers.

The training of secondary school teachers was considered not at all necessary by the Government of Bombay as the Assistant Masters of High

schools were University graduates and would have served under the guidance of experienced head masters. The Indian Education Commission of 1892 recommended to institute external examination for teachers. Secondary Teachers' Certificate Examination was instituted by the Government of Bombay in 1891-92. In 1906, the Secondary Training College, Bombay was started which awarded the diploma. The first Secondary Teacher's college in the Karnataka Region was started in 1939 at Belgaum which was affiliated to the Karnatak University in 1949. In 1962, the Karnatak University started its own College at Dharwad and a Government College was started in Jamkhandi in 1965.

There was a Local Fund Normal School at Bellary with a course of study extended over a period of one year with two terms of six months. This school was transferred to Government in 1891. In 1921-22 there were three training schools for men and one for women, with a total strength of 268 men and 79 women. A training school for Muslim women teachers was started in 1928-29. In 1953, there was only one training school at Hospet and the two basic training schools at Bellary were allotted to Andhra State. In the district of Dakshina Kannada, there was a Local Fund Normal School in 1881-82 with an enrolment of 19 students, which became a Government Normal School in 1892. The St. Anne's Normal School for Women was also in existence in 1885-86 with 12 teachers under training. There were four sessional schools in 1887-88 which trained village school masters in general education subjects prior to their being trained in a Normal School. In 1931-32 there were two Government training schools for male teachers, of which one was a secondary training school and the other was an elementary training school, and three normal schools for women of which two were Government and one private. Both the Government schools were elementary training schools located at Udupi and Mangalore. During 1956-57, there were 10 training schools of which five were for men and five for women. Of these 10 schools six were Government and four were private, three basic and seven non-basic schools. Graduate teachers were deputed to the Teachers' College, Saidapet, Madras for training prior to the establishment of Teacher Colleges in the district. In 1956-57, there were two training colleges for the training of Secondary school teachers, the St. Anne's Training College, Mangalore and the Government Training College, Mangalore started in 1950.

A Normal School for Urdu teachers was started at Gulbarga in 1889-90, which was later transferred and merged with the new Government

Normal School, Hyderabad where Kannada section was also added in 1899. A training school for women was started at Gulbarga and later was converted into a middle school in 1928. The scheme of training teachers was reorganised in 1925, with that the two years course for matriculates was reduced to one year by dropping the general subjects, the training for middle school passed candidates was reduced from one and a half year to one year. A training class of one year for Intermediate passed teachers was introduced. A Kannada Normal school was started in Gulbarga in 1930 which had Urdu medium also. Later this Urdu-Kannada Normal School was transferred to Raichur. In 1955 it was converted into basic training institution. In 1956 three more institutions were started one each in Raichur, Gulbarga and Bidar. The Government B.Ed. Training College was started in Gulbarga in 1955 which was affiliated to Osmania University, Hyderabad. After the Reorganisation, the college was affiliated to the Karnatak University.

The training of primary school teachers in Kodagu was started in 1861, by the Principal of the Government Central School, Madikeri, who undertook the task of training four teachers at a time for a period of three to four months. In 1872, a Normal School was started by the Government of India. In 1923 this Normal School was abolished consequent to the establishment of a common training school at Bangalore both for Kodagu and the Civil and Military Station, Bangalore. Between the years 1912 and 1923, the S.S.L.C. passed students were sent to the Secondary Grade Teachers' Training School, Mangalore. In 1942, the training school, Civil and Military Station, Bangalore was closed and in 1944, the Kodagu Government opened a teachers training section in the Central High School Madikeri. This section continued till 1950, when it was transferred to Government High School, Virajpet and was later converted into Basic Training Section. In 1955-56, it was shifted to Kudige near Kushalnagar. The graduate teachers of Kodagu were getting training either at Government College, Mangalore or at Mysore.

At the time of Reorganisation, the course of teachers' training varied from region to region as already observed. The Teachers Training institutions in 1955-56 were as follows.

Area	Number of Institutions			No. of trainees		
	Non-basic	Basic	Total	Men	Women	Total
Old Mysore	14	1	15	1,511	286	1797
Belgaum Area	5	13	18	1,670	295	1965
Gulbarga Area	—	3	3	136	—	136
Madras Area	6	4	10	504	479	983
Kodagu	—	1	1	75	—	75
Total	25	22	47	3,896	1,060	4,956

During the year 1982-83, there were 91 teacher training institutes with a strength of 5,960 men and 7,583 women trainees in Karnataka. With the object of training in-service teachers, evening classes were opened at Mysore, Bangalore and Dharwad. In addition to the Teachers' Training Institutes and Colleges, a number of training and reorientation programmes have been taken up by the Department of State Educational Research and Training to improve the quality of education. Upto 1982-83, these centres have trained 5,324 primary school teachers out of about 10,000 untrained teachers in the State.

Pre-primary Teachers' Training: In the old-Mysore area a section for the training of teachers of nursery schools was started as an adjunct to the Training College for Women, Mysore during 1946-47 with a provision of training 30 teachers every year of one year duration. Later, this section was closed. There were no training institutions in the other areas also, but there were facilities for the training of Nursery School teachers at Madras, Hyderabad and in the other parts of Bombay Province at the time of Reorganisation of States. By 1966-67, there were nine training centres for Nursery School teachers of which six were private and three Government, with one year duration and a minimum qualification for admission was S.S.L.C. From 1969, the Karnataka Secondary Education Examination Board is conducting public examination for the Nursery Teachers at the end of the course. During 1982-83, there were 30 pre-primary teachers training institutes in the State, of which five were in Urdu medium, one in Marathi medium and the rest in Kannada and English mediums with a total strength of 1,370 women trainees.

Training of Language Teachers: The Government Teachers' Training College, Mysore was the only training college for the training of Hindi Vidwans, Kannada Pandits and Urdu Moulvis prior to 1956-57. The duration of the course was four years. Later the Government started three Hindi Shikshak Training Institutes at Mysore, Raichur and Bagalkot with a course of one year duration. For training the Drawing teachers, with one year Diploma Course in drawing, a training institute was started in 1961-62. In 1957-58, two additional sections were opened, one in Marathi and the other in Urdu at Government Teachers' Training Institutes at Jamkhandi and Karwar respectively and again two more Urdu Sections at Government Training Institutes for men and women, Dharwad in 1959-60. The Regional Institute of English at Bangalore was started in 1963-64 with the main object of raising the standard of English teaching in primary and secondary schools. This institute was sponsored by the four Southern States including Karnataka. The British Council is also collaborating with this scheme. The institute runs short term courses also for Officers and Inspectors of Schools.

B. Ed. Courses: There were seven colleges of education in 1956-57, one each at Belgaum, Bangalore Gulbarga, two each at Mangalore and Mysore with a total strength of 616 including 121 women. During the period from 1956-57 to 1968-69, 10 Colleges of Education were opened bringing the total number of colleges to 17 including the Regional College of Education at Mysore. The number of colleges increased to 48 during 1982-83 (with a strength of 4,687 trainees), affiliated to the Universities of Mysore (16), Karnatak (7), Bangalore (15), Mangalore (4) and Gulbarga (6). In addition, some of the teachers colleges have been permitted to open evening courses of two years' duration for the benefit of in service teachers. Along with this another scheme of Schools-cum-correspondence B. Ed. courses for untrained graduate teachers, in-service has also been started by the Regional College of Education, Mysore and by the Bangalore University. To train Basic Education teachers, Inspectors and Officers, there were two post-graduate training colleges in the State, one at Dharwad and the other at Vidyanagar, Bangalore, attached to the Basic Training Centre. The College at Vidyanagar was closed in 1956-57 and a full fledged post-graduate Basic Training College was opened at Doddaballapur, which was also closed during 1959-60 and merged with the College at Dharwad. The post-graduate Basic Training College at Dharwad was started in 1947 as a part of the Secondary Training College at Belgaum and was shifted to Dharwad and made independent in 1948.

It was a partly a residential college which offered post-graduate Diploma in Basic Education. The admission was restricted to trained graduates only till 1953 and from 1953 to 1959 a composite course was run both for trained and untrained graduates leading to a Diploma in Basic Education considered equivalent to the B. Ed. degree.

Regional College of Education, Mysore: The Regional College of Education, Mysore, is one of the four colleges established by the Ministry of Education, Government of India in 1963 for the purpose of training teachers required for multi-purpose high schools in particular and secondary schools in general. The main objective of this college is to develop and provide a programme of teacher education for teachers of science, commerce, agriculture, home science, fine arts, English and technology. The College at Mysore serves the needs of the State of Karnataka, Andhra Pradesh, Tamilnadu and Kerala. The College is affiliated to the Mysore University and offers one year B. Ed. degree course to graduates in science, commerce, Agriculture and Home-Science, besides a four year course leading to (1) B. Sc. Ed. (2) B. A. Ed. (3) B. Com. Ed. (4) B. Tech. Ed. to the Pre-University or Higher Secondary passed students. During the year 1969 there were five Extension Service Centres and two Extension Service Units under the Directorate of Extension Programmes for Secondary Education, which were attached to the teachers colleges. During 1982-83, there were eight Extension Service Departments at the Secondary level and four at Primary level attached to B. Ed. colleges and teacher training institutes respectively.

The post-graduate degree and Ph. D. course in Education in the Karnatak University was started as a vacation course in the year 1953 at Secondary Teachers' College, Belgaum. In 1962, it assumed an independent status as a Department of Studies in the Karnatak University with the starting of regular M. Ed. course. During 1981-82, there were forty students in the regular M. Ed. course, fifty in the vacation course and 23 candidates had registered for Ph. D. in education. The post-graduate Department of Education in the University of Mysore was started in the year 1958 and in 1960, Ph. D. course was introduced. During 1981-82, there were 48 students in M. Ed. course and till 1982, 18 Ph. D. degrees have been awarded by the University in the field of education. In the Bangalore University, the Department of Education was started in 1967 when M. Ed. and Ph.D. courses were introduced. There were 39 students for M. Ed. course in 1981-82. The M. Phil. course in education has been introduced from 1982-83 onwards.

Sanskrita Education

With the inauguration of State Policy of 1856 in regard to education many *pathashalas*, opened mostly by *pandits* applied for aid. These *pathashalas* were conducted in choultries and temples, and the grants were almost the only source of income that these *pathashalas* had. The majority of the teachers were Brahmanas. The instruction was only Vedas, *kavyas*, *Shastras*, etc. In 1875, there were in all 12 Sanskrita schools receiving grants in old Mysore. Secular knowledge such as arithmetic and studies in vernacular language was gradually introduced. In 1889-90, the School at Melkote and Sadvidyashala at Mysore were considered important enough to be classed as high schools. A Sanskrita School was started in Mysore in 1886-87 by the Karnataka Bhashojjivini Sabha with the intention of developing Kannada by encouraging scholarship in Sanskrita. The classes were transferred to the Normal School when the Sabha ceased to exist from January 1894. There were three Sanskrita colleges and 41 Sanskrita schools during 1915-16 with 188 and 2,078 students respectively. During 1943-44, there were 89 institutions where Sanskrita formed primary subject of instruction, of which six were Sanskrita colleges and 83 *pathashalas* most of them imparting instruction of the primary grade. The six colleges were the Maharaja Sanskrita College, Mysore, the Sanskrita College, Melkote, Sri Chamarajendra Veda Mahapathashala, Bangalore, Sri Chamarajendra Sanskrit College, Bangalore, the Sanskrit College, Siddaganga and the Pandit course attached to the Training College, Mysore. In these colleges and *pathashalas*, there were 2,556 students. In the year 1953, Sri Chamarajendra Veda Mahapathashala, Bangalore, was merged with Sri Chamarajendra Sanskrit College, Bangalore. In 1955-56, there were only four Sanskrita Colleges with a pupil strength of 1,205 and one Pandit section at the Training College, Mysore. During the same year, there were 80 Veda Pathashalas and Sanskrita schools, with a strength of 1,943 boys and 338 girls. An amount of Rs 1.89 lakhs was spent on Sanskrita Education during 1955-56, in old Mysore. The Sanskrita Pathashalas were aided by the Education Department and the Veda Pathashalas by the Muzrai Department. There was also a Pandit class in the Mysore Maharani's College, which was abolished from July, 1914.

The Sanmarga Tatwajnana Samaj Dharma Sanskrit Pathashala was established in Bellary in 1887 for the study of Sanskrita. In 1892, there were four Sanskrita schools in Bellary district which were following the prescribed curriculum and preparing pupils for the recognised examinations in literature and grammar, three located in Bellary town and one in

Hospet. In Dakshina Kannada district, there were three Samskrita Colleges, one each at Udupi, Karkala and Perdala (now in Kerala). The Samskrita college at Udupi was started in 1904 by the Swamis of the eight *mathas*, the management of which was transferred to a Society called Srimanmadhwa Siddhantha Prabodhini Sabha in 1913. In the same year it was raised to the rank of a college, later reorganised by the University of Madras for the Shiromani course. The Karkala Bhuvanendra Samskrita Mahavidyalaya was started in 1869. English and other subjects were introduced to make this school more popular. It coached to the students for the Oriental Titles examinations of the Madras University. In 1946-47, there were seven advanced Samskrita schools (with 610 students), six aided and one unaided in Dakshina Kannada. A Special Inspector of Oriental Schools was supervising and inspecting these schools. In the Gulbarga area there were some religious aided schools managed by the Ecclesiastical Department and a few grant-in-aid schools controlled by the Education Department. In 1935, there were six Samskrita and Vedic schools all of which were private institutions.

After Reorganisation of the State, the Samskrita Schools in Dakshina Kannada prepared candidates for the examination conducted by the Department of Public Instruction in Mysore. The Schools in Bombay Karnataka area prepared candidates for the examinations conducted by the Department of Public Instruction of Karnataka as well as the examination conducted by the Samskrita Vidya Peetha of Pune. The only school in Gulbarga area sent candidates for the examination conducted by the Bharathiya Vidya Bhavan, Bombay. During the year 1956-57, there were six Samskrita Colleges and 95 Samskrita Schools in the State with 1,168 and 3,275 students respectively. During the year 1982-83, there were seven Samskrita colleges with about 700 students, 200 Samskrita Pathashalas with about 30,000 students and 42 Veda Pathashalas with about 450 pupils in the State, getting Government grants, apart from many others which are run by the *mathas* and not recognised. The aided *pathashalas* get 100 per cent advance salary as per new grant-in-aid code.

Samskrita was introduced as a language of study in primary schools beginning with standard I from the year 1976-77, initially in 50 selected schools. During the next year, it was extended to 130 more primary schools. The students were supplied with text books free of cost. During 1982-83, there were 401 primary schools with more than 16,000 pupils where Samskrita was made available as a language of study. In addition

to these Samskrita colleges and schools there are voluntary organisations which are working for the promotion of Samskrita language and literature in the State, of them the Sri Surasaraswathi Sabha of Sringeri and the Bharathiya Vidya Bhavan are conducting independent examinations of various grades in Samskrita. The Surasaraswathi Sabha of Sringeri conducts five graded examinations twice every year in about 80 centres of the State in the months of February and September. As many as 4,000 to 5,000 pupils take examinations every year. The Bharathiya Vidya Bhavan also conducts examinations in Samskrita in various grades every year. There had been a Board of Samskrita Education and Examination in Mysore, founded in 1925 which was continued in Karnataka. It has been dissolved recently. The State Government has honoured 25 Veda Vidvans and 40 Samskrita Scholars for their scholarship by the end of 1982, which is a regular feature.

Hindi Education

Hindi, as a subject of study in the Primary and Secondary Schools, has gathered momentum after Independence and that too with the introduction of three language formula. Now, it is being taught in almost all the Primary and Secondary Schools in the State both Government and Private. Hindi as a subject of study is compulsory from VI Standard to X Standard and it is also a subject of study as a second language in High Schools and Colleges. As an elective subject, it can be studied from Pre-University onwards. The Universities of Karnataka, Mysore, Bangalore and Gulbarga have post-graduate Departments in Hindi. A Special Officer for Hindi Education is in charge at the Directorate of Public Instruction. Training for Hindi Teachers have been organised by the Department of Public Instruction. There were three Hindi Shikshak Training Colleges established by the Department in Mysore, Raichur and Bagalkot till 1981. The Hindi Vidwan Course at Government Training College, Mysore is the only course being continued. To encourage the study of Hindi in non-Hindi speaking areas of the country, Government of India have instituted scholarships for students at all levels of collegiate study.

Hindi Teaching Scheme : The Hindi Teaching Scheme in the non-Hindi speaking areas for the employees of the Central Government was first started by the Ministry of Education in July 1952 and later in 1955, the Scheme was transferred to the Ministry of Home Affairs. An Inter-Ministry Committee suggested the conducting of Hindi classes during the office hours as in-service training to the Central Government. The Bangalore Centre under the charge of an Assistant Director comes under

South Region with headquarters at Madras. Hindi classes are conducted for the employees of the Central Government, Public Sector Undertakings, Nationalised Banks and Autonomous Bodies, etc. There are three courses of study Prabodh, Praveen and Prajnya, besides typewriting and stenography in Hindi. Those who pass Prajnya or typewriting in Hindi are given one increment and two increments for passing Hindi Stenography. About 1,500 employees and officers are learning Hindi under this Scheme.

Voluntary organisations have done a lot of preliminary work in the spread of Hindi language in pre-Independence period in the State and they are even now rendering yeoman service in the propagation of Hindi. Now, there are four major Hindi voluntary organisations in the State which have State-wide network of activities.

The Karnataka Branch of the Dakshina Bharat Hindi Prachar Sabha was first established in 1935 at Bangalore, when about 1,000 candidates appeared for various examinations conducted by the Sabha. The headquarters is now at Dharwad. The Sabha conducts Prathama, Madhyama, Rashtrabhasha, Praveshika, Rashtrabhasha Visharad and Rashtrabhasha Praveen examinations of which the first three are preliminary examinations and the last three are higher examinations. Besides these, post-graduate examinations Pragat and Sahityacharya equivalent to M. A. and Ph.D. are also conducted by the Board. Typewriting classes in Hindi are also conducted by the Sabha. There are 1,180 registered Pracharaks in Karnataka. The examinations are conducted twice a year in the months of February and August. During August 1982, as many as 5,395 candidates appeared for various examinations in 80 centres all over Karnataka. Pracharak training for High Schools was conducted from 1951 to 1968 at Bangalore, Dharwad and Mysore, and at Hindi B.Ed. College at Bangalore in 1971-72 and 1972-73.

Karnataka Hindi Prachara Samithi, previously known as Mysore Riyasath Hindi Prachara Samithi, was established in 1939 at Bangalore for the promotion of Hindi in the State. The activities of the Samithi are to organise and conduct Hindi classes, Hindi examinations, to maintain Hindi libraries, to publish magazines, etc. It conducts five graded examinations in Hindi, the last of which is equivalent to B. A. Examination or the Universities. The Samithi receives 75 per cent of the expenditure incurred as grants from the Government for running 110 free Hindi classes.

Mysore Hindi Prachara Parishat (Bangalore) was established in the year 1943 for the propagation of Hindi and the Kannada language for the non-Kannada speaking people. The Parishat conducts various examinations-Prathama, Madhyama, Pravesh, Uttama I, Uttama II, Ratna I, Ratna II and Ratna III equivalent to primary, S. S. L. C., P. U. C. and B. A. examinations. There are about 3,337 Hindi Pandits on roll of whom 700 Pandits are coaching the students in the State. In addition to conducting Hindi examinations, the Parishat is also conducting Kannada examinations for non-Kannadigas from 1977. The examinations are conducted twice in a year in the months of February and September. Typewriting and Short Hand Classes in Hindi are also conducted by the Parishat. During the year 1981-82, 21,282 students took various examinations in Hindi and 2,164 students appeared for various Kannada examinations conducted by the Parishat.

The Karnataka Mahila Hindi Seva Samithi (Bangalore) was established in the year 1953. The Samithi conducts various examinations, viz., Hindi Subhodha, Prathama, Madhyama, Uttama, Bhasha Bhushan and Bhasha Praveen. There are about 600 Hindi Pracharaks in the State coaching the students for various examinations conducted by the Samithi. During September 1982, as many as 13,676 students appeared for various examinations in 600 centres all over the State.

Smaller organisations like District Hindi Prema Mandali, Bellary, started in 1930, Hindi Prachara Sangha, Bijapur, established in 1931 and Mahila Samajas are also engaged in spreading Hindi among the masses.

Commerce Education

The first institution for commerce education in the princely State of Mysore was an aided commercial school in Bangalore, started in 1897 and the subjects taught were correspondence, book-keeping and shorthand, to which commercial geography and banking were later added in 1901-02. In 1906, the Hardwicke Mission Commercial School at Mysore came into existence. Two government commercial schools were established one in Bangalore and the other at Mysore in the year 1913. The subjects taught were banking and currency, book-keeping and accounts, commercial correspondence and office routine, shorthand, typewriting, political economy, Marathi and Kannada. A Kannada section was also opened at the Bangalore school. The next step was the opening of commercial classes in some high schools and a scheme of extension lectures in subjects

related to commerce and banking. In 1921-22, the Kannada section and the extension lecture scheme were abolished as they were not very popular among the trading class. In 1921-22, there were three schools with a total strength of 185 as against 332 in the previous year.

These schools and the subjects taught in them have chiefly served as a training ground for junior clerks in public offices and commercial firms. In 1930 the commercial school at Bangalore was reorganised into a Central Institute for commercial education and the commercial section at Chamarajendra Technical Institute which was started in 1913 was abolished. Commercial education was left to private agencies to develop which resulted in the establishment of large number of recognised commerce schools. The University of Mysore opened a Diploma course, L. Com. at Central College, Bangalore causing the decrease of strength at Government Commercial School and finally its closure in 1941-42. This diploma course was abolished and B.Com. degree course which had been abolished after a few years of life in the Maharaja's College, Mysore was revived. In 1941, the post of the Inspector of Commercial Schools was sanctioned, attached to the Director of Public Instruction in Mysore who also acted as Secretary, Commercial Examinations Board. During 1955-56, there were 41 high schools having commerce subjects with 1,985 students. At the college level, there were two separate colleges of commerce and a few Arts and Science Colleges also which had combinations of commerce subjects. During that year, the number of private schools increased to 72 of which 25 were aided and 47 unaided where 7,087 boys and 763 girls were studying. There were three grades of examinations viz., Proficiency grade, Senior grade and Junior grade. In the Belgaum area of the State, there were 10 commerce institutions, which provided instruction in commercial subjects prior to Reorganisation of the State. In the Dakshina Kannada district, there were many schools of commerce in the urban areas of the district to give training in Typewriting and Shorthand. Some high schools also provided commercial courses for the students. There were no commerce institutes in the Gulbarga Area and Kodagu prior to 1956.

As the scheme of examination and the syllabus varied from region to region, a new syllabus applicable to all commercial institutions in the State was introduced during 1959-60, to bring about uniformity in commerce education. The Commercial Examination Board with the Director of Public Instruction as Chairman and consisting of officials and non-officials as members, conducts examinations twice a year in commercial subjects. In 1964-65, the examinations in commerce subjects were transferred to the

Examination unit of the Directorate. During 1956-57, there were 96 commerce institutions with 11,360 pupils in Karnataka which rose to 286 in 1958-69, an increase of 198 per cent over 12 years. From 1966 onwards, a uniform grant of Rs three per candidate in English typewriting and shorthand and Rs five for Kannada typewriting and shorthand was introduced, which was later discontinued. During the year 1981-82, there were 814 commerce institutions in the State (of which only one was a government institution situated in Dharwad started in 1956-57). During the year, as many as 200 stipends were provided to the students of Scheduled Castes and Scheduled Tribes to undergo training in Kannada/English typewriting/stenography by the Social Welfare Department. The Scheme of granting incentives for purchase of Kannada Typewriters and for giving training in Kannada Shorthand to the Commerce Institutes was started in 1971-72. Financial assistance for training candidates in Kannada Shorthand at the rate of Rs 250 per candidate successful in the examination, subject to a maximum of Rs 1,000 per year, was given to 275 candidates through 37 institutes costing Rs 30,756 during the same year. The academic and administrative control of commerce institutes vests with the Department of Public Instruction.

In the year 1956-57, there were only six colleges in the whole State of Karnataka which had provision for commerce education at the University level. During 1979-80, there were 30 colleges where commerce subjects were available for students which had an enrolment of 27,710 students of whom 1,233 belonged to Scheduled Castes and 127 to Scheduled Tribes. There are other institutions like the Bharateeya Vidya Bhavan, Bangalore Branch, I.C.A. Institutions, Datamatics Corporation, Davar's College-aid in Bangalore and British Institute of Bombay which provide facilities in various courses in commerce education.

Agricultural Education

The first institution for agricultural instruction in the princely State of Mysore was the Hebbal Agricultural School started in 1913, to train agriculturists to take to farming on scientific lines. The Sri Krishnarajendra Vyavasaya Dharma Pathashala at Chikkanahalli was started in 1916 and two more schools were started in 1930 one at Ramakrishnapura near Anekal and the other one at Hassan. The course in these schools was of one year duration and at the Hebbal School of Agriculture, it was of three years duration leading to a diploma. During 1956, there were five agricultural schools which provided one year training in addition to the

Hebbal Agricultural School. During 1956-57, two more schools were opened bringing the total to seven and the total strength in all these schools was 497 during that year. A College of Agriculture was started at Hebbal in 1946 affiliated to the University of Mysore, which, offered a three year B. Sc. Ag., degree course.

In the Belgaum Area, an Agricultural class was opened in Belgaum in 1879 attached to the Sardar's High School, Belgaum to provide vocational training in Agriculture and in the same year a College of Agriculture was started in Pune to provide agricultural education to the students of Bombay Province. The Agricultural Farm of the Belgaum school was ultimately handed over to the Local Board in 1890-91. Agriculture was introduced as subject of study in High Schools and there were three Agricultural High Schools in 1938-39 of which the Government Agricultural High School, Bijapur was one. During 1939-40, teaching of Agriculture was also introduced in some selected primary schools, the teachers were being trained at Agricultural School, Devihosur in Dharwad district. An Agricultural College was established at Dharwad in 1947.

At the time of the Reorganisation of the State in 1956, there were eight schools with a students' strength of 497 boys. During the year 1958-59, the Agricultural School, Hebbal was closed. The remaining schools were reorganised resulting in the amalgamation of some of the existing schools. During the year 1979-80, there were 13 Agricultural Schools with an enrolment of 495 students.

University of Agricultural Sciences

The University of Agricultural Sciences was established in Bangalore in 1964-65. At the time of starting the University, there were two Agricultural Colleges in the State, one at Bangalore and the other at Dharwad and one College of Veterinary Science in Bangalore started during the year 1958-59. The aims in starting the University are, making provisions for imparting education in different branches of study in agriculture and allied branches, furthering the advancement of learning and research particularly in agriculture and allied sciences and undertaking the extension of such sciences to the rural people of the State. The various functional wings of the University are, the Chancellor, the Pro-Chancellor, the Vice-Chancellor, the Board of Regents, the Academic Council, the Board of Studies, the Deans, The Directors of Research, Extension and Instructions in Basic Sciences and Humanities, Veterinary Sciences,

Agricultural Sciences, Fishery Science, Home Science and Post-Graduate Studies.

When the University came into existence, there were under-graduate programmes only in Agriculture and Veterinary Sciences. Since then, degree programmes in Fishery, Horticulture, rural biased Home Science, Agricultural Marketing and Co-operation, Dairy Science and Diploma Courses in Agricultural Engineering have been instituted. The U.A.S. has started post-graduate programmes leading to Masters and Doctoral Degrees in a number of Plant, Veterinary, Fishery and Social Science areas. Post-Graduate Diploma courses in Crop and Poultry Production have also been started. To develop and operate teaching programmes and to provide specialised technical training to lay people, the University of Agricultural Sciences has many training programmes. A 20-week training programme for training professionals in bakery for self-employment was started in 1968. A three-day to five-day training programme in bakery for women has become very popular. The University of Agricultural Sciences is engaged in training farmers, farm women and farm youth in improved agricultural practices.

The University has the new Trimester system of teaching both at under-graduate and post-graduate levels which is a distinctive feature of the University. This system provides scope for continuous internal evaluation of accomplishments of students which in turn could provide a chance for both the teacher and the taught to follow appropriate corrective measures. The University of Agricultural Sciences (UAS) is spending about 40 per cent of its total budget on Research programmes. The UAS has a research system consisting of 40 research stations spread all over Karnataka. It has also evolved a research system of all-India co-ordinated research projects sponsored by the Indian Council of Agricultural Research, of *ad hoc* research projects, of projects funded by outside agencies like Ford Foundation and United Nations Development Programme and of post-graduate research. In addition to these, the UAS has added its research efforts under the National Agricultural Research Project founded by the World Bank to take care of the research gaps in 10 agro-climatic zones of the State.

Under Extension programmes, the UAS has eight important extension programmes, i.e., Extension Education units, Information unit, Farm Advisory Work consisting of Mail Consultancy and Farm visits, Farmers'

Training Institute, Staff Training Unit, village adoption by Research Stations, Lab-to-land programme and National Demonstration Programme. During the year 1980-81, there were six constituent colleges and they were the Agricultural College, Hebbal, Agricultural College, Dharwad, Veterinary College, Hebbal, Fisheries College, Mangalore, Home Science College, Dharwad and Agricultural Engineering Institute, Raichur. There were two departments under Basic Sciences and Humanities, 13 Departments under Agriculture, nine Departments under Veterinary Science, three under Fisheries and two departments under Home Science during the same year. As many as 1,211 students were admitted to various courses, of whom 422 for post-graduate courses, 749 for under-graduate courses and the remaining for Diploma in Agricultural Engineering course during 1980-81.

Physical Education

The importance of physical education was recognised in the scheme of school work and physical training was made compulsory in the revised S.S.L.C. scheme of 1937 in old Mysore area. Prior to this, practice in games like cricket, foot-ball and volley ball was given regularly in almost all high schools. The Department of Public Instruction started deputing teachers for a course of physical training at Y.M.C.A. Physical Culture Training Centre at Bangalore from the year 1939-40, so that the trained teachers organised physical education on sound lines. In addition, physical exercise drills, sports and games, other aspects of physical training like the *yogasanas*, wrestling, gymnastic exercises, etc., were also practised in several high schools. During 1943-44, there were five physical culture institutes which received grants from the Department. They were the National Institute of Physical Education, Vyayamashala and Y.M.C.A. (all Bangalore), the Yogic and Physical Culture Institute (Chitradurga,) and Naidu's Physical Culture Institute (Mysore). By the end of 1955-56, these institutions had a total enrolment of 612 pupils.

In the Belgaum Area, prior to 1913-14, there was no regular programme of physical education to involve all the students of the schools. In 1913-14, one of the Educational Inspectors was placed on special duty to improve the conduct of physical training in schools. Persons trained at Pelit Gymnasium, Bombay, were appointed to work as gymnasts in some high schools. With the establishment of a training Institute at Kandivili, Bombay, in 1937, graduate teachers were deputed to the Institute, for training in physical education, which awarded diploma. In addition to

the diploma course, the Institute conducted a short term course of three months for secondary school teachers and one month's training for headmasters of high schools. In addition to the gymnasia at Government High Schools in district headquarters many gymnasia had been started in the area and were getting grants from the Government. There were two Assistant Inspectors of physical education in each Division to supervise the progress of physical education in schools, gymnasia, sports clubs, etc. There were 25 recognised gymnasia in the Division during 1946-47. As an encouragement to the teachers of physical education, an incentive of one advance increment and a special pay of Rs 10 were given to Secondary School Teachers who had a Diploma in Physical Education.

In the districts of Dakshina Kannada and Bellary physical education formed an important aspect of extra-curricular activity. Teachers of physical education who had higher grade certificate were paid a special pay of Rs 10 from 1943-44 and Rs five for those who had lower grade certificates in physical education. In the district of Bellary during the 1930's the Vyayamshalas had gained importance in the wake of freedom movement. Of these, the Mallasajjana Vyayamashala, Bellary started in 1933 deserves mention. The Vyayamashala conducted District Vyayama Parishat in 1939. In Kodagu, physical education was compulsory in both middle and high schools and sports activity was highly encouraged. Physical education was made compulsory in primary schools in 1929. Every high school and first class middle schools in the district places had a physical instructor who trained pupils in gymnastics also. By 1921, all the Government Middle Schools were provided with drill masters. Mass drill was brought into practice in high schools by 1931.

After the Reorganisation of the State, physical education was given a more important place in the revised syllabus, being included under curricular studies both at primary and secondary levels. Physical education was allotted regular periods within the time-table and also was included in the syllabus of the teacher training institutions. The scheme of physical education was strengthened by the appointment of Superintendents of Physical Education at the State headquarters, Divisional headquarters and at the district level. During the year 1956-57, there were about 700 physical education teachers and instructors working in high schools which rose to about 2,500 during 1981-82.

Prior to the establishment of the Government College of physical education, the candidates holding a certificate of physical education or a

Seva Dal trained were being appointed as Physical Education Instructors in high schools in the Mysore area. A Government College of Physical Education was started at Bangalore in 1959-60, to provide one year diploma course. This college started the Master's degree course from the year 1972-73, when the certificate course started in 1967, was abolished. The College was handed over to the Bangalore University in 1976. The University of Mysore made provision for the training of physical education teachers by starting a College of Physical Education in Mysore in 1972-73, which offers courses leading to B.P.Ed., and M.P.Ed. The Karnatak University has two affiliated colleges i.e., Beynon-Smith College of Physical Education, Belgaum and M.V.A.S. College of Physical Education, Dharwad (Mallasajjana Vyayamashala mattu Arogya Samsthe). The University is conducting B.P.Ed. Examinations from the year 1974-75. During the year 1981-82, there were 27 colleges of physical education in the State which offered one year certificate course to S.S.L.C. passed candidates.

In addition to the Physical Education activities, the Department organises taluk, district, division and State level tournaments and competitions in sports, games, and other activities for pupils (see also part I, page 523).

Female Education

In the early times, the education of the girls was entirely domestic and vocational. The idea of educating the women in the princely State of Mysore is of recent origin. The education of the women was first begun by the London Mission in 1840, by establishing the first Kannada school for girls in Bangalore. Later, the Female Hindu School was started in Bangalore. By 1867, there were three Government and several aided schools for girls which rose to 12 in 1879-80. The female education slightly improved after the Rendition, and 1881 the Maharani's Girls' School at Mysore was started, which was converted into Government School in 1891. By 1918, there were nearly 24,000 girls under instruction which formed 4.8 per cent of the female population of the school-going age. With the reorganisation of middle and high school curriculum in 1922, special courses in subjects like domestic science, drawing, brush-work, music, needle-work and embroidery, home nursing, etc., were introduced for which women had a special aptitude. Similarly, domestic arts group containing cooking, laundry, house-wifery, needle-work, music and fine arts was introduced as an optional subject when the S.S.L.C. scheme was revised in 1932. Graduate teachers were deputed for training in home

science at Lady Irwin College, New Delhi and home science was introduced as an optional subject in high schools. Until 1940, the Middle School Public Examination was the same for both boys and girls and in that year a change was effected by the institution of an annual class examination for girls at the end of the final year class and an option was given to the girls to choose either of the examinations.

During the year 1948-49, there were 1,90,841 girls under instruction which formed 5.4 per cent of the school going population which rose to 2,71,172 during 1951-52. The wastage and stagnation was higher in the case of girls as compared to boys, incidence of wastage and stagnations being 75.8 as compared to 67.5 in the case of boys, from the I to IV standard between 1948-49 to 1951-52. There were 36 high school exclusively for girls in the State with 12,195 girls studying in them in addition to 2,398 girls studying in co-education high schools during 1951-52. During 1951-52, there were three separate colleges for women and the total number of women studying in the colleges was 2,346 of whom, 142 were receiving professional education. During 1951-52, there were three training institutions for women, viz., the Women's Training College (Mysore, 1888), the Zenana Normal School (Mysore, 1916), for training Urdu lady teachers and the Sacred Hearts Girls Training School (Bangalore, 1947). A Nursery Section attached to the Maharani's Training College, Mysore provided training to the teachers of Nursery Schools since the year 1946-47, which was closed during the year 1953. There were three industrial schools for women during 1951-52, the Vocational Institute for Women (Mysore), the Methodist Mission Orphanage (Hassan) and the Industrial School (Channapatna). A scheme of home education was organised in the State to take education to the doors of the grown-up ladies. The grant-in-aid code made liberal provisions for aid to masters conducting home education classes for women. This scheme was held in Tumkur for several years and discontinued from 1914-15. It was also tried at Chikmagalur during 1911-1916. During 1915-16, the classes were conducted in four places for 87 ladies, and the figures rose to 17 and 297 respectively during 1918-19 and thereupon gradually reduced.

Various educational concessions had been given to the girls in the State. Education was free upto the end of middle schools stage in all government schools and in high schools only half the rates prescribed for boys were levied with liberal percentage of free-studentships. The Mysore Women's Conference which was organised in 1925 did a good deal of

propaganda and created necessary atmosphere for the women education and welfare programmes. Organisation like the Mahila Seva Samaj, Bangalore, and Vanitha Samaj, Mysore, also did a good deal of pioneering work in the cause of women's education. The Mysore Adult Education Council maintains two Vidyapeethas at Nanjangud and Kengeri for women. The Council is also conducting literary class for adult women. The table below indicates the number of schools exclusively for girls at various stages during some years from 1931-32 to 1955-56.

	No. of Institutions				No. of Pupils			
	1931-32	44-45	51-52	55-56	31-32	44-45	51-52	55-56
Primary Schools	523	503	610	606	31,297	45,658	69,606	75,572
Middle Schools	30	79	109	118	2,158	11,522	21,615	25,173
High Schools	5	19	36	47	383	2,270	12,195	16,638
Colleges	2	3	3	3	81	560	1,644	2,356
Others	NA	6	127	206	NA	321	3,861	3,669

Prior to 1855 there were a few girls schools in the Belgaum area of the State run by the London Missionary Society. In 1857-58, the Government of Bombay introduced a scheme of awarding rewards to vernacular school masters who succeeded in getting up girls' classes attached to their schools. In 1866-67, five girls schools with 213 pupils were started in Dharwad district, five schools with 134 pupils in Kaladgi district and two schools with 45 pupils in Uttara Kannada district. A few more schools were started during the next year bringing the total number of schools to 23 with 774 pupils in the Southern Division of the Province (Karnataka Region) during 1867-68. In 1881-82, the number of schools in the Division increased to 47 with 2,595 girls studying in them. Special incentives had to be created to encourage girls to attend schools. Mr. Jardine of the Civil Service, deposited a sum of Rs 1,000, the interest from which was to be used for award of prizes to girls. In 1895-96, the Local Board, Dharwad opened a training school for women at Dharwad, which was handed over to the government in 1903-04, and was upgraded into a full fledged training college for women in 1907-08. By 1913, the

four Kannada districts of the province had 189 girls' school with 11,490 pupils and the total strength of girls in all schools was above 17,000. By 1921-22, the number of girls schools increased to 229 with 16,926 girls studying in them. As on 31st March 1947, there were 402 girls primary schools with 44,285 girls of whom 3,443 were in upper primary classes.

A separate Vernacular Final Examination for girls with a special course was instituted in 1924. The Sarda Act, which raised the age of marriage of girls increased the numbers of the school going. In 1938-39 the post of an Assistant Deputy Educational Inspectress was created and entrusted with the inspection of girls' primary schools. 1940-41, eight year primary course on par with that for boys was introduced with a common primary school leaving certificate examination. The separate examination for girls was abolished in 1948. Drawing and needle work were taught in all girls schools besides general subjects. Provision for teaching domestic science, music and Hindustani was made in some of the girls' schools. The number of primary schools and secondary schools considerably increased during the post-Independent period.

The London Mission started the first school for girls in Bellary in 1933. In 1882-83, the Roman Catholic Convent Girls' School was upgraded into a high school. The elementary school for girls started by Bellary Municipality was handed over to Government in 1903 which was converted into a middle school in 1928 and into high school in 1931. The middle school attached to the Government Training School for Muslim Women at Bellary was converted into a secondary school in 1942. In the Dakshina Kannada district, female education was very popular. In 1881-82 there were seven schools for girls in which alone 460 pupils were studying. In the first grade college, there were 92 girls, the largest figure for any district outside Madras. St. Agnes College was the only college for women in the district started by the Carmelite sisters. The Government Secondary School for Girls, Mangalore was started in 1912 as an elementary school to which elementary training classes for women teachers were attached, the next year. It was raised to the status of a high school in 1919. The other high schools for girls during the period were St. Agnes High School, St. Anne's Secondary School both in Mangalore and St. Cecilia High School for Girls at Udupi. By 1931-32, there were seven girls' high schools in the district with a student strength of 2,474 and 134 girls primary schools with a pupil strength of 10,539 apart from 19,078 girls studying in boys' schools. The number of girls high schools rose to

16 with a total strength of 4,703 by 1946-47. In the Gulbarga area girls education was mainly the result of Missionary activities. St. Mary's Convent in Raichur was started in 1887, which was only a middle school till 1957 when it became a high school both for boys and girls. In 1930, the girls school at Bidar was raised to the status of a middle school. There was a training school for women at Gulbarga.

There was no separate schools for girls in Kodagu for a long period and the girls were attending boys schools. In 1869, there were 12 girls in Central School, Madikeri. Efforts made to start girls' schools proved to be a failure. A few schools opened by Missionaries were also closed down for want of students. The attendance of girls in boys' schools was quite good. In 1884-85, there were 519 girls attending boys' schools. Girls' primary schools were opened at Virajpet, Ammathi, Nalkeri, Kunda and Parane between the years 1908 and 1910, according to the policy laid down in 1904, by the Government of India to encourage female education. In 1910-11, there were 1922 girls under instruction which formed 2.47 per cent of the female population of Kodagu as against the all-India average of 0.69 per cent. In 1909, an aided school was opened at Madikeri followed by four Government schools for girls at Napoklu, Hudikeri, Ponnampet and Somwarpet. As a measure of economy, nine Government schools were closed during 1939. In 1923, the Girls Lower Secondary School at Madikeri was upgraded into a secondary school. Kodagu stood first in the State in 1961, in respect of female education with 28 per cent of literacy.

The table below shows the number of institutions and pupils meant for the education of women for the whole State of Karnataka during the year 1956-57.

Type of institutions	No. of institutions	No. of pupils	No. of girls in co-education institutions
Colleges-both general and professional	4	3,037	2,164
Professional and special schools	...	...	3,969
Teachers training institutions	13	665	386
High schools	90	29,800	13,141
Primary schools	1,441	1,70,178	4,66,333
Adult classes	...	...	3,249

During the year 1980-81, there were 505 lower primary schools, 760 higher primary schools, 77 high schools and 11 junior colleges for girls in the State. About 3.01 lakhs of girls were in the primary schools meant for girls, 18.39 lakhs in the co-education primary schools and there were in all 2,47,039 girls in eighth, ninth and tenth standards of the high schools both for boys and girls. During the year 1979-80, there were 39,253 women in graduate, post-graduate and Ph. D. courses in arts, science and commerce, and 24,691 in other professional courses such as education, engineering, medicine, etc.

Administrative Set-up

The Department of Public Instruction in Mysore State was established in 1857-58 with one Director, two Inspectors, four Deputy Inspectors and 30 Sub-Deputy Inspectors on an average of a Sub-Deputy Inspector for four taluks. From 1881 to 1895, the designation of the Director of Public Instruction was changed to Education Secretary to the Dewan, then from 1895 to 1927 as Inspector General of Education and in 1927 again redesignated as the Director of Public Instruction. As a result of departmental reorganisation in 1927, three Deputy Directors were appointed, one at the headquarters and the two others at Divisional headquarters at Mysore and Shimoga. The District Educational Officers at the District level, one for each district, were in overall charge of primary, middle and normal schools. The Assistant Inspectors at Taluk level were in charge of primary schools in their educational ranges. Besides there were separate Assistant Inspectresses for girl schools and Deputy and Assistant Inspectors for Urdu schools. The departmental reorganisation in 1946, changed the territorial jurisdiction of the Deputy Directors and they were attached to the office of the Director at the headquarters, one each in charge of primary, middle and high schools for the whole State. In 1955, there was reversion to the old systems of territorial jurisdiction of the Deputy Directors with headquarters at Bangalore, Mysore and Chitradurga. At the time of Reorganisation of States in the old Mysore State there were one Director, three Deputy Directors, 11 District Educational Officers and Inspector of Schools one for each range.

In the Belgaum area prior to 1953, the Southern Division of the Bombay province consisting of the Kannada districts, was under the charge of an Educational Inspector assisted by two Assistant Educational Inspectors. In 1953, each district was placed under the control of an Educational Inspector assisted by one Deputy Educational Inspector and Assistant

Deputy Educational Inspectors each in charge of 50 to 60 schools for inspection. The control of primary education was under statutory Local School Boards set up by the Government. Secondary schools, training institutions, and Administrative Officers of the Local School Boards were under the control of the District Educational Inspectors.

Prior to 1953, Bellary district was under the control of Inspector of the School Division which comprised the districts of Bellary, Ananthpur, Cuddapah, Kurnool and Krishna districts. The Inspector of the division inspected the high schools and Educational Officers and Deputy Inspectors inspected the primary schools. At the time of its merger with Mysore (1953) the district had one District Educational Officer and six Deputy Inspectors of Schools. Dakshina Kannada along with Malabar and Uttara Kannada, in 1860-61 was under one Deputy Inspector of Education directly under Director of Public Instruction. In 1908-09, an Assistant Inspector for the district was provided. Elementary schools were supervised by the Assistant Inspectors and Secondary Schools by Inspectors of Education. Kollegal taluk came under the Deputy Inspector, North Circle with headquarters at Coonoor, of the First Division. In 1938, the taluk became a separate range under the charge of a Junior Deputy Inspector of schools. In Madras Karnataka area the main agencies in charge of elementary and secondary education were the District Boards, the Municipalities and private managements. In 1912 Gulbarga Division had a Divisional Inspector of Education under whom there were Nazirs or Sub-Assistant Inspectors for each district. In 1914, a post of Inspector for each district was created. There were Deputy Inspectors of Schools in charge of educational ranges. Administrative power in the districts vested with the District Inspectors. Primary Education was the sole responsibility of the Government. The Department of Education in Kodagu was started in 1857 and was under the charge the Director of Public Instruction, Bangalore. From 1903 to 1924, it was under the control of Director of Public Instruction, Madras. In 1939, the post of District Educational Officer was created which was renamed as State Educational Officer in 1954.

After the Reorganisation five educational divisions were created with headquarters at Bangalore, Mysore, Chitradurga, Dharwad and Gulbarga each under the charge of one Deputy Director of Public Instruction, and one Deputy Director at the headquarters. In 1960, three posts of Joint Directors of Public Instruction were created at the headquarters. In order to reduce the heavy burden of work at the district headquarters, 34 posts

of Assistant Education Officers were created at the district headquarters and at some sub-divisional headquarters excepting the districts of Belgaum Division during the years 1960-61 and 1961-62. The Inspectorate at the taluk level was also strengthened by the appointment of Deputy Inspectors of Schools. On the academic side a group of subject Inspectors at the Divisional level assisted the Deputy Director in the inspection and guidance of high school teachers. In the reorganisation of the Department that took place in 1970 the number of Divisions was reduced from five to four to be coterminous with the Revenue Divisions and each Division came under the control of one Joint Director of Public Instruction. At the District level, the District Educational Officer was replaced by a Deputy Director of Public Instruction, assisted by Educational Officers and a group of subject Inspectors. All high schools came under the control of the Deputy Director of Public Instruction. The educational range offices were entrusted to the Assistant Educational Officers assisted by graduate Inspectors of Schools at the rate of one Inspector for every 75 schools. The Administrative set up at the State headquarters during 1983 was as follows: The head of the Department of Public Instruction is the Commissioner for Public Instruction, a Post created in 1979, who is assisted in administration by Directors of Public Instruction for Primary Education, Secondary Education, Examinations, Pre-university Education, Vocational Education and the Department of State Educational Research and Training, one Additional Director of Public instruction, one Joint Director of Public Instruction, Administration and Planning, one Deputy Director of Public Instruction for Physical Education and a Chief Accounts Officer and other staff.

PRE-UNIVERSITY EDUCATION

Consequent on the abolition of the two-year Intermediate Course, one year Pre-University Course was introduced during the year 1956-57. Selected high schools were converted into higher secondary schools by adding Standard XI. The administrative control of the higher secondary schools vested with the Department of Public Instruction. Side by side, one year pre-university education was also provided in the erstwhile Intermediate Colleges independently or attached to first grade colleges. This came under the control of the Universities and later on passed on to the control of the Department of Collegiate Education, after it was established. At the end of I year pre-university course or standard XI, a Public Examination was conducted by the Mysore, Karnatak and Bangalore

Universities in their respective areas. Accepting the National Policy of Education of the 10+2+3 pattern, the State Government introduced the two year Pre-University Course from the academic year 1971-72. The course consists of two languages and four electives selected from a wide range of subjects.

A Board of Pre-University Education was constituted by government in 1970. This Board is headed by the Vice-Chancellor of one of the universities in the State by turns. It has *ex officio* and nominated members representing various interests. The Director of Pre-University Education is the Member-Secretary of the Board. This Board, not being statutory, is mostly advisory in nature with a good deal of autonomy in academic matters including the conduct of examinations. The Directorate has a Central Office with officers and other staff but has no functionaries at the Divisional or District levels. The Director of Pre-University Education is assisted by a Deputy Director and Assistant Director at the head office.

While there is uniformity in syllabus, text books, examinations, etc., the Junior Colleges in the State come under the administrative control of different authorities. The Composite Junior Colleges (largest in number) come under the Department of Public Instruction and the Pre-University classes attached to the First Grade Colleges come under the purview of the Director of Collegiate Education, and the Directorate of Pre-University Education has independent junior colleges under its direct control. The table given below shows the number of junior colleges and their enrolment during 1981-82.

Junior Colleges	Number	Strength
Composite junior colleges (high schools upgraded)	379	} I year 1,73,000 II year 1,11,800
Independent junior colleges	78	
Composite junior colleges (PUC classes attached to degree colleges)	194	
Total	651	

Till recently, the Pre-University Board was conducting a State-wide Public Examination at the end of I and II year courses. The table given below shows the examination statistics.

Year (April Exam.)	I Year			II Year		
	Number appeared	Number passed	Percentage of passes	Number appeared	Number passed	Percentage of passes
1976	1,12,388	34,097	30.3	76,094	36,182	47.5
1977	1,11,448	38,778	34.8	77,900	40,904	52.5
1978	1,16,643	41,377	35.5	81,119	40,130	49.5
1979	1,38,638	42,149	30.4	90,631	44,572	49.2
1980	—	—	—	1,00,885	49,181	48.7
1981	—	—	—	1,17,807	56,891	48.2

In 1978 the I Year Public Examination was abolished in consonance with the National Policy on Education according to which there should be three Public Examinations upto the under-graduate stage. The new curriculum was introduced from the academic year 1981-82 in the I Year PUC classes.

Teachers' Welfare

Karnataka State Teachers' Benefit Fund was instituted in 1963-64, to give financial aid to teachers and their dependants under needy circumstances. Financial aid will be provided to teachers and their dependents for the higher education, prolonged illness, death and accidents and construction of teachers' houses. Guru Bhavans at taluk and district levels and teachers' wards in major hospitals are also financed. *Ex gratia* payments to such of the selected teachers upon their retirement as may have rendered exceptionally meritorious service are made. Contributions to the fund consist of grants from government and local bodies, donation, receipts from benefit shows, contributions by teachers and students, etc.

An amount of Rs 6,02,080 was collected in 1981 till December. The distribution of the fund for the same period was, Rs 1,76,000 given to teachers and their dependents towards medical expenses, benefiting 566 teachers and dependants, Rs 85,000 towards construction of Humnabad Taluk Shikshak Bhavan, Rs 25,000 to taluk teachers' home, Tarikere, and Rs 1,41,075 for Taluk Teachers' Association, Ranebennur. Additional grants were also released for the construction of Guru Bhavans of Sullia, Tiptur and Kunigal. Lumpsum grants, to the children of teachers for their education, ranging from Rs 100 to Rs 1,500 per candidate, monthly

grants to the dependants of teachers who lost the bread-winner of the family, ranging from 30 to Rs 100 per family etc., were the other items of assistance.

The National Foundation for Teachers Welfare was formed during 1962 aimed to promote the welfare of the teachers generally and to alleviate distress among teachers and their dependants in indigent circumstances. Sale proceeds of Teachers' Day flags is the main source of income to this fund. During 1981 till December, a sum of Rs 43,000 had been collected and a sum Rs 2,42,490 was distributed to provide assistance to 724 teachers and their dependents.

Awards to Teachers: The National Awards to Teachers were instituted during 1958-59 and the State Awards were instituted during 1962-63. These awards are made every year to teachers of outstanding merit and work. The National Award consists of Rs 500 in cash and a citation and is awarded by the President of India at New Delhi. The State Award consists of Rs 300 in cash and a certificate awarded by the Government of Karnataka. The number of National Awards will be three for primary school teachers and two for secondary school teachers while the number of State Awards will be two for each educational divisions of the State for primary school teachers and one for high school teachers in each division of the State. There are District Level Committees and State Level Committee for the selection of teachers.

Karnataka State Students' Welfare Fund: The Karnataka State Students' Welfare Fund was formed in 1963-64 for promoting the welfare of students in the State by rendering assistance to pay fees, to purchase necessary books and stationery, to supply uniforms, to meet the maintenance charges, to provide essential medical treatment and to meet the cost of transportation to and from educational institutions. It extends financial help to educational institutions, promoting students welfare such as mid-day meals, health, etc. The Fund comprises of grants from the Government and local bodies, donations, receipts from the benefit shows, contributions by students and teachers, etc. During the year 1981 (till December) Rs 6,29,298 was collected. Out of the amount, Rs 71,520 for the conduct of literary and cultural activities, Rs 34,500 for assisting the deserving poor students to join educational excursions, Rs 34,394 for the payment of tuition fees by the students of colleges and polytechnics, Rs 1,81,480 for award of prizes to students who secured high merit in the

examinations, and Rs 5,100 for conducting drawing competitions, etc., were be spent.

Extra-curricular Activities

Bharat Scouts and Guides: The first troop of Boy Scouts was organised in the country in 1909 by a retired Army Officer Captain T. H. Baker in the Bishop Cotton Boys School, Bangalore. Later it spread to other parts of the country. But these troops were open only to European and Anglo-Indian boys. The Scout Movement in the princely State was started in 1918 and the Guide Movement in 1927. The movement secured royal patronage during early years and gained official support and public encouragement. In Belgaum Mr. Miller, the Head Master of Sardar's High School was a very strong advocate of scouting. He is the father of Scouting Movement in Bombay Province. The Scouting Movement became popular in that area because of the high reputation earned by the Miller's Scouting. The Karnataka region remained in the forefront in scouting in the province since Bombay Scouting had its birth in Belgaum. In 1919-20, Mr. Miller was placed on special duty to coordinate and extend the scouting movement in the entire Bombay Province. The Boys Scout movement was started in Hyderabad in 1923 and made a rapid progress during the period from 1927 and 1935. The Girl Guide Movement was started in Hyderabad in 1928. The Scout Movement which existed in Kodagu from 1930 to 1950 became inactive after the introduction of the compulsory Auxiliary Cadet Corps in schools. In Madras area too the movement was strong prior to Independence (see part I, p. 530).

In 1921, the Boys Scout Association in India came into existence as a result of the unification of many Scout Associations including the Indian Boys Scout Association started by Dr. Besant and was affiliated to the Boys Scout International Bureau in London. But the Seva Samithi Association, stayed outside as a separate organisation for Scouts under the name Hindustan Scout Association. In November 1950, the Boys' Scout Association and the Hindustan Scout Association merged together while the Girl Guide Association, India merged with the main body in August, 1951, to form Bharat Scouts and Guides and affiliated to the two separate world bodies, World Scout Bureau and the World Bureau of Girl Guides. The table given below indicates the position Scouting and Guiding in the State for the years 1956-57, 1960-61 and 1965-66.

Year	Total number of packs, troops and crews	Total number of cubs, scouts, rovers, etc.	Total number of flocks, companies and training	Total number of bulbul guider rangers, etc.
1956-57	1,982	45,512	175	4,418
1960-61	1,443	35,048	261	6,986
1965-66	543	17,195	246	3,927

The fall in the enrolment in 1965-66 was largely due to the introduction of Auxiliary Cadet Corps and National Cadet Corps in schools and colleges. During the year 1982, there were 54,872 cubs, scouts, scouters and commissioners and 16,203 bulbul flocks guides/guiders and commissioners. The period from February 1982 to July 1983 has been named as the year of scouts. The Governor of the State is the patron of the State Association. The State Association has a President, Vice-President with the State Chief Commissioner as the Chief Executive of the Movement. He is assisted by the State Commissioner for Scouts and Guides, District Commissioners and other officers in various activities of the movement. In Karnataka besides the State Association, there are units of the other State Associations like State Association of Indian Railways, State Association of Central Schools, and State Association of Universities. All these State Associations are completely autonomous in their programmes and activities and finance, but governed by the same policies and aims of the movement.

The first Bangalore District Scout rally and city scout week took place in Bangalore during the week from 27th January 1929 to 3rd February 1929. The Third All-India National Jamboree was held in Bangalore in 1960 which was attended by over 10,000 Scouts and Guides drawn from places both within and outside the country. This Jamboree was also attended by Lady Baden-Powell, the World Chief Guide. The State Association of Bharat Scouts and Guides is participating in almost all the major world events such as the World Jamborettes, World Rover Moots, etc. Many of the Commissioners and active workers of the State Association have attended the world events and conferences and some of them were members of the International training team based at Gilwell Park, the International Centre in England.

Junior Red Cross: The Junior Red Cross is the children's branch of the Indian Red Cross, an international body which strives to achieve the

aims of promotion of health service to others and fostering International friendship. The junior section of the Indian Red Cross Society was started in 1925 and the Junior Red Cross sub-committee was constituted under the Chairmanship of the Commissioner for Public Instruction. In the beginning there were about 200 schools in the State which had been associated with Red Cross activities. The students are the members of the Junior Red Cross and the teachers are counsellors and advisors. During 1970 there were 77 members now reduced to 70 in 1982. Red Cross examinations are conducted during December every year. During 1981, 6,209 students had appeared for the examination of whom 4,720 were declared successful as against 13,943 students in 1972, of whom 7,013 were declared successful. The activities of the Junior Red Cross are grouped under personal and school hygiene, community hygiene, service and international friendship.

HIGHER EDUCATION

Karnataka being far away from the university centres like Madras and Bombay, could not get the advantage of modern university education in the early days of the establishment of these Universities (1857) and suffered a great disadvantage in educational matters in the 19th century. Even important cities like Bangalore, Belgaum, Mysore and Dharwad had to wait for decades to get a University institution.

The earliest college to come into existence in the entire Karnataka territory was the Second Grade College started by Madras Government in Mangalore. F.A. class was started in the Government High School that was already in existence in Mangalore in the year 1868-69. The name of this institution was changed to "Government College" in the year 1879. The Government High School at Bangalore which was called Bangalore High School at that time was upgraded into a college in the year 1875. It was named as "Central College". Two years later, it was allowed to present candidates for the B.A. degree examination. Maharaja's High School at Mysore and the Government High School at Shimoga were allowed to present candidates for the F.A. examination of Madras University in the year 1879. Maharaja's College (founded in 1864) became a First Grade College in the year 1894.

Christian organisations entered the field of higher education in Karnataka region in the 1880s. The Jesuit fathers found Mangalore quite congenial for their educational activity. St. Aloysius College was started

by them in the year 1879. In Bangalore Cantonment area both Protestant and Catholic organisations started colleges. Bishop Cotton Colleges were started by the Protestant missionaries (later they were closed) and St. Joseph's College was started by a Catholic organisation (1882). Both Belgaum and Gulbarga areas remained neglected. Even at the end of the 19th century, there was no higher educational institution of any kind in those areas. Thus by the end of the century there were four colleges in the former State of Mysore (including the colleges at Civil and Military Station) and two in the former Madras Karnataka area and one school in Mysore area which could present candidates for F.A. examination of the Madras University.

Before Reorganisation

Mysore Area: There were four colleges in the Mysore area in 1900 as stated earlier. The Maharani's High School, Mysore, a pioneer institution in South India was started in 1881, became a second Grade College in 1902 and was affiliated to the Madras University. The University class in Shimoga High School was closed down in the last decade of the 19th century. In the year 1916, the most notable event of the period happened and that was the establishment of the Mysore University. The princely State came under the jurisdiction of Madras University. The Maharaja of Mysore had no powers to take a final decision in educational matters. The Madras Government and the University were not helpful to the Mysore Government in starting the University in Mysore State. With an unsympathetic supreme Government and only two first grade colleges in the State, to start a University was an herculean task. The Mysore Government was able to start the University with all these insurmountable difficulties only on account of the vision, untiring effort and the tremendous prestige of Dewan Sir M. Viswesvaraya. The University was the sixth University to be established in the entire sub-continent and the first to be established in a Princely State. The founding fathers of the University conceived that it should be a "Teaching University of unitary type". In accordance with this principle the administration of two first grade colleges which was with the Government till then was transferred to Mysore University. The four year post-matric period leading to the degree had been divided into the stages by the Madras University as two years of intermediate and two years of degree. Mysore introduced one year entrance course and three year degree course.

In addition to these two colleges (Mysore Maharaja's and Bangalore Central) the second grade college at Mysore namely Maharani's College

was transferred to the control of Mysore University. The Government took further action to provide facilities of higher education to more students and especially students in rural areas. In the year 1916, entrance classes were opened at Maharaja's High School, Mysore, Government High School, Bangalore and Government High School, Tumkur. Within a few years, entrance classes were opened in five more places, notable among them being Shimoga. The University started its first engineering college in 1917 and in 1924, a medical college at Bangalore, which was later shifted to Mysore. The University courses were reviewed in 1938 on the recommendations of Sadler's Committee, by closing down the entrance classes and opening intermediate classes of two year duration.

There were six intermediate colleges in the State till 1932-33. In that year, the intermediate colleges at Shimoga and Tumkur were closed down and in the year 1940, the two colleges were restarted. The Maharani's College at Mysore was upgraded into a first grade college after the establishment of Mysore University. This was the only college meant for women. But its strength was too discouraging to continue it as a separate college. It was transferred to Bangalore in 1939. But an Intermediate College for Women was started at Mysore in that year. The University Act of 1916, was amended in 1933 making provisions for the Academic Council. The 1938 Amendment of the University Act, enabled the University to grant affiliations to Colleges. This was put into action only in 1945. Private organisations started two Colleges in Bangalore (National College and Basappa College) and one College in Mysore (Sharada Vilasa College) in 1945.

The year 1945 is an important year in the history of higher education in the State as the Government directly entered in the field of higher education. A number of private colleges were also opened during that year. The University was able to secure the services of scholars of great reputation like S. Radhakrishnan, A. R. Wadia, Brijendranath Seal, C. R. Reddy, K. T. Shah and R. K. Mukherjee. The decade between 1947 and 1956 witnessed a continuous expansion of the education. During this period, five first grade colleges, three intermediate colleges, a medical college, an engineering college, a law college and two teachers colleges were started by private agencies after Independence. St. Joseph's College came under the Mysore University. The University upgraded two intermediate colleges, started four intermediate and one teachers colleges. The Government started an engineering college at Davanagere. In 1956,

the old Mysore State had 14 first grade colleges, 14 intermediate colleges and 14 professional colleges.

Madras Karnataka Area: In the beginning of the 20th century, there were two colleges in Madras area and both of them were at Mangalore. In 1921, the Carmelite sisters started St. Anne's College for Women, which became a first grade college in 1924 changing its name to St. Agnes. In 1940s a training college for women graduates was started. Bellary remained educationally backward. There was no college till 1945, when a second grade college was started by the Veerashaiva Vidya Vardhaka Sangha in Bellary. Earlier to this, the Wardlaw High School had opened F.A. Class in 1869 which continued till 1909. The Zilla High School (Bellary) also prepared boys for F.A. examination between 1857 to 1885. In the year 1948, the Government College at Mangalore was raised to the status of a first grade college by introducing B.A., B.Sc. and B.Com. courses. A Government College of Education was also started in 1950. The Academy of General Education, Manipal played an important part in the development of education in the district of Dakshina Kannada by starting colleges of general and professional education during the period of post-Independence and pre-Reorganisation of the States. After the merger of Bellary district with Mysore State, the Veerashiva College was upgraded into a first grade college.

Belgaum Area: Till 1917, the Belgaum area of the State did not have an institution of higher education. The students of that area were going to Pune or Bombay for their higher education. Efforts were made by prominent persons like S.R. Rodda for the establishment of a college at Dharwad in 1912 and had collected funds also but the outbreak of first World War postponed the establishment of the college to 1917. It was purely an Arts College till 1922-23, when Government made arrangements for the teaching of science at Intermediate level. After a lapse of ten years science courses leading to B.Sc. were started in the college. The Karnatak Education Board, Dharwad also took a bold step to start the Victoria Arts College in 1920 which could not survive long and closed at the end of academic year 1920-21. The K.L.E. Society of Belgaum played a significant role in the spread of higher education among the masses. It opened the Lingaraj College in Belgaum in 1933 and the Raja Lakkhangowda Law College, Belgaum in 1939-40. The Karnatak Education Board again tried and started an Arts College in 1940 at Dharwad. In Bijapur district, the Basaveswara Arts College, Bagalkot was started in

1944 by the Basaveswara Vidya Vardhaka Sangha, Bagalkot and the Vijaya College, Bijapur. Thus by 1946-47, there were five arts colleges and two professional colleges of law and education in the Belgaum area.

The most significant event during post-Independence period is the establishment of the Karnatak University at Dharwad. The two events, the proposal for inclusion of Bellary district in Andhra University area and the incessant efforts of Marathi speaking people in Bombay Province to have a University at Pune made the people of Belgaum area to intensify their efforts for the establishment of a separate University in their area. The Bombay Government set up a committee with Justice N. S. Lokur as chairman to consider the issue. In 1947 the Committee gave a favourable recommendation for the establishment of the University. The Karnatak University was incorporated on 1st March 1950.

During the period between 1946-47 and 1956 more colleges were started in the region. They are, the Kanara College (Kumta 1949), Rani Parvathidevi College (Belgaum, 1945), Kadasiddeswara Arts College (Hubli, 1952), Government College of Agriculture (Dharwad, 1947), Bhoomareddi College of Engineering and Technology (Hubli, 1946), J. G. College of Commerce (Hubli, 1947), K.L.E.S. College of Commerce (Belgaum) and J.S.S. Law College (Dharwad, 1955). By 1956-57, there were eight colleges of general education and seven professional colleges, one for teaching, one for engineering, one for agriculture, two for commerce and two for law, all affiliated to the Karnatak University. The only notable deficiency was a medical college.

Gulbarga Area: There was no provision of any kind in the Gulbarga area for higher education. Students had to go to Gulbarga, Pune or Madras and other cities for their college education. The establishment of Osmania University in 1917, did not benefit much for the students of this area. It was only in 1930 intermediate classes were started at Gulbarga in the Government Intermediate College which was formed by the amalgamation of the Government English High School and the Osmania High School. The medium of instruction was Urdu till 1950-51 when it was changed to English. In 1952, the College was upgraded as a first grade college. The Shankar Arts College Yadgir was started in 1953 and the Lakshmi Venkatesh Desai College at Raichur in 1954 by the Raichur Education Society. The Sharana Basaveswara College at Gulbarga was started in 1956 by the Sharana Basaveswara Vidyavardhaka

Sangha. To train the graduate teachers of this region, a Government Teachers College was started at Gulbarga in 1955. All the colleges of this area were affiliated to the Osmania University prior to 1956 and later they came under the Karnatak University, Dharwad.

Kodagu: Kodagu did not have a college of any grade till 1949, when a second grade college was opened in Madikeri by the Government which was raised to the status of first grade in the year 1953-54. The college was affiliated to the Madras University till 1956 when it came under the control of the Mysore University. Prior to 1949, the S. S. L. C. passed students of this district were seeking admission in colleges at Mysore, Bangalore, Mangalore, Madras and other places. Many of the students were being given liberal scholarships for their higher education.

The table below shows the number of colleges in different areas on the eve of Independence and Reorganisation of States.

Area	On the eve of Independence				At the time of Reorganisation			
	First Gr. Colleges	Second Gr. Colleges	Professional Colleges	Total	First Gr. Colleges	Second Gr. Colleges	Professional Colleges	Total
Mysore area	8	14	6	28	14	14	14	42
Belgaum area	5	1	1	7	10	...	5	15
Madras Karnataka	2	2	1	5	4	...	3	7
Gulbarga area	...	1	...	1	4	...	1	5
Kodagu	...	...	...	...	1	...	...	1
Total	15	18	8	41	33	14	23	70

Consequent on the States Reorganisation, the jurisdiction of the two Universities had to be extended. The Karnatak University extended its jurisdiction over the three districts of Gulbarga Division. Later, Bellary district was transferred to the jurisdiction of Karnatak University from Mysore University. The University of Mysore extended its jurisdiction to Dakshina Kannada and Kodagu Districts and Kollegal Taluk. For a few

years, the Engineering, Medical and Law Colleges at Manipal remained under Karnatak University. Subsequently, they too came under Mysore University to which the general colleges of the district had already been affiliated.

The number of colleges in the entire State was just 70 at the time of Reorganisation. By 1975-76, it became 319. The growth is very telling in Hyderabad Karnataka area. At the time of Reorganisation, there were hardly five colleges in this area and all of them were general Colleges. By 1975-76, this number had risen to 27. More significant is the fact that professional colleges of all types like medical, engineering, law and education were all started in the area during this period. Together with the number of institutions, the student population also grew at a rapid rate.

Directorate of Collegiate Education

Prior to Reorganisation, the colleges in Mysore area were affiliated to the Mysore University, the colleges in Dakshina Kannada and Kodagu to the Madras University, the colleges in Belgaum area to the Karnatak University and the colleges in Gulbarga area to the Osmania University, Hyderabad. The administrative control of colleges were however different. The colleges in Mysore were administered by the Mysore University except the Oriental colleges which were under the control of Department of Public Instruction. But in Dakshina Kannada, Kodagu and Belgaum areas, the colleges of general education were under the administrative control of the Departments of Education of the respective governments. The colleges in Gulbarga area were maintained or aided by the Osmania University out of the funds allotted by the then Hyderabad Government but on the eve of States Reorganisation, the Government of Hyderabad transferred these colleges to the Department of Public Instruction. With the States Reorganisation, the administrative control of these government and aided colleges in the merged areas were transferred to the Department of Public Instruction in Karnataka, leaving the colleges in the Mysore area under the control of the Mysore University.

During the year 1960, the Directorate of Collegiate Education was created to bring uniformity in the administration of colleges of general education. With the formation of the Directorate of Collegiate Education, all the colleges of general education in the State came under the administrative control of one Department from the year 1961-62, except the colleges of education which remained under the control of the

Department of Public Instruction and the University colleges which remained under the control of the concerned Universities. At the time of the formation of the department, there were 42 colleges in all, of which 17 were government and 25 private with a student strength of 27,338, which raised to 136 by the end of 1968-69, an increase of 324 per cent, with 99,630 students including the students in University colleges also. During the year 1982-83, there were 37 Government colleges and 256 private colleges under the direct control of the Department of Collegiate Education. During the year 1981-82, a sum of Rs 2.60 crores was provided which was spent towards various developmental schemes and an amount of Rs 22.27 crores under non-Plan schemes for various activities of the Department. The Department is headed by the Director of Collegiate Education who is assisted at the headquarters by three Deputy Directors, two Assistant Directors, two Accounts officers, a manager and other office staff. There are three Regional Officers at Bangalore, Mysore and Dharwad under the charge of a Deputy Director each, assisted by Assistant Directors, Accounts Officers and other staff.

National Cadet Corps

The National Cadet Corps was started in the princely State of Mysore during the year 1948 with a modest beginning of 10 officers and 315 cadets of the Army Wing under HQ 10 Circle Cadet Corps. Later on, the Air and the Naval Wings were added and extended to girls also. Today, it is one of the largest youth organisations in the State having 70,000 cadets on its roll with six groups, two at Bangalore, one each at Mysore, Mangalore, Belgaum and Bellary covering 315 colleges and 310 schools. The aims of the National Cadet Corps are to develop leadership and character, spirit of sportsmanship and the ideal of service, and to create a force of disciplined and trained manpower to assist the country in times of Emergency, etc. The activities of the N.C.C. can be grouped under three heads, namely, imparting military training, adventure training and social service. Military training consists of 120 periods of institutional training covering over an academic year and 132 periods of camp syllabus. During 1980-81, 24 camps were held and professional merit certificates of 18,079 in Junior Division and 3,393 in Senior Division were issued. Adventure training consists of cycle expeditions, trekking, bus tours, sailing expeditions, yoga training and para training. During 1980-81, 49 cycling expeditions, 48 trekking expeditions, a sailing expedition were conducted. Social service activities like construction, repair, maintenance of roads, tree plantation, hospital service, cleaning of the premises of the institutions,

adoption of villages, slums and institutions form the part of N.C.C. activities. The Karnataka State N.C.C. contingent was declared the best directorate at the Republic Day Camp held at Delhi during recent years including 1983. The N.C.C. Cadets enjoy certain reserved seats in medical and technical colleges.

Karnataka Universities Act, 1976

There were certain provisions in the Mysore and Karnatak University Acts which necessitated amendments. The Government thought of introducing a common Act for the governance of all the Universities. The result was the Karnataka Universities Act, 1976. According to this Act, the Chancellor is no longer a figurehead of the Universities. He has to take final decisions in important matters such as appointments to teachers, disciplinary measures and introduction of new statutes and regulations. Government has acquired greater powers with regard to financial matters.

One of the unique features of this Act is the provision for periodical review of the work of the Universities by a Commission. Such a Commission should consist not less than three eminent educationists of the country. The first Commission was constituted in 1979 with Prof. K. N. Raj, an eminent economist and former Vice-Chancellor of Delhi University as the Chairman. The other two members of the Commission were Dr. D. Jagannatha Reddy, who was the Vice-Chancellor of Sri Venkateswara University, Tirupati and a pathologist of great reputation and Prof. C.N.R. Rao of the Indian Institute of Science, a well-known scientist.

Universities in Karnataka

Mysore University: The University of Mysore which came into existence in 1916 had 593 students on roll with only the faculties of Arts and Science. Later the faculty of engineering (1917) and that of medicine (1924) were started. Now the University has seven faculties viz., Arts, Science, Engineering, Medical, Law, Education and Commerce. This University happens to be the earliest in the country to carry on its extension work successfully through the medium of the people of the State and has the distinction of being hailed as the "Mysore Experiment" at the International Universities Conference held at Oxford in 1934. Its extension lecture series in Kannada became very popular publications. The University became autonomous in 1956 and in 1960 it moved to its present campus 'Manasa Gangotri' with the separation of under-graduate and post-graduate teaching. The establishment of Bangalore University in 1964

and Mangalore University in 1980 reduced its jurisdiction to a fairly manageable limits. During 1981-82 it had under it 105 colleges covering 69,258 students. It has a post-graduate centre at the B. R. Project (Shimoga dt.).

Karnatak University: In the beginning there were only affiliated colleges and one Research Institute, viz., the Kannada Research Institute of the Bombay Karnataka area for the Karnatak University (1950). The campus was located on a spacious site called Chotamahabaleswar (now named as 'Pavate Nagar' after its architect Dr. D.C. Pavate). After Reorganisation in 1956, the jurisdiction of the University was extended to four more districts of Bellary, Raichur, Gulbarga and Bidar upto 1980 when the Gulbarga University was formed with its jurisdiction of these four districts. Kannada and Statistics were the first two post-graduate departments started in 1952. By 1980, the University had 35 post-graduate Departments, four constituent colleges, 143 affiliated colleges, a model public school and a primary school. The Publications Department has published 600 books under various categories. In 1971, the University established a post-graduate centre at Gulbarga which developed into Gulbarga University in 1980. In 1972 the Marine Biology Research Centre was started at Karwar to conduct research in fisheries. In the same year, a post-graduate centre for technical studies was started at Nandihalli near Sandur, which is now under the Gulbarga University. A post-graduate centre has been opened at Belgaum.

Bangalore University: The Bangalore University was started in 1964. The University had 30 affiliated colleges and 14 Post-graduate Departments at the beginning. The jurisdiction of the University which was only the City of Bangalore, was extended to the districts of Bangalore, Tumkur and Kolar in 1975 with the promulgation of Karnataka State Universities Act. During the year 1980, the University had 95 colleges of which 91 were affiliated and four run by the University and 29 post-graduate Departments under its control. The student population has increased from 20,000 in 1964 to about 60,000 in 1980.

The campus of the University (Jnana Bharathi) is located eight miles from Bangalore on the Bangalore-Mysore Road covering an area of 1,100 acres of land. During the Fourth Plan period the Government sanctioned a grant of Rs 75 lakhs for developmental activities and the University Grants Commission gave Rs 95 lakhs. During the Sixth Plan

the U.G.C. and the State Government gave Rs 200 lakhs each for developmental activities.

Gulbarga University: The Gulbarga University was established during September 1980, by virtue of an amendment to the Karnataka State Universities Act 1976. It has jurisdiction over the revenue districts of Bellary, Bidar, Gulbarga and Raichur with 58 affiliated colleges. The University has post-graduate departments in English, Kannada, Hindi, Commerce, Mathematics, Political Science, Economics, Sociology, History, Chemistry, Microbiology, Applied Electronics, Library Science, Urdu and Persian. The post-graduate Centre at Nandihalli in Bellary district provides for the teaching of technical subjects at the post-graduate level in Geology, Mineral processing and Mineral exploration, which are not offered by any other University in the State. There are 21 departments in the University and the students enrolled during 1981-82 were about 30,000. The University also offers post-graduate courses in Microbiology and Applied Electronics which are yet to be started in the other Universities of the State. Upto the end of 31-3-1982, since its inception, the University has incurred an expenditure of Rs 113.72 lakhs.

Mangalore University: The Mangalore University was established on 10th September 1980 having jurisdiction over the districts of Dakshina Kannada and Kodagu with 43 affiliated colleges. Of these, five are Government and the rest are private. Mangala Gangotri, a post-graduate centre of the Mysore University started in 1968 with Physics, Mathematics, Bio-Sciences, Commerce and Kannada as subjects of study, was later developed into the University. The University Campus is located at Mangala Gangotri (Konaje), 12 miles from Mangalore. During 1981-82, the University had 47 colleges affiliated to it of which two were engineering, two medical, two law and four were colleges of education. During the same year it had 14 post-graduate departments in Physics, Bio-Sciences, Marine Geology, Mathematics, Kannada, Economics, Commerce, Business Administration, Chemistry, English, History, Sociology, Statistics and Political Science. An affiliated college is conducting Master's Degree in Social Work. The University has awarded 20 University Post-Graduate Research Fellowships during 1981-82. The Government of Karnataka has sanctioned Rs 70 lakhs for developmental activities in 1981-82.

Correspondence Courses: The Indian Education Commission (1964-65) recommended the starting of correspondence courses by the Universities. This would considerably reduce the *per capita* expenditure on students.

The only limitation in this scheme of correspondence courses was that one could select only Arts and Commerce courses, but not Science subjects which require laboratory work.

The Mysore University was the first to introduce the scheme of Correspondence Courses in Karnataka. School teachers, officials, old men who had an intense desire to acquire knowledge but were deprived of that opportunity in their youth and even housewives joined the courses. In the year 1975-76, there were as many as 9,615 candidates who had registered for B.A., M.A., B.Com., M.Com., B.G.L. and B.Ed. degrees. One of the commendable features of this scheme is that the University arranges for contact programmes for students. The other two Universities in the State did not introduce the correspondence course as such. But they had the alternate scheme of registering candidates for their examinations. They were classified as external candidates. Such candidates could take examination only in arts and commerce or any other course which did not involve practical work. In the year 1975-76, there were 9,353 such candidates in Karnatak University and 23,953 in Bangalore University.

Research Institutes

Besides the Universities which have produced a large number of scientists, technologists and other professional personnel, there are a number of research institutes in the State devoted to the growth of pure and applied branches of knowledge where research of excellent quality is being turned out. It is no exaggeration that the research institutes in South India are almost concentrated in Bangalore. Some of these institutes are autonomous bodies. Some are private, aided and some others are run directly by the Central or State Government. The following are important research institutes in the State.

Indian Institute of Science, Bangalore: The Indian Institute of Science is the premier and oldest research institute in the country established by the munificent donation of J. N. Tata. The Government of Mysore donated 400 acres of land. Scientists like C. V. Raman and H. J. Bhabha were faculty members of the Institute. Scientists like Max Born were visiting professors. It started functioning from July 1911, with the Departments of General and Applied Chemistry and Electrical Technology. During these years since its inception, several new Departments have been set up. During 1979, the Institute had as many as 22 Departments. The Science Departments concentrate on research only with

some instructional work incidental to research and the Engineering Departments undertake both teaching and research. Teaching is mostly at post-graduate level except in three departments which continue to do undergraduate work also. The Institute offers post-graduate diploma courses in Industrial Management, Molecular Biophysics and Electronics Design Technology. The activities of the Institute at present are in the areas of teaching and research, continuing education and consultancy. Under continuing education short and long term programmes are organised to meet the requirements of Research and Development organisations. Under consultancy programme the Institute has established rapport with big and small scale industries with a view to undertake consultancy services in areas where the Institute has expertise. The Institute has also undertaken a programme of application of Science and Technology to rural areas with the main objects of stimulating the Institute Faculty and students to generate technologies relevant to rural development, of establishing an extension centre in a cluster of villages near Bangalore and diffuse the technologies generated on the Institute campus through the extension centre to other rural development agencies. The Institute has many divisions under which various departments carry on the research and training programmes. The main Divisions are Physics and Mathematical Science, Chemical and Biological Science, Electrical Sciences, Mechanical Sciences, Cell for the Application of Science and Technology to Rural Areas, National Thermophysical Properties Programme, Centre for Scientific and Industrial Consultancy and Centre for Continuing Education. An entrance examination, GATE, is conducted by the Institute to select candidates for post graduate studies in engineering and for the IITs. The Institute was raised to the status of an University by the University Grants Commission established in 1956.

Indian Institute of Astro-Physics: The East India Company established an observatory at Madras in 1792. It continued to be the only astronomical observatory in the country for over a century. The observatory made many notable observations at the time of total and annual eclipses of nineteenth century. In fact, the observations made at the time of total solar eclipse on 18th April 1868 gave birth to a new branch of physics—solar physics. The discovery of helium was possible by these observations. In 1893 the Solar Physics Observatory was established at Kodaikanal on the recommendation of a committee headed by Lord Kelvin. The two observatories at Madras and Kodaikanal came under the unified control of Government of India. During the post-Independent period, the

observatory at Kodaikanal was equipped with highly sophisticated instruments. A second centre for making observations was established in Kovalur in the 1960s. The observatory became an autonomous research Institute in 1972. This Institute is wholly financed by the Government of India. The autonomous institute is known as Indian Institute of Astro-physics. The headquarters of this autonomous body was shifted to Bangalore in 1976 as it was found that Bangalore is congenial for research with many other institutes whose collaboration and cooperation are necessary for it. However, Kodaikanal and Kovalur remained to be the centres for making solar and other astronomical observations.

Raman Research Institute: The Raman Research Institute was founded by the Indian Academy of Science in 1943 in Bangalore. The academy was founded and nurtured by Sir C. V. Raman. He was the first Director of the Institute. The Academy named the Institute after its founder-Director C.V. Raman. He donated his entire personal estate to the Institute and also funds collected by him. The site of the Institute measuring eleven acres of land was donated by the Government of Karnataka. The Government of India is giving financial aid to the Institute. After the death of Sir C. V. Raman in 1970, a public charitable and educational trust was formed to manage the Institute. The Institute carries on research in basic sciences, the main fields being Liquid Crystals, Radio Astronomy, Theoretical Physics and Astrophysics.

Central Food Technological Institute: The Central Food Technological Institute, Mysore, was formally opened in 1950. The research activities began to bridge the gap in food shortage of the country by using better conservation methods, to solve problems of food industries, working towards development of wholesome nutritious products based on indigenous food materials and to minimise food imports. The Institution undertakes post-harvest research and development programmes primarily for development of need-based technologies for the handling, drying, storage/preservation, processing and packaging of foods. The activities also include, beneficiation of agriculture produce and their by-products for human consumption, development of nutritious foods from locally available raw materials, analysis of quality control of food products, training of personnel, information dissemination, problem identification studies, and technology transfer.

The Institute's main laboratory complex is in Mysore and it has six experiment stations located at Ludhiana, Lucknow, Nagpur, Bombay, Hyderabad and Mangalore. The Units/Sections of the Institute include

Infestation control and pesticides, and study of the technologies of rice and pulse, floor milling and baking, protein, lipid, fruit and vegetable, meat, fish and poultry, plantation products and flavour, process development and design, analytical quality control, packaging, and other branches like engineering and maintenance, sensory evaluation, bio-chemistry and applied nutrition. During 1964, the Research and Development set up and the available personnel were regrouped into specific commodity disciplines to give a new orientation to planning, co-ordination and execution of the programmes. The Institute began functioning with a staff of 30 persons in 1950 and increased to 915 during 1980, the scientific and technical manpower being increased from 501 in 1963 to 638 in 1980.

An International Food Technology Training Centre started functioning at the CFTRI in 1966, under an agreement between the Government of India and Food and Agricultural Organisation (FAO) to meet the needs of developing countries by training students in a two-year post-graduate course for M.Sc. degree in food technology of the University of Mysore. National and International short-term courses on specific subjects are conducted every year. Besides, special training programmes on food contaminant analysis have also been conducted for the benefit of Public Health functionaries in developing countries of Asia, Africa and Latin America. The Institute has been recognised in 1976 as an Associate Institution of the United Nations University so as to provide facilities for advanced training and research for scientists from developing countries in the area of post-harvest conservation, preservation and processing of food.

The Title Service and the Food Technology abstract services established in 1962 and 1966 respectively served as the information base for Research Institutions, Government Organisations and Industries till 1975. From 1977, National Information Centre for Food Science and Technology (NICFOS) has been providing services through Food Technology Abstracts, Food Digest, Food Patents, and Bibliographies. A Research-cum-Training Abotitor was set up in 1978 under a bilateral programme between India and Denmark. An International School of Milling Technology has come up under Indo-Swiss Scientific and Technical collaboration.

National Aeronautical Laboratory

The National Aeronautical Laboratory (NAL) was established in 1960 at Bangalore by the Council of Scientific and Industrial Research and

organisation of the Government of India. Its main objective is the study and investigation of flight problems so that the knowledge thus gained will be helpful in designing and construction of aircrafts. It has a number of divisions under it, each of which is devoted to the study of problems relating to a specific area. The NAL has two campuses. The main campus is at Kodihalli near the Airport at Bangalore. The second campus is five km away from the main campus. In this second campus Propulsion Division and Aerodynamics Division (with wind tunnels) are housed. The other divisions are housed in the main campus.

The facilities available in the laboratory are made use of by Defence organisations, public sector organisations and a few private industries.

Defence Food Research Laboratory: The Defence Food Research Laboratory was established at Mysore in 1961, to undertake research and development on problems of defence interest in various aspect of food science and technology such as development of convenience foods including pre-cooked dehydrated food stuffs, canned food-stuffs, pack rations, etc. The Laboratory is organised as a multi-disciplinary institution to undertake research in the varied fields of Food Science, Food Technology, Food Engineering, Food Preservation and Food Packing, Biochemistry and Nutrition and Food Micro-biology. The University of Mysore and the Indian Institute of Science, Bangalore have recognised Defence Food Research Laboratory as an institution for carrying out advanced research leading to the award of doctorate degree. The Laboratory is a very active member of the Food Study Group of the Commonwealth Defence Science Organisation. The Laboratory conducts regular training courses for the benefit of the Service officers and civilian scientists attached to the Directorate of Supplies and Transport under the Ministry of Defence.

Indian Space Research Organisation: The Indian Space Programme was started in the year 1962 when the Indian National Committee for Space Research was formed by the Department of Atomic Energy by the Government of India. In 1969 the Indian National Committee for Space Research was reconstituted as a part of Indian National Science Academy and Indian Space Research Organisation (ISRO) was established under the Department of Atomic Energy to plan, manage and execute India's space programme. The Department of Space is responsible for the execution of space activities through ISRO. The headquarters of the Department of Space and ISRO is located at Bangalore which provide for overall direction

and co-ordination of the technical scientific and administrative functions of ISRO's four centres, viz., Space Application Centre, Ahmedabad, ISRO Satellite Centre, Bangalore, Vikram Sarabhai Space Centre, Trivandrum and SHAR Centre in the Sriharikota, Andhra Pradesh. The Physical Research Laboratory at Ahmedabad, a grant-in-aid institution supported mainly by the Department of Space conducts research in space sciences. The Department of Space has an INSAT-1, Space Segment Project Office Bangalore for the implementation of the INSAT-1 (The Indian National Satellite System) Space Segment Project. ISRO Satellite Centre (ISAC) is the main research and development centre in satellite technology and is responsible for planning and implementing ISRO's satellite projects. The first Indian Satellite Aryabhata, second Satellite Bhaskra, Rohini and APPLE (Ariane Passenger Payload Experiment), India's first experimental geostationary communication satellite were all developed by this Centre. The APPLE is the forerunner of India's future domestic communication satellites. The major projects of ISRO are SLV-3 (Satellite Launch Vehicle), INSAT-1 and Remote Sensing. The space programme has made many contributions to the general economy and industry such as the development of fibreglass technology which can be used in electric and electronic industries, development of telemetry system which can be adopted for flight testing of aircraft, the development of pressure transducers which finds use in a variety of industrial applications and the computerised analytical technique which can be applied to solve problems in turbine blade vibration technology. The research development work by ISRO during these years has contributed to the country's progress in several areas such as meteorology, communication, metallurgy, chemicals, electronics and instrumentation and computer sciences. Television broadcasting via communication satellites can have a profound impact on a wide range of educational and developmental activities. Country-wide coverage for disseminating information can be achieved in a relatively short time. Weather forecasting with the help of meteorological satellites will help the farmers to carry out agricultural operations more effectively.

Indian Statistical Institute: The Indian Statistical Institute was established in the country in 1932 at Calcutta and the Bangalore Branch in 1978. The objectives of the Institute are to undertake research in Statistics, Economics and other social sciences, to teach degree courses in Statistics, to conduct training classes for officers, to undertake sample survey projects, etc. The Indian Statistical Act, 1959, has empowered the Institute to award degrees and diplomas to the candidates trained at

the Institute. Even before the establishment of the Bangalore Centre, two units of the Institute, i.e., the Documentation Research and Training Centre started in 1962 and the Statistical Quality Control Unit established in 1954, were functioning in Bangalore. With the establishment of the Branch of the Institute, two new units, namely, the Statistics-Mathematics Unit and Economic Analysis Unit were added. The Bangalore branch complements the activities of the Calcutta and Delhi centres and provides training in Statistical quality control, Documentation and Information Service. The Institute helps those who work for Ph. D. courses. The Institute is a registered co-operative Society, wholly owned by the Central Government.

Indian Institute of Management : The Indian Institute of Management, Bangalore was established in 1972, by the Government of India, under the Ministry of Education and Social Welfare, and formally inaugurated in 1973. It is the third in the series of National Institutes of Management to be set up in the country and the first of its kind in South India. The objectives of the Institute are to provide professional training in management and related subjects as applied to industrial institutions and associations; to select and prepare a cadre of young persons for careers in management; to meet the needs of Industry and Commerce in respect of up-to-date information on management; to co-operate with educational and other institutions with similar objectives; to provide consultancy services to industries and agencies of Government. The Institute has the following activities: a two year post-graduate programme in general and sectoral management, a fellowship programme at the doctoral level, teacher training and development programmes, management of development programmes, research and publications, organisation based programmes, management consultancy services, special purpose seminars and workshops and sectoral programmes.

Under Sectoral Development there are six centres of teaching, training and Research in Public policy. They are (1) Centre for Agriculture and Rural Development, (2) Centre for Energy Management, (3) Centre of Habitat Environmental Studies, (4) Centre for population and Health Management, (5) Centre for Education Management and (6) Centre for Transportation Studies. A permanent campus is built on 100 acre plot on the Bannerghatta Road, Bangalore. The Institute is a registered body managed by a Board of Directors.

Institute for Social and Economic Change : The Institute for Social and Economic change, an all-India institution engaged in inter-disciplinary research and training in social sciences was started in Bangalore, during 1972. It owes its origin to the vision of Prof. V.K.R.V. Rao. The major objectives of the Institute are (1) to conduct, sponsor and aid research in the field of social sciences, (2) to assist the State Government by undertaking systematic studies, (3) to conduct doctoral programmes in collaboration with Universities and (4) to conduct training programmes in Social Sciences. The Institute is governed by a Board of Governors. The Director is the head of the Institute and is advised in the academic work by three Committees, namely, the Academic Committee, the Research Programme Committee and the Library Committee. The activities of the Institute are carried by the Departments or units. The units are Economics, Rural Economics, Ecology Economics, Sociology, Education, Development Administration, Agricultural Development and Rural Transformation, Population Research, Social Services Management and Command Area Studies. The Institute has been recognised as a Centre for training Ph. D. students in Social Sciences by the Universities of Mysore, Bangalore and Karnatak. The Institute conducts in service training for teachers in Social Science subjects in Bangalore and training for District Planning Officers, Educational Probationers, Officers of the Karnataka Bureau of Economics and Statistics and for the personnel involved in Development Administration in State and Central Governments.

J.S.S. Institute of Economic Research : The J.S.S. Institute of Economic Research, Dharwad was founded in the year 1957 with the objectives of conducting research in Economics in general and in problems pertaining to rural areas in particular, investigating specific economic or social problems, publishing reports and books based on researches conducted by the Institute and arranging lectures on Socio-Economic subjects by the distinguished scholars. The Institute is run by the Janatha Shikshana Samithi, Dharwad. It maintains a reference library with 8000 volumes. The Demographic Research Centre of the Institute started in 1961 is getting grants from Government of India. The Institute has conducted various surveys on various aspects of rural economy. The Demographic Research Centre of the Institute has conducted demographic research in various areas. The Institute publishes a Bi-annual journal entitled *Journal of Institute of Economic Research* from January 1966.

Indian Institute of Socio-Economic Studies : The Indian Institute of Socio-Economic Studies was founded in Bangalore in the year 1965, to

undertake socio-economic research and investigations and to probe into the problems of producers and consumers; to undertake short-term training courses in management; to build up research reference library in socio-economic and allied subjects; to hold refresher courses, seminars and the like on research methodology and to serve as a post-graduate institution for advanced teaching and research. The Institute has taken up a number of studies in the fields of co-operation, marketing, irrigation, manpower utilisation, industry, etc. It is arranging Viswesvaraya Memorial lectures since 1977 and holding Viswesvaraya Economic Conference every year since 1980. The Institute is publishing quarterly reports on retail price of essential food articles, and a monthly magazine *Krishi Varthe* in Kannada.

Oriental Research Institute: The Oriental Library, Mysore was started in 1881 by Chamaraja Wodeyar for the study and preservation of manuscripts relating to Indian literature, art, music, philosophy, etc. Books and manuscripts both in Samskrita and Kannada were collected from all parts of the State. The Library was under the Department of Education as an independent institution. The collections made by the Department of Archaeology were also added to the Library as that Department was housed in the same building. *Bibliothica Samskrita* and *Bibliothica Carnatica* were published, the two series, brought out by the Library. By 1916, 50 Samskrita and seven Kannada works had been published. In the year 1909, R. Shama Sastry published Kautalya's *Arthashastra* for the first time in the world. With the establishment of Mysore University in 1916, the Library came under its administration. As per the suggestion made by the Committee appointed under the Chairmanship of B. M. Srikantaiah in 1943, the name of the Library was changed to Oriental Research Institute. Microfilming facility was provided to the Institute in 1954 and nearly 2,000 old manuscripts have been microfilmed. In 1966 the Kannada manuscripts were transferred to *Kannada Adhyayana Samste*. The Institute has the second highest collection of Samskrita manuscripts in India.

Karnataka Historical Research Society: The Karnataka Historical Research Society, which was called Karnataka Historical Association, was founded at Dharwad, in September 1916 with the objects of studying and acquainting the public with the history of Karnataka through periodical publications, lectures, intensive study of the basic materials and to create historical sense among the masses. The Society published several

original research works, periodical journals *Karnataka Historical Quarterly* in English and Kannada and maintained close contacts and exchanged relations with Indian and foreign Research journals. The society conducted historical conferences during 1916, 1917, 1918, 1936 and 1938. It has published a number books on history, art, religion, literature epigraphy and culture.

Govinda Pai Samshodhana Kendra: The Rashtrakavi Govinda Pai Samshodhana Kendra, Udupi, was established in 1965, at M.G.M. Collage, Udupi in memory of the renowned research scholar Govinda Pai, to conduct research, to study the regional history, culture and social life, to investigate the folk arts and songs and publish books on art, literature, etc. It is an approved post-graduate Centre of the Mysore University (and now the University of Mangalore). It has undertaken a Tulu and Konkani Lexicon project with State Government aid. The Kendra has an archaeological museum.

Kannada Sahitya Parishat: The Research Wing of the Kannada Sahitya Parishat, Bangalore was established in 1974, with the main objects of conducting research in the field of Kannada literature and language, collecting ancient relics relating to art, literature and culture, and the study of inscriptions. It has collected hundreds of volumes of manuscripts written on palm leaves pertaining to epics and fine arts in Kannada, Telugu, Tamil and Tigalari scripts. An epigraphy course is conducted by the research wing. It has a small museum too.

Mythic Society: The Mythic Society, one of the pioneering private institutions in South India to promote Indological studies, was started in 1909 by Rev. Tabard, a French scholar. The Society has been founded to promote the study of Anthropology, Archaeology, Architecture, Art, Ethnology, Folklore, History, Mythology, Philosophy, Religion and other allied subjects in the country and particularly in Karnataka. The *Quarterly Journal of the Mythic Society* popularly known as *QJMS* is one of the foremost journals in India and renowned for the scholarly research articles. The *Journal* has international reputation. The Society maintains a valuable library which has choicest publications on basic source material for the study of a variety of subjects like physical sciences, social sciences, religions, philosophy, fine arts, literature, history, folklore and ethnology. The library is being made use of by research scholars from India and abroad. The Society conducts seminars, arranges lectures

and certificate courses on Karnataka History. The Society has all the potentialities of an active centre of indological research in Bangalore.

Gokhale Institute of Public Affairs: The Gokhale Institute of Public Affairs was started in 1915 in Bangalore in the name of Mysore Social Service League with the motto to spiritualise the public life and to work for building up in the country a higher type of character. In the early years of its inception the League organised day and night schools and social service. During the next ten years, from 1920 to 1930 there was a period of inactivity and the League was revived by D. V. Gundappa in 1930. In 1945, the objectives of the Institute were defined and it was registered as Gokhale Institute of Public Affairs. The objectives of the Institute are promoting the systematic and scientific study of all questions pertaining to the well being and progress of people and for facilitating the free, well informed and conscientiousness of democratic citizenship.

The activities of the Institute include the organisation of political study groups, formation of study circle to provide opportunities to the young men to prepare themselves for active citizenship and public life, organising Samskrita classes, public education and cultural programmes. The Institute has committees like the education committee, the public utilities committee, etc., to carry out the programmes and activities. The Institute has a good library which can be used for research purposes.

Central Institute of Indian Languages: The Central Institute of Indian Languages, Mysore was started by Government of India in July 1969. The aims and objectives of the Institute are to assist and co-ordinate the development of Indian Languages, to promote pure and applied research in languages, to bring about the essential unity of Indian languages through scientific study and inter linguistic research, to make a study of tribal and border languages, to develop instructional materials, etc. The Central Institute has four Regional Language Centres at Mysore, Bhubaneswar, Pune and Patiala and a special centre at Solan (H.P.). The Regional Language Centre at Mysore has trained 59 teachers during 1980-81 and a total of 894 teachers from 1970-71 to 1980-81 in the languages of Kannada, Telugu, Tamil and Malayalam. The Institute is housed at Manasa Gangotri, the Mysore University Campus.

The Karnatak Vidyavardhak Sangha Dharwad, which has been the fountainhead of cultural, educational, literary, and social movements in Karnataka, was established in the year 1889. Its main objects are to found

a library to encourage writers in Kannada by awarding them prizes and to establish uniform usage of Kannada vocabulary. At a time when Kannada books were scanty, the Sangha offered prizes to good writers and undertook publication of some books. In 1896, a monthly journal *Vagbhushana* was started by the Sangha which was discontinued in 1946. It convened the first Kannada Writers' Conference in 1907. The Kannada Historical Research Society owes its establishment in some measure to the inspiration given by the Sangha. The Sangha maintains a library.

Indian Institute of World Culture: The Indian Institute of World Culture was established in Bangalore in 1945 to provide a centre for cultural, ethical and spiritual regeneration of men, women and children by affording facilities for self-improvement by B. P. Wadia and Sophia Wadia. The Institute maintains a good library with general library, reference library, children's library and magazine sections. The library contains about 30,000 volumes and receives 400 periodicals. Public meetings are arranged regularly twice or thrice every week. The Institute also publishes books of cultural importance.

Educational Associations

Education from early times flourished by the support of voluntary organisations. The Christian missionaries were the pioneers to start schools in Karnataka as elsewhere in India. The London Mission, the Wesleyan Mission, the Basel Mission, the Jesuits of Mangalore, etc., started schools during the first half of the 19th century. The London Missions tried to start the college in Bangalore in 1824, but in vain.

The Wesleyan Mission started an English School in Bangalore in 1834. By 1877, the Wesleyan Mission was managing more than 60 primary and middle schools. The Basel Mission started the first school in 1836 in Mangalore. By 1853, the Mission was running fifty primary schools and eight high schools. The Mission encouraged women's education also by starting boarding schools. Of late the Mission started the Kittel College at Dharwad. It had started industrial schools also. The Society of Jesuits started colleges in Mangalore and Bangalore in the latter half of the 19th century. The female missionary orders both foreign and indigenous took to the spread of education, The Carmelites of Mangalore, the Apostolic Carmel, the Bethany Sisters, etc., started educational institutions and managed ably colleges in Mangalore, Mysore and Bangalore, specially designed for women.

Many other community and regional associations are also engaged in the spread of education in Karnataka. A Survey of some such voluntary organisations is attempted hereunder.

The Academy of General Education Manipal was founded in 1942 by Dr. T.M.A. Pai, with the help of leading citizens of Manipal and Udupi with the main objects of providing technical and commercial education of varied type and wide diversity. To begin with, the Academy started imparting instruction in courses like Practice of Law and Banking, Insurance, Nursing, etc., to those candidates who had failed to make their grades in public examination. The next step was to establish schools and colleges of higher learning in order to provide educational opportunities to the rural folk. In 1949, the Academy established Mahatma Gandhi Memorial College at Udupi and in 1953, Kasturba Medical College at Manipal. An Engineering College was opened in 1957. By 1980, the Academy came to manage 34 bodies which include six Arts and Science Colleges, seven Professional Colleges and two institutes of Fine Arts and Crafts.

The Anathasevashrama, Malladihalli was started by Sri Raghavendra Swamiji of Malladihalli in the year 1943. The Anathasevashrama Trust is running a number of educational institutions including high schools, a junior college, a printing press, a teachers training institute, a physical education college, an Ayurvedic Dispensary, an orphanage and a hostel for students. The Ashrama has also developed an International Yoga Kendra of repute.

The Anjuman-e-Islam, Bijapur was established in 1932 to spread education and to promote social and religious uplift among Muslims. In 1980, the organisation was maintaining a college of arts, science and commerce, composite junior college, high schools for boys and girls, six Arabic schools, a Research Centre in Oriental Languages and Islamic Culture, and a free boarding home.

The Bapuji Educational Association, Davanagere started in 1958 to propagate education is managed by an elected governing council. The Association, during 1981 was maintaining, among other institutions, a college of education, a dental college, two arts and science and commerce colleges, one college for women, an evening college, a law college, a school of nursing, a school of pharmacy, a medical college, an engineering college, two hostels for boys and girls and the medical college hospital.

The Banumaiah Educational Trust, Mysore, was founded in 1919, to encourage education among the backward communities in the State. During 1982-83 the Trust was maintaining a nursery school, a primary school, a high school for boys and a high school for girls, a college of Arts and Commerce and an evening college all in Mysore.

The Basaveswar Vidya Vardhak Sangha, Bagalkot, came into existence in the year 1906 to provide facilities for collegiate, technical and agricultural education to the students of the locality. The Sangha took the management of King George High School, Mudhol and the State High School of Ramdurg. The Sangha was maintaining an engineering college, four colleges of arts and science and commerce, a teachers training institute, three junior colleges, four high schools of which three for girls, a polytechnic, a school of pharmacy, a college of physical education, a printing press, a Samskrita Pathashala and a hostel. The Sangha is also running a course in Medical Laboratory Technology.

The Desheeya Vidya Shala, was started in Shimoga in the year 1943 to promote education. Today, it is maintaining a primary school, a middle school, a high school, a junior college and a first grade college. It is also running many cottage industry units.

The District Lingayat Education Association, Bijapur was established in 1910 to spread education in the district. It has institutions all over the district. During the year 1982, the Association was maintaining five colleges of arts, science and commerce, a college of engineering and technology, a college of education, a school of D. Pharma, a school of business management, eight junior colleges and 11 high schools in the district of Bijapur.

The Hyderabad Karnatak Education Society, was started in Gulbarga in 1958, with the objects of providing higher education in the backward districts of Hyderabad Karnataka. The Society is maintaining an engineering college, a medical college, a law college, a college of arts and science for women, all in Gulbarga, and a college of arts and science at Bidar and one college at Bangalore. Mahadevappa Rampure was the moving spirit behind this society.

The Institute of Social Service, Mangalore was established in 1960 to help to build a crops of trained social workers, to establish welfare projects suited to the needs of the people and to strengthen family life through

special education. A school of social work called Roshini Nilaya was started by the Institute in 1960, which conducted a diploma course in social work till 1961, when the course was replaced by a two-year course in social work leading to master's degree and another course leading to Bachelor's degree in social work. A family service agency was started in 1966 which provides counselling services to the needy families and a school for the blind was started in 1968.

The Jagadguru Renukacharya Education Society, originally founded as the Veerashaiva Education Society in 1945 in Bangalore is managed by an executive committee consisting of nominated and elected members. The Society is running a college of arts and science, a college of law, a school of pharmacy, an evening college of commerce and hostel for the students of law college. The college started by this Society was the first private college in princely State of Mysore to be affiliated to the Mysore University.

The Janatha Shikshana Samithi, Dharwad, a sister institution of Karnatak Education Board, Dharwad was established as a registered association during 1957. The Association is maintaining at present 11 institutions, such as arts and science colleges, an Institute of Engineering, a law college, an Institute of Economic Research, vocational school of arts and Crafts, a handicraft production centre, a printing press, a *gramodaya kendra*, a working women's hostel, etc.

The Karnatak Education Board, Dharwad was founded in 1919 with the main objects to provide educational facilities by establishing and maintaining educational institutions and to encourage the adoption of latest methods of education according to the local requirements. It started the first high school, the Karnatak High School in 1919. It also started a college in 1919 which was later closed. Its institutions include two higher secondary schools, four high schools of which one is for girls and a Cottage Industries Training Centre for Women. Vocational courses such as electric servicing, printing and book-binding, dairying and pesticides, weedicides and fertilisers are attached to the Junior College.

The Karnataka Jesuit Educational Society, Bangalore, formerly known as the Kozhikode Jesuit Mission Society was first started in Mangalore in the year 1878. The Society is managed by an elected governing body and has overall control over the Jesuit Educational Society at Mangalore and Bangalore. The Society is maintaining St. Joseph's Arts and

Science College, St. Joseph's Commerce College, St. Joseph's Evening College, St. Joseph's College of Business Administration, St. Joseph's High School, Indian High School and college hostels, High School's Boarding House all in Bangalore, St. Aloysius college, high School and college hostel all in Mangalore, St. Joseph's High School, Hassan, St. Joseph's Industrial School, Ooty (Tamilnadu), Loyola School, Jakhama, Nagaland and Mount St. Joseph's Training College, Bangalore. The Society has undertaken a programme of Adult Education and Self-Reliance in Anekal taluk of Bangalore district.

The Karnataka Liberal Education Society, Belgaum, had its beginning in 1916, in the form of a private school, started by a band of educated Lingayat youths with a view to educate their less fortunate brethren in that part of the State. In those days when education was costly and a luxury, the Society provided cheap and efficient instruction in the rural as well as urban areas. The Society started its first Anglo-Vernacular high school in 1916 and its first college i.e. the Lingaraj College came into existence in 1933. The Society made a rapid progress in education and by 1947, it had enlarged its activities to cover all branches of learning from Kindergarten stage to the post-graduate level. During 1980, the Society was running as many as 38 institutions, of which, 22 were colleges and one printing press. Of these institutions eleven were in rural areas which included six colleges also. Today the Society is one of the biggest voluntary educational organisations in the State.

The Karnataka Shikshana Pracharaka Sangha, Basavana Bagewadi was established in the year 1941 with the object of spreading mass literacy by running educational institutions. The Association started nearly 25 primary and middle schools in small and neglected villages. It had organised Teachers' Circulating Libraries and six Group Pupils' Libraries. All the schools managed by the Association were handed over to the District Schools Board in 1964. In the field of Social Service, it had undertaken all-round village improvement work in the villages of Hanchinal, Unnibhavi and Mattihal in Basavana Bagawadi taluk which was appreciated by the Government of Bombay.

The Kanara Welfare Trust, Ankola, was established in the year 1953, to provide educational facility particularly in the backward rural areas; to undertake medical relief and social welfare work for the benefit of backward class women and children; to promote a spirit of mutual aid

among the villagers, etc. The Trust is affiliated to the Association of Voluntary Agencies for Rural Development, with headquarters at New Delhi. The Trust seeks to direct its efforts principally towards the educational, social and cultural advancement of the Halakki Vokkals, the Mukris, the Agers, the Siddhis and other backward communities of the area. During the year 1980, the Trust was maintaining 29 institutions of which two were colleges of Arts, Science and Commerce, two junior colleges, 15 high schools, four primary and nursery schools, one hostel and a tailoring school besides four social service institutions such as rural dispensaries and Mother and Child welfare centres.

The Malnad Technical Education Society, Hassan was started in the year 1959 with the object of spreading technical education in the Malnad areas of the State. It is managed by a committee of elected and *ex officio* members. The Society is running a college of engineering, a law college and a college for women.

The National Education Society of Karnataka took over (1918) the National High School started in 1917 by the Theosophical Trust of Madras. It started the primary and the middle school sections in 1934, and the college section in 1945. In 1982, the Society was maintaining four colleges of arts, science and commerce, four high schools and a primary and a middle school. The institutions of the Society have earned a name in the field of education by bagging ranks in various public examinations.

The National Education Society, Shimoga was started in 1946, The Society has established several high schools in various places of the district. It is managing a college of education, a college of arts, a college of commerce, a college of law, a few junior colleges and a college at Tirthahalli.

The Peoples Education Society, Mandya was started in the year 1958. It is managed by an Executive Committee nominated by the President of the Society. The Society is running a college of science, a college of education, a college of engineering and a hostel for boys.

The Rashtreeya Shikshana Samithi Trust, Bangalore, came into existence with the starting of Rashtreeya Vidyalaya in 1940. The Institution has gradually grown into the Trust comprising of several institutions catering to the needs of the student community right from pre-primary to post-graduate level. The Trust is maintaining shishuvihars, primary school,

middle schools, high schools for boys and girls, teachers training institute, teachers college, junior college for women, college for women and an engineering college. The trust is also running an evening college for post-graduate degree in education.

The Rural Education Society, Kanakapura, started its activities in 1931, by opening a small hostel and in 1939, this hostel was converted into a Residential Middle School. Many diversified activities like spinning, bee-keeping, poultry farming, dairying, paper-making and gardening were added and the premises of the Society became a centre for learning as well as vocational training. Later, a high school was started in 1942. Gradually the society started many more institutions including a first grade college. The Society is maintaining a Shishuvihar, three rural high schools, a rural college, an evening college, an agricultural farm, three hostels, a workshop and other such institutions.

The Sandur Education Society was started at Sandur in 1958, to meet the educational needs of that area. The Society is running one arts and science college, one junior college, a high school and a primary school.

The Sharada Vilasa Educational Society made its beginning with the opening of the Sharadavilasa Samskrita Pathashala at Mysore in 1861. With the passage of time, a boys high school, a commercial institute, a science college, a law college, a girls high school and a teachers college, came into being. The Society is being managed by a governing council elected by the members of the Society.

The Sharana Basaveswara Vidyavardhaka Sangha, Gulbarga is almost a century old, founded by the Shri Sharana Basaveswar Maharaj with the objectives of establishing schools, colleges, and other educational institutions. The Sangha is maintaining an arts and science college, a women's college, a commerce college, high schools for boys and girls, a library and a hostel for students.

The Sheshadripuram Educational Trust, Bangalore was founded in the year 1930, to impart education to boys and girls. It was started as an Association and in 1980 was converted into a Trust managed by a Board of Trustees. During 1982, the Trust was managing a nursery school, a higher elementary school, one high school for boys and girls, a junior college, an evening college of arts and commerce and a first grade college of arts, science and commerce.

The B. M. Srinivasaiah Educational Trust, Bangalore was founded in 1957 to maintain and manage B. M. Srinivasaiah Engineering College to impart education both general and technical to the students, to provide facility for research in Engineering and Technological subjects, etc. Prior to the formation of the Trust, the B. M. Srinivasaiah Engineering College was started in the year 1946. During 1982-83, the Trust was running an engineering college, a college for women, a college of law, and an evening engineering college. The Engineering College has been recognised as a study centre for international Students coming from developing countries like Tanzania, through United Nations Agencies. Post-graduate course in construction technology will be started in this college. The Trust is also maintaining hostels for students both local and foreign.

The Sri Adi Chunchanagiri Shikshana Trust, Adichunchanagiri, was formed by Sri Ramanadanatha Swamiji during 1973, to start educational institutions and to provide educational facilities to the poor students of the rural areas belonging to Backward Classes and Minority communities. During the year 1980-81, the Trust was managing a higher primary school, a junior college, a college of arts and commerce, an engineering college at Chikmagalur and a Samskrita, Veda and Agama Mahapatashala. Besides, the Trust is providing free boarding and lodging facilities nearly to 1,000 students coming from rural areas.

The S. D. M. Trust of Dharmasthala under the leadership of Shri Veerendra Hegde of Dharmasthala is maintaining and managing many institutions, of higher learning including the college at Ujire, the Janatha Shikshana Samithi of Dharwad and the college at Honavar. It is also maintaining a school of Oriental learning at Dharmasthala, a teachers training institution and in all owns 20 institutions. It runs a free hostel for meritorious students at Ujire, a law college at Mangalore, an ayurvedic college at Udupi and an engineering college at Dharwad. (see also Janatha Shikshana Samiti)

The Sri Satya Sai Loka Seva Trust, Alike (Dakshina Kannada) was formed in the year 1978. Prior to its formation many of the institutions were run by the Loka Seva Vrinda, Alike in Buntwal taluk. The trust is maintaining a hostel for boys and girls, an orphanage, Balamandirs, a primary school, a high school, a junior college at Alike and is also maintaining a press, a Yakshagana Sabha, a *goshala* and a health centre. The trust is running a high school, a boys hostel, a health centre and a farm at Muddenahalli in Chikballapur taluk.

The Sri Siddaganga Education Society, Tumkur came into existence with the starting of the Samskrita Pathashala at Siddaganga Matha, in 1917 which was later upgraded into a Samskrita College. The Society has started a number of educational institutions for the advancement of education in the region. During 1981 the Society's Institutional complex consisted of 62 institutions ranging from nursery school to the Engineering College. The Society is also managing orphanages, teachers' training institute, teachers' college, free boarding homes, etc. The orphanage at the Siddaganga Matha is one of the oldest, started in 1917. The Society is running a free hostel which is one of the biggest in Karnataka.

Sri Siddhartha Education Society, Gollahalli (Tumkur dt.), was started to provide facilities of education for the poor and the down-trodden, to create and foster general interest in education among the people of the Scheduled Castes, Schedule Tribes and other Backward tribes. The Society maintains 13 residential high schools, three teachers' training institutes, one junior college, one college of education, an engineering college and seven Samskrita Pathashalas.

The Taralabalu Education Society, Sirigere (Chitradurga dt.) started its activities in 1946 with the establishment of a high school. In 1962, Taralabalu Jagadguru Education Society was formed and registered, by the Mahaswamiji of Sirigere. The Society aims at the eradication of illiteracy among the rural people, upholding the dignity of labour, equality, co-operation and universal brotherhood. In 1980, the Society was maintaining as many as 145 institutions which include one B.Ed. college, five degree colleges, eight junior colleges, 66 high schools, three nursery schools, three Samskrita Schools, two Veda Pathashalas, one primary school and 56 hostels.

The Veerashiva Vidya Vardhaka Sangha, Bellary, came into existence in the year 1916. It is one of the pioneer organisations in the field of education in the State dedicated to the cause of education in the district of Bellary by starting schools, colleges, hostels, etc., and to provide scholarships to the poor students. It started its activity by starting a Samskrita Pathashala in Bellary in 1918 and extended its activities by stages. During 1982-83, the Sangha was managing a college of engineering, six colleges of arts, science and commerce, a college for women, a college of law, a college of education, three high schools and two higher primary schools. Besides maintaining educational institutions,

the Sangha also donates Rs 1,000 every month to the Veerashaiva Taruna Sangha's Hostel in Bellary and Rs 1,500 year to the same Association for mass marriages.

There are many other Associations, Trusts and Organisations in addition to those already mentioned such as the Bharath Education Society, Bangalore, the Bhadra Education Society, Bhadravati, Children's Education Society, Shimoga, Deena Seva Sangha, Bangalore, Gokul Education Foundation, Bangalore, Gomateshwara Education Society, Shravanabelagola, Hombegowda Education Society, Bangalore, The HMVV Educational Association Hungund, Jagadguru Shivaratreshwara Educational Society Mysore, Jyoti Nivas Education Society, Bangalore, Mahathma Gandhi Vidyapeetha, Bangalore, Malleswaram Education Society, Bangalore, Malnad Development Foundation, Sagar, Mahila Seva Samaj, Bangalore, Mysore Diocesan Education Society, Mysore, Malleswaram Ladies Association, Bangalore, Rural National Education Society, Konanur, Raghavendra Gurukula Vidyapeetha, Basavapatna, Shikshana Prasarak Mandali, Sindgi, S.N.K. Rural Education Society, Sathnur, Taruna Bharathi, Bhadravati, Thamarai Kannan Memorial Industrial Training Institute, Bangalore, The United Lodge of Theosophists Bangalore, The Vokkaligara Sangha, Bangalore, Vidhyavardhaka Sangha, Bijapur, Veerashaiva Vidhya Vardhaka Sangha, Talikot, V. V. V. Association, Muddebihal, Vidhyarthi Sahaya Sangha, Bangalore, etc. There are many more such organisations and the above list is not exhaustive.

Table showing the percentage of enrolment in different age-groups to the total population of the corresponding age-groups as in 1955-56, in different areas

Area	Age-group 6-11			Age-group 11-14			Age-group 14-17		
	Boys	Girls	All	Boys	Girls	All	Boys	Girls	All
Old Mysore	60.5	36.9	48.9	38.5	15.1	27.0	15.8	4.2	10.1
Belgaum	93.9	64.1	79.2	44.5	10.4	27.8	11.6	2.2	7.2
Gulbarga	42.6	11.3	27.2	22.8	2.9	13.0	8.1	0.6	4.4
Madras Area	84.7	64.5	74.8	38.0	23.3	30.8	15.8	6.5	11.3
Kodagu	93.4	73.9	83.8	66.3	41.5	54.2	20.6	7.5	14.2
For the New State	68.5	43.0	56.2	38.0	13.2	25.7	13.6	3.4	8.6

Availability of Educational Facilities in different Regions during 1955-56 (year previous to Integration)

Particulars	Old Mysore	Belgaum	Gulbarga	Madras area	Kodagu	Total
Area in sq miles	32,881	20,281	13,764	4,314	1,590	73,530
Population in lakhs (1955-56)	108.73	56.70	30.01	16.23	2.53	214.20
No. of Schools	12,553	6,086	2,092	1,298	221	22,250
Primary (I to VIII)						
Area in sq miles served by a School	2.6	3.4	6.6	3.3	7.2	3.3
Population served by a School	865	931	1,434	1,250	1,146	962
No. of Schools	266	128	18	63	11	486
Secondary (IX to XI)						
Area in sq miles served by a School	124	164	765	68	145	151
Population served by a School	40,876	44,290	1,66,629	25,123	23,026	44,074
No. of Colleges	26	8	3	4	1	42
Colleges for General Education						
Area in sq miles served by a College	1,265	2,623	4,588	1,079	1,590	1,751
Population in lakhs served by a College	4.2	7.1	10.0	4.1	2.5	5.1

Population : Figures estimated from the census figures of 1951

Area : From figures furnished by the Tahsildars of taluks, but the area of the New State as furnished by the Surveyor General of India was 74,861 square miles

Source : Progress of Education in Mysore State from 1956-57 to 1968-69, page 3

KSC 13

Table showing the district-wise number of Primary and Secondary Schools in the State with enrolment and total number of Teachers as on 1-7-1981

District	Primary Schools				Secondary Schools			
	No. of Schools	Total no. of pupils		Total number of Teachers	Total no. of pupils		Total no. Teachers	
		Boys	Girls		Schools	Boys		Girls
Bangalore	3,716	3,72,147	3,30,080	15,128	241	79,328	56,739	3,782
Belgaum	2,239	2,48,146	1,76,505	8,677	198	40,203	16,999	2,177
Bellary	1,260	1,02,889	70,974	3,861	79	10,203	5,624	734
Bidar	789	94,951	62,231	2,755	65	12,261	3,800	620
Bijapur	1,989	1,87,610	1,21,957	7,012	122	30,564	10,024	912
Chikmagalur	1,279	62,074	51,280	3,358	74	8,735	6,777	638
Chitradurga	1,835	1,27,775	96,340	7,565	144	22,255	10,611	1,133
Dakshina Kannada	1,702	2,08,943	1,66,477	8,766	154	40,540	11,462	1,569
Dharwad	1,984	2,45,231	1,94,375	8,653	222	30,907	21,580	1,632
Gulbarga	1,711	1,37,495	71,942	5,216	100	20,175	6,146	1,147
Hassan	2,045	84,740	83,510	4,517	105	11,130	7,463	963
Kodagu	377	30,762	24,708	1,678	52	7,443	6,551	516
Kolar	2,394	1,53,809	1,12,754	6,132	101	26,822	12,336	958
Mandya	1,614	1,15,132	86,958	4,207	81	19,747	7,974	811
Mysore	2,365	1,73,367	1,34,114	6,347	123	29,087	16,033	1,344
Raichur	1,353	1,03,948	59,430	3,746	54	13,049	4,615	582
Shimoga	2,023	1,29,901	1,04,143	5,361	115	24,330	14,434	914
Tumkur	2,681	1,64,312	1,25,521	6,656	163	33,820	13,880	1,369
Uttara Kannada	1,614	84,723	70,717	3,974	123	16,246	11,960	1,054
Total	34,970	28,27,955	21,44,016	1,13,609	2,416	4,76,846	2,45,008	22,865

Table showing the number of Training Institutions during 1980-81

District	Pre-primary T.T.I.			Teacher Training Institutions			B.Ed. Colleges		
	No. of Institutions	Total pupil strength		Number of Institutions	Enrolment in I and II year		Number of Teachers	Enrolment	
		Boys	Girls		Men	Women		Men	Women
Bangalore	6	...	319	15	1,071	2,493	156	433	624
Belgaum	1	...	60	5	354	443	55	53	46
Bellary	...	...	...	3	367	203	35	113	107
Bidar	1	...	100	2	205	178	26	71	49
Bijapur	...	...	...	6	653	236	65	152	48
Chikmagalur	...	...	...	1	140	147	20	...	...
Chitradurga	1	...	65	5	248	453	40	249	127
Dakshina Kannada	...	...	...	7	195	595	84	98	202
Dharwad	3	...	149	8	549	500	93	102	92
Gulbarga	3	...	131	5	357	352	59	60	40
Hassan	...	...	...	1	47	105	17	186	164
Kodagu	...	...	...	3	123	473	30	12	88
Kolar	3	...	82	7	676	1,113	82	171	154
Mandya	...	...	...	2	81	208	22	37	62
Mysore	4	...	151	8	726	719	121	382	294
Raichur	1	...	50	3	231	155	42	134	98
Shimoga	3	...	122	3	78	213	26	63	36
Tumkur	3	...	150	6	786	436	81	146	182
Uttara Kannada	2	...	99	2	91	210	26	138	80
Total	31	...	1,478	92	6,978	9,232	1,080	2,600	2,493
								47	371

Table showing the district-wise number of degree colleges in the State with total strength and the number of teachers as in 1981-82.

District	No. of Colleges	Pupil Strength			Teachers' Strength
		Boys	Girls	Total	
Bangalore	49	28,947	19,556	48,503	1,280
Bellary	8	4,717	1,567	6,284	258
Belgaum	21	11,484	3,235	14,719	567
Bidar	8	4,587	755	5,342	155
Bijapur	19	9,992	1,608	11,550	432
Chikmagalur	5	2,741	1,141	3,882	91
Chitradurga	13	9,157	3,120	12,277	346
Dakshina Kannada	28	12,474	9,526	21,940	680
Dharwad	21	13,063	4,164	17,227	549
Gulbarga	12	8,003	1,334	9,337	198
Hassan	7	3,884	2,073	5,957	109
Kodagu	4	1,186	1,067	2,253	9
Kolar	9	7,195	1,776	8,971	279
Mandya	8	5,531	1,152	6,683	136
Mysore	14	8,982	6,700	15,682	467
Raichur	7	3,160	904	4,064	148
Shimoga	12	7,327	3,140	10,467	256
Tumkur	7	7,450	2,025	9,475	189
Uttara Kannada	13	5,776	3,068	8,844	313
Total	265	1,55,546	67,911	2,23,457	6,462*

Note : The list includes only colleges teaching for B.A., B.Sc. and B.Com. degrees.

*The number of teachers in the column does not include those in the Govt. colleges in the State. There were 1,273 teachers working in the Govt. Colleges in the State during 1981-82.

ADULT EDUCATION

Adult education programme was initiated by Dewan Sheshadri Iyer in Old Mysore. But the programme did not make headway. The work was started again in 1905 and only in 1910, it got recognition by the Government, when steps were taken to encourage the starting of adult schools. The night schools that were intended mainly to educate artisans, agriculturists and others of 15 years of age and above, who could not attend the day schools during the day. These schools were conducted by day school teachers in primary school buildings with a grant varying from Rs three to eight in rural areas and Rs 14 in taluk headquarters. There were two different classes, one for elementary instruction in three R's and the other for imparting instruction of a slightly higher standard. The importance of adult education was discussed in the Economic Conference also in 1911 in the Education Committee and the Government adopted a definite programme of work for Adult Education in 1913-14. In 1914, the Government declared specifically that any comprehensive organisation for the development of primary education should include provision for continuation of schools, night schools, improvement of schools and lectures, and itinerant teachers to educate the adult population. The number of schools increased very rapidly from 245 in 1914-15 to 2,671 in 1918-19, with a strength of 43,205 adults as the government paid liberal grants to encourage the scheme. However there was a setback in the scheme. Apart from the course being extended to a strenuous three year period, the curriculum did not serve any practical use especially to the adults in their avocation as it was purely literary. The attendance too was irregular. There were no prescribed text books, tests or examinations conducted and no proper inspecting staff to supervise the working of schools. As a result several adult schools were in languishing conditions and about fifty per cent of the schools were closed down. By the end of 1921-22, there were only 1,259 schools with a strength of 20,646 adults, which was further reduced to 69 schools with a strength of 1,729 adults in 1931-32 and in 1940 there were 70 schools only. During the freedom movement, Congressmen organised literacy classes on their own initiative.

By about 1939-40, there was a general awakening throughout the country, which resulted in organising mass literacy campaigns in the State. Mysore did substantial work in the area and it threw up men like N. Bhadracharya, a leader of world repute in the field. A literacy drive was initiated in Mysore in 1940 by the Mysore University Union with the help

of the University and Municipal Council, Mysore. A Social Service sub-committee set up by the University Union organised work camps around Mysore and conducted literacy classes. A settlement at Bangalore was started by the University to train up students in social service, who conducted night classes for the benefit of the under-privileged members of the community. During the same period, the Kolar Town Municipality launched a scheme of Adult Education sponsored by J. B. Mallaradhya, who was the President of the Council. Individuals like Devudu Narasimha Sastry conducted adult classes in some villages. The State Education League carried on adult education work in some centres. The Wesleyan Mission Press, Mysore, popularised the Adult Literacy Charts prepared on the lines of Dr. Laubach of the World Literary Movement, who visited Mysore during that period. The success of the experimental campaign conducted by the Mysore University Union resulted in the establishment of the Mysore Literacy Committee in Mysore, and the University settlement in Bangalore. In October 1941, a meeting convened by the Education Minister to inaugurate a State-wide plan of literacy work resulted in the formation of "The Mysore State Literacy Council" with a grant of Rs 12,000 per annum. The name of the Council was changed to 'Adult Education Council' in 1945.

The Council started its work earnestly from January 1942, with B. M. Srikantaiah as its first President. The main activities of the Council were organising literacy classes and adult education centres, publication of graded books for literacy classes and literates and research in literacy and adult education methods. The literacy work consisted of three stages, (1) Planning of pre-literacy propaganda (2) a primary literacy course for a period of 10 weeks and (3) a post-literacy course extending over a further period of three months. The literacy campaign was organised through regular evening classes, regular day classes and "make your home literate" groups. To acquire a reasonable standard of literacy by an adult of average intelligence a time duration of five months or 108 hours was estimated to be needed. The teacher was paid a remuneration of Rs 3 per male adult made literate and Rs 4 in the case of women. The classes were inspected by the Assistant Inspectors of the Department of Public Instruction on co-ordination with the District Organisers and Supervisors of the Council.

Upto the end of 1943-44, the Council conducted 1,893 classes making literates 31,693 adult, distributed 1,00,700 text books and opened 252 libraries. The total Government grant was Rs 1,32,500. Besides the

Department of Public Instruction organised 82 adult night schools providing instruction to 2,161 adults. Of these 82 schools, 53 schools with 1,387 adults were Kannada, 26 schools with 730 adults were Urdu, three schools with 44 adults were for Scheduled Castes. During 1944-45 through 2,073 centres 29,750 adults were made literate. During 1956-57, the Council conducted 1,396 classes with a strength of 25,754 including 3,234 women.

UNESCO Seminar : One of the outstanding events in the field of adult education was the UNESCO seminar on Rural Adult Education held in 1949, at Brindavan, near Mysore. It was the second Regional Seminar sponsored by UNESCO on adult education to discuss the problems of rural adult education with special emphasis on Asian countries and 20 countries participated. A Pilot Project in rural adult education had been undertaken by the Adult Education Council in a small village nearby. A comprehensive survey of the village was made and the members of the International Seminar visited the village to study the actual problems. The Adult Education Council was accepted as an associated project of the UNESCO in 1951, and is helped by its Gift Coupon System. Again in 1953-54, the UNESCO conducted an Audio-Visual Aids Seminar in Mysore with the help of the Council. To train experts from various countries in the field of fundamental education, a training programme was also organised.

The main activities of the Adult Education Council in addition to conducting of literacy classes are organisation of libraries, conducting Vidyapeethas, organisation of Audio-visual Education Programmes, students' social service camps, reviving and encouraging folk arts, publishing graded text-books, follow-up material for literacy classes and libraries, research in literacy and adult education methods and imparting training to workers, teachers and supervisors. Comprehensive Adult Education Centres were opened at Dannayakanapura, Byranhalli and Devalapura in 1950, with the objects of multi-directional progress. Later in 1952, as an experimental measure 15 comprehensive Adult Education Centres were opened in Mandya District. Another programme of the Council was starting of Community Centres located in some selected villages. In these Centres the villagers lectures were arranged on technical subjects. Cultural and educational programmes were also conducted in these centres. By 1956-57 there were 108 community centres in the State.

The Council publishes text books for adults and supplementary reading material for advanced students of adult education; besides a

weekly in Kannada called *Belaku* and a monthly *Pustaka Prapancha* are also published. Booklets on adult education and bigger books in the 'People's Library' series containing adaptations of well-known epics and works on popular science are also published by the Council.

Audio-visual aids are part and parcel of Adult Education Programme. The scheme of audio-visual education was instituted in 1948, with a sound projector with 12 films. In 1952, the Council had three fully equipped mobile audio-visual education units with 68 films, in addition to four films produced by the Council. The Council conducted a State-wide survey of folk art, and a scheme for the revival of folk songs, folk dances, folk plays, etc., was taken up early in 1945. Materials used in the folk arts have been collected and a permanent exhibition has been organised.

The Council has the Rural Library Programme to maintain the literacy habit among the neo-literates to prevent them from lapsing into illiteracy. In the beginning it had only Book Clubs or Vidyamandirs which gradually initiated the library movement and the first rural library was established in 1941. There were 430 libraries by the end of 1944-45, which had increased to 2,116 in 1951-52. There were 2,714 rural libraries, 44 circle libraries and 12 central libraries during 1979 as against 2,344 rural, 10 central, 500 branch and four circle libraries in 1956-57.

In Bombay Karnataka area prior to 1937, there were night schools run by the Government, local bodies as well as private agencies and individuals, for the benefit of both adults and boys who were occupied during the day. The school masters generally conducted the classes. In the Karnataka region many of these schools had to be closed down for want of proper response from the public. In 1921 when education came under the control of Ministers responsible to the Legislature special night schools were started for adults. A Special Committee known as 'Adult Education Committee' was appointed to examine the problem of Adult Education, in 1937. As per the recommendations of the Committee an Adult Education Board was constituted. Adult Education classes were conducted by the Board under the grant-in-aid scheme too. Inspections and literary tests were conducted by the Deputy Educational Inspector who also sanctioned the grant-in-aid of Rs five per month subject to a minimum daily attendance of 15 and a non-recurring grant of Rs 40 for each class. In 1939-40, there was a sporadic increase in the number of classes, which compelled the Board to reduce the rate of grant resulting in the closure of half the number

of classes by the end of the year. In 1945-46, Athani taluk of Belgaum district in the Southern Division was chosen, on an experimental basis, as the compact area to conduct an Intensive Mass Literacy Campaign with a Special Education Officer to plan, organise and supervise the classes. Adult Education classes continued as usual in the other non-compact areas. There were 435 classes in non-compact areas with 13,899 adults on roll and 1,000 reading rooms and village libraries by the end of 1946-47.

The nomenclature of Adult Education was changed to Social Education as the purpose of educating the adults was not only to make them literates but also to make them socially useful citizens. Social Education was given permanent place in the scheme of education during the period between 1947 to 1956; as it would pave the way for the implementation of compulsory primary education. The posts of Special Officers were abolished and the work of special education was entrusted to the Assistant Deputy Educational Inspectors. Regional and Social Education Committees were established with official and non-official members to guide the work of dissemination of general knowledge in addition to the spread of literacy. There were two types of literacy classes, the first test class of four months duration and the second test class of six months duration. During the year 1953-54, there were 2,179 first test classes and 1,764 second test classes with an enrolment of 39,466 and 30,002 adults respectively, of which 41,587 persons were made literates in the four Kannada districts of the Presidency. In the same year, there were 1,672 village teaching rooms and a grant of Rs 22,872 was made available to the four Kannada districts. During 1955-56, there were 1,073 classes with a total strength of 22,573 which included 390 women in 10 classes. The Committee also conducted short-term courses for training Social Education workers to orient them in the new concepts of Social Education and new methods of teaching the adults.

With the initiation of the Community Development Programme and starting of National Extension Blocks, Social Education became an integrated part of the Community Development Programme. Varieties of programmes like *bhajans*, *kirtans*, folksongs, film-shows, magic lantern lectures, etc., were organised to popularise the scheme of Social Education and to educate the masses. Due to the various measures, the campaign of mass literacy and Social Education stirred up the consciousness of the masses and made them active participants in the project of driving away mass illiteracy.

In Bellary district, Adult Education Scheme was started during 1941. By 1950-51 there were 27 adult schools in the district of which seven were maintained by District Board, two by municipality, and eight by private agencies, and the enrolment was 605 adults, of which 18 were females. There was also one literacy training centre for women in an Elementary School at Bellary. In 1953, there were 30 schools with 865 adults including 32 women. In Dakshina Kannada district there were 36 adult schools for men with an enrolment of 937 men and women. In Kollegal taluk, for the first time a comprehensive scheme of Adult Education with the object of liquidating illiteracy among adults was introduced during 1948-49. The duration of the course was four months and persons between the ages of 13 and 40 years were admitted to these classes. It was followed by another intensive course of two years and eight months which aimed at developing the ability to read and understand the contents of daily newspapers. A remuneration of Rs 12 per month for trained teachers and Rs eight for untrained teachers was being paid. In addition to this a contingent amount of Rs 42 per annum for language dailies and Rs four per month as ordinary contingency was also being paid. During the time of Reorganisation of States, this area had 77 schools with an adult strength of 1,926 including 66 ladies, in Dakshina Kannada.

Adult education movement was started in Hyderabad in 1925 and spread to the other districts of the State, in 1930. Special rules and regulations and a new curriculum for adult schools were sanctioned in 1933. The curriculum consisted of 3 R's and religious instructions for Muslims. Successful candidates were awarded certificates. The Osmania Teachers Training College, Hyderabad played an important part in the Adult Education movement. The institution for Urdu literature also played an important role. The Department of Public Instruction provided buildings and furniture while the Local Self-Government bore the charges of paying the teachers. All the progressive steps taken by the Government were directed towards the development of Urdu literacy only. There were 82 adult schools in the whole State of which two were meant for ladies.

The Scheme of Adult Education came to Kodagu only in 1952. Prior to this, i.e., between 1940-1947 there was only one night school for Harijan adult males at Hebbale. Adult literacy classes were conducted in the educationally backward parts of Somwarpet taluk. With the inception of Community Development Programme in 1953, adult literacy classes were opened all over the district. During the First Five Year Plan

as many as 217 adult classes were held and 1,669 adults were made literate. Follow up work to prevent lapse into illiteracy was organised. In 36 centres reading room facilities were made available and 85 rural libraries were started with 8,000 books during the period. A circulating library with the help of a mobile unit was also set up. Social Education camps were organised to train social education workers. Between the year 1953 and 1956 nine such centres were organised training about 312 persons. At the time of its merger with Mysore there were 83 adult classes of which six were meant for ladies. A total of 1,289 males, and 161 females received instruction.

The Karnataka Adult Education Council extended its activities to the whole State from 2nd October 1970. To begin with, the council posted one District Officer to each district to organise the activities of the Council.

The scheme of *Vidyapeetha* is modelled on the lines of Danish Folk High School system and ancient *ashramas* and *gurukulas* of our country. The main objective of this scheme is to give a re-orientation to the life of the village youths and provide them cultural education in the background of agriculture and village crafts, to develop rural leadership, etc. This scheme is unique in character and unique in kind in the whole of India. The first *Vidyapeetha* was started in Nanjangud in the year 1947. At present, there are 13 *Vidyapeethas* in the State at Nanjangud (Mysore dt. for ladies), Shivaragudda (Mandya dt.), Yagachi (Hassan dt.), Kengeri (Bangalore dt. for ladies), Tunga (Gajanur, Shimoga dt.), Pampa (Bellary dt.), Yanigadale (Kolar dt.), Banthanal (Bijapur dt.), Kathral (Chitradurga dt.), Sirsi (Uttara Kannada), Basavakalyan (Bidar dt.), Negalur (Dharwad dt.) and Chara (Dakshina Kannada). Young men and women in the age group of 18 to 30 years without any previous qualifications or conditions will be admitted. The training which is free lasts for five months. In addition to this regular training, there are short-term courses for a period ranging from three to 15 days. The number of trainees in each batch is 25. Till the end of 1979, 9,898 men and women have been trained in these *Vidyapeethas* both in long and short-term courses.

During the period of training, greater emphasis is laid on disciplined life, community living and manual labour. Knowledge is imparted through lectures, discussions, study groups and practical work. *Shramadan* forms a part of training. The curriculum includes India's heritage, history of Kannada literature, developing features of modern India, natural resources,

citizenship, law for the common man, community services, health and hygiene, adult education, etc. Great attention is given for training in jobs such as smithy, carpentry, weaving, dairying and poultry, farm management, farm mechanics, soil chemistry, control of pests and diseases, etc. The Curriculum in *Vidyapeethas* meant for women includes subjects on family planning and welfare, nutrition, needle work, house decoration, folk-songs, etc.

Shramik Vidyapeetha : The Department of Adult Education has established a special institution called *Shramik Vidyapeetha* for imparting polyvalent Adult Education for the urban and industrial workers at Bangalore. It is functioning from 1979 and imparts training in plumbing masonry and carpentry. So far five polyvalent adult education courses have been conducted. In 1981-82 courses were conducted for women in slums and way-side cobblers, etc.

National Adult Education Programme : The State is implementing the National Adult Education Programme formulated by the Government of India to eradicate illiteracy in the country. The Government of Karnataka has aimed at making about 67 lakhs of people literate in the Sixth Plan period at an estimated cost of Rs 29 crores. Under this scheme the duration of literary classes will be nine months with two hours of instruction every day, spread over three stages, i.e., three months' primary literacy course, three months' post-literacy course and three months' follow-up course. The level of learning will be of primary IVth Standard. To accomplish this stupendous task, various agencies both public and private are involved.

Adult Education Council : The Adult Education Council at present consists of not less than 30 members of whom 10 are nominated by the Government. The Council is reconstituted once in four years. It lays down general policy periodically, elects its own President and other office bearers and members of the Executive Committee.

Department of Adult Education : In order to achieve the object of the National Adult Education Programme, the Department of Adult Education was created during September 1978. The Directorate of Adult Education functions under the charge of the Ministry of Education and Social Welfare as per the advice of State Advisory Board presided by the Minister for Education and Steering Committee presided by the Chief Secretary, assisted by the Adult Education Cell in Vidhana Soudha. The

Director of Adult Education is assisted by two Deputy Directors, three Assistant Directors, an Accounts Superintendent and other office staff at the State headquarters. At the District level, the District Adult Education Officer along with his staff help the Director in the implementation of the programme. A Project Officer, with the assistance of Assistant Project Officers, Supervisors and the office staff manage the Projects. There are also the District, Taluk and Village Adult Education Committees for the effective implementation of the Programmes. The Director of Adult Education carries on his work in co-ordination with the State Adult Education Council, assisted by two Deputy Directors, District Adult Education Officer, Project Officer, Supervisors, Instructors and Village level Education Committees.

The State Resource Centre : The State Resource Centre was set up in 1979 by the Government of India in Mysore with financial assistance from the State Government in 1979, as a wing of the State Adult Education Council, to provide technical know-how, and training of personnel in the implementation of the programme. The main functions of the Centre are to prepare and define the instructional materials and to reading materials for new literates, to impart training to field staff and to evaluate the programme and research. There is an Advisory Committee of leading educationists to help and assist the Resource Centre in its projects and programmes.

Farmers' Literacy Programme

Farmers' Functional Literacy Programme was started in the year 1969-70, with the objectives of eradicating illiteracy among the farmers. By 1978, nine districts were covered under this programme. The Non-Formal Education Programme was initiated in 1975-76 with the aim of dissemination of elementary knowledge essential to rural community among school drop-outs in the age group of 15 to 35 years. By 1978, eight districts were covered under this programme. The two schemes, Farmers' Functional Literacy and Non-Formal Education were merged into the Rural Functional Literacy Programme and made a part of the National Adult Education Programme in 1979-80. Under this programme 300 Adult Literacy Centres were started in each of the 13 districts of Bangalore, Belgaum, Bellary, Bijapur, Kodagu, Mandya, Raichur, Shimoga, Tumkur, Mysore, Hassan, Chikmagalur and Chitradurga during 1979-80 and were continued during 1981-82. The Projects in Mysore, Hassan, Chikmagalur and Chitradurga function under the administration of Karnataka State

Adult Education Council and the projects in the remaining nine districts by the Department of Adult Education. The cost of these 13 projects in 13 districts amounted to Rs 76.7 lakhs, which was met by the Government of India. Under Rural Functional Literacy programme, 3,884 Centres were functioning with an enrolment of 21,12,297 adults during 1981-82. During 1980-81 training programmes specially for instructors were organised in all the districts as the State Resource Centre could not directly involve itself in the training programme. With a view to utilise the locally available talents District Resource units consisting of suitable persons from the Department of Education and other Development Departments had been set up with a short term training by the State Research Centre.

During 1980-82, 27 projects of 100 Adult Education Centres each were sanctioned of which 19 were entrusted to the Karnataka State Adult Education Council and eight were taken up by the Department of Adult Education. During 1981-82, there were 7,219 Adult Education Centres functioning with an enrolment of 2,12,447 adults. Of these 3,884 Centres were under Rural Functional Literacy Programmes, 2,894 Centres under the State Plan Programmes and the remaining 441 Centres under various agencies like Nehru Yuvaka Kendras, Department of Women and Children Welfare and Universities through their affiliated colleges. Besides under Bidar Integrated Rural Development Project, three projects of 100 centres each were also functioning.

TECHNICAL EDUCATION

The panorama of architectural beauty in Karnataka speaks of the technical skill and education during the periods of the Chalukyas and the Hoysalas. The noted craftsmen during the Chalukyan times like Narasobba, Anivarita Gunda and Revadi Ovajja were described as builders of sculptors in Aihole and Pattadakal. Hoysala inscriptions say about the master craftsmen like Dasoja and his son Chavana who are described as the builders of temple at Belur having hailed from Belgami of Shimoga district. The Hoysaleswara temple at Halebid was built by Kedaraja who was the master builder and one of its doorways is the creation of Kalidasi. There were guilds of these craftsmen who not only promoted their crafts but also trained young artisans. Mostly craftsmen imparted training to their own children and thus technical education was mostly hereditary. Since early times, the "apprentice system" of education was

the usual method of training in industrial arts. *Mitaksara* defines an apprentice (*antevasi*) as "one who wishes to study the mechanical arts". *Agraharas* which were great centres of learning imparted theoretical education in various aspects of study by teaching texts on *Shilpa Shastra*, metallurgy and other aspects of technical learning. Certain tools used by craftsmen have also been mentioned in some inscriptions and some others have even been engraved. The tools such as scissors, razors, etc., used by barbers, hammer, faggot, crucible, forceps and anvil used by blacksmiths engraved on edicts give us an idea of the technical attainments of the time.

The *vachanas* of the Veerashaiva *Sharanas* are replete with details regarding weaving, spinning and activities of other craftsmen. Karnataka may claim to be the pioneer in manufacturing steel which is clearly indicated by the word *ukku* used for steel in Kannada and the English word 'woultz' is derived from Kannada. It is worth mentioning that the inscribed figure of Kesava at the Metropolitan Museum of New York is the work of Dasoja. It has been identified as the Kesava figure which originally belonged to Vishnu temple (now deserted) at Kikkeri.

Technical Schools

The imparting of technical education as a part of curriculum made its beginning only in the latter half of the 19th century, when the first institute, the School of Engineering was established in Bangalore during 1862. The School had two classes, and was intended to train men for employment in subordinate engineering services. This was affiliated to the Madras University. However, the school had a short tenure, for in 1880 the idea of training men for the University Examinations was abandoned and the instructions in the school was confined to the requirements of the subordinate service as it was in the earliest stage of the Engineering School. Even this school was abolished in 1883-84, and the only institution in old Mysore for several years thereafter, in which men were trained for lower service of the Public Works Department was the school that had been established by Rai Bahadur Arcot Narayana Swamy Mudaliar in the Civil and Military Station in 1873.

As a first step, industrial school was established at Hassan in 1889 and a similar school at Mysore in 1892. These schools were under the management of a Committee and had classes for instruction in carpentry, pottery and rattan work and to train *maistries* for the public works department. The number of schools in 1890-91 were one government, and one

aided, with 16 and nine students respectively, in 1900-01 two government, four aided and one unaided with 147, 203 and 72 students respectively and in 1910-11 one government, 17 aided and two unaided schools with 208, 970 and 56 students respectively. As the school of engineering at Bangalore was a school of training persons for the subordinate service, a number of scholarships were instituted to foster technical education in colleges outside the State. The amount of scholarship during 1880-81 and 1890-91 were Rs 8,000 and Rs 11,829 respectively. During this period two government industrial schools and five non-government industrial schools, few scholarships tenable in colleges outside the State and a class in the Mysore Industrial school to train *maistries* comprised the branch of technical education in the old Mysore area. The encouragement to industrial education was specially stressed by P. N. Krishnamurthy in the Representative Assembly and the Government sanctioned a scheme of technical education in 1903.

In order to streamline the method of imparting industrial education on a systematised pattern, and by the inspiration given by the then Dewan, the Government formulated a Committee with Sir. M. Visweswaraya, the then Chief Engineer as Chairman with experienced officers from Public Works and Education Departments as members.

The proposals of the Committee were (1) to start a college of technology in Bangalore to give higher instruction in technical, industrial and commercial matters, (2) to have three sections, engineering, industrial and commercial in the proposed Chamarajendra Technical Institute, Mysore. (3) to appoint whole-time Superintendents to the industrial schools, (4) to start three more industrial schools, (5) to institute a number of scholarships and (6) to award more scholarships to encourage the study of technical subjects in foreign countries. These recommendations and the recommendations of the Economic Conference on the proposals were all considered by the Government and by May 1913, the Government sanctioned the establishment of Mechanical Engineering School at Bangalore, the formation of Chamarajendra Technical Institute, Mysore and the Government Commercial School, Bangalore. The scheme of scholarships was also revised, having two scholarships from the Damodar Das Charity Fund as before, four Mysore Government scholarships from State funds and five scholarships called loan scholarships, four for post-graduate studies and research in scientific subjects to be given to distinguished graduates, four technical, commercial and industrial training. The other three scholarships were tenable in America or Europe.

During 1911 and 1912, the Industrial school at Mysore was a separate institution and from 1913-14, it became a department of the Chamarajendra Technical Institute. It had two classes junior and senior in-charge of an Assistant Engineer of the Public Works Department. The instruction was given in Civil Engineering subjects. The students were trained for Madras Technical Examination till 1915. After 1915, candidates who pass in the final examination conducted by the Board, were considered to be qualified for employment as sub-overseers, and candidates who secured below the marks prescribed for pass were considered for employment as *maistries*. Shekdar class was also conducted, a pass in which course qualified the persons to be appointed as Shekdars in the Revenue Department. The number of students who received instruction in the school during the years 1910-11 in Junior, Senior, and Shekdar classes were 23, 16, and seven and in 1915-16, 25, 31 and 19 respectively.

The mechanical engineering school at Bangalore was started in 1913, was offering teaching in mechanical engineering and prior to that, several scholarships tenable in Victoria Jubilee Technical Institute, Bombay was awarded. During the first year, instruction was given in management and care of steam and oil engines, erection of machinery and working of mills, electrical work including cabinet work, and in 1914-15, classes were added to the training of industries school teachers, Permanent Way Inspectors, Telegraphic Signallers and men for subordinate places in the traffic department and motor drivers. Evening classes in technical drawing, electrical wiring and motor mechanics were also opened for the persons employed during the day. Students were admitted to learn practical work in the workshops for periods varying from three months to one year. In 1915-16, the classes for training Signallers and Permanent Way Inspectors were transferred to the Railway Department. The number of students who underwent training were 42 in 1913-14, 120 in 1914-15 and 130 in 1915-16. The students who finished the course were sent to private mills and P.W.D. projects for training.

The number of Industrial Schools during 1915-16 were 29 with 1,554 scholars, and the industries taught and the number of scholars learning them were weaving 153, rattan work 369, carpentry 893, smithy 109, knitting and sewing 65, lacquer work 10, shoe making 9, printing 13, engraving 10, inlaying 9, wood carving 11, metal work 10 and embroidery 8. In accordance with the Education Memorandum, the entire scheme of Technical Education was reorganised in three distinct stages. (1) the

combination of practical instruction with literary education in primary and secondary schools, (2) the establishment of Elementary Industrial Schools at District Headquarters, (3) the opening of Trade Schools in selected centres for imparting specialised training to artisan communities, etc. The then Government of Mysore approved in principle, the reports of the Committee on Vocational Education in India by Mr. Abbot and Mr. Wood and realised that the youth needed a technical education to diversify their professional aptitude. Accordingly, the S.S.L.C. course was revised in 1937 by introducing variety of vocational subjects.

The scheme of technical education during this period may be dealt under the following heads: (1) Industrial Schools, (2) Sri Krishnarajendra Silver Jubilee Technological Institute, (3) Sri Jayachamarajendra Occupational Institute and (4) The School of Engineering.

Industrial Schools

These schools were under the control of the Department of Industries and Commerce. A workshop section was attached to each subject of industry taught in the school, and the syllabuses were modified in 1929, prescribing nine hours of work for general education and 6 1/2 hours for drawing per week. The two major institutes were the Chamarajendra Technical Institute, Mysore and Weaving institute, Bangalore and there were Government industrial schools at Mysore, Hassan, Chikmagalur, Shimoga, Chitradurga, Channapatna, Doddaballapur, Chikballapur, Sagar and Nelamangala. Some private Industrial schools and agencies running home industries classes were also receiving grants from the government. The strength, and courses in different industrial schools are stated that there were 311 students on the rolls in all these schools in 1943-44.

The Zanana Home Industrial Institute, Channapatna was the only grant-in-aid institute imparting industrial training to women. It was taken over by the Department of industries and commerce in 1940. The institute trained women in tailoring, *zari* work, embroidery, manufacture of agarbathis and lacquer work. There were seven private industrial schools, in 1931-32 and by 1940 there were only two. They were SLN Charities Industrial School, Bangalore and Methodist Mission Industrial School, Tumkur. During 1943-44 there were 21 aided home industries classes attended by 1,073 women receiving grants.

The Chamarajendra Technical Institute, Mysore had three courses of study namely, Fine Arts section (designing, drawing and printing and modelling), Industrial Arts section (wood carving, sandalwood and ivory carving, inlaying, engraving, and enamelling), Trades (carpentry and cabinet making, metal work in cast and sheet brass, rattan work, fitters' work and blacksmithy). The duration of each course was five years except carpentry and cabinet making which was six a year course. In 1931-32, the strength of the Institute was 241 which rose to 262 in 1943-44.

The Institute also provided vocational instruction for students of Maharaja's High School, Mysore and Government Marimallappa's High School, Mysore who selected Machine shop practice and Fitters work as optional subjects. During 1943-44, 90 students attended these classes. The Government weaving factory at Bangalore started in 1912, was converted in to the Government Weaving Institute with the following courses of study, the Certificate Course and the Artisans Course. The Institute also helped the students who wished to appear for the City and Guilds Examinations, London held at Madras. When Sri Krishnarajendra Technological Institute was started, this Institute merged with it in 1938-39.

There were 14 industrial schools in old Mysore at the time of Integration. Some of them were converted into industrial training institutes and some others closed.

Technology Institute : The Sri Krishnarajendra Silver Jubilee Technological Institute was founded to commemorate the silver jubilee of the reign of Krishnarajendra Wodeyar in 1938 with textile technology as the subject of study and Dewan Mirza took keen interest in its foundation. Of the three courses, the diploma course was of three years' duration followed by six months' training in approved textile mill. The certificate course was of two years duration followed by practical training in an approved mill for six months. And the artisans course was of one year duration and trained in one of the following sections, 1) handloom weaving, 2) powerloom weaving, 3) dyeing and printing, 4) hosiery and manufacture. The final year students of Diploma and Certificate Courses were taken on an educational tour to Davanagere, Sholapur, Bombay, Baroda and Ahmedabad. Presently this Institute is offering graduate and Post-graduate courses in textile technology and another institute of textile technology offering diploma course has been started in 1978.

Occupational Institute : The Sri Jayachamarajendra Occupational Institute (presently called Sri Jayachamarajendra Polytechnic) was started in 1943 with a view to train youths required by utilising the munificent donation of Rs two lakhs by Sir M. Viswesvaraya. The Institute provided 12 courses, namely, 1) Mechanical Engineering (Mechanics, Instrument Mechanics, Welding), 2) Automobiles Engineering, 3) Boilers and Engines, 4) Draughtsman (Civil and Mechanical), 5) Electric wiring, 6) Radio Technicians, 7) Cinematography, 8) Tailoring, 9) Printing, 10) Metal Technology, 11) Ceramics, Glass Technology and 12) Mining. Practical training was given at various government factories and workshops.

The strength of students during 1943-44 was 165. The Palace and some of the District Boards and Municipalities in the State endowed scholarships. Two batches of nine students deputed by the Army Signal Corps were trained in wireless. During 1944-45 the number of courses increased to 19 diploma courses and 7 certificate courses. Presently (1983) this is one of the biggest polytechnics in South East Asia. The special courses are ceramics and cinematography.

School of Engineering : Before 1922, the Chamarajendra Technical Institute, Mysore had a Civil Engineering Section imparting instruction in civil and the mechanical engineering. The Engineering School, Bangalore was imparting instruction in electrical and mechanical engineering. From 1st July 1922, the Civil Engineering Section at Mysore was transferred to Bangalore and the nomenclature of the School at Bangalore was changed as School of Engineering. With effect from 1934, the LME and LEE Diplomas to students passing out of the Engineering School in the higher course in Mechanical and Electrical Engineering were awarded. This school was transferred to the Mysore University in 1939. There were Diploma and Certificate Courses in Civil, Mechanical and Electrical Engineering of 3 years and 2 years durations respectively. The mechanical and electrical engineering diploma courses were of four years duration, of which fourth year was set for practical training and the civil engineering course was of three years of which the third year was set for practical training. The strength was 292 in 1943-44 as against 304 in 1931-32. There was free tuition in this school for Mysoreans till 1925-26 and thereafter the fees levied was Rs 45 per annum for Mysoreans and Rs 100 per annum for non-Mysoreans.

The expansion of industry during the war as well as in the post-war period created a greatly increased demand for technicians of all grades

which as met by expanding the existing technical institutions and by opening new Occupational Institutions. By 1955-56, the number of industrial and vocational schools rose to 15, with 1,368 pupils (including 200 women). During this period, the Krishnarajendra Technological Institute, Bangalore, was affiliated to the University of Mysore to provide the degree course in Textile Technology, B.Sc. (Tech). The number of courses in Jayachamarajendra Occupational Institute increased. Occupational Institutes were started at Hassan, Davanagere (1949), Chintamani (1950) and Bhadravati (1950). During 1951-52, there were 198 students at Hassan, 117 at Davanagere, 17 at Chintamani and 84 at Bhadravati. Besides, the number of girl students was 25 at Bangalore, 30 at Hassan, and six at Davanagere. In 1954 C.P.C. Polytechnic at Mysore was started. By 1955-56, there were nine institutes with 2,850 boys and 84 girls in the erstwhile Mysore State. With the merging of Bellary district, the Rayalseema Polytechnic at Bellary was added.

Reorganisation of Technical Education : The opening of new technical institutes necessitated for a central authority for the co-ordination of work and also to avoid duplication of work. Therefore the Mysore Government constituted a Council of Technical Education and a Syllabus Board in 1952. This Syllabus Board formulated syllabi for several courses and the syllabus of the diploma course was brought to the standard prescribed by the All-India Council of Technical Education. The Director of Public Instruction was appointed as *ex officio* Director of Technical Education in Mysore. Prior to the Reorganisation of the Department, the technical examinations were conducted by the technical institutes in their own way. In order to centralise and to maintain the uniformity, a State Board of Technical Examinations with Director of Technical Education as Chairman was constituted in 1952 and this Board awarded diplomas from 1953-54. The Director of Technical Education was however concerned only with occupational institutes, whereas the industrial schools providing vocational and industrial courses continued to be under the control of the Department of Industries and Commerce.

Bombay Karnataka Area : In the Bombay Karnataka area, the earliest of the technical institutions was the industrial school, Dharwad (1873) started by Mr. Robertson, Collector of Dharwad. This school was intended for the instruction of boys willing to serve as apprentices in the factories. By 1875, the strength was 57. There were five classes of examinations at the school of industry. The standard prescribed for the

fifth and final tests enabled the boy to perform satisfactorily any carpentry work given to him. In turning, he was able to turn perfectly all hand turning including screw-cutting with a comb, and interior work using a chunk. In metal work he was able to forge in a satisfactory way.

During the regime of Lord Curzon as Viceroy of India, the budget provision for technical education in this area for the period between 1906-1910 was Rs 1,67,000. Manual training classes were attached to Sardar High School, Belgaum and Government High School, Karwar during this period. Sloyd classes in paper sloyd and wood sloyd were instituted in Government High Schools, Belgaum, Dharwad, and Bijapur in 1919-20. Basic Education was introduced in schools on the recommendations of a scheme reviewed under the Chairmanship of Sir John Sargent by the Bombay Government by 1943-44. Accordingly, crafts like, kitchen gardening, spinning, paper work and card board modelling were introduced in ordinary primary schools. Having thus prepared the ground for including the teaching of crafts in ordinary primary schools, it was decided that all the first grade primary schools in the State should be converted into craft schools. But the experiment was not quite satisfactory, and hence craft schools were reconverted into basic schools.

The following table gives the strength of students in various school in Bombay Karnataka Area.

Name of the School	No. of schools	No. on roll	as on
Industrial School, Dharwad	1	69	31-3-1882
Criminal Tribes Settlement Technical School, Gadag	1	18	31-3-1922
Criminal Tribes Settlement Technical School, Bijapur and Bagalkot	2	137	31-3-1922
Industrial Settlement Night School, Gadag	1	23	1946-47
Settlement Night School, Hubli	1	34	1946-47
Industrial Settlement Night School, Bijapur	1	18	1946-47
Industrial Settlement Night School, Bagalkot	1	18	1946-47
Free Colony Industrial Settlement School, Indi	1	18	1946-47

In 1946 B.V.B. College of Engineering was started in Gadag and later transferred to Hubli.

Hyderabad Karnataka Area: In the Hyderabad Karnataka area, by 1905-06 there were industrial schools at Bidar teaching Bidri work. In 1929, the industrial schools were designated as vocational schools and the technical schools formed a separate class. In industrial schools, literary education was provided along with practical instruction. The Vocational School, Bidar taught 63 pupils in Bidri work, and carpentry and the Vocational School, Raichur (1932) taught 212 pupils in tailoring and carpentry.

By 1935, vocational instruction was imparted in 21 high schools, 35 middle schools and a few primary schools in the entire State of Hyderabad. The vocations provided included tailoring, carpentry, book binding, carpet weaving, *shatranji* weaving, card board work, polishing, Bidri work, button work, etc. In order to give a vocational bias, arrangements for teaching different vocations were made in several secondary schools. In 1937, a separate Department of Technical and Vocational Education was set up. The Secondary Education Board proposed to effect bifurcation and to open separate vocational and industrial schools so that pupils who pass the lower or higher secondary examinations may be admitted to such institutions. In order to cater to the dire need of technical training, Government opened a Polytechnic at Gulbarga in 1955 which offered Diploma course in Civil Engineering in the beginning.

Madras Karnataka Area: The standing orders of the Education Department under Madras Presidency was revised and a set of rules called Madras Educational Rules were drawn and approved in 1891. The middle school examination instituted in 1879 was revised in 1885-86 and industrial and commercial branches were introduced and the pupils had to choose one out of wood-engineering, carpentry, iron smithy, printing, tailoring, shoe making or telegraphy as elective subject. In 1909-10, the Department of Industries was created and all industrial schools were transferred to its control. But in 1911, the Department was abolished and a Superintendent of Industrial Education was appointed. They were again transferred from the control of Superintendent to the Department of Industries and Commerce. The Government in their order dated 14th July 1947 decided upon the introduction of the scheme in 50 high schools, the courses being secretarial practice, engineering, agriculture, drawing, etc.

The St. Joseph's Girls Industrial School, Bellary had a strength of 71 as on 31st March 1927 and in the manual training classes attached to the Govt. Training School at Bellary and Hospet had 156 and 47 students respectively were learning cabinet making. In the Local Board High School at Harapanahalli and Middle School at Kottur, 172 and 65 students were learning cotton spinning, weaving and cabinet making respectively. As on 31st March 1932, there were two industrial schools, one run by the Department of Industries and the other by Missionaries. The enrolment in various schools under technical education as on 31st March 1932 was Government Industrial School 69, Missionary School 82, manual training classes attached to the Training Schools at Bellary and Hospet 203 and 94 respectively, Municipal High Schools Bellary and Hospet 533 and 124 respectively and Wardlaw and St. Joseph's High School, Bellary 426 and 187 respectively. No tuition fee was levied in Government industrial schools. By 1950-51, the Polytechnic at Bellary was started and had an enrolment of 182, offering courses in cabinet making, wood work, black-smithy and tailoring. In 1951-52, automobile servicing and maintenance certificate course was introduced.

In Dakshina Kannada, at the Mission school at Mangalore by 1850, Brother Muller and Brother Boesinger taught cloth making, watch repairing and simple mechanisms to young boys who had a mechanical bent of mind. By 1929, the Government Trades School, Mangalore was the only Government Technical Institution in the district which provided instruction in wood work and engineering trades. The classes consisted of part-time mechanics course of five years duration and a full-time two-year wood workers course and electrical wiring course. Admission to the mechanic course was generally restricted to bonafide apprentices and workmen who are engaged in the trade. No tuition fee was charged. The strength was 56 in 1934. The Commonwealth Trust Engineering Works, Mangalore conducted classes for apprentices and these classes were recognised by the Department. Among the unrecognised industrial schools managed by workshops, one was the St. Joseph's Male Asylum Industries at Kankanady in Mangalore. The following table gives the strength of pupils learning technical and industrial education during 1926-27 and 1931-32 in Dakshina Kannada.

Sl. No.	Name of the School	Strength during	
		1926-27	1931-32
1)	Commonwealth Trust Engineering Works classes	16	8
2)	Mannual Training classes attached to		
	a) Government Training School, Mangalore	28	81
	b) Higher Elementary Training School, Mangalore	162	235
	c) Board High School, Karkala	136	135
	d) Ganapathi High School, Mangalore	243	285
	e) Court Hill Adi-Darvida School, Mangalore	26	85
3)	Government Trades School, Mangalore	26	85
4)	All Saints Industrial School, Puttur	...	34
5)	Sasihitlu Board Elemenatary School, Mangalore	...	23

By 1946-47, there were four industrial schools in the District under the Director of Industries. They were Government Trades School, Mangalore which was converted into Karnataka Polytechnic in August 1946 (31 pupils), Commonwealth Trust Engineering Classes (aided), Mangalore (11 pupils), Bethany St. Martha's Industrial School (aided), Mangalore (69 pupils) and Bethany St. Joseph's Industrial School (aided), Mangalore (33 pupils). By 1950-51, there was one Polytechnic with 257 boys, two private industrial schools with 30 boys and one girl, two private Arts and Crafts Schools with two boys and 54 girls.

In Kodagu, upto 1921, excepting the award of scholarships for technical subjects, there was no school with technical subjects. However, pupils in higher elementary school, Ponnampet received practical education in agriculture. Tailoring and carpentry were introduced in the Municipal Schools in Virajpet and Madikeri respectively in 1926-27. An industrial school was started by the government in 1927 at Virajpet and this was closed in 1938 due to fall in the results. Weaving was introduced as optionals in higher elementary school at Shanivarasanthe by 1936-37. An Industrial Training Institute was started in Virajpet in 1950 by the Government of India offering instruction in tailoring, carpentry, fitters and draughtsman (civil) trades. This was shifted to Madikeri in 1954. Technical subjects were introduced as optional subjects in the Central High School, Madikeri, by 1955-56.

After Integration

Consequent on the Reorganisation of the State, an aided engineering college with degree courses in engineering, two polytechnic institutes, one technical training centre, one vocational institute for women and four industrial-cum-technical high schools came into the fold of the Technical Education. The number of technical institutes on Integration was 24 (18 Government, the rest aided). The number of industrial schools was 47 (42 for men and 5 for women) with a total strength of 2,242 pupils inclusive of 319 girls (1955-56). In 1959, a separate Directorate of Technical Education was formed. There were three government and five private engineering colleges, 14 government and five private polytechnics (previously occupational institutes) under the control of this Department. Polytechnics for women were started at Bangalore and Hubli during 1961 and 1963 respectively. Technical high schools existing in the integrated areas were closed and Junior Technical Schools were started in six places namely Bagalkot, Bhadravati, Bellary, Gulbarga, Hubli and Mangalore during 1964-65. During the Second Plan the total outlay on the technical education for different schemes was as follows: A sum of Rs 20 Lakhs for improving the Polytechnic, Gulbarga and Technical Training Centre, Raichur; A sum of Rs 29.17 lakhs for improving District Polytechnic, Belgaum, and for opening new technical school and grants to private engineering colleges; A sum of Rs 3.37 lakhs for improving Karnataka Polytechnic, Mangalore; and a sum of Rs 67.31 lakhs for improving Occupational Institutes at Bangalore, Hassan, Davanagere, Mysore, Bellary and Bhadravati. During 1955-56, 300 teachers of primary and middle schools were trained in occupational institutes in the State under the Scheme Crafts-room Training. The new scheme of examinations for first, second and third year Diploma Examination was introduced during this year, and the evening classes to the industrial workers were started at the S. J. Occupational Institute, Bangalore. A certificate course of two years in tailoring was started in the Polytechnic, Bellary.

The technical education excluding the courses provided by the Universities was being given in following types of institutions in 1956-57: Industrial schools, arts and crafts schools, vocational institutes for women, industrial training institutes, occupational institutes, polytechnics and engineering schools. There were 14 industrial schools (one for women at Channapatna) with 652 pupils (129 girls). These schools and Sri Chamarajendra Technical Institute, Mysore, were controlled by the Director of Industries and Commerce. There were 19 arts and crafts

schools (five for girls) with 367 pupils (126 girls) controlled by Rural Development Department. Most of these schools were in Bombay Karnataka area. There were two such institutes one at Mysore and another at Gulbarga with a total strength of 117 controlled by the Department of Public Instruction. The industrial training institutes were opened by the Ministry of Labour, Government of India, to give short-term training in technical trades. The course was of 18 months. There were three such institutes located in Bangalore, Raichur and Madikeri with a total enrolment of 437 (24 girls).

The number of occupational institutes and polytechnics was 10 with a total enrolment of 3,450 pupils (84 girls). There were two engineering schools, one at Bangalore (Govt.) and another at Dharwad (Kabbur Institute). The total strength was 674. The occupational institutes and engineering schools were administered by the Department of Technical Education. In addition there was a provision for teaching of technical subjects under the optional group in high schools and also in service primary schools. In 1956-57, 50 service primary schools had practical training with a strength of 1,995 (16 girls).

The huge rush for admission to technical courses warranted both Government and private agencies to start technical institutes. During 1957-58, the School of Mines was opened at Kolar Gold Fields and three industrial training institutes were transferred from the Government of India to the State Department of Employment and Training. During 1959-60, industrial arts and crafts schools were reorganised and these schools were redesignated as rural artisan centres and the number came down from 64 to 19 (17 for men and 2 for women). Sri Chamarajendra Technical Institute was transferred from the Department of Industries and Commerce to the Department of Rural Industrialisation. The two institutions for women were under the control of the Department of Public Instruction. The Engineering School at Bangalore was closed in 1960-61 and six junior technical schools were started. Three youth vocational centres (now called pre-vocational training centres) were started under the Director of Public Instruction. The Food Craft Institute was started at Bangalore in 1968-69 under the joint auspices of the Government of Karnataka and Government of India.

Degree Colleges

In 1917 the Mysore Government started an Engineering College at Bangalore. For a long time till 1946 this was the only College for the

whole State. After 1946 three more colleges were started one by Government and the two by private agencies and at the time of Integration, there were four engineering colleges in Mysore Area and one college at Hubli in the Bombay Karnataka area. The colleges were the College of Engineering, Bangalore (Govt.), the B.M.S. College of Engineering, Bangalore (private), the National Institute of Engineering, Mysore (private), the B.D.T. College of Engineering, Davanagere (Govt.) and the B.V.B. College of Engineering, Hubli (private).

The College of Engineering, Bangalore, was established in July, 1917, a year after the establishment of university of Mysore. At first the college had only facilities to train students in the civil and mechanical engineering and it was housed in the building of the mechanical engineering school. The intake was 48 in 1917-18 for each branch. Its own workshop and mechanical laboratories were ready by 1921. In 1925, the third branch of study, electrical engineering was introduced and an electrical laboratory was also equipped. This is said to be the sixth engineering college in the nation started, the other five being at Rourkee, Sibpur (Bengal), Guindy (Madras), Pune and Varanasi. A few seats were reserved for students of other states like Kashmir, Orissa, etc. A civil testing laboratory, hydraulic laboratory and material testing laboratory were added later on. The four-year engineering course was followed by a practical training for a year. The courses of study and schemes of examination for B.E. degree were completely revised in 1934-35 and provision was made for passed candidates of the mechanical engineering branch to qualify in electrical engineering and *vice versa*, after taking an additional course of one year's duration in either case. The scheme of examination was further revised in 1939-40, making provision for public examinations, one at the end of each year of the course, as against three public examinations for the whole course. This was made a University Engineering College in 1960-61 and named after Sir M. Viswesvaraya in the year 1969. The Architecture and Electronics departments were started in 1966 and 1968 respectively. In 1960 the college started post-graduate courses and Ph.D. programme in 1968.

The BDT College of Engineering, Davanagere was started by the Government of Mysore during 1950-51 by utilising a donation of Rs 1.5 lakhs from T. Chandranna on behalf of Brahmappa Devendrappa Thavanappanavar. It is named after the donors as BDT College of Engineering. Initially it was a civil engineering college with 80 pupils on

roll. It is affiliated to the University of Mysore. Mechanical and engineering courses were added in 1957. The intake was increased to 180 students for the three branches and during 1965-66 the strength was 610. Presently this is the only State Government College of Engineering in the State.

The National Institute of Engineering, Mysore was started by the National Institute of Engineering Society registered under Societies Act in 1950. It started the degree courses in Civil, Electrical and Mechanical branches. The enrolment in the year 1951 was 216 and later Electronics and Industrial and Production Engineering courses were added. Presently this college offers post-graduate course in engineering also.

The B. M. Srinivasaiah College of Engineering, Bangalore was the first private aided engineering college started in 1946 in the old Mysore State. It is named after B. M. Srinivasaiah who initiated and started the College. At the time of commencement, degree courses in civil, mechanical and electrical engineering were conducted and the enrolment was 250. It was housed in a small building and managed by a trust. Later, courses in Electronics, Architecture and Industrial and Production engineering were added. In 1972, an evening college of engineering was started offering degree courses in Civil, Electrical and Mechanical engineering.

The BVB College of Engineering, Hubli, was founded by the KLE Society, Belgaum started at Gadag in June 1946, with the aid of munificent donation of Rs three lakhs by B.V. Bhoomareddi. In 1947 it was shifted to Hubli and the courses offered were in civil and mechanical engineering. The electrical engineering course was started in 1947-48. This was one of the private engineering colleges that prevailed in the Bombay Presidency before Integration. Presently degree courses in Architecture, Electronics, Industrial and Production Engineering are also being conducted.

The total strength of the five institutes during 1956-57 was 2,924 (2 girls). During the decade between 1956-57 to 1968-69, 10 engineering colleges were started of which nine were private and one Government, the Karnataka Regional Engineering College, Surathkal started by Government of India in 1960. With the abolition of 2 year Intermediate course, the Engineering Course was increased from 4 years to 5 years and all the three universities introduced semester courses in Engineering during 1967-68. Sri Krishnarajendra Silver Jubilee Technological Institute provided B.Sc. Textiles course. During 1956-57 there were 60 students and it increased to 138 (all men) in 1968-69.

The Karnataka Regional Engineering College, Surathkal, Dakshina Kannada was established in February 1960 with 250 pupils in the first year of civil, mechanical and electrical engineering courses. Chemical and metallurgical engineering courses were added in 1968-69 and electronics and communication engineering in 1972. The college also conducts post-graduate course in engineering. As on 1981-82, the strength was 1,405 with 24 females. This is a residential institution and is managed by an autonomous board consisting of State and Central Government nominees, nominees of All India Council of Technical Education, University of Mysore, Indian Institute of Technology, University Grants Commission and others.

Technical, Industrial and Art and Craft Institutes in the State during the years 1956-57 and 1966-67 were as hereunder

Kind of Institute	Number	Strength		Total
		Boys	Girls	
1	2	3	4	5
Industrial schools	14 (1 for women)	523	129	652
Arts and crafts schools	19 (5 for women)	241	126	367
Vocational institute for women	2	...	113	113
Industrial training institutes	3	415	22	437
Occupational institutions and polytechnics	10	3,366	84	3,450
Engineering schools	2	674	...	674
Total	50	5,219	474	5,693
Engineering Colleges	5	2,922	2	2,924

In addition there was Sri Krishnarajendra Silver Jubilee Technological Institute with a strength of 60.

1966-67

1	2	3	4	5
Industrial training institutes for men	15	2,945	67	3,012
Vocational and occupational institutes for women	3	...	162	162
Rural artisan centre for men	24	1,496	172	1,668
Arts and crafts centre for women	1	...	150	150
Junior technical schools	6	667	...	677
Vocation centres	3	218	...	218
Polytechnics-Men	23	8,719	132	8,851
Polytechnics-Women	2	...	296	296
Engineering schools	2	339	...	339
Engineering colleges	10	10,804	50	10,854
SKSJT Institute		138	...	138
Total	90	25,336	1,029	26,365

Development under Plans

During the First Plan, the main emphasis was on schemes for strengthening of training facilities in the courses on the recommendation of the All India Council of Technical Education. In 1968-69, an Institute to train students in Secretarial Practice at the Diploma level at Bangalore utilising a donation of Rs one lakh offered by Ramanarayan Chellaram Trust was started. Two private engineering colleges, namely PES College, Mandya and Basaveshwara Engineering College, Bagalkot were given grants. A sum of Rs 200 lakhs was earmarked for the development of technical education during the Fourth Plan under the Technical Education Head, and a sum of Rs 72 lakhs under Craftsmen Training with the break-up as follows: Craftsmen Training Scheme Rs 66 lakhs, training of Apprentices under the Apprentices Act, Rs five lakhs and part-time classes for Industrial Workers, Rs one lakhs. Fifth Plan period saw the post-graduate courses in engineering at Gulbarga and Bangalore, post-graduate centre at Nandihalli and introduction of post-diploma courses in many disciplines. A school of printing and an Institute of Middle Management, both at Bangalore were started during Fifth Plan. The intake at the end of Fourth

Plan at the various levels were : post-graduate level : 134, degree : 2,230, diploma 3,500, junior technical school level 360 and 6,800 in industrial training and other institutions.

By 1980, the development of industrial activity in the State and the country as a whole has resulted in the demand for suitably trained engineers, at diploma, degree and post-graduate levels. The increased number of students coming out of PUC level with high merit were available for reviving technical training. There were 32 engineering colleges and one textile institute at degree level. Out of them two were Government colleges, one was a Regional College, one a University College, eight were aided colleges and 21 were private unaided colleges. Part-time courses were also conducted in four engineering colleges and four colleges offered post-graduate courses. There were 26 Government polytechnics, with 18 offering engineering courses, three polytechnics for women, one offering textile technology, one school of arts and crafts, one school of printing technology, one institute of commercial practice and one institute of middle management. There were six aided polytechnics including horological polytechnic. Six junior technical schools offered technical training at secondary stage. The total amount proposed during Sixth Plan for Technical Education is Rs 1,550 lakhs. Under craftsmen training there were 18 industrial training institutes centres in 17 districts except in Mandya and Chikmagalur. The Plan also envisages to start motor driving schools attached to ITIs. at Bangalore, Mysore, Bhadravati, Bellary and Davanagere to train drivers. The training facilities in all the industrial training institutes in the State was about 7,000 by 1981. The evening classes for industrial workers has been started in ITIs. at Bangalore and K.G.F. with an intake of 40 each. Presently (as on 1-1-1983) the technical and industrial education is being imparted by the following Departments in the State. 1) Department of Technical Education, 2) Department of Employment and Training, 3) Department of Vocational Education, 4) Department of Mining Education 5) Department of Industries and Commerce 6) Department of Public Instruction and 7) Five Universities in the State. Besides, certain other organisations also contribute for the technical and industrial education in the State. The Foreman Training Institute, Bangalore, Power Systems Training Bangalore, Regional Vocational Training Institute for Women, Bangalore, Hot Line Training Centre, Bangalore (all are of Government of India), Indian Institute of Science, National Productivity Council and Institute of Engineers, Bangalore, Private agencies, like Nettur Technical Training Foundation, Dharwad and

Hebich Technical Training Institute, Mangalore, Indian Technical Institute, Bangalore, Datamatics Corporation, Bangalore, etc.

Department of Technical Education

As on 1981-82, there are 98 institutes coming under the control of this Department with the break-up as follows: degree courses 43, diploma courses 49 (four for women) and secondary level six. The enrolment in the Technical institutions at different levels during this year was degree 30,242, post-diploma 89, diploma 13,502 and junior technical schools 934, whereas the admission to the first year of the course was 8,753, 5,650 and 360 in respect of degree, diploma and junior technical school level respectively. The Department is headed by a Director who is a major head of the Department. In the Directorate he is assisted by two Joint Directors, one for administration and another for Apprentice Training Scheme, four Deputy Directors for planning, inspection, examination and manual and administrative officer, and one engineering division officer, four Assistant Directors, three Accounts officers and other staff. Each polytechnic is headed by a Principal who is assisted by Section Heads of various disciplines and Registrars and other administrative staff. The total teachers as on 1981-82 were 1,289 at the degree level, 755 at the diploma level, 51 at the junior technical school level, and the administrative staff numbering 635 and other staff 412. The Department is the authority for selecting pupils for the various Government engineering colleges in the State whereas in private engineering colleges, the selection is made in respective colleges. Some of the seats in private colleges are filled against capitation fee also.

A Man Power Cell has been functioning in the Directorate with a view to collect the information regarding intake, outturn and enrolment in the technical institutes in the State and to provide guidance to the students passing out from the institutions for practical training and employment. This Cell also assesses the requirements of man power in the various fields. The State Board of Technical Examination is the examining body for various diploma examinations and other tailoring examination. But the examining body for the degree classes is the Universities and for junior technical schools and training courses, the Karnataka State Secondary Education Examination Board. The Director of Technical Education is the Chairman of the Board of Technical Examinations.

Department of Mining Education: The School of Mines working under the Department of Mining Education which was started in

1957-58 imparts training in mining education. This school was under the control of the Technical Education Department. This Department was separated during 1974. The School of Mines is headed by a Deputy Director. The strength of the students by 1981-82 was 245 with eight post-diploma students. The school offers three year diploma in mining and surveying, besides post-diploma courses. There is a proposal to start a degree course in mining engineering.

The Department of Industries and Commerce administers the artisan training institutes in the State. These artisan training institutes offer training in different trades like carpentry, lacquering, smithy, pottery, leather stitching, metal works, weaving, etc. There are at present 53 training centres (21 centres, eight branches and 24 other types of centres). Sri Chamarajendra Technical Institute, Mysore is one of the 24 other types of centres. The duration of the courses is one year, two year or five years depending on the nature of the course. The stipend at the rate of Rs 40 p.m. is granted to the trainees. The Directorate of Science Educational Research and Training runs seven pre-vocational training centres at Anekal, Challakere, Kota, Koppal, Almatti, Malavalli and HansabHAVI (the last named for girls only). These schools impart craft-cum-general education to the drop-outs for the age group of 10-16 years. At the end of third year public examination is conducted. These centres were started with the assistance of the UNICEF during 1963-64 by the Government of India. Later on these were taken over by the State Education Department. The total strength during 1981-82 was 265.

The Five Universities in Karnataka impart technical education at the graduate and post-graduate level. A provision of Rs 50 lakhs has been made for post-graduate centre at Nandihalli (Gulbarga University). A provision of Rs two lakhs has been made for the development of technical education in the Indian Institute of Management, Bangalore, during the Sixth Plan. A post-graduate course in textile technology has been started in S.K.S.J.T.I. Bangalore and a sum of Rs 15 lakhs has been provided. A sum of Rs 40 lakhs has been provided for the introduction of post-graduate courses in well-developed engineering colleges.

Foreman Training Institute, Bangalore is the only institute providing comprehensive training programme for the training of supervisory personnel at the level of junior and middle management in India. This was established in 1971 by the Government of India in collaboration with the State of Baden Wurttemberg of the Federal Republic of Germany, under

the Directorate General of Employment and Training, Ministry of Labour. The training programmes arranged in this Institute are mainly aimed at the development of skill, technical ability dealing with people and giving training to foreman. In a year about 25 short term programmes are conducted by the Institute along with one-year National Foremanship Course, and two-year National Foremanship course. Most of the public sector industries have availed this training facility.

The Central Power Research Institute, Bangalore (1960) conducts investigations and applied research on field problems associated with electrical utilisation and electricity undertakings. This Institute is under the Central Water and Power Commission (Power Wing) of the Ministry of Irrigation and Power, Government of India. This project is being assisted by U.N. Special Fund with the UNESCO as the executing agency. Many industries have availed the facilities offered by this Institute.

The Hot Line Training Centre was set up in 1975 at Bangalore by the Central Electricity Authority, Government of India to impart training in Live Line Maintenance techniques to the personnel of electricity boards and other supply undertakings. The first training course on live line techniques by hot stick method was conducted during August to November 1975. The training is imparted to personnel from Electricity Boards and Supply Undertakings. As on 1981, 244 persons have been trained.

The Power Systems Training Institute, Bangalore, trains manpower in the rapidly expanding power systems. The Government of India established a Load Despatch Training Institute at Bangalore in 1972. This was renamed as Power Systems Training Institute in 1975. This Institute conducts different courses to serve the ever expanding needs of the Electricity Supply Industry.

Regional Vocational Training Institute for Women, Bangalore was set up by the Government of India, Directorate General of Employment and Training in collaboration with the SIDA (Swedish International Development Agency) and the I.L.O. during 1977. This Institute was started in order to train women in basic skills and higher skills. The courses conducted are mechanic, general electronics (two years), secretarial practice (one year), dress making (one year) and instrument mechanic (two years). No fee is charged for the courses. Both private and Government employers may sponsor their employees for training. On successful completion a certificate by the National Council of Training in Vocational

Trades is issued to the candidates. During 1981-82, 148 candidates took training.

Institute of Engineers (India) is the largest professional society established under the Royal Charter in 1920. It endeavours to make contributions by providing any technical assistance and service to the Government, industry, academic institutions and the individuals. The Karnataka State Centre established in 1934 is one of the 18 centres in India. Its activities are in 12 engineering disciplines. The Centre organises seminars, lectures, film-shows, technical visits and continuing education course. The Karnataka Centre is one of the examination centres for the AMIE examinations conducted by the Institute of Engineers and over 1,000 candidates appear. The Karnataka Centre has established five sub-centres at Dharwad, Gulbarga, Mangalore, Munirabad and Mysore and two paper centres at Belgaum and Kudremukh. Student chapters are formed at all the Centres of the Institution and at engineering colleges for improving the profession. The members of Karnataka Centre number about 3,500 and non-corporate members representing technicians and students are about 3,000. The National Design and Research Forum (NDRF) of the Institution is located at Bangalore. This forum selects recipients for the National Design Award and encourages indigenous design talent by conducting all-India design competitions in different engineering disciplines.

Statement showing the enrolment, admission to first year course and out-turn in technical institutions from 1976-77 to 1981-82

Year	Enrolment		Admission to First Year		Out-turn		
	Degree	Diploma	J.T.S.	Degree	Diploma	Degree	Diploma
1976-77	12,358	9,255	774	3,265	3,364	1,781	1,387
1977-78	14,627	9,269	815	3,398	3,742	1,537	1,857
1978-79	16,394	9,982	893	4,328	4,128	1,825	2,335
1979-80	21,916	10,936	876	7,405	4,711	1,969	2,688
1980-81	26,725	13,282	932	8,466	5,791	2,285	4,093
1981-82	27,882	13,368	900	8,749	5,332	2,341	3,571

N.B: Figures in respect of out-turn in J. T. Schools are not readily available.

Table showing the District-wise Technical Institutes in the State as on 1-1-1983

District	Colleges offering PG courses (including Ph. D)	Degree level				Diploma level		Industrial Training Institutes		Secondary level	
		Govt.		Non-Govt.		Govt.	Non-Govt.	Govt.	Non-Govt.	Govt.	Non-Govt.
Bangalore	3	1*	12	9	6	2	7	—	—		
Belgaum	—	—	2	1	2	1	—	—	—		
Bellary	1	—	1	1	1	1	—	1	—		
Bidar	—	—	2	1	1	1	—	—	—		
Bijapur	—	—	2	1	1	1	1	1	—		
Chikmagalur	—	—	1	1	—	1	—	—	—		
Chitradurga	—	1	2	2	—	1	1	—	—		
Dakshina Kannada	1	—	2**	2	1	1	2	1	—		
Dharwad	—	—	4	1	4	1	2	1	—		
Gulbarga	—	—	2	1	1	1	1	1	—		
Hassan	—	—	1	1	—	1	—	—	—		
Kodagu	—	—	—	1	—	1	—	—	—		
Kolar	—	—	—	1	—	1	1	—	—		
Mandya	—	—	1	1	—	1	—	—	—		
Mysore	2	—	4	1	1	1	3	—	—		
Raichur	—	—	1	1	—	1	—	—	—		
Shimoga	—	—	1	—	2	1	—	1	—		
Tumkur	—	—	2	1	1	1	1	—	—		
Uttara Kannada	—	—	1	1	—	2	—	—	—		
Total	7	2	41	28	21	21	19	6	—		

• University College. •• includes Regional College, Surathkal.

The importance of legal education and the study of law and legal training in developing India including Karnataka State cannot be over-emphasised. Law is both a liberal education and a professional study. Multifarious State activities, innumerable welfare measures and consequences that arise out of them call for a dynamic and purposeful system of national law. Law is presumed to be known and ignorance of law is no excuse. It is conceived as a discipline and a process of orderly and constructive change. It is also looked upon as a factor of socio-economic change. The study of law pre-supposes considerable grounding in general education. The purpose of legal education is ultimately to produce professional men to practice law as a vocation, administrators, legislators, judges and political leaders.

Law Colleges: There were four law colleges in the State during 1956-57; two in Mysore area and two in Belgaum area with a total enrolment of 758 including two women. The course was of two years' duration leading to the B.L. Degree of Mysore University, and of two years' duration leading to the LL.B. degree of Karnatak University. But in Karnatak University, one could take a three-years law degree course after Intermediate course. The first year of the three year course was Law Preliminary. The Karnatak University was also conducting an examination for the Master's degree in Law (LL.M)

At the end of 1968-69, there were 13 law colleges in the State. The region-wise break-up was, Mysore (8), Belgaum (3), Mangalore (1) and Gulbarga (1). The total enrolment in these 13 colleges in 1968-69 was 4,080 which included 147 women. Out of nine colleges which were started, one was the University College of Law, started by Karnatak University during 1962-63 at Dharwad. The other eight colleges were private, and at the end of 1968-69, there were only one Government Law College at Bangalore, one University Law College and 11 managed by private bodies. During the year 1968-69, the two-year law course was converted into one of three years' duration throughout the State, leading to LL.B. degree. The University Law College at Dharwad had on rolls students of LL.M. (52) as well as students for Ph.D (5) in law, while the Government Law College at Bangalore had students for M.L. (7) degree. The total number for the State was 124 including 3 women in M.L. and 5 for Ph.D Degrees during the year. The number of Colleges

during the period from 1956-57 to 1968-69, has increased three fold, while the increase of women studying Law has increased from two to 147.

In 1981-82, there were three Law Colleges in the State. The University-wise break up was, Bangalore University (9), Mysore University (7), Karnatak University (9), Gulbarga University (5) and Mangalore University (2). Among them two colleges were University Law Colleges, one each at Bangalore and Dharwad and the rest were managed by private bodies. Many of these colleges were either morning or evening colleges to facilitate the employees for their studies. The total number of students enrolled in 1981-82 for LL.B. was 12,540. The number of law colleges has increased from 13 in 1968-69 to 32 in 1981-82. The strength has increased three-fold from 1968-69 to 1981-82. The University Law College (1976), Bangalore which was established as a Government Law College (in 1948) is conducting LL.B., LL.M., and Ph.D. courses. In 1981-82, there were 408 LL.B., 12 LL.M. and 2 Ph. D. students in the College. B.M.S. College of Law, Bangalore (1963) had M.L. course also. A one-year course in Taxation Law is also being run in the College. Sri Jagadguru Renukacharya College of Law, Bangalore also conducts post-graduate diploma courses in Company Law and Labour Law for graduates, in addition to LL.B. course. The College also runs a Law Clinic and also functions as a Centre for promoting the cause of continuing Legal Education to practising Advocates and others involved in Law.

New Course: The LL.B. course which was hitherto a course to be undertaken after the graduation is being revamped and expanded to five years for students of the 10 plus 2 scheme all over India. The Bar Council of India has proposed such a drastic change to bring Legal Education on par with medical and engineering education and this sets higher legal educational standards. Practical training including visit to courts, study of documents, rules of courts, exercises in drafting and pleading work at lawyer's chambers, attendance at professional ethics, lectures, etc. is prescribed for six months after the five year course. The first two years is a preparatory course in which, sociology, economics, political science, history, general English, legal language including legal writing, history of the courts, legislative and legal profession of India, etc., are to be studied. The new optional subjects introduced are : legislative drafting comparative law, law and property, law relating to revenue, rural development and local self-government. The study of Administrative Law and Public International Law are also included. The new pattern of

legal education will be uniform all over India including Karnataka. The Universities in Karnataka are expected to implement the new course from the academic year 1984-85. There is a proposal to start a National Institute of Law at Bangalore on these new lines.

MEDICAL EDUCATION

By establishing the university Medical School in 1917 at Bangalore, the princely state of Mysore demonstrated its keen interest in the field of Medical Education. This school was under the control of the Senior Surgeon of the Medical Department. The training imparted was of four years' duration, that is Licentiate in Medical Practice (L.M.P.). Later, in 1924, the first Medical College with M.B.B.S. course was started. For nearly six years, the Medical College and the University Medical School were run as a combined institution, the teaching staff being common for both the courses. In 1930, the Medical College was shifted to Mysore city and the University Medical School remained in Bangalore. According to the general policy, it was decided to abolish the University Medical School so as to have one uniform standard of medical education and the University Medical School was closed in 1956. The Mysore Medical College was expanded in 1940-41.

There has been a rapid expansion of medical education in the last three decades. At present (1983) there are four Government Medical Colleges which are working at Bangalore, Bellary, Hubli and Mysore and eight private Medical Colleges, namely 1) St. John's Medical College (1962), 2) M. S. Ramaiah Medical College (1979), 3) Dr. Ambedkar Medical College (1980) and 4) Kempegowda Institute for Medical Sciences (1989) (all in Bangalore), 5) Jawaharlal Nehru Medical College Belgaum (1963), 6) J. J. M. Medical College, Davanagere (1965), 7) Kasturba Medical College, Manipal (1953), and 8) Mahadevappa Rampure Medical College, Gulbarga (1964). In respect of most of the private medical colleges, the Government provides clinical facilities in its hospitals.

The Bangalore Medical College, Bangalore was formed by 1954. Victoria Hospital, Vani Vilas Hospital, Minto Ophthalmic Hospital, S.D.S Sanatorium, the Bowring Hospital and Jayadeva Institute of Cardiology are attached to the Bangalore Medical College to train the medical and para-medical personnel. It offers degrees, post-graduate degrees and diploma courses in medical science.

The Kasturba Medical College, Manipal was started (1938) as a co-operative venture under the aegis of the Academy of General Education. Apart from the graduate courses in different branches of medicine and surgery, the college offers post-graduate courses leading to the degrees, namely M.D. in different subjects and the college also offers M.Sc. courses for science graduates in bio-chemistry and microbiology. Research and training facilities leading to Ph.D. in these two subjects are also provided. The College of Pharmacy, a wing of the college trains students for bachelor's and master's degrees in Pharmacy. The College has a general hospital, a small botanical garden, an animal house, cold rooms, etc. There is a campus of the same college at Mangalore also.

Karnatak Medical College, Hubli was the outcome of the clamour of the people of Bombay Karnataka for a Medical school at Belgaum. This claim for a school did not materialise for a long time. However, the people of the area continued their efforts for the starting of a medical college at Hubli which was finally included in the Second Plan. After the Reorganisation of States, the State Government took up the project and established the Karnatak Medical College (1956) under the control of the Medical Department and this college has been affiliated to the Karnatak University. This offers facilities for the M.B.B.S., post-graduate and diploma courses in medical sciences.

All the twelve medical colleges are imparting training in Medical Education leading to the M.B.B.S. degree. The post-graduate Medical Education is also being imparted in (1) Bangalore Medical College, (2) Mysore Medical College, (3) Karnatak Medical College, Hubli (4) J.J. Medical College, Davanagere, (5) Kasturba Medical College, Manipal, (6) J.N. Medical College, Belgaum and (7) M.R. Medical College, Gulbarga. The post-graduate courses offered in the State cover almost all branches. In addition to medical colleges, there is an All India Institute of Mental Health and Neuro Sciences at Bangalore. The finances of this institution is met with by the State and Central Governments. The Institute offers many post-graduate courses which include M. D. (Psy. Med.) and M. Ch. (Neuro-Surgery). The All India Institute of Speech and Hearing is located at Mysore and this institute makes use of non-clinical facilities in the Departments of anatomy, physiology and pathology at the Medical College, Mysore and clinical facilities in the departments of E.N.T. and Neurology at K. R. Hospital, Mysore. The sub-joined table shows the

intake capacity of medical colleges in Karnataka for M.B.B.S course for some recent years.

<i>Name of the College</i>	<i>1975-76</i>	<i>1976-77</i>	<i>1977-78</i>	<i>1978-79</i>	<i>1979-80</i>	<i>1980-81</i>
Government :						
Bangalore Medical College, Bangalore	100	100	99	100	100	150
Bellary Medical College, Bellary	49	53	53	53	100	100
Karnataka Medical College, Hubli	100	98	100	100	100	100
Mysore Medical College, Mysore	99	85	101	98	104	98
Private :						
St. John's Medical College, Bangalore	60	58	60	60	60	60
M.S. Ramaiah Medical College, Bangalore	—	—	—	—	100	100
Dr. Ambedkar Medical College, Bangalore	—	—	—	—	100	100
Kempegowda Institute for Medical Sciences, Bangalore	—	—	—	—	—	100
J.N. Medical College, Belgaum	73	75	75	100	105	105
J.J.M. Medical College, Davanagere	40	75	75	75	125	125
Kasturba Medical College, Manipal	150	150	175	175	175	228
M. R. Medical College, Gulbarga	67	66	67	101	100	100

Dental Colleges

There are three dental colleges in the State out of which one is Government and the remaining two are private. They are 1) the

Government Dental College, Bangalore, 2) the Dental College, Manipal and 3) the Dental College, Davanagere. The above colleges are imparting training in Dental Surgery leading to the B.D.S. degree. Dental Colleges at Bangalore and Manipal are also providing post-graduate course in Dental Science, besides the B.D.S. degree. The sub-joined table gives some relevant particulars regarding the intake of the three dental colleges from 1975-76 to 1980-81.

<i>Year</i>	<i>Bangalore</i>	<i>Manipal</i>	<i>Davanagere*</i>
1975-76	30	40	—
1976-77	40	44	—
1977-78	19	44	—
1978-79	30	45	—
1979-80	30	45	30
1980-81	35	45	30

* Started during July, 1979.

Pharmacy Colleges

There are 11 pharmacy colleges in the State, and of these, the pharmacy College at Bangalore is a Government College. The other private colleges are located at Manipal, Belgaum, Gulbarga, Raichur, Davanagere, Harapanahalli, Chikballapur, Mysore, Shimoga and Bangalore. The courses leading to diploma in pharmacy are available in all these colleges. The courses leading to degree in pharmacy are available in four colleges, namely, at Manipal, Belgaum, Harapanahalli and Raichur. The Government Pharmacy College, Bangalore and Kasturba Medical College of Pharmacy, Manipal also offer post-graduate courses in Pharmacy. The Karnataka State Pharmacy Council constituted under the Pharmacy Act, 1948, enrolls registered pharmacists and has the Principal, Government Pharmacy College as its president.

The Government College of Pharmacy, Bangalore was established by the State Government under the administrative control of the Drugs Control Department during 1964-65 with the aim to impart pharmaceutical education and turn out graduates in pharmacy and also diploma students to cater to the needs of the public and private sectors. With the expansion programme of the college, under the financial aid by the Central

Government post-graduate courses in Pharmaceutical Sciences were introduced in 1978. During the period between 1973-78 and between 1980-81, the college implemented the programme of imparting refresher course for diploma for the in-service pharmacists deputed by the Directorate of Health Services and crash programme under which 150 diploma holders were turned out to man the positions in the Department of Health. The college is affiliated to the Bangalore University. It offers a Diploma course in Pharmacy of two years duration (D. Pharma), B. Pharma course (graduation) of four years duration and M. Pharma (post-graduation) of two years duration. The intake to D. Pharma in 1981-82 was 60 whereas for B. Pharma 30, and for M. Pharma 18.

Ayurvedic Education

The Ayurvedic system of healing has been quite popular in Karnataka and Charaka, Sushruta and other authorities were studied in the *agharas*. There have been many works in Kannada too on the subject. The Governments and private agencies also took keen interest in spreading the knowledge by opening Ayurvedic Colleges.

The Government College of Indian Medicine, Mysore started functioning in 1908 and the new building was declared open in 1930 by Sir Mirza. M. Ismail, the then Diwan of Mysore with the aim of training students in Ayurvedic and Unani systems of medicine and to treat the patients according to these two systems. Different courses such as L.A.M.S. (Licentiate in Ayurvedic Medicine and Surgery), L.U.M.S. (Licentiate in Unani Medicine and Surgery) and other integrated courses were in vogue till 1962-63. From 1963-64, a D.A.M. (Diploma in Ayurvedic Medicine) was introduced in conformity with the decision taken by the Central Government to uplift the Ayurvedic System of Medicine. A degree course called B.S.A.M. (Bachelor of Shuddha Ayurvedic Medicine) was introduced from 1967-68. An extended B.S.A.M. degree course was introduced for diploma holders in 1968-69 and a regular B.A.M.S. degree course was introduced since 1978 which was of five-and-a-half years duration. From 1968 onwards, the college is affiliated to the University of Mysore and has introduced a post-graduate course of three years duration. The college has a hospital attached to it with a bed strength of 165 beds for providing clinical material to the students as well as catering to the needs of the public both as in- and out-patients. Out of these 165 beds, 28 at present are allotted for the treatment of patients exclusively in Unani system. The University of Mysore has introduced the National Service

Scheme Unit in this College under the Ministry of Education and Culture, Government of India, New Delhi. This scheme intends to involve the students in the service of the community. The intake of the college during 1981-82 was 25.

The Government College of Indian Medicine, Bangalore was founded in 1967-68 by the Government of Karnataka and it is teaching for a degree course called B.A.M.S. in Ayurvedic medicine of 5 1/2 years duration and is also running a three-year post-graduate degree course from 1974-75. A short term or condensed course of 1 1/2 years duration leading to B.S.A.M. and B.A.M.S. is also conducted. The college is affiliated to the Bangalore University. The intake of the college in 1981-82 was 27. It has a good library with nearly 5,000 books. As a fillip to the development of Ayurveda during 1982-83, post-graduate course in *shalyatantra* (surgery) has been started and further it is proposed to start another post-graduate course exclusively for *rasashastra* from 1983-84 under a Centrally-sponsored scheme. Extension lectures are also being arranged from eminent scholars. A herb garden has been maintained by the College as an asset to the students for practical training. Further it will also cater to the needs of green herbs required for preparing fresh *kashaya* daily in the hospital for the benefit of patients.

The Government Taranath Ayurvedic College, Bellary was founded in 1947 at Sanganakal village near Bellary by some of the disciples of Pandit Taranath who was a famous physician. The college was taken over by the Government in July 1976. It is running classes for B.S.A.M. degree. The College has been affiliated to Gulbarga University. There are a number of private Ayurvedic colleges and they are briefly surveyed hereunder.

The Udupi Ayurvedic College was founded at Kuthpady near Udupi in 1958 by the registered body entitled the Karnataka Ayurveda Seva Sangha of Udupi. Patients of arthritis, diabetes mellites, asthma, chronic ulcers, jaundice, peptic ulcers, etc., have been successfully treated at the hospital attached to the college. The management of the college, vested with the Karnataka Ayurveda Seva Sangha, Udupi has been amalgamated with Shri Dharmasthala Manjunatheshvara Educational Trust (Regd), Ujre in 1979. The college affiliated to Mangalore University is now training students for B.A.M.S. degree.

Shri Danappa Gurusiddappa Melmalagi Ayurvedic Medical College was founded in 1979 at Gadag by Shri Jagadguru Shivanand Vidyavardhaka Samsthe. The college was started with the aim of improving the Indian system of medicines and to provide Ayurvedic drugs to the needy free of cost. The college which has an hospital of 25 beds attached to it gives free medicines and free treatment. The College is affiliated to Karnatak University and runs classes to B.A.M.S. and had admitted 20 students in 1981-82.

The Ayurveda Mahavidyalaya, Bijapur (1955) imparts education for the B.S.A.M. degree course of the Karnatak University and the first batch of students came out in 1974. Prior to this, B.A.M.S. (Ayurveda Acharya) course was being conducted. The college admits 25 students, and has a 60 bed hospital and a herb garden attached to it.

The B. M. Kankanwadi Ayurved Mahavidyalaya, Belgaum was founded in 1933. The courses started in the beginning were Bhishagwar, D.S.A.C., G.C.I.M. and D.A.M. The college is affiliated to the Karnatak University, Dharwad and the new degree course named B.S.A.M. was introduced from the academic year 1968-69 and the B.A.M.S. course was introduced from 1978-79. The college has a hospital of its own with a pharmacy section attached to it and two herb gardens. Dr. M. C. Modi, renowned eye surgeon, is a product of this college.

The Ayurveda Mahavidyalaya, Hubli was started in 1954 by the Veteran Vaidyaguru D. A. Halsikar. In 1961, the institution was taken over by the Hubli Ayurveda Seva Samiti under the guidance Dr. N. S. Hardikar. The college has an hospital attached to it. The college is affiliated to Karnatak University and runs classes for B.A.M.S. also another course called Ayurveda Acharya of 5 1/2 years duration. The intake capacity of the College during 1981-82 was 122.

Government Central Pharmacy: The Government Central Pharmacy, Bangalore, started in 1958 with the aim of manufacturing Ayurvedic and Unani medicines. The Pharmacy is supplying Ayurvedic and Unani medicines to the major hospitals of Bangalore and Mysore apart from sending the supplies to all the Ayurvedic and Unani dispensaries both under the control of the Government and local bodies. The Pharmacy has a herb garden called Dhanvantri Vana. The Government Central Pharmacy is headed by a Chief Superintendent who is responsible

for the overall supervision of the Pharmacy. The Pharmacy has four sections namely Raw Drugs, Ayurvedic Preparation, Unani Preparation and Packing and Forwarding Section. There is a Drug Testing Laboratory which has been established in the Government Central Pharmacy during 1979-80 with the financial assistance of the Government of India. The main function of the Drugs Testing Laboratory is to analyse the drugs manufactured in the Pharmacy and give report of the same which helps to maintain the quality of the drugs. The value of the medicines manufactured by the Pharmacy during 1981-82 was of Rs 26.01 lakhs as against Rs 20.03 lakhs in 1980-81. The Pharmacy also trains the students in Ayurveda and Unani as pharmacists and training is conducted from 1979. It is proposed to introduce the medicines thus manufactured in the pharmacy in the form of capsules, coated tablets and syrups.

The Ayurveda Academy: The Ayurveda Academy was founded in 1981 by a set of about 35 persons and became a registered organisation in 1982. The main aims and objectives of the academy are (1) to study, disseminate and propagate Ayurveda; (2) to conduct or subsidize training programmes on Ayurveda and allied areas; (3) to set up, aid, sponsor or take over health/medical care centres, (4) to conduct or arrange lectures, seminars and conferences related to Ayurveda; and (5) to carry out any other useful activities incidental or connected with the objectives of the academy. The academy is governed by a Council of 42 members as in November 1982. So far, the academy has conducted three free health camps for patients suffering from chronic cold, sneezing, nasal blockage, epilepsy and common skin diseases at different places in Bangalore. The Academy is interested in medical men of different systems, academicians of different discipline and men of eminence interested in Ayurveda having social awareness and commitment particularly regarding health.

The Central Indian Medicinal Plants Organisation, Bangalore is one of the three zonal centres of the Central Organisation at Lucknow in Uttar Pradesh. The Bangalore Branch was founded in 1960 with the aim of working out and demonstrating the agro-techniques, distillation techniques and economic methods for production of essential oils. Quite a few medicinal plants are also in experimental stage of introduction. Free technical advice as to the feasibility of the site and plant species is also provided to the farmers.

Karnataka Ayurvedic and Unani Registration Board: The Karnataka Ayurvedic and Unani Practitioners Registration and Medical Practitioners Miscellaneous Provisions Act, 1961 was enacted in the year 1964. This Act was enacted to regulate the qualifications and to provide for the Registration of Practitioners of 1) Ayurveda System of Medicine, 2) Unani System of Medicine and 3) Integrated System of Medicine with a view to encourage the study and spread of such systems and to amend the law relating to the Medical Practitioners generally in the State of Karnataka. The Karnataka Ayurveda and Unani Practitioners Board was constituted according to this Act in April 1965. The term of the Board was three years from the date of its first meeting on 7th June 1965. During this period, the Board has registered the practitioners who were eligible to have their names registered under the Act. In 1977, the Government of Karnataka made suitable amendments to the provisions of the Act for the appointment of an administrator to the Board in case the Board has not been reconstituted for any reason. Initially the Administrator has been appointed for a period of one year. Later, in 1980, the Government of Karnataka has appointed the Chief Superintendent of Government Central Pharmacy, Bangalore, as an Administrator of the Board until further orders.

Homeopathic Colleges

The *A. M. Shaikh Homeopathic Medical College* was founded in 1967. The college has not been affiliated to any university but however is controlled by the Karnataka State Homeopathic Board, Bangalore, and the Court of Examiners, Bangalore for holding examinations. The college has a hospital of its own which is coming up in two storeys accommodating about 200 in-patients. The College offers a diploma course called L.C.E.H. of four years duration and a Degree course called G.C.E.H. of five years duration. The number of students who were admitted to the diploma and degree courses in 1981-82 was 117 and 76 respectively as against 41 and nine respectively in 1980-81.

The *Homeopathic Medical College*, Gulbarga was the first to be founded in Hyderabad Karnataka area in 1880 by the Hyderabad-Karnatak Education Society with the aim of popularising Homeopathic system of medicines. The college is affiliated to the Karnataka Homeopathic Board of Education. A degree called Bachelor of Homeopathic Medicine and Surgery which is of 5 1/2 a year's duration including one year's internship is offered. The intake capacity of the College during 1981-82 was 42 as against 46 in 1980-81.

The *Hahnemannian College of Homeopathic Medicine*, Bangalore, was founded in 1955. This is the first and the foremost homeopathic institution that has pioneered to bring homeopathy to Karnataka and was founded for the purpose of training efficient homeopathic doctors. The Government of Karnataka extended recognition to this College from the academic year 1971-72 to offer a four-year duration diploma called L.C.E.H. (Licentiate of the Court of Examiners in Homeopathy) and five-year Graduate Course called G. C. E. H. (Graduate of the Court of Examiners in Homeopathy). The college has a hospital of its own and is affiliated to the Karnataka Board of Homeopathy. The intake was 25 for diploma and 18 for degree in 1981-82.

The *Government Unani Medical College* was founded at Bangalore in 1975-76 with the aim of reviving the Unani system of medicine and at present is affiliated to the Bangalore University. It offers B.U.M.S. degree course which is of 5 1/2 years duration (Bachelore of Unani Medicine and Surgery). The intake in 1981-82 was 13. The College has been shifted to Gulbarga from Bangalore in 1982-83. The Government College of Indian Medicine, Mysore, also offers Unani course as already seen.

MEDICAL AND PUBLIC HEALTH SERVICES

As in other parts of the country, the Ayurvedic system of medicine was practised in the State from the very early times. The Ayurvedic doctors who were also called the *vaidyas* were noted for their knowledge of medicinal properties of herbs and plants which were needed for practising this system and they are available in the *malnad* and hilly parts of the State. In some cases, the knowledge of theory and practice of Ayurveda was handed down from father to son. They themselves prepared many medicines. But now-a-days, the Ayurvedic physicians also prescribes medicines manufactured by organised Ayurvedic pharmaceutical works. A good Ayurvedic practitioner was capable of affording quick relief to his patients with the help of herbs and plants commonly available in the rural areas without having to depend on costly drugs. Knowledge of several Ayurvedic medicines were fairly efficacious for common ailments. Several well-known Ayurvedic *pandits* enjoyed royal patronage. In many of the villages there were at least one or two families which were well-versed in the Ayurvedic system. The Ayurvedic *vaidyas*, some of whom have received institutional training, have continued to carry on their practice. There is a rich tradition of Ayurvedic practice in the State and there are several highly reputed Ayurvedic physicians.

Unani System: With the advent of the Muslim rule in Karnataka region in the 14th century, the Unani system of medicine was introduced and was helped by the rulers for several centuries since then. But this did not displace the practice of Ayurveda. The Unani doctors who were called *hakims* did not penetrate into the rural areas, their practice being generally confined to the towns. They enjoyed not only the general patronage of the Muslim aristocracy but also that of a considerable section of the Hindus. The Bahmani King Ahmed II (1436-1453) ordered the construction of a splendid *shafa khana* (hospital) at Bidar for which several villages were endowed to meet its expenditure. Both the Hindu and the Muslim physicians were appointed to look after this hospital which catered for patients of all communities. In the *shafa khana* besides the Unani, the Ayurvedic system was also made use of for treatment by employing *vaidyas*, and medicines and diet were provided free of cost to the patients.

Advent of Allopathic System

It was after the Fourth Mysore War in 1799 that the Allopathic system was ushered in the erstwhile Mysore State. After the assumption of the Government of the State by the British in 1831, the Surgeon to the Mysore Commission was put in general control of vaccination work also. A little later, with the establishment of hospitals in the divisions a Civil Surgeon was appointed in each divisional headquarters. This officer was also the Superintendent of local Jails and Inspector of all the medical institutions within the limits of the division. In addition, the Deputy Surgeon General of the Indian Medical Department who was in charge of the Mysore State and the Ceded Districts of the Madras Presidency was also inspecting the medical institutions in the districts of the Old Mysore State. The Deputy Surgeon General performed the duties of the Sanitary Commissioner and Registrar of Vital Statistics. Till about 1870, the medical and public health services in India and in the princely State of Mysore were mainly concerned as in other parts of the country with the improvement of health of the members of the military services. In 1880, the Deputy Surgeon General of the Government was withdrawn and his duties in so far as the princely State of Mysore was concerned were transferred to the Senior Surgeon to the Mysore Commission.

Three years after the Rendition a new scheme for the establishment of a local medical service, composed of duly qualified personnel was introduced. Below the Senior Surgeon were Surgeons, Assistant Surgeons

and Hospital Assistants. In 1887, the Senior Surgeon to the Government was made *ex officio* Sanitary Commissioner and was also entrusted with the responsibilities or scrutinising and compiling of the returns of births, deaths, supervision of vaccination work and control of epidemics like plague, cholera and small-pox and to maintain a high standard of health of the people. In 1888, a new class of Sub-Assistant Surgeons was created. Between 1898 and 1902, a Special Commissioner for Plague was appointed. The year 1907 saw the reorganisation of the health services and the creation of the Public Health Department. The District Medical Officers who headed the District Hospitals continued to be *ex officio* District Sanitary Officers in districts. In 1909-10 the posts of Divisional Sanitary Officers were abolished and a new cadre of District Sanitary Officers was formed. In 1913, the head of the Medical Department was designated as the Sanitary Commissioner. In the same year mobile dispensaries at the rate of one for each district were started and the Assistant Surgeons were also appointed as their *ex officio* heads. In 1917, a full time Sanitary Commissioner was appointed as the head of the Medical Department. In 1929, the Sanitary Department was separated from the Medical Department and was put under the control of a full time Director of Health. In the same year, *i.e.*, in 1929, a Board of Health was appointed to act as an Advisory Body on public health matters. The expert services of Dr. Sweet, renowned specialist of the Rockefeller Foundation were made available to the State. Another landmark in the history of the health services of the State is the establishment of a number of Rural Health Centres, the old Mysore State being the first in the country to start such Centres (1931). The activities of these Rural Health Centres were confined to improvement of village sanitation, chlorination of drinking water sources, investigation and control of the outbreak of epidemic diseases, immunisation services and health education and reporting of births and deaths. In the year 1934, a Bureau of Maternal and Child Health and a Bureau of Malariology were also established. In 1936, a Health Training-cum-Demonstration Centre was founded in Ramanagaram with the financial and technical assistance of the Rockefeller Foundation.

So far as the Hyderabad-Karnataka area is concerned, Nasir-ud-Daula, the Sixth Nizam of Hyderabad, ushered in the Allopathic or the Western system of medicine. The State Medical Department whose functions were

purely curative came into existence in 1854. Except for vaccination against small pox, there was no organisation for preventive medicine until 1912. In 1913, the Government appointed the Chief of the Medical Department as the Sanitary Commissioner also. Compulsory primary vaccination of children between the age of six and twelve months was introduced in the then Hyderabad State in 1922 during which year the Department of Public Health was established. Mobile dispensaries, one for each district, were provided. At the end of 1934, the public health department was reorganised and a Deputy Director of Public Health was made the head. The Unani units in the district manned by *hakims* were placed under the State Unani Medical Department.

Reorganisation of the Department

At the time of Integration there were two Directors, *viz.*, (1) Director of Public Health Services who was in charge of Sanitation work also and (2) Director of Medical Services. In 1965, the Medical and Public Health Departments of the State were amalgamated and the Director of Health Services was appointed as the head of the Department. In 1977, the phrase 'family planning' was amended as 'family welfare' and consequently the designation of officers concerned were also altered. In November 1978, the Department of Health and Family Welfare Services was bifurcated into two functional spheres at the level of the Director, namely Directorate of Health and Family Welfare Services and Directorate of Medical Education. The former will be in charge of public health, medical institutions other than those under the Director of Medical Education, Family Welfare, Training Auxiliary Nurse Midwives (ANMs.), Lady Health Visitors and other para-medical staff, plan proposals and programmes (other than those connected with Medical Education), publicity, Red Cross and all other residuary work; he will be the member of all committees connected with the above. He will also deal with all other residuary matters and will be the project co-ordinator, India Population Project. In his office the Director of Health and Family Welfare Services is assisted by an Additional Director, six joint Directors, 12 Deputy Directors, 15 Class I Officers, and 24 Class II Officers and other staff. At each revenue divisional level he is assisted by a Joint Director, two Deputy Directors, one Health Officer-cum-Assistant Surgeon, 35 Co-ordinators of Class I grade and 12 other officials of Class II grade. At the district headquarters level, a District Health and Family Welfare Officer, a Lady Medical Officer, a District Surgeon, a District Malaria Officer, all Class I, and a good number of Class II Officers are working.

At the district level there are two wings under two independent district officers, *viz.*, District Surgeon who is in charge of the District Hospital and the District Health Officer. With the great importance that is attached to the family welfare programme in recent years the designation of the District Health Officer has been changed into District Health and Family Welfare Officer from August 1978. An Assistant District Health and Family Welfare officer has been placed in charge of each revenue sub-division of the district.

The Director of Medical Education is in charge of medical education both in Government and private sectors, medical hostels, Institute of Ophthalmology, Institute of Cardiology, Kidwai Memorial Institute of Oncology, National Institute of Mental Health and Neuro Sciences and Mental Hospitals. He will be the member of committees connected with the above work, plan proposals and programmes connected with above subject and will also be a member of the University bodies connected with medical education. He is assisted in his duties in his office at Bangalore by two Joint Directors, one for medical education and one for ophthalmology, a Deputy Director of Nursing, a Deputy Director of Medical Education, an Administrative Officer for Medical Education, and a financial assistant and other staff.

Vital Statistics

Though registration of births and deaths is compulsory there are some lapses in registration. With a view to secure better registration of births and deaths, rules were revised in 1915-16 according to which inspecting revenue officers were required to scrutinise entries made in the registers maintained by the village officers. A new regulation was issued in 1918 with a view to improving the system and it laid down that the entries with references to births and deaths had to be certified by a technical officer after a check up in the area concerned.

The registration of births and deaths as also the processing of births and deaths reports were being done by the Directorate of Health Services till 1915 when, the Department of Statistics was entrusted with this responsibility. A new legal measure called the Registration of Births and Deaths Act, 1969, was brought into force. Now, the Director, Bureau of Economics and Statistics, Bangalore, administers the provisions of the Act on Registration of Births, Deaths and Marriages. In the areas, live-births, still-births and deaths and other related statistics were registered by the

Village Patels, but now it is being attended to by the Village Accountants who are designated as Registrars for the purpose. They have to send the monthly returns to the Tahsildar. The Deputy Commissioner of the district is the *ex officio* District Registrar and the District Statistical Officer is the Additional District Registrar of Births and Deaths and Marriages. Through the Tahsildars all these statistics are being sent to the Director, Bureau of Economics and Statistics, Bangalore, who is the *ex officio* Chief Registrar of Births, Deaths and Marriages. The Bureau of Economics and Statistics has also a Joint Director for Demography who has to implement the rules of the Registration of Births and Deaths Act, 1969 and a Deputy Director in charge of vital statistics who is designated as Deputy Chief Registrar of Births, Deaths and Marriages. In the urban areas the Health and Sanitary Inspectors of the municipalities are designated as Registrars of Births and Deaths and collect these statistics and send them on to the Chief Registrar. In respect of health unit areas, the Health and Sanitary Inspectors obtain the statistics and check up the figures registered by the Village Officers.

Despite entrusting the work of registering the births and deaths in the rural areas to the Village Accountants, registration of births and deaths does not seem to have improved. In order to improve the vital coverage under registration of births and deaths, intensive propaganda is conducted. An inter-departmental co-ordination committee has been set up which meets once in three months under Chairmanship of the Development Commissioner to review the registration scheme and to evolve ways and means for further improvement.

Sample Registration System : Karnataka is one of the five States which took up a pilot study in 24 Primary Sampling units in the year 1964. A Sample Registration System for vital statistics was introduced in Karnataka in 1966 in the rural areas and in 1968 in the urban areas covering 0.81 per cent of the rural population and 0.69 per cent of urban population of the State taking 1961 as the base year. The scheme was launched by the Registrar General of India with the aim of providing reliable annual estimates of vital rates of births and deaths on a current and continuous basis for the rural and urban areas. The vital statistics of the State suffer from inaccuracy with regard to cause of deaths. In order to get reliable data on the cause of death which are very vital for effective implementation of health programmes, a system known as Model Registration of Births and Deaths has been introduced. In this scheme a sample village at the rate

of one from each Primary Health Centre has been selected. The households in these villages are registered periodically and whenever deaths take place the doctors and other para-medical staff ascertain from the nearest kith and kin of the deceased, the signs and symptoms, duration of illness and probable cause of death.

The crude birth-rate is defined as the number of live-births per thousand and mid-year population in any given year. Similarly the crude death-rate is defined as the number of deaths per thousand of mid-year population in any given year.

The number of births and deaths reported in the State during some recent years were as follows.

Year	Births	Deaths
1971	4,69,226	1,76,160
1972	4,84,616	1,79,593
1973	4,63,130	1,93,725
1974	4,35,353	1,66,102
1975	4,53,444	1,71,857
1976	4,54,851	1,76,061
1977	4,39,473	1,75,524
1978	4,27,336	1,55,489
1979	4,56,668	1,63,296

Infant and Maternal Mortality : Still birth-rates, pre-natal-rate, neo-natal-rate and post-natal-rate are the components and other related indicators of infant mortality. Infant mortality was considerably high in the State in the early decades of this century. The main causes for such deaths are prematurity, bronchitis, diarrhoea, dysentery, fevers, convulsions, sepsis and respiratory diseases. The infant mortality rate has, however, been considerably reduced in recent years with the introduction of modern system of midwifery and rapid implementation of maternity and child welfare services under the Plan programmes. The table given here-under indicates the number of registered still-births and infant deaths reported for recent years in the State.

Year	Still-births	Infant-deaths
1971	9,966	23,392
1972	13,312	22,399
1973	11,970	21,543
1974	10,612	18,937
1975	10,689	20,486
1976	10,713	19,538
1977	9,828	20,445
1978	4,991	16,733
1979	7,714	17,982

Maternal Deaths: The main causes for maternal deaths are anaemia, haemorrhage and difficult labour. As in the case of infant mortality, the rate of maternal deaths has also decreased in recent years. This is largely due to increased facilities provided for the pre-natal and post-natal treatment. The table given below shows the year-wise number of maternal deaths reported in some recent years in the State by the Chief Registrar of Births, Deaths and Marriages.

Year	Maternal deaths
1971	780
1972	1,174
1973	732
1974	659
1975	697
1976	820
1977	912
1978	780
1979	774

Common Diseases

The common diseases for which a majority of patients are treated in the State are fevers, malaria, dysentery and diarrhoea, respiratory diseases, typhoid, digestive diseases, gastro-enteritis, worms, ulcers, anaemia, skin diseases, polio, etc. The table on page 681 shows the number of reported deaths caused by various diseases and various other causes in the State during some recent years.

Cause of death	1971	1972	1973	1974	1975	1976	1977	1978	1979
Malaria	7,693	4,678	4,441	2,517	2,522	3,107	3,611	2,103	1,095
Small pox	1,810	658	1,804	1,499	—	—	—	—	—
Typhoid	3,148	2,659	2,274	1,279	1,395	1,137	782	535	338
Other fevers	42,299	42,056	50,148	34,490	33,303	15,186	8,632	7,520	9,917
Dysentery and Diarrhoea	7,237	6,539	7,719	5,806	5,096	5,569	7,291	5,626	3,421
Respiratory diseases	17,431	17,661	19,755	18,172	20,891	20,965	20,929	19,239	17,715
Tuberculosis	6,587	5,699	5,746	5,419	6,181	6,538	6,912	6,162	5,690
Leprosy	613	409	258	175	188	146	202	130	109
Rabies	103	131	86	92	142	68	76	73	56
Tetanus	667	318	152	162	487	534	766	481	295
Diphtheria	116	75	14	15	62	46	60	32	49
Whooping cough	17	381	199	358	41	32	23	70	21
Polio	5	35	3	16	15	17	13	15	137
Pulmonary Disease	59	111	56	71	61	61	98	62	45
Other causes	82,510	91,519	95,255	86,240	91,597	1,12,075	1,15,538	1,04,005	1,12,524
Suicide	616	598	560	487	528	594	632	805	743
Drowning	1,076	967	922	1,109	1,164	922	946	771	713
Wounds and accidents	1,052	1,041	834	963	1,150	1,461	1,462	1,539	1,379
Killed by wild beasts	114	67	52	29	16	20	8	12	22
Snake bites	267	282	290	357	367	384	363	272	439
Causes not stated	1,477	1,872	1,686	5,735	5,621	5,895	6,401	5,289	7,817

Source : Bureau of Economics and Statistics

Plague: Plague, a disease that was evidenced during the latter part of the 19th century is now under control. It was evidenced in Bangalore in Aug. 1898, the first victims being employees in the goodsheds. Dharwad and Hubli were also affected. In Bangalore district alone there were 4,992 cases and 4,472 deaths. Deaths in other highly affected districts were Kolar-1706, Tumkur-745 and Mysore-503. The last country-wide episode of plague was during the period 1948-52 which involved widely scattered areas in India in general and Kolar and Tumkur districts of Karnataka in particular. After the advent of the country-wide insecticidal spray operations under the National Malaria Eradication Programme and Other Diseases Control Programme human plague showed remarkable decline. The National Institute of Communicable Diseases, Delhi, after undertaking investigations organised suitable control measures in all the affected States. Plague again declined and there has been no case of plague in recent years. The Plague Surveillance Unit was founded in Bangalore in 1975 and became functional in 1976. This is a branch of the National Institute of Delhi under the Directorate General of Health Services, Ministry of Health and Family Welfare, Government of India. The broad objectives of the unit are to develop expertise for detection and control of plague, to study the factors of recession and recrudescence of enzootics and human plagues, to map out *sylvatic foci* in the State and also in the country and to train personnel from different States in the plague surveillance.

Cholera: Cholera is one of the common communicable diseases. This is a serious intestinal disease characterised by sudden onset, profuse watery stools, vomiting, rapid dehydration, acidosis and circulatory collapse. Fatality ranges from 1 to 50 per cent. With proper and timely treatment there will not be any fatality. In recent years, there has been a considerable decrease in the incidence of cholera. Whenever there is an outbreak of cholera, groups of necessary health staff are rushed to the places for anti-cholera inoculations. It is found to be very difficult to eradicate cholera because there is to some extent lack of good environmental sanitation and use of unprotected water. In Karnataka State eight districts, out of 19, have been declared as endemic for cholera. They are Belgaum, Bellary, Bijapur, Chitradurga, Dharwad, Gulbarga, Mysore and Raichur. In the districts of Bellary, Bijapur, Chitradurga, Gulbarga and Mysore there are Cholera Combat Teams at the rate of one for each district to take up investigation, treatment and containment on the spot. The table below gives the number of cholera attacks, deaths and the number of persons inoculated during some recent years.

Year	Attacks	Deaths	Inoculations done
1971	244	14	1,78,776
1972	414	58	18,30,152
1973	955	100	25,39,685
1974	667	65	10,19,904
1975	411	37	7,86,663
1976	321	30	7,46,248
1977	168	31	11,45,574
1978	377	25	12,10,227
1979	118	12	11,32,287
1980	121	7	18,72,554
1981	1,434	84	21,60,460

Source: Director of Health and Family Welfare Services

Malaria: Malaria was a serious disease in the *malnad* area, affecting the working capacity of the people. It was also evidenced in the Mandya and Chitradurga districts when irrigation facilities were extended to them. Next to cholera, malaria is a communicable disease which spreads in the community through the bite of certain female *Anopheles* Mosquitoes. Clinical symptoms of the disease are characterised by starting with shaking chill, followed rapidly with rising temperature, with occasional headache and nausea and fever with profuse sweating. The cycle of chills, fever and sweating is repeated either daily or every other day or every third day depending on the species of malaria parasite. Due to enormous destruction of red blood corpuscles, persons affected become anaemic and will not be able to carry out routine functions. Spleen of the patient also gets enlarged. The National Malaria Control Programme in this State which was begun in 1953 was switched over to National Malaria Education Programme in 1958 with 19 units covering the entire State with the following phases.

The Preparatory Phase was omitted under National Malaria Eradication Programme as the required basic data was already available in National Malaria Control Programme. The Attack Phase aimed at complete coverage of all structures by spraying with D.D.T. to interrupt Malaria transmission and continued for three-four years. Since three

was good response by the public, desired coverage was achieved under insecticide spraying. The next phase, the Consolidation Phase, was to detect sporadic cases of malaria by drawing blood smears from fever cases and examining them microscopically and detected cases of malaria were radically treated. The source of infection was investigated and liquidated. This phase continued till the criteria was achieved. During the Maintenance Phase eradication of malaria was achieved. This phase continues so long as malaria persists in the State.

Surveillance work against the disease is being continued. It is entrusted to health workers who pay house to house visits on fortnightly basis and collect blood smears from fever cases and administer single dose presumptive treatment with chloroquine tablets. Blood smears are being sent to pathological laboratory at the Primary Health Centre where they are being examined. This is active surveillance work. Passive surveillance is carried out daily in all Government and private medical institutions. The cases are treated both as out-patients and in-patients as per needs. If a positive case is detected immediate steps are required to be taken for medical treatment of the case, mass contact, blood survey and D.D.T. spraying in order to check the spread of the disease. Prompt radical treatment to malaria cases have been instituted at all levels. Insecticide spraying with D.D.T. and B.H.C. and Mallathion in earmarked areas has been continued in the State. In order to facilitate presumptive treatment to fever cases in remote and inaccessible areas, 12,534 Drug Distribution Centres and 5,147 Fever Treatment Depots by voluntary agencies have been established in the State. Drugs and tablets are periodically replenished to these voluntary organisations.

High incidence of malaria was prevalent in the State prior to implementation of modified plan of operation which started in the State from April 1977 as per the guidelines issued by the Government of India. The objects of modified plan of operation are (1) Prevention of deaths due to malaria, (2) Intensifying control measures, and (3) Maintaining gains achieved under agriculture and industry by controlling malaria. Incidence of malaria has come down by 30 per cent during 1981 when compared with 1980 in the State after the implementation of modified plan of operation. Malaria has further declined in the State during 1982.

There are districts like Chitradurga, Hassan, Kolar, Mysore and Tumkur where high incidence of malaria is persisting and are contributing

over 70 per cent of the total cases recorded in the State. On further analysis, it is found that there are some Primary Health Centres in these districts which are treating maximum number of malaria cases. Such Centres have been earmarked and containment measures have been intensified. The National Malaria Eradication Programme is envisaged to be completed by 1986. It is found that the incidence of malaria is gradually increasing inspite of all these efforts. Hence, the present day programme has pinpointed to two specific responsibilities viz., how to continue to keep such areas free from infection, and secondly how to liquidate the infection in the residential areas. The sub-joined table gives the relevant figures for the past some years.

Year	Blood smears examined	Total malaria cases	P.F. cases	Radical treatment given	ABER	SPR	API
1976	32,11,373	6,29,977	75,718	2,39,402	11.38	19.62	22.3
1977	39,77,342	5,36,404	41,295	3,36,436	13.77	13.49	18.6
1978	39,53,475	3,68,210	20,479	2,50,317	13.41	9.31	12.5
1979	41,08,543	2,76,832	12,473	2,44,802	13.11	6.74	8.8
1980	44,91,002	2,24,634	7,633	2,04,733	13.93	5.00	7.0
1981	51,61,625	1,58,008	7,416	1,44,182	15.59	3.06	4.8

P.F. : Plasmodium Falciparum
 ABER : Annual Blood Examination Rate
 SPR : Slide Positive Rate
 API : Annual Parasite Indices

Typhoid : Typhoid has been causing some deaths now and then. As and when the cases of this disease are reported, the health authorities treat the patients on the spot and undertake preventive measures such as administering T.A.B. inoculations, chlorination of sources of drinking water and disinfection of infected houses.

Filaria : Filaria is a communicable disease caused by the presence of nematode worms which harbour in lymph glands of infected persons. The symptoms of the disease are mainly fever, lymphangitis, lymphadenitis, etc., in earlier stages. The chronic irreversible symptoms at later stages are gross elephantoid swellings of limbs, scrotum, etc. Though the disease is not fatal it causes social stigma, especially amongst young, adults and

unmarried girls. Filariasis is not a hereditary disease nor it leads to sterility as many people wrongly believe. The disease can be cured in case it is detected early. Filariasis is prevalent in the districts of Bidar, Bijapur, Dakshina Kannada, Gulbarga and Uttara Kannada. Original filariasis survey has been carried out so far in 14 districts particularly in cities and towns to demark endemicity of filariasis. It is estimated that six million people who are living in the urban areas are exposed to the risk of filariasis in the State and out of which about 0.6 million population is protected. Filariasis Control Units are working in Bidar, Gulbarga, Gulebagud, Mangalore, Shorapur and Udupi whereas filariasis clinic are working at Bhatkal, Bidar, Gokarna, Gulbarga, Humnabad and Shorapur. Under National Filariasis Control Programme the Filariasis Control units mainly carry out intensively anti-larval measures on weekly basis to control vector density so as to reduce chances of infection to healthy persons in the community. The Filariasis Clinics carry out regular parasitological survey to detect microfilaria cases and to treat them with Di Ethyl Cardamazine tablets for 12 days. Proper underground drainage system for sanitary disposal of sewage and sullage, biological and chemical control of aquatic stages of mosquitoes, and use of anti-parasitic drugs are some of the measures by which the disease can be brought under control.

Tuberculosis: Tuberculosis is one of the major public health problems in our State. The disease is caused by a germ called *mycobacterium tuberculosis*. Poverty leading to anaemia, malnutrition, poor health and ignorance of T. B. patients are the main causes for the rapid prevalence of the disease. There are 18 District T. B. Centres in the State and one State T. B. Centre in the Bangalore City and six T. B. hospitals treating only T. B. cases and all these are under the control of the Director of Health and Family Welfare Services, Bangalore. T. B. hospitals are at Mysore, Bangalore, Bellary, Gadag, Kolar, Mandya and Mangalore. With a view to revitalise the National Tuberculosis Programme, the Lady Willingdon T. B. Demonstration and Training Centre at Bangalore has been converted into a State T. B. Centre to conduct research, training, supervision and evaluation of the programme. A separate post of Joint Director has been created for this purpose. The B. C. G. teams attached to the Primary Health Centres are referring the T. B. cases to District T. B. Centres. The para-medical staff of the Primary Health Centres are trained in the technique of B. C. G. vaccination so that this work is taken up in due course as routine work by all the para-medical staff. Ten T. B. beds have been set apart exclusively for Beedi Workers in the four

districts of Bangalore, Bellary, Mangalore and Mysore. The T.B. Association of Karnataka branch, Bangalore, is taking keen interest in conducting T.B. detection camps and B.C.G. vaccination camps in the slum areas of Bangalore and other district headquarters. The subjoined table gives some relevant particulars about the disease for some recent years.

Year	No. of T.B. cases detected	No. of persons vaccinated	No. of deaths
1978	1,22,318	8,57,695	1,796
1979	1,21,181	10,81,947	1,784
1980	1,79,741	7,55,563	562

During 1981-82 7,92,491 B.C.G. vaccinations were done.

T.B. Control was cent per cent a Centrally sponsored scheme till the end of the Fourth Plan. From the beginning of the Fifth Plan and during Sixth Plan the Government of India is contributing only towards aid in kind, viz, by supplying B.C.G. vaccine and anti-T.B. drugs. The After-Care and Rehabilitation Centre at Bangalore undertakes to shelter T.B. patients by providing training in weaving, mat-making, needle work, painting and envelop-making

Small Pox: Small pox is an acute systemic viral disease characterised by exanthem caused by *variola virus*. Transmission normally occurs by close contacts with patients through respiratory discharge, lesion of skin and mucus membranes or materials which they have recently contaminated. In 1961, the National Small Pox Eradication Programme was launched by the Central Government to eradicate small pox. Earlier, the strategy in India was to give cent per cent primary vaccination to all new-born, and revaccination once in every four years to all the population. Efforts were made for cent per cent coverage. However, small pox continued to show its presence on a smaller scale. Hence, the strategy was changed and the campaign was intensified. Special Surveillance Schemes were taken up in the State in association with World Health Organisation epidemiologists for detection and containment of small pox outbreaks. Special search operations were conducted throughout the State in all rural and urban areas several times and much publicity was given door to door as well as through other media. In January 1975, operation of small pox

"target-zero" was launched in the country. Small pox has been eradicated with the efforts of WHO and the Government of India and the country has been declared free from small pox in April 1978. Vaccination of babies under the age-group of 0-1 month is also undertaken by the medical and para-medical staff of the medical institutions. But this practice of routine primary vaccination and re-vaccination has been discontinued now consequent on the eradication of the disease. Surveillance activities by way of fever and rash cases is still maintained and very close watch is kept on the cases of small pox. The Government has announced a reward of Rs. 1,000 to be given to those who detect and report small pox cases. There have been no cases of small pox in the State, as per the information from the health authorities. The relevant figures about small pox for some recent years are as given below :

Year	Death	Primary Vaccination	Re-vaccination
1971	1,810	13,45,835	40,48,024
1972	658	18,18,062	78,08,771
1973	1,804	15,03,380	52,45,492
1974	1,499	15,68,959	59,07,372
1975	—	14,55,140	52,21,361
1976	—	13,16,948	47,51,251
1977	—	13,87,963	34,24,924
1978	—	11,58,590	4,96,579
1979	—	12,54,719	2,63,875
1980	—	8,45,746	79,001
1981	—	2,41,240	7,213

Leprosy : Leprosy is a disease caused by a germ known as *Mycobacterium leprae*. Though the exact mode of transmission of leprosy is not known, the disease is believed to spread from man to man in the following ways (i) repeated skin-to-skin contact and (ii) through droplet infection. It presents itself in the majority of the cases as pale patches on the skin. Some patients complain "ants crawling" or "pin and needle sensation" and later when the disease progresses a little further they may develop loss of sensation to touch, pain or heat over the patches or the hands or feet. It can affect all parts of the body. When there is a definite loss of sensation over a pale patch it is almost certain to be a case of leprosy.

Government is making every effort to control the spread of this dreaded disease in the community through early detection and treatment of all known cases in the community, besides educating the patients, their contacts and other lay public about the facts of leprosy. National Leprosy Control Programme is in operation since the early part of the Second Plan period. The programme has been made target-oriented and time-bound since 1976-77 in order to eradicate leprosy by 2000 A. D.

Government has established various types of Leprosy Units/Centres in order to provide leprosy relief work in the community. Many of the voluntary social service organisations are also collaborating and co-ordinating with Governmental agencies in this venture. Hitherto, Dapsone was the widely used drug for the treatment of leprosy patients, but it is bacteriostatic in nature. Now-a-days more potent drugs such as Lamprene, Rifampicin, etc., which are bacteriocidal in nature are being used in the treatment of leprosy patients.

The disease is highly prevalent in the districts of Bellary, Bidar, Dakshina Kannada, Gulbarga, Mysore and Raichur which are considered to be hyperendemic. It is moderate in the districts of Bangalore, Belgaum, Bijapur, Chitradurga, Dharwad, Kolar, Mandya and Tumkur. The districts of Chikmagalur, Hassan, Kodagu, Shimoga and Uttara Kannada are non-endemic to leprosy. There are 21 Leprosy Control Centres, 665 Survey, Education and Treatment Centres, 41 Urban Leprosy Centres, five Reconstructive Surgery Units and 19 temporary hospitalisation wards with a capacity of 20 beds, and four Leprosy Training Centres all over the State which have been sanctioned and actually working. The sub-joined table shows the relevant figures for the entire State regarding leprosy for some recent years :

Particulars	1979	1980	1981
No. of leprosy cases detected during the year	16,202	11,721	13,354
Cumulative total No. of Leprosy cases recorded at the end of the year (excluding those discharged)	1,11,760	1,18,626	1,27,123
No. of cases brought under treatment at the end of the year	1,09,077	1,15,618	1,23,100
Leprosy cases actually cured during the year	83,478	68,906	83,149

The National Leprosy Control Programme was launched in Karnataka State during the Second Plan period, with a view to control the spread of leprosy and to provide effective mass treatment facilities to leprosy patients. It is estimated that 21 million out of 29.29 million population of Karnataka (1971 Census) live under Leprosy Endemic Zone. Karnataka is considered as moderately endemic to leprosy with an overall prevalence of about six per thousand population.

The Centres for Survey, Education and Treatment of Leprosy are established in a low-endemic area with a prevalence of 0.1 per cent to 0.5 per cent leprosy by providing a para-medical worker who is specially trained in leprosy to carry out surveys on Health Education and Treatment and follow up of leprosy cases in a population of about 20,000 to 25,000. Leprosy Control Centres are established in highly endemic areas where the prevalence of leprosy is over 0.5 per cent of the population. The Urban Leprosy Centres are established usually in towns and cities where the problem of leprosy is evident. Leprosy Training Centres are meant mainly to train the para-medical worker in leprosy with a syllabus and curriculum, with practical training. The course is for a period of six months with an intake of 20-30 para-medical workers per session. There are four Leprosy Training Centres in the State, located at Bangalore, Dharwad, Gulbarga and Kollegal.

Gastro Enteritis: It is an acute diarrhoeal disease of diverse and frequently unidentifiable etiology presenting with loose motions, with or without fever as the most common manifestation. It may include specific infectious diseases such as cholera, shigellosis, salmonellosis, amebiasis, enteropathogenic 'E' coli infectious or acute viral gastro enteritis. It may also be caused by other viruses or protozoa. A variety of other organisms of low pathogenicity also may be etiologically associated if there are modifying conditions such as poor nutrition, concurrent diseases, or unaccustomed environmental stresses. Specific diagnosis is by isolation of pathogenic strains from the stools of the affected person. Contamination of food and water form the major sources of transmission of the disease. Poor hand washing after patient contact, poor personal hygiene and poor environmental sanitation contribute to the spread of this disease. Infants, particularly premature ones, are most susceptible. Breast feeding may counter some protection. Immunity to enterotoxins has been demonstrated but its duration is not known.

In the State, Belgaum, Bellary, Bijapur, Chitradurga, Dharwad, Gulbarga, Mysore and Raichur districts have been identified as endemic

areas for this disease. In five out of the eight districts there are Cholera Combat Teams to take up prompt treatment, containment measures and to initiate follow up action which aims at advance anticipatory measures which are to be taken to check the spread of gastro enteritis. There have been 378 cases of gastro enteritis in the State and 88 deaths during 1971, and the figures for 1976 are 2,481 cases and 368 deaths. In 1980, there were 3,791 cases of and 559 deaths, whereas in 1981, there were 9,022 cases and 746 deaths.

Diphtheria: An acute infectious disease of tonsils, pharynx, larynx or nose, diphtheria occasionally affects other mucous membranes or skin. The lesion is marked by a patch or patches of greyish membrane with a surrounding dull red inflammatory zone. The main signs and symptoms are sore throat, cervical lymph nodes tender and enlarged, fever and difficulty in swallowing, etc. In tropical areas the infection is more often apparent and cutaneous in nature. The period of the disease varies, but normally two weeks. It may go to four weeks in rare cases. Carriers continue to discharge for six months are relatively safe. An attack of diphtheria does not leave long lasting immunity. Passive immunisation and active immunisation are possible and adopted in most situations.

Active immunisation of all infants of 3 to 12 months is the best way of protecting the community from the ravages of diphtheria. Mothers in particular and community in general needs to be educated for effective immunisation of all children below two years to bring down the incidence of diphtheria among children.

Tetanus: Tetanus is an acute disease induced by toxins of the *tetanus bacillus* growing anaerobically at the site of injury. It is characterised by painful muscular contractions primarily involving masseter and neck muscles, secondarily trunk muscles resulting in rigidity of varying degrees. It affects all ages and agricultural and industrial workers suffer most. When not immunised fatality is as high as 70 per cent. Education as to the value of routine immunisation, is the immediate need to check the rapid spread of the disease. Active immunisation of children and continued immunisation at periodic intervals is the major responsibility of the community and also of the Health Department. Immunisation against tetanus in the Karnataka State has been taken up from the beginning. Every child aged between three months to two years is given primary immunisation with three doses of D.P.T. (Diphtheria Pertuses Tetanus).

Whooping Cough: The whooping cough is an acute bacterial disease involving the tracheo-bronchial passage. The disease is insidious with incessant cough lasting for one to two months. This cough becomes more frequent and ends with a whoop. Fatality in young children is usually high. Its incidence is high in the winter. It is transmitted from one to another primarily by direct contact of patients with discharges from respiratory mucous membranes. Active immunisation with a suspension of killed vaccine absorbed on aluminium salts is ideal. Pertussis vaccine is being combined with vaccines of diphtheria and tetanus and it is called as triple antigen. This is given to every child aged between three months to two years.

After eradication of small-pox, attention has been focussed on control of diphtheria, whooping cough and tetanus. Towards this end, vaccination against these diseases in all parts of the State is undertaken. The coverage of population at risk namely children and ensuring the delivery of potent vaccine to the recipient is done by streamlining the "cold chain".

Handiganur Syndrome: This is a unique, peculiar and mystery disease which was noticed in a village called Handigodu in Sagar taluk of Shimoga district in 1975 and in some parts of Chikmagalur district, particularly around Koppa. Twenty-one cases were found at Janagadde, 22 cases at Basapura, 16 cases at Herambi and one case in Thamballi (all in Chikmagalur taluk only), and three cases each at Halasur, Balehonnur, one case each at Byranamakki and Saragodu (all in Narasimharajapura taluk). The cases found at Chikmagalur district were similar to those which were prevailing in Sagar taluk of Shimoga district. Some experts are of the opinion that this disease is due to myopathy or protein deficiency. The aetiology of this disease is under investigation. It attacks specially in early ages and its duration is from a few weeks to five years as observed in many of the cases. The symptoms are pain in the waist, hip and knee joints. In the prolonged cases, there is stiffness in the hips and/or knee joints, with no fever and no neurological disorders in most cases. The severely affected cases require surgical corrections. Actually, this is found to be a disease of bones and joints and muscles of lower limbs and in some cases patients become invalid. Technically, this syndrome is stated to be of a hyper-sensitive arthritis of migratory type, affecting synovial weight-bearing joints. Very rarely, the symptoms could be seen in the elbow and ankle joints. All the 68 cases found in Chikmagalur district have been treated with physiotherapy and 47 cases which

were noticed in Shimoga district have been investigated by a special team deputed from the NIMHANS of Bangalore.

Brain Fever: Brain fever which is also called Japanese "B" Encephalitis was reported from the districts of Kolar and Bangalore during the last week of September 1979. The disease is confined mainly to children below 15 years of age. Subsequently the disease spread to the neighbouring districts of Tumkur, Mandya, Mysore and Chitradurga. In all 13 districts in the State are affected from this disease, out of which Bangalore and Kolar districts are worst affected. In the other districts only few cases were reported during the months of November and December 1979. Upto the end of 1981, totally 1,783 cases were reported and 477 deaths have occurred in the State due to this disease. From March 1980 upto the end of December 1980 only 12 cases with seven deaths have been reported from Kolar district, out of which two post-partum cases with encephalitis manifestation have been included. During 1980-81 there were only few suspected cases reported from Kolar and Bangalore districts. During 1981-82 the attacks and deaths reported were 837 and 236 respectively and these only reported from the districts of Bangalore, Bellary, Mandya and Tumkur. Other districts such as Belgaum, Bijapur, Chikmagalur, Gulbarga, Hassan and Raichur reported only a few cases. The epidemic started during the first week of October 1981, reached its peak in the months of November and December of 1981 and came down at the end of January 1982. The disease is transmitted by the bite of infected mosquitoes breeding on the pigs.

To check the rapid spread of this disease several measures have been undertaken. The imported vaccine from Japan is quite costly and the efficacy of this vaccine is not fully established for availing the supply. As regards segregation units for pigs, the Director of Animal Husbandry has already given the details of specifications required for construction of segregation units at three levels, i.e., village, town and city. Regarding larvicidal measures, the Government has been requested to make available funds for purchase of equipments and also to provide scope for appointment of field workers for taking up regular spraying work in all the municipal areas. The municipal authorities are requested to make adequate provision for taking up larvicidal measures. As a part of larvicidal measures, permanent engineering works, such as construction of V-type drains with proper slope to increase the velocity of sullage water has to be taken up to prevent stagnation of water.

Kyasanur Forest Disease : Kyasanur Forest Disease or "monkey fever" which is a new clinical entity appeared first in 1956 in the dense forest areas, especially in the areas, of Sagar, Sorab, Shikaripur and Hosanagar taluks of Shimoga district and Sirsi and Honavar taluks of Uttara Kannada district and parts of Chikmagalur district. This disease is caused by *ixodes* (hard tick) which has been observed as a parasite on cattle and other animals. It transmits a virus fever called Kyasanur Forest Disease. This virus is antigenically related to Russian Spring Summer Encephalitis complex group. Though this is essentially a disease of forest animals, man is accidentally involved in it. Man gets this disease from the infected animals, especially monkeys, when he visits the forest. The disease is seasonal, occurring mostly in summer. Its incubation period is three to eight days normally and sudden onset, continuous fever, extreme prostration and dehydration, severe headache, severe pain in legs and bends, eyes becoming red, general weakness, systemic involvement with haemorrhages and meningismus are the main features of this disease. Sometimes, paresis of extremities, photophobia and irritations of the eye, ear, nose and throat occur. During the years from 1956 to 1973, it spread to as many as 378 villages attacking 4,539 persons of whom 121 died. It was estimated that 2,202 monkeys died of this disease during that period. In the year 1983, the disease appeared in Belthangady taluk and also Honavar taluk. In the former taluk, over 700 people were attacked and over 60 died till March. Drugs for treatment have been made available to all the medical and public health institutions in the area for taking up prompt treatment on the spot. Spraying of forest floor with BHC has been taken up in two focal points at Mahishi and Jambethallur of Tirthahalli taluk area on an experimental basis. Insect repellents bottles have been distributed to the inhabitants in affected villages for use during the epidemic season. Health education activities have been intensified for prompt reporting, hospitalisation and treatment of cases. Case finding by intensive surveillance has been taken up by the Virus Diagnostic Laboratory, Shimoga.

Virus Diagnostic Laboratory : In 1958, in collaboration with the Rockefeller Foundation, a special Virus Diagnostic Laboratory was opened at Shimoga for purposes of field investigation, entomological study, treatment of cases and laboratory investigation. This is a new and unique investigation taken up by the Government of Karnataka in collaboration with the Indian Council of Medical Research and it is envisaged to be developed into a full-fledged organisation to tackle various problems.

of virus and other allied infections in the State for investigation, research and control.

For the purpose of administration, the Virus Diagnostic Laboratory has been divided into two wings, one at Shimoga as the Virus Diagnostic Laboratory and another at Sagar as the Kyasanur Forest Disease Field Station. The main functions of the Virus Diagnostic Laboratory, Shimoga, are (1) isolation of infectious viral agents from human, monkey, arthropod or any other specimens by mouse inoculation methods, (2) detection of specified K.F.D. neutralising antibodies in samples of survey, (3) maintenance of a mouse colony, (4) maintenance of an animal house, (5) training in the field of K.F.D. medical and para-medical workers in the K.F.D. area, etc.

K.F.D. Field Station : The main activities of the K.F.D. Field Station, Sagar, are among other things, Surveillance for the K.F.D. in particular and for other arthropod-bone virus diseases in general and pooling and despatching the specimens collected in the K.F.D. area to the Diagnostic Laboratory, Shimoga. A separate Kyasanur Forest Disease Field Station has been opened recently at Honavar of Uttara Kannada district. The office staff of the K.F.D. field station of Sagar, and of Honavar are under the control of the Deputy Director of the Virus Diagnostic Laboratory, Shimoga. He is directly responsible to the Joint Director of Health and Family Welfare Services, Bangalore, the Laboratory being a unit of the Department of Health and Family Welfare Services.

Allopathic Institutions

Prior to 1864, four hospitals and 24 dispensaries of the British administration were in existence which were handed over to the then Government of Mysore in 1884. Since then, medical facilities have been increasing specially after the attainment of Independence and the introduction of Plan Programmes. The expansion of medical care is in all spheres, viz., (i) increase in the number of institutions, (ii) expansion of the institutions already existing, (iii) changes in the concept of medical care and (iv) quality of services.

Medical care and public health services are provided to the common people through 215 hospitals, 268 Primary Health Centres, and 1,313 dispensaries which are now designated as Primary Health Units. There are 1,796 medical institutions under the Allopathic system of medicine with

a bed strength of 31,533, giving approximately the ratio of one bed for 1,000 population which is incidentally the national goal. There is one medical institution for every 18,000 population and one Allopathic Registered Medical Practitioner for every 2,000 estimated population. Besides there is one nurse for every ten beds and one Auxiliary Nurse Midwife for every 6,030 population of the State.

Primary Health Units and Centres : The medical care services now provided in the State can be grouped under Teaching Hospitals, Specialised Hospitals, District Hospitals, General Hospitals, at the taluk level, Primary Health Centres and Primary Health Units/Dispensaries. There are 1,543 Primary Health Units in the rural areas. In addition in 1981-82, 59 Primary Health Units and five Primary Health Centres were sanctioned. With effect from 31st August 1978 all types of medical institutions below the taluk-level such as local fund hospital, local fund dispensary, combined hospital, combined dispensary, reduced scale local fund dispensary, Government dispensary, *malnad* improvement dispensary, medical sub-centres and health unit type dispensary have been redesignated as Primary Health Units, while the Government Hospitals at the taluk level, which were known as "Civil Hospitals", "Cottage Hospitals", or by any other name are now called General Hospitals. They offer curative services and some of them also have facilities for maternity services, in-patient treatment and minor surgery.

In keeping with the Government policy of providing more and better medical facilities, primary health centres and primary health units have been established in the rural parts of the district during the successive Plan periods. There are 268 Primary Health Centres of the Government of India type in the State, the district-wise distribution being, Bangalore 19, Belgaum 21, Bellary 12, Bidar nine, Bijapur 21, Chikmagalur seven, Chitradurga 13, Dakshina Kannada 17, Dharwad 24, Gulbarga 17, Hassan 11, Kodagu three, Kolar 15, Mandya nine, Mysore 18, Raichur 15, Shimoga 10, Tumkur 18 and Uttara Kannada 11. There are totally 1,798 Primary Health Units of Karnataka pattern all over the State. While the Primary Health Centres of the Government of India type cover a population varying from 80,000 to 1,20,000 each, the Primary Health Units of the Karnataka pattern cover a population of ten to fifteen thousand each. The Primary Health Centres have at least two medical officers, one of whom is a Lady Medical Officer, a Pharmacist, a Health Inspector with necessary Basic Health Workers, Auxiliary Nurse-Midwives,

ministerial and class IV staff. There is a provision of six to eight beds on an average in the Primary Health Centre. For looking after the family welfare aspect of the work, there is an Extension Educator, a Pharmacist, and a Health Assistant for every 20,000 to 30,000 population and an Auxiliary Nurse-Midwife for every 10,000 population. The main basic health services that are being rendered through these Primary Health Centres of the Government of India type are 1) curative services, 2) control of communicable diseases like malaria, cholera and tuberculosis, 3) family welfare, 4) maternity and child health services, 5) health education, 6) school health services, 7) environmental sanitation and 8) collection of vital statistics. The Primary Health Centres co-ordinate the working of all the primary health units in the area, in all the fields especially in the effective implementation of National Programmes. The staff attached to each of the Karnataka-type Primary Health Unit is almost the same as that of a Primary Health Centre. The Primary Health Centre co-ordinates the working of all the Primary Health Units in the areas, in all the fields especially in the effective implementation of National Programmes.

General Hospitals : General Hospitals are located in all the district headquarters, in subdivisional headquarters and in some important taluk headquarters. The bed strength of these hospitals vary from 25 to 400. At the district hospitals, the bed strength is more than 250. These hospitals provide specialist services. The minimum specialist services offered to patients in these hospitals include those of medicine, surgery, obstetrics and gynaecology. In many general hospitals and in all the district hospitals other specialities like ophthalmology, E.N.T., paediatrics, etc., are also provided, in addition to other facilities like X-ray and laboratory. There are 22 teaching hospitals attached to nine medical colleges. M. S. Ramaiah Medical College has been attached to K. C. General Hospital, Malleshwaram, Bangalore. These hospitals include specialist hospitals, like Minto Ophthalmic Hospital, Bangalore with 265 beds, hospitals for T. B. treatment like S. D. S. Sanatorium, Bangalore and P. K. Sanatorium, Mysore with 470 beds each, Wellesley T. B. Sanatorium, Bellary with 283 beds and Mental Hospital, Dharwad for mental diseases with 375 beds attached to Karnataka Medical College Hospital, Hubli. All the other hospitals provide for specialist services in all the branches of medicine including obstetrics, gynaecology and paediatrics. The total bed strength of hospitals attached to Medical Colleges vary from a minimum of 600 at M. R. Medical College, Gulbarga to a maximum of 2,705 beds

attached to the Bangalore Medical College. These hospitals provide clinical facilities for under-graduate and degree students. These are referral centres for district and other hospitals. There are some super specialities like cordiology and urology. In addition, they conduct research as well as participate in the delivery of Community Health Care in the district in which they are located. The All India Institute of Mental Health and Neuro Sciences provides facilities for treatment of mental diseases and neuro-surgery. The Kidwai Memorial Cancer Institute and Mahadevappa Cancer Hospital, Hubli, provide special service in cancer treatment. The All India Institute of Speech and Hearing located in Mysore offers the Speech Therapy and Rehabilitation Services.

The National Tuberculosis Institute: The National Tuberculosis Institute, Bangalore, was started in 1959 with the initiative and untiring efforts of late Dr. P. V. Benjamin, the then advisor in Tuberculosis to Central Government and a pioneer worker in tuberculosis. The Institute was inaugurated in 1960. With the invention of highly effective potent anti-tuberculosis drugs and with the possibility of effectively vaccinating persons against tuberculosis, there arose a problem to the planners as to the ways and means of treating the large number of cases suffering from T. B. It was also revealed from a study undertaken by the Indian Council of Medical Research that traditional methods such as treatment of T. B. patients in sanatoria and hospitals which required enormous resources were found to be not actually necessary in most of the cases. It was shown that tuberculosis cases could be treated as effectively in their homes as in sanatoria. To meet these two major needs, the National Tuberculosis Institute, Bangalore, was established.

The major achievements of the Institute are (a) formulation of the district tuberculosis programme in 1962. This is the functional unit of National Tuberculosis Programme; (b) Training of a large number of senior staff who have to man the various tuberculosis centres in the country and also those who are directly responsible for anti-tuberculosis work in the State; and (c) conducting research on tuberculosis and related aspects. Some of the studies are conducted in the community where the entire population of the villages or towns selected are systematically examined and the rest of the studies confined to the tuberculosis clinics.

Kidwai Memorial Institute of Oncology: A Project to start a cancer hospital with 50 beds, as a private venture was conceived by the City

Fathers as early as 1957, and it became a reality when the project was taken over by the Government of Karnataka and the Kidwai Memorial Cancer Relief, Research and Training Institute was started in 1973. It was named after Rafi Ahmed Kidwai, the then Central Minister who was instrumental in starting this Institute. The Institute with 50 beds at the time of starting has a bed strength of 190 and is serving as a referral institution. The Institute became an autonomous body in January 1980. In recognition of existing facilities and achievements of the Institute, the Government of India accorded the status of a Regional Centre for Cancer Research and Treatment. Now it is one of the nine such Regional Centres in India.

Patients are coming from both rural and urban areas of Karnataka and from the neighbouring States such as Andhra Pradesh, Tamilnadu and Kerala. A well established Medical Records Unit is working here for quick retrieval both for patient as well as research workers. The Institute is running clinics for "well-men" and "well-women". About 20 persons will be registered in advance for a thorough health check up. Cancer Detection Camps are being conducted in collaboration with the Karnataka Cancer Society, and 5,000 persons are covered annually. The Hospice Project has been launched for the care of aged cancer patients who are terminally ill. The goal of this programme is to maintain the quality of life of the patient and to enable the patient to function at his or her optimal level of functioning. A project of constructing a *dharmashala* has been taken up at a total estimated cost of Rs 25 lakhs for providing accommodation to about 100 patients. Nearly 42 research activities are being taken up in all the specialities of the Institute. The Institute has been recognised as an Institute for training of under-graduate and post-graduate students of the Bangalore Medical College in Oncology. The number of in-patients and out-patients treated in 1981 was 2,317 and 1,761 respectively as against 2,128 and 1,574 respectively in 1980.

Mental Hospital: The National Institute of Mental Health and Neuro Surgery (NIMHANS) was started as the Mental Hospital in Bangalore. The hospital was founded in the later part of the 19th Century and it was known then as the Lunatic Asylum. In the year 1925 the name of the Institution was changed from Lunatic Asylum to that of Mental Hospital. The first Superintendent of the Mental Hospital was Dr. Narchha from 1922 to 1935. It was due to the keen interest of the far-sighted Sri Krishna Raja Wodeyar Bahadur and the able Dewan

700

KARNATAKA STATE GAZETTEER

Mirza M. Ismail, the Government sanctioned the building of the hospital in 1936. The Mental Hospital was shifted in November 1937 to the present premises. The hospital has been planned on the villa system, the latest design of Mental Hospitals at that time. The hospital was planned to accommodate 300 patients, 200 men and 100 Women. In one of the pavilions in addition to the other facilities, the operation theatre was also planned. At the time of inception, the hospital had the following treatment facilities, in addition to the routine medical care: (1) Occupation therapy, (2) Recreational facilities, (3) The Psychology laboratory and (4) A well equipped laboratory and medical library. The hospital was recognised as a teaching Institution for MBBS., B.A. (Hons.) in Psychology and LMP. The Hospital was also recognised for the purpose of post-graduate training of medical practitioners.

The first operation in the country for psychiatric patients was carried out in 1942 by Dr. M. V. Govindaswamy and Dr. Balakrishna Rao. This is the first centre where psycho-surgery was started in India. From the very beginning a separate ward for chronically ill patients was available and these people were made to attend the various sections of occupation therapy and gardening. Based on a report of the Health Survey and Development Committee under the Chairmanship of Sir Joseph Bhore, during the year 1946, the Government of India recognised that the paramount need of India in the field of mental health was the production of an adequate number of Medical and Auxiliary Personnel trained in various aspects of mental health. The Committee recommended that all the medical men who are employed and likely to be employed in mental health work should possess a recognised diploma in psychological medicine. Other types of workers to be trained were psychologists, psychiatric nurses, psychiatric social workers and others, and in the opinion of the Committee, expansion of mental health services could be carried out only if there be a simultaneous execution of an intensive training programme.

The Government of India were anxious to provide necessary facilities for the training of personnel. The State Government Mental Hospital, Bangalore, which had already built up certain traditions since 1938 in the matter of under-graduate and graduate teaching in the field of psychiatry was chosen as the centre of training by the Government of India. The Government of India sanctioned the establishment of an All India Institute of Mental Health, the first of its kind after Independence, in 1954 in association with the Mental Hospital. A Governing Body consisting of

the representatives of Government of India, Government of Mysore and the University of Mysore was set up to manage the affairs of the Institute. From January 1955, the two post-graduate diploma courses, Diploma in Psychological Medicine (DPM) and Diploma in Medical Psychology (DPM) with 12 students each were started. The Institute was affiliated to the University of Mysore. In January 1956, the post-certificate course in psychiatric nursing was started with 20 students. The Institute was called upon to render advice to the Central and State Governments in the matter of improvements to the existing mental hospitals and also establishment of new ones. There were several research schemes by the ICMR in the Departments of Bio-Chemistry, Bio-Physics, Neurology and Psychiatry are taken from time to time.

During the initial stages of establishment of the Institute, the WHO provided Consultants in psychiatry, electro-physiology, psychiatric nursing and neurology. The Institute was housed in the hospital before moving to its own building in the year 1964. During the year 1966, the Institute introduced new post-graduate degree courses in the area of psychiatry (M. D. Psychological Medicine), neurology (D. M. Neurology), neuro surgery (M. Ch. Neuro Surgery) and post-graduate diploma courses in psychiatric social work (D.P.S.W.). The Institute was fully funded by the Government of India and the Mental Hospital by the Government of Karnataka. In 1974, the National Institute of Mental Health and Neuro Sciences was established and registered under the Societies Registration Act, changing the administrative set up of the Institute. Now NIMHANS is working as an autonomous body and is receiving the grants from the Central and State Governments both for maintenance and developmental activities.

The Department of Neuro-Physiology was added to the Institute in 1976 for carrying on post-graduate teaching, training and research in all aspects of neuro-physiology and neuro-biology as well as to create modern investigation in neuro-physiological facilities in the hospital section. The number of in-patients and out-patients treated in the Institute were 8,352 and 88,665 in 1981. In 1981, 1,006 major and 137 minor operations were performed as against 984 and 313 respectively in 1980.

Major Hospitals

Bowring and Lady Curzon Hospital: The Bowring Hospital was started in 1866 on the plan of the Lababoisiers Hospital, Paris, by Mr. Bowring

the then Commissioner of Mysore. This hospital was the only civil medical institution of Bangalore till 1900. It had accommodation for 104 beds of which 80 were for men and 24 for women in-patients. The female section of the hospital was named as Lady Curzon Hospital. The two hospitals were fully equipped with X-ray and Pathological Laboratories, and they were placed in the combined charge of one Superintendent in 1911. The hospital which was under the direct British administration was transferred in 1947 to the Mysore Government. Subsequently the following Special Departments namely 1) Ophthalmology Department, 2) E. N. T. and 3) a Children's Ward with 20 beds was also added. There is a separate surgical block with 40 beds which brought the bed strength to about 686 (1983). The institution has been upgraded as post-graduate and research institution from 1968 onwards and has 16 different sections and except T.B. and cancer, all other diseases are treated. There are seven surgeons, three physicians, two dentists, two pharmacists and other staff. The number of persons who were treated as in-patients and out-patients for general diseases in 1981 was 22,740 and 3,69,899 respectively while the same was 21,410 and 3,08,989 in 1980.

K. R. Hospital : The Krishnarajendra Hospital, Mysore was founded in 1876 as a dispensary and was upgraded as a general hospital in 1918. It was later converted as a teaching hospital and was attached to the Mysore Medical College with specialised services in all subjects. At the time of starting, it had a bed strength of 20 only and its present bed strength is 1,070 (1983). All diseases except T.B. are treated in this hospital which has 18 different sections. The number of in-patients and out-patients that were treated in this hospital in 1981 was 22,877 and 2,87,580 respectively and was 21,596 and 2,54,170 respectively in 1980. The maternity and problematic cases connected with it are referred to Cheluvamba Hospital which is in the same annexe.

The Cheluvamba Hospital, Mysore was started in 1880 and was named after Maharani Kemparajammanniyavaru. It had 21 beds in 1939 with a new two storeyed building with a bed strength of 200 and it was named as Cheluvamba Hospital. Present Cheluvamba and Children Hospital complex has a bed strength of 400 (1983). This is a teaching hospital attached to Mysore Medical College.

Father Muller's Charitable Institutions : The Father Muller's Charitable Institutions had their beginning in the modest Homoeopathic Poor Dispensary, founded by Father Muller, a German missionary at

Kankanadi, Mangalore in 1880. It attracted warm patronage of the public and was gradually expanded into a general hospital by 1895 with two wards, one for men and another for women. When plague broke out in Mangalore in 1902, he built a Plague Hospital for the care and treatment of plague patients. By 1940, the bed strength in the General Hospital was increased and a Surgical section and a Maternity Hospital was added. In 1951, an out-patient department and an X-ray department were opened. A T. B. hospital and the Damien Home for burnt out leprosy patients were added. In 1962, a Children's Hospital, in 1966 the Psychiatry Hospitals were founded. The number of in-patients and out-patients who were treated for T. B. disease in 1981 were 334 and 776 respectively against 459 and 784 in the preceding year. The number of persons who were treated as in-patients and out-patients for diseases other than T. B. were 15,690 and 95,536 whereas it was 14,629 and 92,112 respectively in 1980.

St. Martha's Hospital : The St. Martha's Hospital, Bangalore, founded in 1886, owned by the sisters of the Good Shepherd, was started with 40 beds and the present bed strength is 600. In the year 1965, it was affiliated to the newly started St. John's Medical College in Bangalore for clinical teaching of under-graduate medical students. Fourteen different departments of medicine are working in this hospital. There is a School of Nursing attached to this hospital which was started in 1933. All kinds of diseases are treated here. The total number of patients who were treated as in-patients and out-patients for T. B. disease in 1981 was 31 and 289 respectively while it was 27 and 301 respectively in 1980. The number of persons who were treated as in-patients and out-patients for diseases other than T. B. was 16,659 and 1,62,082 respectively while it was 16,982 and 1,63,235 respectively in 1980.

Victoria Hospital : The Victoria Hospital, Bangalore, was formally opened on 8th December, 1900 by Lord Curzon. It had an administrative block with eight pavilions to accommodate 100 in-patients to begin with, an operation theatre and a laboratory. The Victoria Hospital is the main hospital providing clinical facilities to the students of the Bangalore Medical College. Many special departments have been added like Urology, Orthopaedics, Cardiology etc., besides providing clinical facilities for under-graduate and post-graduate students. All kinds of diseases except gynaecology, ophthalmology, T.B., leprosy, paediatrics and epidemic diseases are treated in the hospital. There are five Surgeons, 14 Pharmacists,

199 Nurses, 132 Doctors, 22 Assistant Surgeons, 10 laboratory technicians, four X-ray technicians, two radiographers, with the usual ministerial and Class IV staff. In 1981 the actual number of in-patients and out-patients that were treated was 23,274 and 5,17,573 respectively while the same was 24,114 and 6,00,379 in the previous year. The Artificial Limb Fitting Centre established in this hospital has started functioning and supplying artificial limb fittings to the public during 1981-82. There is a teachers' ward and a burns and casualty centre in the hospital (1969). It is the biggest hospital in Karnataka. There is a pharmacy section attached to the hospital which produces many requirements of the hospital.

Mary Calvert Holdsworth Memorial Hospital : The Mary Calvert Holdsworth Memorial Hospital, Mysore was founded in 1906 as a hospital for women and children and has now grown to its present bed strength of 280. General medicine, surgical, paediatrics, obstetric and gynaecological patients are treated and facilities for all types of clinical and pathological investigations and X-ray facilities are available. Rural medical work including treatment of leprosy patients are undertaken. Rehabilitation of children with deformities with a well equipped physiotherapy department is also available. The number of persons who were treated as in-patients and out-patients in 1981 was 9,069 and 42,286 respectively whereas the same was 8,951 and 40,443 respectively in 1980. The number of maternity cases that were attended to in 1981 was 2,129 as against 2,115 in 1980.

Ellen Thoburn Cowen Memorial Hospital: The Ellen Thoburn Cowen Memorial Hospital, Kolar was founded in 1910 as a property of Methodist Church in India, which is registered as a charitable organisation. The present bed strength of the hospital is 210 with wards reserved for T.B. patients. The number of in-patients and out-patients who were treated for T.B. was 445 and 7,355 in 1981 whereas it was 47 and 7,023 in 1980. The persons who were treated as out-patients for diseases other than T.B. was 57,535 as against 55,622 in 1980. Maternity cases that were attended to in the institution in 1981 was 607 as against 499 in 1980.

Minto Regional Institute of Ophthalmology: The Minto Ophthalmic Hospital, Bangalore which was founded in 1913 has been upgraded as the Minto Regional Institute of Ophthalmology with effect from January 1982 to provide advanced ophthalmic eye care services and to control and eradicate blindness. It has a bed strength of 277. Persons suffering from

eye ailments not only in this State but also from the neighbouring States are taking advantage of the facilities available here. A Regional Mobile Unit sanctioned by the Government of India under the National Programme for Prevention and Control of Blindness conducts about three camps per month on an average operating about 150-200 patients in each camp. The number of in-patients and out-patients that were treated in this Institute in 1981 was 1,367 and 1,24,680 respectively while the same was 1,830 and 1,21,306 respectively in 1980. The number of operations performed in 1981 was 468 as against 250 in the previous year.

P. K. T. B. Hospital : The Princess Krishnarajammanni Tuberculosis Hospital, Mysore was opened in 1921. The accommodation available in 1921 was for eight paying patients and 20 poor patients. As a memorial to the Golden Jubilee, a 22 bedded emergency ward was constructed. Tuberculosis and other chest diseases are treated in the Sanatorium. The present bed strength of the hospital is 470. The number of in-patients and out-patients that were treated in the institution in 1981 was 3,262 and 24,339 respectively as against 2,928 and 24,973 in the previous year.

The Karnataka Health Institute : Being registered as a society in 1929, a dispensary was started under the Karnataka Health Institute at Ghataprabha in 1935. The Institute was conceived and brought into existence mainly with the purpose of bringing modern advances to the door of the neglected village. The area in which the hospital is situated has good unpolluted climate and medicinal waters. The services of Dr. Kokatnur and Dr. N. S. Hardikar were associated with it. In about fifty years of its development, it has a General Hospital with 166 beds, a maternity hospital of 55 beds with six rural branches, a chest hospital of 160 beds, a Nurses Training School with a capacity to train 80 nurses and 100 Auxiliary Nurse Midwives, etc. It has also 23 Rural Health Centres. In this health institute all diseases are treated except advanced cases of cancer, mental illness and leprosy. The present bed strength of the institute is 361 with 160 beds being reserved for T. B. patients. The number of in-patients and out-patients treated for T. B. in 1981 was 582 and 2,481 respectively as against 4,519 and 2,348 respectively in 1980. The number of in-patients and out-patients treated for diseases other than T.B. was 5,050 and 47,525 respectively in 1981 whereas it was 5,001 and 41,022 respectively in 1980. Medical, surgical, ENT., ophthalmic, maternity, thoracic and gynaecology are the main sections working in the Institute.

Vani Vilas Hospital: The Vani Vilas Hospital, Bangalore started functioning in 1935, with a bed strength of 250, exclusively for women and children. Later on several buildings and wards were constructed to accommodate more number of beds. At present, it has 536 beds with well equipped operation theatres. This is a teaching institution attached to the Bangalore Medical College. Paediatric Department consists of casualty, sick, neo-natal, gastro-enteritis and premature unit to treat children. The Departments of Cardiology, T. B., Well Baby and Haematology Clinics are also being run in this hospital. The Post-partum Centre is running immunisation clinics both for children and pregnant mothers every day. The field workers will conduct Family Planning Programme in the surrounding areas. A 500 M.A. X-ray unit is being installed in the new Gynaecology Block of the hospital. The number of persons who were treated as in-patients and out-patients in 1981 was 15,131 and 38,119 respectively while it was 14,626 and 25,119 in 1980. The number of maternity cases that were attended to in the hospital in 1981 was 8,420, whereas it was 8,253 in 1980 and the number of Family Planning cases that were attended to in 1981 was 2,558 as against 2,355 in 1980.

St. Philomena's Hospital: The St. Philomena's Hospital, Bangalore, was founded in 1937 and is one of the well equipped hospitals in Bangalore. It has 255 beds with all specialists attending in different departments of medical care. With the evolution of time of 40 years, it has grown into a magnificent tree with a Health Centre in rural area about 14 km. away from the City of Bangalore. Auxiliary Nurse Midwives Training School is attached to it. In 1981-82, the ANM Nursing Programme is changed into General Nursing and Midwifery Training Programme. All kinds of diseases are treated in this hospital, which has different sections of medical care. The number of in-patients and out-patients who were treated for diseases other than T. B. in 1981 was 11,394 and 57,386 respectively whereas it was 11,993 and 58,061 in 1980. The number of maternity cases that were attended to was 4,086 in 1981 as against 3,883 in 1980.

K. C. General Hospital: The Kempa Cheluvamba General Hospital was the first hospital to be started as a maternity home in 1939 in Bangalore with 40 beds. It was later converted into a General Hospital in 1962 with 313 beds. The hospital has medical, surgery, orthopaedic, ENT, physiotherapy, gynaecology, ophthalmic, dental and other sections with latest equipments. The number of in-patients and out-patients that were treated in the hospital was 13,902 and 1,64,965 respectively in 1981 while the same was 14,570 and 77,775 respectively in 1980.

S.D.S.T.B. Hospital: The Shanthabai Devarao Shivaram Tuberculosis Hospital, Bangalore was founded with a donation made by the late Shri Devarao Shivaram, a businessman of Bangalore city, in 1948. Its present bed strength is 470. All kinds of diseases connected with tuberculosis are treated here. The actual number of in-patients and out-patients that were treated in this Government hospital in 1981 was 3,305 and 6,522 respectively while the same was 2,984 and 6,643 respectively in the previous year.

Shri J. G. Co-operative Hospitals: The Shri J. G. Co-operative Hospital Ltd., Ghataprabha was founded in 1951 by the leading co-operators of northern parts of Karnataka and southern parts of Maharashtra with service motive. The main building is constructed with a capacity of 125 beds with emergency ward, surgical ward, medical ward with laboratory and X-ray sections and with well equipped operation theatre. With the financial assistance of the Government of Karnataka a T. B. Sanatorium building has been constructed in 1974-75 with a capacity of 75 beds. The number of persons who were treated for T.B. disease as in-patients and out-patients was 76 and 598 respectively in 1981 while it was 38 and 618 in 1980. The number of in-patients and out-patients treated for diseases other than T. B. in 1981 was 1,257 and 2,610 respectively as against 1,719 and 2,613 in 1980.

K.N.T.B. Hospital: The Kamala Nehru Tuberculosis Hospital at Kolar was started in 1958 with a bed strength of 160. The actual bed strength has been raised from 160 to 264. The number of persons who were treated as in-patients and out-patients in 1981 was 1,440 and 1,660 respectively as against 1,740 and 1,587 in 1980.

I.T.I. Ltd., General Hospital: The Indian Telephone Industries Ltd., General Hospital, Doorvaninagar, Bangalore, was started in 1951. Now, it is a full fledged hospital with an in-patient capacity of over 200 beds which includes medical, surgical, obstetrics and gynaecology, paediatrics, cardiac and casualty wards. There are two air conditioned operation theatres. Facilities available are of comprehensive nature and include both preventive and curative measures. A full time Industrial Health Centre with three Industrial Health Specialists is functioning. The institution has all major sophisticated equipments installed in all the departments. A separate Family Welfare Centre is being run in the hospital. The total number of out-patients that were treated for T. B. disease was 360 in 1981 while the same was 350 in the previous year. The number of persons who

were treated as in-patients and out-patients for diseases other than T. B. in 1911 was 52,636 and 17,126 respectively whereas the same was 54,060 and 9,290 respectively in 1980. The number of maternity cases that were attended to in 1981 was 8,561 as against 9,290 in the previous year.

Karnataka Medical College Hospital : The Karnataka Medical College Hospital, Hubli was started as a teaching hospital for the Karnataka Medical College, Hubli in 1960 with 150 beds. The present bed strength of the hospital is 770. This hospital caters to the disciplines of all branches of medicine, with specialised doctors, modern equipments, laboratory facilities and a pharmacy unit of its own. Forty wards have been reserved for treatment of T. B. patients and the number of in-patients and out-patients who were treated for T. B. disease was 1,052 and 5,972 respectively in the year 1981 as against 1,075 and 6,984 respectively in the year 1980. The number of in-patients and out-patients who were treated for other diseases was 19,123 and 1,67,006 respectively in 1981 whereas it was 22,366 and 2,35,156 respectively in 1980.

All India Institute of Speech and Hearing : The All India Institute of Speech and Hearing, Mysore (initially named as the Institute of Logopedics), was founded in 1965 at Mysore by the Government of India. It is financed by the Government of India through the Union Ministry of Health and Family Welfare Services. The main objectives are 1) Training, 2) Clinical Services, 3) Research and 4) Public Education. The Institute is affiliated to the University of Mysore for its training programme. The training programme consists of an under-graduate course of a three year B.Sc. degree in Speech and Hearing and also a two year M.Sc. degree. After M.Sc., candidates may register for Ph.D. also. The Physician, the Paediatrician, the Neurologist and the Dentist of the Krishna Rajendra Hospital also assist in the clinical services. In the seventeen years of its service, it has trained 198 B.Sc. and 139 M.Sc., graduates and has helped over 1,24,771 cases which include 46,321 cases examined in camps. The Institute has also conducted orientation programmes for school teachers, short-term courses to the Armed Forces, training course in custom-made ear-moulds for Audiologists and Speech Therapists. Five national level workshops have been conducted in the area of speech and hearing.

Chinmaya Mission Hospital : The Chinmaya Mission Hospital made its humble beginning in 1969 as a free out-patient clinic run by the devotees of H. H. Swami Chinmayanandaji on no profit no loss basis,

catering to the needs of the very poor people. Later in August 1970, 20 beds were commissioned to accept in-patients and the present bed strength is 60. All diseases except communicable diseases like T. B., diphtheria, cholera, plague and small pox are treated in this hospital. E.N.T., ophthalmology, orthopaedics, surgery, psychiatry, radiology, medicine, gynaecology and obstetrics, paediatrics and neurology are the different sections that are working in the hospital. The number of in-patients and out-patients that were treated in the hospital in 1981 was respectively 1,628 and 19,564 while the same was 1,389 and 14,330 in 1980.

Guru Nanak Hospital : The Guru Nanak Hospital, Bidar was started in March 1970 by the Gurudwara Sahib Nanak Jhira. This hospital is a charitable one where free treatment is given irrespective of caste and creed. It is equipped with an operation theatre, an X-ray plant and E.C.G. and Pathological sets. The present bed strength is 25. The total number of in-patients and out-patients treated in the hospital in 1980 were 175 and 49,506 respectively.

Seth Paramanand Deepchand Hinduja Sindhi Charitable Hospital : The Seth Paramanand Deepchand Hinduja Sindhi Charitable Hospital, Bangalore, founded in 1971, was started as an out-patient department in 1971. Consultation facilities and departments of clinical laboratory, X-ray and dental sections are working. In 1975, the hospital was expanded to include 50 in-patient beds, two fully equipped operation theatres, labour room and physiotherapy, etc. In 1978, further expansion was undertaken to raise the in-patient facilities to 90 beds. There are proposals to start a new wing of the hospital to incorporate X-ray and pathology departments, two air conditioned operation theatres, a research project, juvenile heart disease which would include a cardio-catheterisation department and non-invasive investigation facilities for diagnosis of heart ailments. The hospital has 24 Honorary Consultants in all the different departments and the hospital is fully equipped to undertake investigation and treatment of all types of illness. The number of in-patients and out-patients that were treated in 1981 was 2,652 and 44,880 respectively whereas the same was 1,736 and 46,152 in the previous year.

Shri Venkateshwara Institute of E.N.T. : The Shri Venkateshwara Institute of E.N.T., Bangalore, started functioning from August 1975 with the aim to have a full-fledged place for treating the diseases of ear, nose and throat and also for teaching both under-graduate and post-graduate students of Bangalore Medical College. The ground floor of the building

was constructed and out-patient department started functioning in 1975. For the construction of the ground floor, the Government of Karnataka, Bangalore City Corporation, philanthropists and voluntary organisations donated liberally. Infections of tonsils, pharynx, nose and sinuses, cancers of ear, nose and throat, epistaxis, voice disorders and ear infections and deafness, etc., are investigated and treated. This Institute is a part of the Victoria Hospital, Bangalore.

St. John's Medical College Hospital : The St. John's Medical College Hospital, Bangalore was started in December 1975. It is a hospital fully equipped with all facilities and is attached to St. John's Medical College. All diseases are treated in this hospital. The present bed strength of the hospital is 401, and at the time of starting, it had 24 beds. Medicine, surgery, paediatrics, obstetrics and gynaecology, cardiology, etc. are the different sections that are working here. The number of persons who were treated as in-patients and out-patients for T. B. disease in 1980 was 315 and 6,698 respectively whereas the same was 415 and 5,349 in 1979. The number of persons who were treated for diseases other than T. B. as in-patients and out-patients was 8,209 and 85,638 respectively in 1981 as against 6,698 and 74,010 in 1980. The number of maternity cases that were attended to in 1981 was 616 whereas the same was 540 in 1980.

Basavashrama Free Hospital : The Basavashrama Free Hospital, Bangalore was founded in 1979, on a hillock away from the city and looks like a sanatorium and is ideally suited for nature cure clinic. Good lot of medicines are supplied to this hospital free of cost by some philanthropic doctors. It was started for the benefit of socially and economically backward and rural people. In 1980, the number of out-patients that were treated was 1,674. All common diseases are treated in this hospital.

Jayadeva Institute of Cardiology, Bangalore : A separate and independent Institute of Cardiology at the Victoria Hospital Complex, Bangalore started functioning in March 1979 with the name Jayadeva Institute of Cardiology. The Cardiac Catheterisation Laboratory has been well equipped with all latest equipments costing about Rs 30 lakhs. The Institute also has ten different sections equipped with all facilities for both closed and open heart surgery worth about Rs eight lakhs. This Institute has been planned not merely, as a diagnostic and treatment centre, but also as a training centre for doctors, para-medical personnel and also serves as a research centre. Efforts are under progress to develop this as a Regional Institute. All kinds of cardio-vascular

diseases are treated here. The Institute which had a bed strength of only 20 in the beginning has now 65. The number of in-patients and out-patients treated in the Institute in 1982 was 1,842 and 21,508 respectively in 1981. The total number of operations done here in 1982 was 672 as against 398 in 1981 which involves 338 major heart operations, 18 open heart surgeries and implantation of permanent pacemakers on patients.

Nursing Services

The Nursing Services are an integral part of the Health Services. The hospital nursing care in the State goes back to the starting of Bowring and Lady Curzon Hospital, Bangalore in 1895, when nurses were appointed to this hospital who were supervised by French nuns. In the early part of 19th century, a regular Training School for Nurses and Midwives was started. The Nurses trained were initially being registered in Madras Nurses Registration Council. With the introduction of Mysore Nurses, Midwives and Health Visitors Act, the Nursing Council of Karnataka started functioning in 1972. Those registered in Karnataka Nursing Council include 4,174 nurses, 364 health visitors, 1,447 A.N.Ms. and 2,464 midwives (1979). The development of Nursing has been rapid since the States Reorganisation. There is a post of Deputy Director (Nursing) in the Directorate of Health Services to assist the head of the Department. There are nursing schools in every district where the Medical College Hospitals are functioning. The annual admission capacity of these is 310. Two schools of nursing, one at District Hospital, Chitradurga and another at District Hospital, Dharwad conduct condensed course in General Nursing for qualified health visitors to become fully trained nurses. Training in advanced nursing began in Karnataka as early as 1962. In that year, a post-basic School of Nursing to train senior nursing personnel in Ward Administration Course attached to Bangalore Medical College was started. A Diploma in Nursing Education, was also started in 1963 to train nursing tutors to man the School of Nursing. A College of Nursing at Bangalore was started in 1971. This College conducts two programmes, B.Sc. Nursing (Post-Certificate), a two year course for nurses already in service and B.Sc. Nursing (Basic), a four year, course for persons who have completed Pre-University course with science subjects. The College is attached to the Bangalore University. The annual intake is 35 for B.Sc. (nursing-basic) and 30 for B.Sc. (Nursing Post-Certificate). There are now 102 gazetted posts in nursing cadre in the State, which include 4 Class I. There are 2,672 staff nurses in addition to 920 health visitors and 5,690 A.N.Ms.

Family Welfare

The State of Karnataka occupies a unique place in the field of family planning programme. So far as the old princely State of Mysore is concerned, it is said that the Maharaja Krishna Raja Wodeyar IV was the first person to introduce the idea of family planning, and accordingly two family planning clinics, one each at the Vani Vilas Hospital, Bangalore and the other at the Cheluvamba Hospital, Mysore, sponsored by the then Government were started in the year 1930, for advising mothers the importance and utility of family planning. The family planning programme now called family welfare programme may be said to have gained momentum in the State at the beginning of the Second Plan when a Class I Health Officer was appointed exclusively for organising family planning programmes in the State. To secure better co-ordination and supervision of the various aspects of family planning work, the District Health Officer at the district level has been redesignated as District Health and Family Welfare Officer. In 1964, Family Planning Bureau was formed at all the district headquarters to look after, guide and co-ordinate the family welfare activities in the district. The many Government Medical Institutions besides attending to their normal work, *inter alia* also help in the family welfare work. There are family welfare wings in all the allopathic medical institutions in the State, maternity-cum-sterilisation wards and residential quarters for the personnel of the programme at all levels are being provided.

Extension Approach: Formerly, the family welfare programme was being implemented on the basis of clinical approach. This was found to be inadequate for rural areas. Hence, the extension approach was adopted in 1964, wherein education and also service facilities were extended at the door-steps of the rural community and the entire population, both urban and rural was brought under the extended reorganised programme. In this extension approach, an eligible-couples' survey was taken up in which the eligible couples were educated, and motivated to adopt the small family norm. It was found that the number of eligible couples was more than one lakh in every district. The State Family Welfare Board is managing the programme operations with the help of five functional components, namely, (1) Mobile Sterilisation Unit, (2) Mobile I.U.C.D. Unit, (3) Education and Information Division, (4) Field Operation and Evaluation Division and (5) Administrative Division. In 1966, the programme became target oriented and in the beginning of the Fourth Plan the programme became "Target Oriented and Time Bound".

Vasectomy and Tubectomy: Facilities have been provided in all bigger medical institutions in the State for conducting vasectomy and tubectomy operations. Such operations are also being conducted at camps in rural areas arranged for the purpose. In order to popularise these surgical methods of family welfare, the private medical practitioners, who render such service at their own clinics or nursing homes can claim Rs 30 per case of vasectomy, Rs 40 per case of tubectomy and Rs 11 per case of I.U.C.D. provided they render service free of cost to the patients, give free pre-and post-operative follow-up treatment and attend to any complications noticed later on.

All the medical institutions controlled by the Government also conduct couple surveys and selected couples are advised through individual contacts to adopt temporary or permanent family welfare methods. A device of family welfare for women popularly known as loop (intrauterine contraceptive device) was introduced in the 1960s. Services are rendered either at medical institutions or at clinics and a sum of Rs five is paid per case and the worker who motivates the case is paid one rupee per case. *Nirodh* is being issued free of charge at the medical institutions and by the health workers during their domiciliary visits. In addition, it is being sold at subsidised rates. Intensive propaganda through lectures, film shows, exhibitions, publicity, literature, etc., is being done throughout the State in order to educate the people in respect of family welfare. In addition, family welfare fortnights are organised every year, when as many people as possible are covered under the programme. Orientation-training camps are also conducted at certain selected centres for providing training to village leaders. The common people of the State are evincing more interest than before in the family welfare programmes. I.U.C.D. placements and use of *nirodh* are becoming popular. Relatively, female sterilisation is more resorted to than male sterilisation and is gaining momentum. Leproscopic sterilization method, which is safe, simple and effective without any hospitalisation is found to be very popular recently. The subjoined table indicates the achievements in respect of I.U.C.D. and use of contraceptives for some recent years.

Table showing the achievements of Family Welfare Programme in the State

Year	Sterilisation			I.U.C.D. Placements	Conventional Contraceptives
	Vasectomy	Tubectomy	Total		
1971-72	11,980	44,798	56,778	11,782	45,460
1972-73	87,936	53,314	1,41,250	13,270	47,913
1973-74	17,454	48,817	66,271	10,816	46,625
1974-75	4,335	57,355	61,690	13,671	55,490
1975-76	20,997	99,674	1,20,671	27,581	81,907
1976-77	2,25,776	2,04,293	4,30,069	30,392	91,508
1977-78	8,433	85,714	94,147	23,397	82,653
1978-79	4,886	91,114	96,000	33,901	75,582
1979-80	5,584	1,11,583	1,17,167	50,776	83,285
1980-81	4,785	1,38,111	1,42,896	54,657	88,293

National Family Welfare Programme : The National Family Welfare Programme is a Centrally-sponsored scheme. This programme aims at raising the standard of living of masses by bringing down the rate of population growth. The main thrust of the programme is to motivate the people to adopt small family norm so that the birth rate may be reduced from 35 to 30 per thousand. The programme is implemented and monitored by the State Family Welfare Bureau. Urban Family Welfare centres which are functioning in the various cities and towns (including post-partum centres) will provide Family Welfare Services in the Urban areas. Four Urban Health and Family Welfare Training Centres are working at Bangalore, Ramanagaram, Mandya and Hubli will continue to function to impart the training to the multi-purpose workers.

Family Planning Association of India: The Family Planning Association of India was founded in 1956 at Bangalore by Mary Langford Taylor. Later, it was registered as Family Planning Association of Karnataka State and in 1972 was affiliated to the Family Planning Association of India, whose headquarters is at Bombay. The aims and objects of the Association include impressing upon the public the necessity for Family Planning and to give guidance on reliable methods for achieving it, necessary and contraceptive appliances to married couples, collecting information and

statistics relating to family planning and undertaking activities in regard to services, training, education and research programmes covering the demographic, sociological, economic, medical and other relevant aspects of human fertility and its regulation including methods of contraception, sterility, and sub-fertility, sex and family life education, marriage counselling, population education and human ecology. The Association has many projects and of which Population Education, Family Planning Education, and opening of Urban Family Welfare Planning Centres are notable. These projects are financed by grants from the Headquarters Office at Bombay which is, in turn financed by International Planned Parenthood Federation, London. There are seven Urban Family Planning Centres, controlled by the association, covering a minimum of 50,000 population and they are run by grants-in-aid received from the Department of Health and Family Welfare of the Government of Karnataka. The Association has two major types of work and they are 1) Education and Motivation in Family Planning and Maternity and Child Health and 2) Service in Family Planning and Maternity and Child Health. The above mentioned projects are helping the Association in these two types of work. The Urban Family Welfare Centre has also a weekly paediatric service programme by specialists and also has services for sterility treatment and recanalisation. The urban centres give services in mother and child health care with the help of Mother and Child Health Components attached to them. The Family Planning Association is a voluntary organisation. At present, it has about 100 members as volunteers and 100 staff members. The Association is not a training institution but a social service organisation.

India Population Project

The India Population Project came to be founded in April 1973 in the five districts of the Bangalore revenue division including Bangalore City. Additional inputs have been provided in the project for affording better maternity and child health and family welfare services in rural areas and post-partum approach in urban areas. Under the India Population Project, 796 additional beds have been provided for maternity and child health, sterilisation services in Urban and Rural component and Nutrition Wing. In Urban Component, the main emphasis has been laid in the post-partum approach. Hence, 14 additional Urban Family Welfare Centres and six 30-bedded maternity-cum-sterilisation annexes have been provided under the India Population Project with the object of providing totality of coverage for the Bangalore City. Under the Rural Component five 30-bedded sterilisation wards at the district level, nine 24 bedded

sterilisation wards at selected Primary health centres have been provided for extending delivery and sterilisation services. The Nutrition Component of the project has been implemented on an experimental basis in the Primary Health Centres of Parashurampura (in May 1975) and in Thalaku (in August 1974) of Challakere taluk in Chitradurga district.

The Population Centre: The Population Centre was founded at Bangalore, in 1973 as a part of the India Population Project, Karnataka, a family planning demonstration project. The International Development Association, an affiliate of the World Bank, and the Swedish International Development Authority provided financial assistance to the India Population Project. Originally, the India Population Project was conceived for five years (1973-78) but it was extended by two more years. The Population Centre is headed by a Director, who is assisted by two Assistant Directors, six Research Officers, a Nutritionist, 18 Research Assistants, a Research Librarian, an Administrative Officer-cum-Assistant Accounts Officer, an Accounts Superintendent and other staff. The Population Centre was set up mainly as a research and evaluation wing of the India Population Project with the major objectives of developing the overall design of the project; setting up a system for effective monitoring and evaluation of the programme; postulating and testing appropriate changes in the programme inputs and strategy for improving its efficiency and effectiveness; and ensuring that the emerging recommendations are speedily implemented.

The Centre was entrusted with the responsibility of conducting relevant research, developing a Management Information and Evaluation System for Health and Family Welfare programmes and undertaking innovative studies in Family welfare. After the completion of the India Population Project, the Population Centre has continued to function under the Health and Family Welfare Department of the Government of Karnataka.

During the India Population Project period, the Population Centre has carried out two major sample surveys, a baseline survey and a repeat survey three years later in order to assess the impact of the India Population Project mainly on fertility and contraceptive behaviour of the couples in the Project area. Further, since the Mysore Population Study (1951) and the baseline survey (1975) were conducted in almost the same area, it was possible to study the changes over a generation in fertility,

family size preferences and family planning in Karnataka. After the completion of the India Population Project in March 1980, the Population Centre continues to evaluate the performance of the additional inputs provided under the India Population Project.

Maternal and Child Health Services: The family welfare programme does not merely seek to limit the size of the families. It also concerns on improving the health of the mother and the existing living children. This is of vital importance for the acceptance of family welfare methods. The Maternal and Child Health Services and Nutritional Services are integrated with this programme. Under this Programme, children are immunised against diphtheria pertussis and tetanus and pregnant mothers against tetanus. Pregnant women, lactating mothers and children are given iron and folic acid tablets as a prophylactic measure against nutritional anaemia.

The Applied Nutrition Programme is multi-departmental in character. Local social service organisations and international agencies like the UNICEF, FAO and WHO are also associated with it. The Departments of Horticulture, Fisheries, Animal Husbandry, Health Services, Education, Social Welfare and Panchayat Raj co-operate in carrying out this programme. The UNICEF provides financial assistance for the training programme and for equipment, while the FAO and WHO provide technical assistance. This programme is introduced by the Taluk Development Boards.

The Special Nutrition Programme is in operation in the urban slum areas. Cereals are given to children and mothers in the form of gruel, *uppittu*, fish and eggs, *balahar*, etc. Supplements including about 300 calories and 12 grammes of protein are also given under this programme. The World Food Programme provides mid-day meals to pupils of villages coming from nearby villages. The programme was in operation in 36 Primary Health Centres of nine districts in 1981-82, benefiting 32,348 children.

The Mobile Nutrition Education and Demonstration Units are working at Bangalore, Chitradurga, Kolar, Shimoga and Tumkur engaged in educating the rural community in general and mothers in particular regarding better nutrition and introduction of supplementary nutrition of infants after 4-6 months of age by organising home level cooking demonstrations, group talks, exhibitions and film shows.

The National Nutrition Monitoring Unit of the Indian Council of Medical Research organised Diet and Nutrition Surveys in selected villages as per the sampling designs sent by the Central Reference Laboratory, National Institute of Nutrition, Hyderabad and 450 households were covered under this service in Chikmagalur, Dakshina Kannada and Dharwad districts.

The Extended Programme of Immunisation is aiming at reducing the morbidity and mortality due to preventive communicable diseases by immunisation of children. A Cell has been established at the Directorate of Health and Family Welfare Services for implementing this programme. Nearly eight lakh children have been covered in the year 1981-82 under this programme.

The Prophylaxis Programme is implemented directly through the Primary Health Centres to prevent total blindness among the children of the age groups of one to five years by oral administration of massive dose of Vitamin A concentrate containing two lakhs I. U. at six-monthly intervals. The evaluation of this programme has been conducted in the selected Primary Health Centres of the districts of Bijapur and Raichur and 18,87,875 and 17,39,380 children were covered under the first and second doses respectively as against the target of 22 lakhs during 1981-82.

The Poshak Project Programme which has been initiated during 1975-76 is in operation in the 32 selected Primary Health Centres of eight districts with a target of covering 50,000 children beneficiaries of 0-6 years age group. Under this Programme, a high calorie protein food (Balahar) supplied by CARE, free of cost is distributed once in a week on take home food basis at the rate of 80 grammes a day per beneficiary.

Health Education and Training

Karnataka is one of the earliest States to establish a Health Education Bureau in the Department of Health in 1929. The responsibility of the Health Education Bureau was centred around to promote health consciousness of the masses, by educating them to adopt and practice the hygienic mode of life and refrain from doing what is harmful to the health of the individual and the health of the others. The Bureau of Health Education was reorganised in 1960 on the pattern suggested by the Government of India. In 1965, the implementation of School Health Programme was also added to the Bureau. At present, the Bureau of Health Education is responsible to plan, organise and implement all health

education activities, training of medical and para-medical staff in health education, procuring, stocking and distribution of educational materials and organisation of meetings, seminars and exhibitions. The Bureau participates in all major exhibitions conducted in different parts of the State and assists in organising minor exhibitions at the District level.

There is a Mass Media Education Wing and Health Education Wing as a part of Family Welfare division of the Department. Under the Mass Media Education Wing, education relating to small family norm, maternal and child health services are disseminated throughout the State. The health education programme consists of school health services which are looked after by Primary Health Centres and Primary Health Units. The basic health worker who primarily attends to this aspect of the work is required to utilise every opportunity, especially during village gatherings, to contact the people in the rural areas and talk to them about various health subjects. He has to give practical demonstrations in regard to personal cleanliness, environmental sanitation, chlorination of water, vaccination, D.D.T. spraying, etc. The Department also arranges for the observance of World Health Day, Anti-Fly Week, Family Welfare Fortnight and the like.

School Health Services.

The aim of School Health Programme is to provide comprehensive health care to the school children. It comprises medical examination, treatment and correctional remedies, etc. The School children are also guided in forming habits and practices that are necessary to promote their best growth. Under this programme, children in the age-group 6-11 are being immunised against diseases such as diphtheria, polio and whooping cough. Medical examination of students is done at least twice during a school year by government or private agency as may be arranged by the Medical Inspector who is in charge of medical inspections of the institutions. This officer works in the office of the Joint Director of Public Instruction of each revenue division. A fee of Re one is being collected towards the medical fees in the high school classes only, whereas free medical advice is given to the pre-high school children. It has been made compulsory to get all the students medically checked up for diseases of eyes, teeth and mal-nutrition. This service was implemented in 90 primary health centres in 48 taluks and 8,270 primary schools were covered during 1981-82. The National School Health Programme was sanctioned by the Karnataka Government to be implemented through

720

KARNATAKA STATE GAZETTEER

26 Primary Health Centres and the student health education unit has developed a set of guidelines for the implementation of the programme through these 26 Primary Health Centres.

E.S.I. Hospital : The Employees State Insurance Hospital founded in 1958 was upgraded as a General Hospital in 1961 with a bed strength of 414 which has now been upgraded to 500 beds (1981). All medical facilities are being provided to the employee and his dependents as per the directions of E.S.I. Corporation. It also provides specialist and out-patient and in-patient services to the insured persons and their families referred from E.S.I. Dispensaries. The hospital has medical, surgical, paediatrics, ENT, ophthalmic, dental and other sections, with well equipped operation theatres. All diseases are treated in this hospital. There is an isolated ward of 47 beds reserved for the treatment of T. B. patients. The number of in-patients and out-patients that were treated for T. B. disease only in 1981 was respectively 185 and 17,646 while the same was 317 and 16,010 in the previous year. The number of persons who were treated for diseases other than T. B. as in-patients and out-patients was respectively 2,29,765 and 4,46,849 as against 1,48,569 and 4,78,199 in 1980.

Employees State Insurance Scheme

The Employees State Insurance Scheme was first introduced in the State in 1958 in accordance with the E.S.I. Act, 1948 and rules and regulations framed thereunder. This Act which has been recently amended covers non-seasonal factory workers and other sectors of employment such as hotels, restaurants, cinema theatres, road transport organisations, etc. E.S.I. Scheme is a social security organisation set up under the administrative control of the Union Ministry of Labour. The scheme provides protection against loss of wages due to inability to work on account of sickness, confinement, disablement and for payment of benefit in the form of compensation, to dependents of insured persons who die as a result of employment injury and also provides medical care to the family members of insured persons. The Scheme is applied to such organisations and non-seasonal factories which employ 20 persons or more and all employees drawing wages upto a maximum of Rs 1,000 per month.

The E.S.I. Scheme provides for six benefits, namely 1) Medical benefit in kind, 2) Sickness benefit, 3) Maternity benefit, 4) Disablement benefit, 5) Dependent benefit, 6) Funeral benefit all in cash. The medical benefits are extended to persons insured as well as to their families. The

payment of cash benefit is made through local pay offices of E.S.I. Corporation. The responsibility of administering the medical benefit under the Scheme is vested with the State Government. On behalf of the State Government, the E.S.I. Scheme (Medical) Services provide the medical benefit through hospitals, full-time and part-time dispensaries and Employees' Facility Dispensaries. The administration of medical benefits other than the cash benefit is the responsibility of the State and is under the control of the State Director, E.S.I. Scheme (Medical) Services, Bangalore. The Director is the Chief Controlling Officer and is delegated with all the common financial powers exercised by all the Heads of Departments and also with some special powers pertaining to the Department.

There are 124 E. S. I. medical institutions including two Ayurvedic, nine part-time, 99 full-time, 10 Employees' Facility Dispensaries and four E. S. I. Hospitals at Bangalore, Dandeli, Mangalore and Mysore. In addition, there are 32 bedded E. S. I. annexe at the S.D.S. T.B. Hospital, Bangalore, 32 bedded annexe at the General Hospital, K. G. F. and 20 bedded annexe at the General Hospital, Gulbarga. In addition, 635 beds are provided in Government Hospitals and Employees' Facility Hospitals on payment of capitation fees. Augmentation of staff to E.S.I. Hospital, Rajajinagar, Bangalore, and E.S.I. Dispensary at Belgaum area have been sanctioned. A 100-bedded E. S. I. Hospital at Mysore was commissioned in May 1981. Additional 30 beds have been sanctioned to Belgaum area. The E. S. I. Dispensaries at Mandya and Mysore have been commissioned in April 1981. The part-time E. S. I. Dispensaries which are at many places have been converted into full-time dispensaries. The actual number of persons covered in 1982 upto the end of June, 1982 was 3,60,000 whereas the same was 3,28,000 in 1981 as against 3,21,650 in 1980. Most of the common diseases and occupational diseases are treated in the E. S. I. Hospitals and Dispensaries. Any specialised treatment if required is sent to specialist hospitals. The number of in-patients and out-patients that were treated in the E. S. I. Hospitals and other medical institutions all over the State was 99,043 and 1,10,10,680 respectively in 1982 as against 98,403 and 1,04,92,248 respectively in 1981.

The E. S. I. Scheme in the State is being run by the State Government. The expenditure on providing medical benefit is initially met by the State Government and 7/8th share of the expenditure is reimbursed to the State Government from E. S. I. Corporation. The share of 1/8th portion

KSG-46

of expenditure is met by the State Government. The contribution from the E. S. I. Corporation at 7/8th share of total expenditure of the E. S. I. Scheme is subject to the ceiling fixed by the E. S. I. Corporation.

Sixteen districts in the State are covered by the E. S. I. Act, 1948 and it is being implemented in a phased manner. The family welfare programme including immunisation is continued. It is carried out through the 'B' type post-partum centre attached to the E. S. I. Hospital, Rajajinagar, Bangalore, E. S. I. Hospitals and Dispensaries both in Bangalore City Corporation area and mofussil areas. The family welfare programme is catered even to non-insured persons in the E. S. I. Hospitals.

Public Health Institute : The Public Health Institute, Bangalore was founded in 1895. It was then headed by a Director and was engaged in giving laboratory support to investigation of the out-breaks of epidemic diseases. The experimental production of plague vaccine was started here in collaboration with great medical men like Dr. Haffkine. When the post of the Director of Public Health was created, the post came to be called as Superintendent of the Bureau. The duties of chemical examiner under the Criminal Procedure Code which was enacted in 1898 were added to him subsequently. The Bureau of Laboratories started production of anti-cholera and anti-typhoid vaccines in 1920 in addition to plague vaccine and was the second largest vaccine manufacturing unit in the erstwhile State of Mysore.

The Public Health Institute came to be equipped with a well-developed Bacteriology Laboratory section, Food and Water Analysis section, Medico Legal section and Vaccine section, to investigate epidemic outbreaks and to carry out laboratory disease surveys with a media, sterilisation, animal house, diagnostic and quality control sections. The Chemical Examiner's section was examining Forensic Medicine samples under Criminal Procedure Code, insecticides and chemicals used in public health practice and water and industrial effluents. The prohibition cases under the Prohibition Act were added in 1961. Later the samples under the Excise Act replaced it. The Public Health Institute in 1967 was headed by a Joint Director of Laboratories under the Director of Health and Family Welfare Services in the State. The forensic medical samples later ceased to come to the Public Health Institute in 1970 due to the creation of Forensic Science Laboratory under the Home Department and diversion of samples by the Police Department there. The Vaccine Institute of Belgaum which was

manufacturing small pox vaccine was brought under the technical control of the Joint Director of Public Health Institute including the Virus Diagnostic Laboratory at Shimoga which was created for Kyasanur Forest disease alone.

The Public Health Institute is the teaching and demonstration centre of Public Health Laboratory Services for graduates and post-graduate medical students in the State. The average production of anti-cholera vaccine and anti-typhoid vaccine for the last three years is 28 lakh doses and 28,83,000 ml respectively. The anti-cholera and anti-typhoid vaccines are mainly manufactured for the use of Government and local bodies. The Bacteriological Laboratory Section examined 1,817 motion samples and 399 of them were found to be positive for V Cholera isolation, 5,035 samples of blood for V. D. R. L. and 22 Vidal reaction were received and examined. This section is also subjecting to quality control, 28 batches of A. C. vaccine before releasing for use. Under International Sanitary Regulations, 626 international certificates were issued to persons going abroad. The Food and Water Analysis Section received and analysed 7,212 food samples and 488 samples of water and effluents. The Medico-Legal Section received and examined 1,034 samples of spirituous medical preparations, 261 samples referred by the Vigilance Commission and 20 samples of blood and urine (All in 1981-82).

The Vaccine Institute Belgaum, has attained prominence quite till recently by its important role which it had played by manufacture of freeze-dried small pox vaccine which was being supplied not only to all parts of Karnataka but also to most of the other States in the country in the efforts launched in eradicating small pox from the country. It is a recognised and approved centre for the receipt and distribution of D.P.T. T.T. and D.T. Vaccine by the Government of India under M.C.H. and Expanded Programme of Immunisation.

The National Institute of Virology has a field station at Sagar and the other at Bangalore. The Virus Research Centre came into existence under the joint auspices of the Indian Council of Medical Research and Rockefeller Foundation in 1952. Originally it was headed by a Director and was renamed as National Institute of Virology in August 1978. The Director is the administrative head of the Institute. A field station started functioning at Sagar in Shimoga district in 1958. Another field station was started at the campus of the Bangalore Medical College in

1971 and has developed well. Virus diseases like influenza, polio, hepatitis, dengue and Chickengunya occur in large cases. Of such diseases, Kyasanur Forest Disease and Japanese Encephalitis appeared recently in Karnataka. There are no drugs against the latter two virus diseases. Only advance control measures based on the knowledge of the virus and virus vaccines can help in protecting human beings. The Institute which is at Bangalore has contributed to the understanding of the natural cycle of the Japanese Encephalitis.

The Defence Bio-Engineering and Electromedical Laboratory, Bangalore, came into being in April 1982 by merging the Electromedical and Instrumentation Division of Electronics and Radar Development Establishment (L.R.D.E.), Bangalore and the Aero-Bio Engineering Unit, Bangalore. In 1967, the Director General, Armed Forces Medical Services in consultation with L.R.D.E. projected some equipment development requirements and eight major projects were taken up. These eight major projects were subsequently completed and are now in commercial production through the National Research Development Corporation, New Delhi after successful clinical trials. The Director who is the head of the unit is assisted by necessary ministerial staff, has full financial and administrative powers.

The Laboratory has completed the design and development of major medical electronic systems. A large number of Defence Electronic Projects has been completed and many are in production. The Laboratory has also conducted training courses for medical and para-medical personnel every year on medical instrumentation. It has also provided technical guidance to local hospitals on medical electronic equipments, their installation, etc., on request and has also undertaken repair and servicing of medical equipments free of cost. The Laboratory is also engaged in the design and development of indigenous items of aircrew flying, clothing and protective clothing, safety, survival and Aero-medical equipments. Because of the specialised equipments that have been developed and are available in the Laboratory, monitoring of the E.C.G., Phonocardiogram and Blood Pressure checks are carried out to all the needy persons on a restricted basis free of cost. Because of the specialisation in the field of Medical Engineering, the expertise of this Laboratory can be sought for procurement, installation and maintenance of medical equipments.

Southern Regional Occupational Health Centre: The Southern Regional Occupational Health Centre was founded in July 1977 with the aim of planning and executing research on occupational health both fundamental

and applied. This was set up with the idea of intensifying research in occupational health. This centre advises the industrial management to cause a safe, healthy and comfortable environment for work. For attaining these objectives, the centre has adopted research training, service and health education. This centre which is headed by a Deputy Director who is the officer in charge, is administered by the Indian Council of Medical Research through the National Institute of Occupational Health, Ahmedabad. It proposes to start a health clinic in Bangalore and renders free service to all who come in contact with it.

Central Government Health Scheme

The Central Government Health Scheme, which provides medical treatment to Central Government employees and their family members, Central Government pensioners and Employees of the Indian Standards Institution is in operation in Bangalore city from February 1976. The scheme operates through seven Allopathic Dispensaries, one unit each of Ayurvedic, Homoeopathic and Dental. As there is no hospital under this scheme of its own, beneficiaries are being referred to recognised hospitals for in-patient treatment and the charges will compulsorily be recovered every month in the pay of in-service officials. The actual number of persons covered in 1982 (upto June) is 1,10,358 as against 1,03,324 in 1981. Diseases like cholera, small pox, malaria, etc., neo-plasm of all classes, endocrine, nutritional and metabolic diseases like diabetes, diseases of blood and blood formings, mental disorders, diseases of the nervous system, circulatory, respiratory, skin diseases and others are treated and covered by this scheme. The actual number of persons who were treated in the recognised hospitals (to which the cases were referred) as in-patients and out-patients in 1982 was 1,482 and 1,46,984 respectively while the same was 1,501 and 1,63,725 in 1981.

The Medical Council of India: Many provincial Medical Councils too were established during the period 1912 to 1917 whose main purpose was to maintain Medical Registers. Each Medical Council functioned independently of the other. Then there arose a need for a Central co-ordinating agency so far as medical education was concerned. In the year 1933, therefore, a Medical Council Act was passed. Based on this Act the Medical Council of India was established in the year 1934. The Council has been empowered to maintain uniform standard of medical education in the country. The Medical Council of India has proved to be of great help to the Universities and Medical Colleges. The Council carried out its functions

effectively and efficiently with the appointment of Inspectors and visitors to teaching institutions. The Medical Council of India has the responsibility of prescribing the educational qualification and experience of teachers of medical colleges, admission strength and standard requirements for a medical college.

The Council has been responsible to a great extent to have one standard of medical education in the country. It was mainly responsible for abolition of Medical Schools. The Council is also responsible for promotion of Medical Research in the country.

The Karnataka Medical Council : On 28th December 1931, the Mysore Medical Registration Act V of 1931 received the assent of his Highness the Maharaja of the then Mysore. Under this Act, the Mysore Medical Council was established in 1932 and was renamed as the Karnataka Medical Council in 1974. Its main function has been to provide for the Registration of the Medical Practitioners practising Allopathic system of Medicine, Surgery and Obstetrics. Registration in the Mysore Medical Council carried certain privileges for the Medical Practitioners. They are 1) medical certificates issued by a Registered Medical Practitioners alone are valid, and 2) only registered Medical Practitioners alone are entitled for appointment as Medical Officers in Government and for private practice. The Medical Council has also published a Code of Medical Practitioners. Some of the objectionable practices which lower the dignity of the medical profession have been described in detail. The number of members of the Council at the end of December 1982 was 21,842.

Indian Medical Association : The Karnataka State branch of the Indian Medical Association was founded at Bangalore in 1928 with the aim of promoting and advancing medical and allied sciences in all their different branches. The membership of the association is open to all qualified doctors of modern medicine, who are in service and also to private registered medical practitioners. There were 5,018 members of the Association as on 30th September 1981 as against 2,121 members as on 30th September 1971. There are 67 branches of this association all over the State. This is purely a non-political organisation which offers suggestions to the Government on matters pertaining to projects on public health, health education, promote fellowship among doctors, continued medical education and community health programmes.

Karnataka Cancer Society : The Mysore (now Karnataka) Cancer Society was inaugurated in 1968, with aims of educating the people about

cancer, (2) detecting cancer cases in the early stages of the disease, etc. In order to achieve these aims, the Karnataka Cancer Society had to go to the philanthropic public for liberal help. The number of members of the Society at the time of starting was nine and at present there are 802 members of the seven branches in the State. During the earlier years of its existence, the Society played host to the Fourth National Cancer Conference in 1971. In 1973, Cancer Week was organised. The Society has also embarked upon the conducting of the 15 Cancer Detection Camps both in and out of Bangalore.

Indian Psychiatric Society : The Karnataka State branch of the Indian Psychiatric Society, a registered body was founded at Bangalore in the premises of the National Institute of Mental Health and Neuro Sciences in 1979. As in 1982, the Society has 30 members and the membership is open to the members of the Indian Psychiatric Society. Psychiatrists working in Government Hospitals and others who have their own clinics can also become members. It arranges discussions, lectures and publishes articles in lay press to educate people about mental health, clinical discussions, seminars and symposia to promote right attitude and knowledge among the professional colleagues. It proposes to have more intensive Mental Health Education programmes at various levels and to provide more academic and clinical programmes for the professionals.

Ayurveda and Other Systems

The Department of Ayurveda is functioning in Mysore State since 1908. During 1956, a Technical Assistant who was qualified in Ayurveda was appointed to help the Commissioner of Local-Self Government in his work. In 1957, the Director of Medical Services was made the *ex officio* Head of the Department of Indian Medicine. The post of the Technical Assistant was converted into the post of the Assistant Director in the same year. In 1961, the post of the Chief Medical Officer was amalgamated in the post of the Director of Indian Medicine. In 1965, the Departments of Health, Medical and Indian Medicine were amalgamated. The post of the Director of Indian Medicine was abolished. Only the Assistant Director of Indian Medicine was looking after the work of the Department of Indian Medicine under the control of the Director of Health and Family Planning Services. In the year 1966-67, the post of a Joint Director of Special Systems of Medicine was created to look after the development of the Department of Indian Systems of Medicine with the help of an Assistant Director. The Government of Karnataka constituted a

Committee under the Chairmanship of Dr. G.S. Melkote in 1972, to suggest ways and means for the all round development and improvement of education and training in Ayurveda, Unani, Homoeopathy and Naturopathy. The Committee recommended that a separate Department of Indian Systems of Medicine be created which should deal with Ayurveda, Unani, Siddha, Naturopathy, Yoga and Homoeopathy and the Department be called the Department of Indian Systems of Medicine and Homoeopathy. In 1972, a separate Department called the Department of Indian Systems of Medicine and Homoeopathy was founded. Separation of the Department was effected at the level of the Directors only. The District Health and Family Welfare officers attached to the Health Department are the supervising authority of Ayurvedic and other systems of hospitals located in various parts of the district. The main object of this Department is to serve the rural masses by catering to the medical aid through rural dispensaries where there are no medical facilities. There are hospitals established in urban areas too, to enable the public to get the special line of treatment of this system, where the other systems of medicine fail.

The Department : The Director of Indian Systems of Medicine and Homoeopathy is responsible for administering Major Ayurvedic and Unani Colleges, Government Rural Ayurvedic, Unani, Homoeopathic, and Nature Cure Dispensaries, District Level Hospitals and grant-in-aid institutions. He exercises all powers as the head of a minor Department. He is assisted by the Assistant Director, an Administrative Officer, an Accounts Superintendent and routine ministerial staff. He deals with all matters relating to medical relief and medical education and is the chairman for the Court of Examiners and selection committee for admission to the college of Indian Systems of Medicine. There are 787 institutions under various systems which come under the supervisory control of the Director of the Indian Systems of Medicine and Homoeopathy. There were 8,626 Ayurvedic, 368 Unani and 1,113 Homoeopathic registered practitioners in the State in 1982.

The Shri Jayachamarajendra Institute of Indian Medicine, Bangalore started functioning in 1947 and the hospital is one of the major hospitals of Indian Medicine. It has both in-patient and out-patient Departments separately for Ayurveda, Siddha, Yoga, Eye Clinic and Unani. There are special sections for Panchakarma therapy, ophthalmic therapy, X-ray research unit and clinical unit one each for Ayurveda and Unani. The

clinical research Ayurveda unit has been conducting research on asthma, rheumatism and peptic ulcer. Similarly, another clinical research unit in Unani system has also been founded by the Central Council of Research in Unani Medicine since 1980. In addition to the nine physicians, all the teaching staff of the Government College of Indian Medicine will be having collateral work in this hospital. As many as 28 different diseases are treated here. The present bed strength of the hospital is 315 as against 100 in 1947. E.N.T., ophthalmic and general are the other sections that are working in the hospital. The number of in-patients and out-patients that were treated in the hospital in 1981 was 3,558 and 7,51,588 respectively while the same was 3,363 and 7,78,680 respectively in the previous year.

The Government College of Indian Medicine Hospital, Mysore is the second major teaching hospital, having a bed strength of 165, providing treatment in Ayurveda and Unani systems of medicine besides Yoga therapy.

The Taranath Government Ayurvedic Hospital, Bellary was founded in Bellary by the Taranath Ayurveda Vidyapeetha in 1947. The institution was taken over by the Government of Karnataka in July 1976. The hospital has well equipped laboratory where all kinds of pathological tests are being conducted. The Panchakarma section of the hospital is also well equipped and has attracted good number of patients of various types of *vatha rogas*. The hospital provides treatment to respiratory disease, diseases of digestive system, diseases of nervous system, *manasika rogas*, diseases of cardio-vascular system and gynaecological diseases. The number of in-patients and out-patients that were treated in the hospital was respectively 7,189 and 91,889 in 1981 as against 8,273 and 1,41,675 in 1980.

The Government Homeopathic Hospital, Bangalore was founded in 1976. It has a bed strength of 25. At present the hospital is situated in the premises of the Shri Jayachamarajendra Institute of Indian Medicine. Respiratory diseases, cardio-vascular, cerebro-spinal, skin diseases, and ENT cases are treated in the hospital. The number of in-patients and out-patients that were treated in the hospital in 1981 was 337 and 40,086 respectively while the same was 366 and 42,583 respectively in 1980.

The Government Unani Hospital, Raichur was previously an out-patient dispensary said to have been established during the rule of the Asaf Jah dynasty and the same was upgraded into a six-bedded in-patient hospital in June 1980 with necessary equipment. All sorts of physical disorder other

than T.B. are treated in the hospital. In 1980 and 1981 only 36 persons were treated as in-patients at the rate of 18 per year. The number of out-patients that were treated in the hospital in 1981 was 37,814 as against 54,829 in 1980.

Yoga and Naturopathy

The science of Yoga and Yoga techniques are gaining much importance. Medical men, scientists, psychologists, para-psychologists, mental health specialists, etc., are evincing keen interest and are carrying an intensive research in unearthing the supposed good effects obtained by the practice of Yoga techniques. Considerable medical literature on Yoga are already pouring in from all parts of the world. The Yoga Board has been constituted to advice the Central Council of Research in Indian Medicine and Homoeopathy for offering grant-in-aid for such research work. In Karnataka, a number of Yoga centres have come up. One such centre is the Ashtanga Yoga Research Institute at Mysore. A Yoga Training Course was started in February 1975, in the Government College of Indian Medicine, Mysore with an intake capacity of five students, the duration of the course being one year. The B.S.A.M. graduates are eligible for this training course.

Naturopathy, seemingly a part of Ayurveda, developed in European countries. Mahatma Gandhiji, selected Nature Cure as one of the most important programmes for the reconstruction of the nation on self-supporting principles, starting from the villages. Nature Cure is a simple science which can be understood easily and practised at home without any additional expense. The Nature Cure System can be divided into (1) natural life which is prevention of diseases, (2) nature cure is for treating diseased persons without drugs. Both these aspects can be practised and even implemented in villages, without financial burden on the Government.

The Institute of Naturopathy and Yogic Sciences was founded by the S. J. Jindal Trust in September 1979 and is now being run by S. J. Medical Relief Society. The Institute is located in the outskirts of Bangalore which enjoys the reputation for its salubrious climate throughout the year. The Institute has been recognised for the purpose of research by the Indian Council of Medical Research. It is not only a centre for treating diseases, but also an institution, an *ashram*, where an effort is made to orient one's life style and thinking for enjoying natural health from

satvik life. The fundamentals of the institute are based on our ancient ideals of self-discipline, abstinence and simplicity.

The distinctive character of the Institute is that its motto is to help the financially weaker section of the society. Modern and comfortable accommodation facilities have been provided to suit all patients. Among several diseases that are treated here the important ones are colds, sinusitis, skin diseases, arthritis, spondylitis, nervous disorders, asthma, ulcers, diabetes, high and low blood pressure, etc. Modernised and streamlined treatment wings are provided for ladies and gentlemen separately. Among the various treatments given here the important ones are (1) hydro therapy, (2) mud therapy, (3) chromo therapy, (4) helio therapy, (5) electro therapy, (6) physio therapy, (7) yogic therapy, (8) massages, (9) osteopathy and (10) gymnasium. The Institute has been conducting research for treating asthma and diabetes and has achieved good results. There is a proposal to extend the research activities. The bed strength of the Institute at present is 120 as against 80 which was in the beginning. The number of persons who were treated as in-patients in 1981 was 1,473 as against 1,002 in 1980.

The Nature Cure Hospital, Jayanagar, Bangalore, was established in 1966 by the Karnataka Prakrithi Chikitsa Prachara Trust. The hospital at present is a 25 bedded one with provision for being developed into a 50 bedded one ultimately. The hospital is the first of its kind in the State and is recognised and aided by both the State and Central Governments. The State Government has certified it as a charitable institution. The hospital has special equipments. Asthma, diabetes, high blood pressure, bronchitis, rheumatism, gastric disorders, headaches, fevers, etc. are treated in this hospital. Yoga exercises are administered to the in-patients by the doctors. The number of in-patients and out-patients that were treated in the hospital was 4,769 and 5,685 respectively in 1981, while the same was 6,173 and 5,597 in the previous year.

Vivekananda Kendra was founded at Bangalore in 1978 by the Vivekananda Rock Memorial Committee, now renamed as Vivekananda Kendra, Madras. The Kendra has recently taken up Yoga therapy as an effective tool for man making. Yoga therapy and associated research are a part of the overall plan of medical service to the sick persons. The Kendra is conducting daily classes for yoga, yoga therapy, *pranayama*, *asanas*, meditation, etc. Yoga therapy camps (non-residential) are conducted

for treating cases of asthma, diabetes, heart diseases, hypertension, low back pain, spondylitis, tension head-ache, anxiety neurosis and eye defects in and out of Bangalore. The Kendra has treated 2,000 persons as out-patients for diseases mentioned above in 1982 as against 1,600 and 600 respectively in 1981 and 1980. The Kendra has been approved by the Indian Council of Medical Research.

Drugs Control

The Drugs Act is in force in the entire State. The Director of Public Health was the enforcing authority upto 1962, when a separate Drugs Control Department was started. The Drugs Controller is the head of the Department. This Department has now full fledged Drugs Testing Laboratory having facilities for analysis of all categories of drugs and vaccine. This is considered to be one of the well equipped laboratories in the country. This Department is entrusted with enforcement of other allied Drugs Statutes and also connected with pharmaceutical education. The most important aim of the Drugs Control Department is total equality control of drugs and guaranteeing consumers protection from the menace of the spurious and sub-standard drugs. The Drugs and Cosmetics Act is a Central Act and the rules thereunder are also framed by the Central Government. The State provides the executive machinery for the effective enforcement of the said Act. The Controller is also the licensing authority to Chemists and Druggists in the State.

At the end of December 1981, there were 7,400 Chemists and Druggists in the State as against 2,515 on 31st March 1971. The number of pharmacists registered at the end of December 1981 was 5,432 as against 1,555 in 1973. As at the end of December 1981, licenses of 488 Chemists and Druggists were cancelled as against 110 on March 1971.

Sanitation

The first all-India Medical Conference in 1911, noticed that very few towns and villages in India had a proper system of conservancy. The quality of work in them suffered from a lack of guidance to and supervision over the local bodies. The level of health services was unsatisfactory even in the urban areas and the position was much worse in the rural parts. The use of polluted water gave rise to various diseases like gastro-enteritis, diarrhoea, dysentery, malaria and cholera. Three outstanding problems connected with rural sanitation have been (i) soil pollution by indiscriminate defecation, (ii) lack of proper drainage for house and in the

village as a whole, and (iii) use of polluted water. Sanitation is much affected in some villages during *jatras*, *uruses* and such other gatherings also. In order to overcome this problem, public latrines and urinals of a special temporary type are set up in large numbers on such occasions. After the introduction of the community development schemes and after the establishment of the local bodies like the village and group panchayats, municipal and corporation bodies, high importance has been attached to sanitation. Primary health centres were established for providing both curative and preventive services in the rural areas. The village and group panchayats are also taking up rural sanitation work in their respective spheres by way of construction of drains, soak-pits, hand flush latrines, etc. Rural water supply schemes are being implemented for supply of potable water to the villagers. In the urban areas public latrines, urinals and bathing houses have been maintained by the local bodies. Sanitation in hotels and eating houses is inspected by the health authorities. In many places water meant for drinking purposes is chlorinated. The slum areas both in villages and towns are sprinkled with D. D. T. and other insecticides.

Under a scheme taken up in the year 1950, qualified practitioners of both Western and Indian systems of medicine were given small subsidies as an inducement to settle down in selected villages and to set up private practice there. The cost of medicines and other contingent charges were met by the local boards concerned. The grant of subsidy was made subject to the condition that the medical practitioner should give free treatment to the needy. Besides, these dispensaries were maintained entirely from the funds of the local bodies. During the recent famine years of 1971-72 and 1972-73 there were some occurrences of dysentery, gastro-enteritis, disorders of gastro-intestinal tract and deficiency disease specially of Vitamin A and Vitamin B. But the spread of these diseases was checked by giving timely treatment to the ailing persons. To check their growth mobile medical units were started at such taluk places which were hit by famine.

Bangalore Water Supply and Sewerage Board : The Bangalore Water Supply and Sewerage Board was constituted by the Act of the State Legislature during 1964. As per the BWSSB Act, the Board is charged with the general duties of providing water supply, improving the existing water supplies and making adequate provisions for the sewerage and sewage disposal in the Bangalore Metropolitan area of the City. The Board is

assisted by the Technical Committee in technical matters. As a consultative committee it consists of all members of the Board, representatives from Bangalore City Corporation, Bangalore Development Authority and the consumers to advise the Board on major questions, policy matters and implementation of schemes.

The following are the programmes functioning under the Board to carry out its obligation as per the BWSSB Act: (1) Operation and Maintenance of Head Works, (2) Distribution of water in the City; (3) Revenue Collection; (4) Collections of sewage, treatment and disposal; (5) Providing water supply and sewerage facilities to the newly formed lay-outs; and (6) Augmentation of water supply and sewage disposal.

The Board has successfully completed the Cauvery Water Supply Scheme Stage I during January 1974 costing Rs 35.72 crores to supply 64 million gallons of water per day to the Bangalore City from the Cauvery sources. Two sewage treatment plants are constructed. During 1981-82 the amount of revenue realised from the sale of sludge cakes is Rs 1,27,478 while the same was Rs. 1,45,257 during 1980-81. To augment the water supply to the City by an addition of 30 MGD the Cauvery Water Supply Scheme Stage II, costing Rs 55.50 crores was taken up during November 1979. To meet the increasing demand for water in the city the Board has programmed to take up the Cauvery Water Supply Scheme Stage III at a cost of Rs 242 crores during 1982-83. It is proposed to complete the scheme by 1986-87 to augment the water supply by additional 60 million gallons of water per day.

The Karnataka Urban Water Supply and Drainage Board: The Karnataka Urban Water Supply and Drainage Board, Bangalore, was founded in August 1975 according to the Karnataka Urban and Drainage Board Act, 1973, with the aim of providing financial assistance by way of loans and advances to the local authorities in the State for assisting in providing water supply and sewerage managements. The jurisdiction of the Board extends to the urban areas in the whole State of Karnataka excluding the City of Bangalore. The various urban water supply and drainage schemes were transferred to the Board from the Public Works Department. The Amendment to this Karnataka Water Supply and Drainage Board Act was issued in November 1981 which empowered the Board to take over the operation and maintenance of water supply and drainage schemes by the Board with powers to levy and collect water charges.

The Board is executing water supply and sewerage works under the following categories: *Plan Schemes:* Water Supply Schemes: Piped Water Supply Scheme for towns with a population of 20,000 and below as per 1971 Census. *Sewerage Schemes (Under Ground Drainage Schemes):* These have been undertaken in towns and cities with a population of 20,000 and above. They are financed entirely by the concerned Local Authority. *Water Supply Schemes fully financed by Government:* Water Supply Schemes also known as Board Schemes have been taken up for execution which are financed fully by the Government. The sanction of these schemes depends on its vulnerability, industrial importance, scarcity condition and special problems, etc. *Sewerage/Sullage Utilisation Schemes:* The main objective of these schemes is to increase irrigation potential besides utilising the manurial value of the sewerage/sullage and cleanliness of cities/towns and preventing water pollution. *Conversion of Dry Latrines into Sanitary Latrines:* The main objective is to abolish manual handling of night soil and safe disposal of spent water and human wastes in lieu of complicated underground sewerage schemes. *Non-Plan Schemes: Maintenance of Water Supply Schemes:* The Board is maintaining eleven water supply installations of cities/towns in the State excluding collection of water charges which is being done by the respective local bodies. All other water works are maintained by the respective local bodies. *Deposit Contribution Works:* There are a number of water supply and underground drainage works which are undertaken by the Board on behalf of the local bodies.

International Drinking Water Supply and Sanitation Decade Programme (1981-90) was launched in the State in April 1981. The three Sector institutions namely (1) Karnataka Urban Water Supply and Drainage Board, (2) Bangalore Water Supply and Sewerage Board, and (3) Public Health Engineering Department have constituted the working Group Committee to review the Decade Programme and follow-up action. Meanwhile the Master Plan for the Water Supply and Sanitation Programme both for urban and rural areas has been finalised and is awaiting the approval of the Government of India.

Crash Programme to Slum Dwellers: During the summer of 1982, to provide water to several slum areas in the State on top-priority basis, the Government took immediate measures. For this purpose Rs 35.00 lakhs has been given to the Karnataka Urban Water Supply and Drainage Board. Under this programme it is proposed to sink 180 bore wells and

also to provide 131 taps to the various slums of the State by extending the existing distribution system.

Public Health Engineering Department : The Public Health Engineering Organisation was formed in the year 1967 for implementation of drinking water supply projects and sanitation works both in the urban and rural areas of the State. The organisation was designated as Minor Irrigation and Public Health Engineering to look after minor irrigation works as well as drinking water supply projects and sanitation. Since April 1981 the Minor Irrigation and Public Health Engineering was bifurcated into (1) Minor Irrigation Zone exclusively for Minor Irrigation Work and (2) Public Health Engineering Zone exclusively for Public Health Engineering works in the rural area of the State. The main aim and objective of the Department is to provide and ensure protected and safe drinking water supply and sanitation to the rural public and also to arrange timely repairs to sick projects. Following are the main Plan programmes coming under the purview of the Department: (1) 282 PHS-Water Supply and Sanitation, (2) 314 CD Borewells with Hand Pumps. Water Supply and Sanitation Programme comprises of providing piped water supply schemes to the villages generally with a population of above 1,000.

Rural Water Supply Programme in Karnataka : Providing safe and protected drinking water supply, a basic need of human life was initiated in the State as early as 1960, but since 1967 this was intensified by setting up a separate Department to implement National Rural Water Supply Schemes to the villages, towns and cities in a phased manner each year. During "International Drinking Water Supply and Sanitation Decade" (1981-90) launched in the country with effect from April 1981, an ambitious programme of providing adequate protected safe drinking water supply to all the villages in the State is aimed at. It is proposed to provide drinking water supply to 25,393 villages covering a population of 209.45 lakhs.

The Department of Ecology and Environment

The newly created Department of Ecology and Environment started functioning from April 1981. The objective of the Department is to have an integrated approach to the problems of prevention and Control of Air and Water Pollution and restoration of degraded environment to enable sustained development on a long term basis. The Department is initiating steps to preserve and promote the ecological and environmental

balance and is functioning as a watch dog to ensure that projects and programmes undertaken by the Government as also by public and private bodies and individuals do not adversely affect the environment (see chapter IX).

The Karnataka State Board for Prevention and Control of Water Pollution, which was formed in 1974, is acting as an implementing agency. The Board is fixing the standards for trade effluents from the industries (Government and Private) and Corporations, Municipalities, etc. It also takes suitable action in accordance with rules against the polluter if the effluents are not treated properly to the prescribed standards. Funds are provided to the Board by the State Government. The Board collects cess on water consumed by industries and the same is being credited to the Government of India. Since its inception, the Department has taken up many research and development programmes and has extended financial assistance for seminars, lectures, exhibitions, symposia, etc. These are valuable from the point of view of bringing social awareness regarding environmental protection and in finding solutions for problems like dwindling forests, soil erosion, water pollution, air pollution, etc. Funds have been allotted to this department only under Plan head and all the schemes undertaken by this Department are Plan Schemes, viz., (1) Eco-development Plan for Uttara Kannada monitored by a group of Scientists of the Indian Institute of Science, (2) Integrated Development Plan for rehabilitation of Gaulies in Uttara Kannada District, and (3) Eco-development Youth Camps in Karnataka to involve our youth power in maintaining the ecological balance. The volunteers of the National Service Scheme with the help of co-ordinators are taking active participation in these camps by educating the villagers.

The Department has given financial assistance to various research projects sponsored by universities and private bodies connected with environmental studies.

SCIENTIFIC HERITAGE OF KARNATAKA

Karnataka has been the home alike of life-sustaining religious, philosophical value-systems and literature, of exquisite arts and architecture, and many a craft and technique, and, what seems to be the least understood at present, of scientific endeavours in astronomy, mathematics, medicine and the physical world-view in the ancient and medieval periods.

It would seem that the Karnataka region witnessed the beginnings of agriculture-based living possibly in the middle of the third millennium B.C. The neolithic farmers could well have cultivated among others, the species of *ragi* and horse-gram which might have spread to the other parts of the peninsular India. The chalcolithic cultures have given evidence of the use of copper from the second millennium B.C. onwards. Later, in the beginning of the first millennium B.C. there was the emergence of iron, indicating the earliest occurrence of this metal in the Deccan, almost coeval with that in the North. However, a couple of centuries later, there came about an increasing use of iron as an utilitarian element of every day life of the people constituting, what the archaeologist choose to call, the megalithic culture. The megalithic people used the black and red associated ceramics, more importantly fashioned many iron tools for domestic, agricultural and warfare purposes-like tripods, hooks, knives, sanch hook-pans, hoe, pick-axe, chisels, spears, arrow-heads, tanged-daggers, wedge-shaped blades, horse bits, etc. Interestingly, nearly identical iron tool types and almost standardised, have been found in the wide-spectrum of megalithic burials. They seemed to be adepts in tank construction and their agricultural operations were strengthened by rainfed tank irrigation. In any case, iron undoubtedly assumed a new social dimension with them. Karnataka was also known for its workmanship in copper-bronze technology, though at a later date bronze icons were fabricated. King Someshwara III of the Western Chalukya dynasty, in his work, *Manasollasa* gives an elaborate description with minute details, the processes of iron casting. "Brass and copper melt surely with (the help of) cinders just kindled. Silver melts with (the help of) glowing cinders, while gold with (the help of) cinders flaming five fold", the section proceeds to say, describing the process at length.

Such scientific writings have been bequeathed to us in the form of manuscripts, some palm-leaves and many on paper. Not a few of them have been illustrated with attractive and long-lasting vegetable colour compositions. The innumerable manuscripts on astronomy, mathematics, medicine, architecture, etc., now in the repositories at Mysore, Mudabidri, Dharwad and other places, bear eloquent testimony to the scientific tradition fostered over a long stretch of time. The advent of paper in Karnataka, probably from the fourteenth century onwards (paper itself came to India from Central Asia or Nepal in the 11th or 12th Century A.D.), accelerated the art of manuscript-writing. There were paper-producing centres in Karnataka by a process not dissimilar to the ones in

vogue now for producing hand-made paper. It is on record that, during the reign of Tipu Sultan, Mysore city was producing a special type of paper having gold surface by mixing the desired quantity of finely pulverised gold into the pulp before sheeting.

The patronage of the royal families of Karnataka provided a great incentive for scientific pursuits, as it was for literature, art and architecture. Medicine, the Ayurveda and later Unani, and the medicare in terms of hospitals and dispensaries received special encouragement from the Rashtrakutas, the Chalukyas and the Vijayanagara Dynasties. A number of texts in Samskrita and Kannada appeared, some of them with enchanting illustrations. Ganga Shripurusha (8th century A.D.) wrote an excellent treatise, the *Gajashastra* on the elephants. In the next 6-8 centuries, works on Charaka, Sushruta, Vagbhata and Madhava were compiled. Kirtivarma of the Later Chalukya family wrote *Govaidya* in Kannada. Later, Ramachandra, during the reign of Chamaraja Wodeyar V, produced the *Ashvashastra* based on Salihothri's work on horses and Padmanna Pandita was the author of *Hayasarasamucchaya* which was recognised as the most comprehensive work on the horses and treatment of their diseases.

Under the Bahmani rule, Muhmud Shah in the 14th century A.D. translated a number of Ayurvedic works into Persian under the title *Tibbe-Shifai-Mahmudi*. Firishta, wrote in 1590, a medical book entitled *Dasturil-Albba* incorporating the Unani as well as Ayurvedic medicinal systems. Alauddin Ahmed Shah II established a large free hospital at Bidar, in which both the *vaidyas* and the *hakims* worked together. In course of time, Karnataka emerged as one of the important centres of *Unani-tibb*. Later, under the Wodeyar dynasty, both the Ayurveda and Unani received substantial encouragement thus strengthening a wide-based medical tradition.

Karnataka has the reputation, and rightly so, for its architectural feats in the construction of temples, mosques and palaces. In the absence of a detailed scientific study of the engineering skills evidently associated with them, it is well nigh impossible to evaluate their technical excellence. But the extant monuments bespeak a tradition of high dimension right from the Gangas for over 1,500 years. Intelligent use of standardized bricks, stone-work, mortar and cement compositions, pointed arches as structural devices, domes and vaults involved a technical expertise of high order of which we have but little knowledge as yet. The Gol Gumbaz at Bijapur has a dome as has been recognised, has a diameter nearing that

of the Pantheon at Rome and 'covers more ground clear of support than any dome or vaulted roof in the world' according to Fergusson. What is more, the inner part of the dome has a "whispering gallery" a feat in monumental accoustics. The Ibrahim Rauza at the same place, with its calligraphic and geometrical designs in relief is the "Taj Mahal of the Deccan". Understandably, there grew up a tradition of indigenous *shilpis* or *sthapatis* or master craftsmen, some of whom were reputed for finishing the stone-monuments like jewellery. They were also well known for their technique of intricate carving of statues, be they big or small. The Gomateswara statue at Shravanabelagola, a monolithic master-piece has stood as a landmark, majestic and serene. Such as they were, these skills were also engendered by a painting tradition as evidenced by the workmanship in different hues, in some of the temples, using vegetable and mineral dyes and pigments, the chemical knowledge and processing of which the craftsmen surely possessed.

The notable feature of the temples are the geometrically aligned forms according to the previously calculated ratios and proportions, permutation and combinations as well as the correct directional orientations, particularly of the entrances. There are a few temples which are so directionally oriented that on the equinoctial or solastial day, the rays of the morning sun fall straight on the deity - an achievement based on the astronomical knowledge supported by mathematical calculations. These would not have been possible but for a viable tradition in mathematics and astronomy, which Karnataka undoubtedly fostered. Karnataka, being a stronghold of the Jaina tradition, might have been a stimulating area for the blossoming of the Jaina interest in mathematics, particularly in the theory of numbers, permutations and combinations, despite the fact that we have but scanty information on this subject. The mathematical tradition assumed a new dimension from the acumen of Mahaviracharya (9th cent. A. D.), a Jaina by faith, who adorned the court of the Rashtrakuta Amoghavarsha I. Samskrita had developed already its intellectual base and Mahavira wrote a great treatise in Samskrita called the *Ganitasara Sangraha* in nine chapters and over 1,000 verses. His greatness lies in the fact, that, unlike his predecessors elsewhere in India like Aryabhata I, Bhaskara I and Brahmagupta, who made their mathematical contributions in association with their astronomical endeavours, Mahavira studied mathematics by itself and formulated innumerable illustrations. Admittedly, he leaned rather heavily on Brahmagupta; yet he often tried to improve upon the latter's mathematics and made original contributions. His work

deals with squaring and cubing, determination of square and cube roots, arithmetical and geometrical summation series, fractions, mensuration, quadratic and indeterminate equations of the first degree. His authentic presentation of the decimal place-value numeration with word numerals has been indeed exemplary. He attempted to deal with operations with zero, although he erroneously came to the conclusion that a number divided by zero remains unchanged. He was the first mathematician in India to have developed, on rational lines, the method of the lowest common multiple (LCM). His treatment of mensuration is more advanced than that of Brahmagupta. He determined the rule for the volume of a sphere which gives the value of π equal to 3.0375. In respect of the right angled triangles, he has stated: "The differences of the squares in the perpendicular, twice their product is the base and the sum of squares gives the diagonal of a generate triangle". He has defined five types of quadrilaterals; equilateral, equidichastic, equibilateral, equitrilateral and inequilateral. His value for an ellipse is $2ab + B^2$ while the correct value is πab . Halayudha who received patronage during the reign of the Rashtrakuta Krishna III, produced an able commentary on the *Meru-prastara* a method of triangular array for finding the number of combinations of n syllabus taken 1, 2, 3, n at a time, dealt with by Pingala in this *Chandah-sutra* (3rd century B. C.) This method is the same as Pascal's triangle which appeared in Europe in the 16th Century. Associated with metrical compositions and governed by grammar and linguistic felicities, this method fore-shadowed the computation of the binomial terms, $a^n, a^{n-1}b, \dots, ab^{n-1}, b^n$ of the expression $(a + b)^n$.

The tallest among the mathematicians of Karnataka, indeed of India by about the 12th Century A.D., was Bhaskaracharya II who was also an astronomer of great repute. Hailing from Bijapur, he wrote his *magnum opus* the *Siddhanta-Shiromani* when he was just 36 years, a work marked by linguistic lucidity and masterly presentation of complicated or abstruse problems of mathematics and astronomy. The first two parts of this work, viz., the *Leelavati* and the *Bijaganita* are concerned with arithmetic and algebra respectively, while the remaining two parts the *Ganitadhyaya* and the *Goladhyaya* deal with astronomical ideas. In its 11 sections, the *Leelavati* is a work *par excellence* in arithmetic and geometry. His methods concerning operations with zero are accurate and an advance over those of Mahavira. In his algebra we find an anticipation of the Intern theory; regarding the sign convention, employing letters to denote unknown quantities and solutions of indeterminate equations of the first

and second degree. He extended the value of π to 3.14166. The first thing achieved in the theory of numbers before Lagrange, was the remark of Hankel on the Cyclic method (*Chakravala*) developed by Bhaskara II for solving the equations $Nx^2 + 1 = y^2$, $Nx^2 + C = Y^2$. There is a view that Bhaskara's *tatkalika* method of analysis of infinitesimal changes in longitudes and planes has in it the origins of modern calculus.

Though he relied on the earlier work on astronomy like those of Aryabhata I, Bhaskara I, Brahmagupta, Munjala, Sripati, the *Surya Siddhanta* and others, he threw fresh light on theoretical astronomy by fully developing epicyclic eccentric theory for planetary motions and clearly formulating the various astronomical instruments. He wrote a commentary, the *Vasana Bhashya* on his own work, as also the *Karnakutuhala* on planetary motions. His methods and lucid works were so popular that several commentaries appeared on them in the centuries that followed in Maharashtra, Andhra Pradesh and Central and Western parts of India. It was in the nature of a tribute to his authoritative works when the *Leelavati* and *Bijaganita* were translated into Persian by Abdul Faizi (during the reign of Akbar) and Ata Ullah Reshidi (at the behest of Shah Jahan) respectively.

The astronomical-cum-mathematical tradition continued particularly in calenderical computations. It had also its influence particularly on the Maharashtra school of astronomers, starting with Ganesha Daivajyna from the early sixteenth century. The Shaka era associated with the Shatavahana rule over Karnataka among the other parts, became a nodal point of time-determination (78 A.D.). In course of time, a sixty-year cycle (Prabhava, Vibhava, etc.) was probably developed in Karnataka (in any case it began to flourish in this region) with individual names for each of the sixty years—a cycle which emerged as another nodal point for calenderical computations. There were, and have been, families of calenderical computers who have held aloft the banner of traditional astronomy, not unoften improvising upon the old methods of computation. Generally the calendars of Karnataka are lunar with luni-solar computations and intercolation according to traditional texts like the *Surya Siddhanta*, *Aryabhatiya*, *Drigganita*, etc. In the history of the people of India, it has been rightly said that “the nineteenth century was the great dividing line, and these hundred years changed the face of India far more than did the preceding thousand years”. Karnataka was no exception, although such a change became noticeable in the latter half of the nineteenth century.

In the very first decade of this century, William Lambton commenced a scientific survey of Karnataka using among others, a three foot theodolite, a zenith sector and a transit telescope. By 1815, he had determined the largest area ever measure in any other country, having an amplitude of $9^{\circ}53'45''$ and so close to the equator. His systematic work earned for him a permanent place in the field of geodetic measurements. There came about in Bangalore a mathematical instruments factory, particularly for survey work. One Mohsin Hussain, a remarkable mechanic with inventive talents, making use of this facility, assembled a theodolite which was presumably used by Andrew Waugh who surveyed the Himalayas, determined the highest peak and named it after George Everest, the Surveyor-General of India under whom he had worked earlier.

Western type of education, with English slowly making its way as a medium of instruction, began to spread through a number of missionary schools in different parts of Karnataka. This helped the growth of modern scientific education, and produced many reported scientists. The industrial profile also gathered momentum with the establishment of textile mills in Mysore (1884), Bangalore (1887) and Gulbarga (1888) and gold mining near Kolar and Hutti Mines (1888). The hydro-electric project was started at Shivasamudra. The industrial structure enlarged itself in several areas from the beginning of the present century. Karnataka became an industrially advanced State. Karnataka has also emerged as an important State from the point of view of scientific research. In 1911 or so, a premier scientific research Institution, the Indian Institute of Science was established at Bangalore, in which worked many distinguished scientists including C. V. Raman, the Nobel Laureate, and H. J. Bhabha who ushered in the Atomic Age in India. This Institution, the research institutes like the Raman Research Institute and the Indian Institute of Astro-physics have won international fame.

Admittedly, the foregoing is but a brief sketch of the scientific heritage of Karnataka. The contributions made by many savants in Karnataka have enriched the history of Indian science and technology. As to those in the ancient and medieval periods, there is a great need for protracted scientific investigations encompassing the archaeological and literary sources to bring out, in full measure, their nature and extent, their originality, authenticity and growth characteristics an area of studies which demands immediate attention.

PUBLIC LIBRARIES

The Libraries serve as appendages of learning centres. The *agraras*, *mathas* and *ghatikasthanas* which were centres of learning must also have had libraries. The *ghatikasthanas*, as centres of higher learning, had good libraries. An epigraph found at Nagayi (1150 A.D.) tells us of the library attached to the *ghatikasthana* of the place. It had one *saraswati bhandarika* or librarian. This librarian was appointed by Madhusudhana or Madhava, the minister of the king Trailokyamalla, of the Chalukya Dynasty. Grants were made for his maintenance. Besides Nagayi, mention may be made regarding the existence of some libraries suggestively on the vast collection of palm-leaf manuscripts found in places like Sonda, Mudabidre, Lakkundi, Salotagi, Belgavi, etc. Most of the collections were held by libraries attached to religious institutions like the *mathas*. Yet another vast collection of palm leaf manuscripts was said to be looked after by Vachanbhandari Shantarasa of Basava Kalyan, during the period of Basaveshwara (1167 A. D.). A *vachanabhandari*, it is interpreted, as equivalent to a librarian. During the period of Bukkaraya II, substantial area of land was given to innovate the library in Sringeri *matha*. Narasimha Bharati Swami (1389-1408) appointed Puranika Kavi Krishna Bhat of Sringeri to look after the manuscript collection held by the library.

The *madrasas* were also abodes of good libraries. A library was attached to the college (*madrasa*) established by Mahmud Gawan at Bidar in the 1470's. In Bijapur a number of books belonging to Adilshahi dynasty were found to have been kept in the cupboards, with black ink location indicators. The cupboards of the royal Adilshahi library can still be seen in the Asar Mahal at Bijapur. The descriptive catalogue compiled by Charles Stewart endorses the vast possession of Tipu's Library. It is heartening to mention here that, he (Stewart) used some best models of cataloguing like *Bibliothique Orientale* of Harbelor and libraries of Esunial of the King of France at Paris, to prepare this document.

The Mysore Palace Library and the Oriental Library (Oriental Research Institute) are the two most valuable treasures of palm-leaf and paper manuscripts in the State. It could be attributed that they are notable contributions from Maharajas of Mysore to the history of libraries in Karnataka. The Mysore Palace Library, started as a personal collection of Krishnaraja Wodeyar III, has more than 150 years history behind it. Named as Saraswathi Bhandar, in the beginning, now it is the part of the

Maharaja's Sanskrit College Library at Mysore. It published as early as in 1969, a catalogue of Samskrita works in six different languages/scripts. The Library that was started by the initiation of Chamaraja Wodeyar in 1891, with a sole aim to build up a collection of Samskrita and Kannada manuscripts on Indian culture, art, history and architecture, now stands as the Oriental Research Institute at Mysore.

Modern Period

A public image was given to libraries with the start of "Sarvajanika Library" at Belgaum in 1848 (under Native Libraries concept). This library, started by Mr. J.D. Inverarity, still exists to serve the community assiduously. The second in the series was started in 1854 at Dharwad by L.S. Nagpurkar followed by third one at Hubli, in 1865. During 1863-64, Libraries were opened at Gokak, Chikkodi, Bagalkot and Haveri. After this first phase in Belgaum, Dharwad, Bijapur and Uttara Kannada districts, a number of taluk libraries also made a beginning, as a second phase of development. Some such libraries are Sarvajanika Vachanalaya, Bijapur (1890), Ramabai Saheb Vachanalaya, Jamkhandi (1905) and Balachandra Vachana Mandira, Tikota, Bijapur taluk (1917). The Siddheshwara Mofat Vachanalaya at Athni was inaugurated by Tilak. The Karwar General Library and Museum was founded on 1st May 1864 and the Curdoz Library in Gadag in 1894. In yet another attempt, a number of public libraries were started to commemorate the diamond jubilee of Queen Victoria, and in 1910 co-incidentally the visit of King George V to India. Important places like Karwar, Kumta, Shimoga, Hassan and Chikmagalur were chosen to start public libraries under the name of jubilee and coronation reading rooms. The City Libraries in Bangalore and Mysore were started in 1914-15, under the direct control of the Government and later in 1920 became aided institutions managed by Committees. The Bangalore Public Library is located in the Seshadri Memorial Hall and the Mysore Library was housed in a hall of Chamarajendra Technical Institute. In 1917, a scheme of grant-in-aid, to start district and taluk libraries, was introduced to develop the scheme of public libraries. Rural libraries were also started with the Government grants. A scheme of travelling libraries was initiated in February 1919 but could not be realised in practice owing to many difficulties.

The library movement in Karnataka, here-to-before making an irresolute start, put up a coherent effort hand in hand with some cultural and learned societies of the time. The Karnatak Vidya Vardhaka Sangha

at Dharwad started in 1890 at Dharwad, was the fore-runner in associating itself in the movement. The house journal of the *Sangha Vagbhushana* published articles for the cause of developing libraries. It aimed at compiling a directory of libraries in Karnataka, prepared and published a questionnaire, and ambitiously made a beginning also, by publishing profiles of a few libraries. This might be regarded as the first effort towards compiling such an information on libraries in Karnataka. In 1904-05 Shri Alur Venkata Rao prepared a plan for the development of libraries. The period also marked the establishment of Karnataka Historical Research Society and its library in 1914. Other collective activities like national and regional library conferences also provided needed impetus to hasten the movement. In 1920, all Karnataka Political Conference at Dharwad resolved to sponsor a network of libraries in the State; and the All-India Library Conference (as a part of the 1924 Congress Session at Belgaum) presided over by Shri C. R. Das deserve to be mentioned as important events. Subsequent to these two, the first all-Bombay Karnataka Conference was held at Dharwad in 1929. The birth of Karnataka Library Association was the outcome of this conference. The national movement gave great fillip to the founding of libraries and reading rooms under private initiative. The gymnasia started by the nationalists at Hubli, Bellary and other places had libraries attached to them. The library development committee under the chairmanship of Shri A. A. A. Fyze was appointed in 1939 in Bombay Presidency. It was probably the first such commission formed in India. The committee worked out an extensive library development scheme for Bombay Karnataka also, and proposed that one of the three Regional Libraries should be started at Dharwad. The Karnatak Vidya Vardhaka Sangh, accepting the responsibility of the library to be set up at Dharwad, declared it open to public in 1948. The library was also given the status of State's copyright library. This initiated the activities of Karnataka Library Association and the latter published a book on library science and also conducted a training course from 1951-52.

The Madras Government passed the Public Library Act, in 1948, which provided for the constitution of Local Library Authority for each district with separate funds derived from the Library Cess of three per cent of Property or House Tax collected by the local bodies. This enabled the establishment of a District Central Library with a network of branch libraries and mobile book out-posts and delivery stations in villages with a population of 1,000 or more. The Dr. Besant's Memorial Free Library,

Bellary is one of the oldest libraries in the District. The District Central Library, Bellary was started in 1952. In 1953, at the time of its merger with the Mysore, Bellary District had 21 rural libraries in the District. In Dakshina Kannada under this scheme a well equipped library was started in Mangalore in 1951 named after Karnad Sadashiva Rao. By 1956 there were branch libraries at Udupi, Beltangady, Karkal, Kundapur and Puttur. Even prior to Karnad Sadashiva Rao Library, the Mahila Sabha Library, started in Mangalore in 1911 was in existence. The library maintained at Sriman Madhva Siddhantha Prabodhini Samskrita College at Udupi started in 1904 is one of the oldest Oriental libraries in the State.

The library movement in Karnataka took a more systematic and organised phase after States Reorganisation. The situation, besides early eventful activities, attempted concurrently, to invest in, the developments in the field of library science also. Many categories and types of libraries in existence, as early as hundred years hence before, were distinctly recognised and valued. In historical perspectives, the Karnataka State Public Libraries Act 1965, could be deemed as one of the milestones in the development of libraries in Karnataka.

Libraries Act

The Karnataka Public Libraries Act 1965, was given effect from 1-4-1966 and the Department of Public Libraries came into being. Consequent on the implementation of this Act, the Madras Public Libraries Act 1948, and the Hyderabad Public Libraries Act 1955 were automatically repealed. These two Acts were in force, in those districts which then belonged to the erstwhile Madras and Hyderabad States. The main objectives of the Karnataka Public Libraries Act, 1965 is to provide free library services to all in a three-tier system of network for the whole rural and urban areas of the State. The Library Department works and operates under three functional authorities, namely: (1) State Library Authority (2) District Library Authority and (3) City Library Authority. The financial requirements to run various kinds of libraries in various stratas are provided in the Act, through: 1. The levy of library cess as surcharge on various tax provisions in the State (for example three paise for every rupee of tax on land and buildings); and 2. A three per cent of the land revenue collection of the district. The amount so collected is maintained as funds for State, district, and city library authorities which are focal points to provide library service throughout the State. The

748

KARNATAKA STATE GAZETTEER

comprehensive plan of services is envisaged to operate under a structure of State Library Grid, which comprises: One State Central Library at State Capital; 19 District Central Libraries; 10 City Central Libraries; 320 branch libraries; 1,926 Village Centres (under Raja Ram Mohan Roy Library Foundation Scheme) and 204 Grant-in-Aid Libraries

The total scheme of library service called "Expansion of Library Services" has envisaged in addition to those mentioned earlier, to increase branch libraries to 408, plus 5,248 book delivery centres all over the State. The State has been privileged by the Raja Ram Mohan Roy Library foundation. Under this scheme, the Department of Public Libraries has started an intensive library service by distributing books in rural areas. This scheme is in operation since 1973-74. It has envisaged, with the provisions of extension beyond five years, to cover 1,926 village centres and spent nearly Rs 26.5 lakhs.

The picture of public library service will be complete by putting up a descriptive account of State, District and City Central Libraries, as to their working jurisdiction. The present State Central Library is located at Bangalore and it is one of the two public libraries started in 1914-15 on the recommendations of education committee of the Economic Conference held in that year. Subsequent with the implementation of Public Libraries Act 1965, this was redesignated as the State Central Library. The Library is housed in the Sir K. Seshadri Iyer Memorial Hall, one of those traditional and monumental structures in the Cubbon Park.

State Central Library

The State Central Library is the State's reservoir of books and other reading materials; it serves also as a general library for providing reading and borrowing facilities to the public. As State's Apex body, it comprises the following important sections: 1. State Bureau of copyright collections, 2. State Library for the blind, 3. State Bibliographic Bureau, 4. State Bureau of Technical Services and, 5. State Bureau of Inter-Library loans.

The total copyright collection of the Bureau collections since its inception upto 1980-81 was 15,227 books and 6,276 periodicals and for the year 1980-81 being 927 books and 165 periodicals. In the State Library for the Blind Section by the end of 1980-81, there were as many as 650 braille books and 60 periodicals. There were 1,70,345 books in the State

Central Library at the end of 1980-81 and the additions during that year being 13,374 books. The Library had 13,075 members during the year 1980-81.

During 1980-81, 19 district and 10 City Central Libraries were functioning in the State and were serving the reading clientele in their respective jurisdictions in both rural and urban areas. The function of the District Library is basically to provide library services to the rural areas, whereas the City Central Library confines its activities to the city to which it belongs. The present 10 City Central Libraries are at Bangalore, Belgaum, Davanagere, Hubli - Dharwad, Mangalore, Mysore, Gulbarga, Bijapur, Hassan and Shimoga which had 75 branch libraries, 58 service stations, two reading rooms and one mobile unit during 1980-81. The District Central Libraries were situated in 19 district headquarter (except Kolar where it is in Chintamani) towns through 171 branch libraries, 71 service stations, six book delivery stations and one children library during 1980-81. In places where there are no facilities for depositary and distribution systems, number of them are provided with mobile library service, which carries books to the doors of the library users. A total of about 400 periodicals were subscribed by the department during 1980 - 81. The Department of Public Libraries has, at present, 500 professional staff, qualified as librarians. The libraries also opened some text book corners for the benefit of poor students.

The following are some of the notable reference libraries in the State.

The State Legislature Library housed in Vidhana Soudha started in 1940, which has more than 43,000 books and 8,500 debates and reports.

Saraswathi Bhandara Library attached to the Kannada Sahitya Parishat, Bangalore started in 1915.

The Karnataka Sangha Town Library of Gokarna established in 1939 which has over 12,000 books.

The Library at Govinda Pai Samashodhana Kendra at Udupi which caters to the post-graduate students.

The University Libraries of Mysore, Bangalore, Karnatak, Mangalore and Gulbarga Universities.

The Library of the University of Agricultural Sciences.

Indian Institute of Word Culture Library, Bangalore

Indian Institute of Science Library, Bangalore.

The Libraries maintained by Industrial establishments like the Hindustan Aeronautics Limited, The Hindustan Machine Tools, The Bharat Electronics, etc.

Libraries maintained by Research Institutes like the Central Food Technological Research Institute, Mysore, The National Aeronautical Laboratories, Bangalore, The Central Machine Tools Institute, The Indian Institute of Management, etc.

The Mythic Society Library, Bangalore.

The Library maintained by the Gokhale Institute of Public Affairs, Bangalore.

The Libraries maintained by the Adult Education Council, Mysore.

Library Education

The large number of libraries in the State has necessitated the extension of education and training facilities to build manpower for these organisations. The Karnatak, the Mysore and the Bangalore Universities have been conducting post-graduate courses in library science since 1962, 1969 and 1974 respectively. Earlier, a class for the training of librarians was organised in Bangalore in 1920 with 55 trainees, mostly teachers, in old Mysore and the course was discontinued in 1921 with the abolition of the post of library organisers. The Government of Karnataka has also started a training school at Bangalore to conduct certificate course of 12 weeks duration. Polytechnics at Bangalore and at Mangalore have been conducting a 15-month Diploma course for women under-graduates. The Documentation Research and Training Centre (DRTC), Bangalore, established by the Indian Statistical Institute, Calcutta, in 1962, had the reputation and pride of having the first National Research Professor, Dr. S.R. Ranganathan. The Centre offers a 20-month advanced specialised course in Documentation. This centre and the University Departments have facilities for research in Library Science even upto doctorate level.

The long list of scholars and scientists, teachers and administrators in library field certainly reflects the significant contributions in the field by Karnataka. Internationally famous, Dr. S. R. Ranganathan, a force behind library movement in Karnataka, was a prolific writer also. He authored more than fifty books and about 1,800 papers in the field. His bestowed companions, Prof. Neelamegham, Prof. Bhattacharya and Sri Gopinath among others share the credit with him for their individual

contribution. B. S. Keshavan is another luminary in the field from Karnatak. Besides them, Prof. K. S. Deshpande and Dr. S. R. Gunjal have also some notable contributions to their credit. The DRTC and the Karnatak University Library Science Departments are publishing two periodicals in English, viz., "Library Science with Slant to Documentation," and the "Timeless Fellowship" respectively. One Kannada journal in Library science entitled *Karnataka Granthalaya* is published by Granthalaya Vijnyan Prathisthan, from Dharwad. The record-book of libraries in Karnataka could also include some widely used circulating libraries of reading materials as well as gramophone, cassette, circulating media libraries. The mention of personal collections of the late Nadakarni at Mangalore is a glimpse of library awareness among the people of Karnataka. Private circulating libraries are also increasing in cities and towns, run on commercial basis. The Karnataka Library Association was formed at Bangalore in 1962 with the objects to develop libraries in rural and urban areas, to provide technical assistance to libraries, etc.

MUSEUMS AND ART GALLERIES

Before 1956, the erstwhile State of Mysore could boast of only a couple of museums in the the State. The Unification of Karnataka in 1956 added the Museum of Art and Archaeology of the Kannada Research Institute, Dharwad. Since then, a large number of museums, both Government and private, have come into existence. Karnataka can be proud of having over 30 museums. The concept of museum has changed from that of a storehouse of curios to that of an institution, dedicated to educate the public. The State now is conscious of the fact that a museum can make the public to realise visually what cannot be done otherwise. Therefore, the State is aiming at the establishment of museums in every district besides helping the existing museums, enrich and develop. For, such museums are not only essential to save and store our art treasures and heritage, but bring rich art closer to people, to see and enjoy.

Under the direction of the Department of Archaeology and Museums of the State Government, there are 11 institutions, which have been classified as Museums, including an art gallery. Under the Archaeological Survey of India, there are five museums and five sculpture sheds. The Council of Scientific and Industrial Research has three organisations, the chief of which is the Viswesvaraya Industrial and Technological Museum with its headquarters in Bangalore. It is a matter of great pride to find that there are three University Museums and many private museums.

State Museums

Before 1960, museums were under the Department of Industries and Commerce. In 1960, the Administration of the Museums were transferred from the Department of Industries and Commerce to the Department of Archaeology & Museums.

Government Museum, Bangalore: The Government Museum at Bangalore started functioning in a rented building during the year 1865 with the specimens donated by the public. A separate building in the Cubbon Park was constructed by the Government on the lines adopted in Western countries. The new building was occupied in 1879 and the museum commenced functioning in the new building from 1880. Some of the specimens such as coins, sculptures, inscriptions, etc., excavated by the Department of Archaeology were given to the Museum and they were displayed. Specimens on natural history, art and ethnology were acquired and added to the museum. In addition, some philanthropists also donated rare specimens. It was found that the building was insufficient to present all the specimens on modern methods. During the Second and Third Plans, the Centre sanctioned financial assistance to the Government Museum, Bangalore for the construction of Museum Annexe, purchase of museum equipment and publication of picture post cards. The museum at Bangalore is a multi-purpose museum in character. Separate gallery for natural history, art, architecture, ethnology, etc., are provided.

The Central Advisory Board for Museums resolved for the establishment of regional museums in the country. In accordance with the decisions of the Central Advisory Board of Museums, the question of establishment of regional museums in the State of Mysore was taken up for serious consideration. Since then, the following regional museums have been established in the State.

Mangalore Government Museum: The Sreemanthini Bai Memorial Museum is one of the prime tourist attractions in Mangalore. The building itself is a beautiful structure constructed in the shape of a ship. It consists of a ground floor, the first floor and an open terrace with a room on the top and an underground strong room for storing valuables and is located in an attractive garden. The present Sreemanthini Bhavan in which the museum is housed, was gifted by the late Col. V. R. Mirajkar in 1957 for the purposes of organising a museum to perpetuate the memory of his beloved mother Sreemanthini Bai. While gifting the building and the land

on which it is situated, the donor has also gifted a large collections of valuable art objects which formed the nucleus for starting a museum. The museum was opened in 1960. The art objects in the collection of the Museum can be broadly classified into four groups viz, art, archaeology, ethnological and natural history specimens. Besides organising special exhibitions, the museum avails every opportunity to participate with the public actively in any special exhibition organised by the other educational institutions in the region. C. J. Padmanabha, helped to enrich collections of this museum.

Shimoga District Museum: There was a great demand for a museum in the district headquarters of Shimoga. The help and enthusiasm of many local people and particularly of the then Deputy Commissioner, H. L. Nagegowda, a museum was started in the present library building in the town of Shimoga in 1962. Collections of this museum consist mostly of art and archaeological objects. The district of Shimoga and the adjacent district of Uttara Kannada are very rich in archaeological objects, being the centre of the early Kadamba Dynasty and efforts are being made to enrich the museum by their collections.

Gulbarga Museum: The twin tombs on the Sedam Road, Gulbarga, were renovated for housing the regional Museum. The site of Sannati in Chittapur taluk was discovered in 1965 and this site, from the surface explorations only has yielded very rich collections of antiquities which include terracotta figurines, stone sculptures and inscriptions. These valuable antiquities have been housed in this museum. Besides, these valuable antiquities, the Museum also has a collection of coins, pre-historic tools, etc. During the year 1973-74, the museum was enriched by the addition of a large number of sculptures belonging to the second century B. C. and the 11th Century A. D.

Basavakalyan Museum: The ancient capital, Basavakalyan has an old fort and within the fort a museum has been started and the museum consists of specimens, such as inscriptions, sculptures, etc., and almost all the specimens come from the region itself, which has a very rich cultural tradition.

Madikeri Museum: Started in 1971, the Madikeri museum at the moment is housed in an old church. It has collections of antiquities made in the surrounding areas. The most important antiquities in this museum include a large number of sculptures, mainly of the Thirthankaras, a

number of coins and manuscripts, belonging to the Kodagu Rajas. During 1974-75, Hakna display equipments were purchased for the museum from Baroda to improve the method of presentation of art objects. The collection of the museum was enriched by the inclusions of antiquities and art objects donated by Gen. K. M. Cariappa during the same year.

Chitradurga Museum: The Local Antiquities Museum of Chitradurga was the outcome of the personal efforts of the late Hullur Srinivasa Jois. Initially it consisted only of antiquities from the famous sites of Chandra-valli which was excavated by the Department of Archaeology and Museums in 1947. But later on, it increased its collections from the area around. The tradition was continued by Panduranga Jois (the son of Hullur Srinivasa Jois) who was an Honorary Curator and the museum came under the administration of the Department of Archaeology and Museums at a later date. The museum is located in the two rooms at the gate locally called Rangayyana Bagilu. Many of the antiquities belong to the famous Nayakas of Chitradurga.

Kittur Museum: Thanks to the unstinted interest of the then Minister of Education, S. R. Kanthi, a museum to commemorate the famous queen Rani Chennamma of Kittur came into existence in 1967. The museum has a building of its own, situated within the ancient fort of Kittur, a few yards away from the remains of the palace of Kittur. The museum has specimens of armoury, coins, sculptures and inscriptions. The Kittur Rani Chennamma Memorial Committee has donated a land in the adjoining area within the fort itself for the construction of a building of this museum.

Hassan Museum: The Hassan District Museum has been established in a small building made available by the Town Municipality in the Maharaja Park in the heart of the town. The Museum is to serve as introduction to the Hoysala art and architecture to the visitors before they proceed to the world famous temples at Belur and Halebidu. The collection includes very good examples of the Hoysala sculptures from the district, along with an introduction to coins, arms and armoury of Karnataka.

Raichur Museum: The Raichur District Museum with an emphasis on art, sculpture and archaeology of Raichur District has been set up in the old Municipal Guest House, made available by the City Municipality in the centre of the City Park in Raichur. It is to serve as a local museum and save the cultural heritage of the district.

All the district and local museums, under the control of the Director of Archaeology and Museums have been centres of cultural activities, with a number of educational programmes such as periodical exhibitions, lectures and film shows on cultural heritage, and are actively creating awareness among the public about the value of our heritage.

Venkatappa Art Gallery

The State Government was very seriously considering the establishment of an Art Gallery in the State capital. This cherished desire fructified itself when Sri Ramaraju, the nephew of the late K. Venkatappa an artist of international repute came forward to present to the State Government the art works of K. Venkatappa. The State Government in 1966 decided to establish an art gallery with the collection of the famous paintings, plaster of Paris works and musical instruments of K. Venkatappa as the nucleus. Thus new building was constructed beside the Government Museum, Bangalore. This building is named after the artist himself and is situated in an island. One of the interesting features of this art gallery would be that the entire gallery will be air-conditioned. It is planned that the building will have five floors in course of time. Periodical art exhibitions by individual artists are also arranged in the art gallery.

Museums under Archaeological Survey

The Archaeological Survey of India decided to establish as many site museums as possible in the entire country. In the State of Karnataka four such museums have been established at places of great historical interest and two more are to be covered shortly, at Badami and Aihole which are having sculpture sheds. The existing ones are at Halebidu, Hampi, Bijapur and Srirangapattana.

The Museum at Halebidu is located within the temple complex of the Hoysaleswara. In one of the corners of the open area, the museum of sculptures has been established. The collections of this consists of sculptures found in the area around Halebidu. The entire region is full of sculptural wealth and they are systematically collected and preserved here.

The next site museum is at Hampi or Vijayanagara. In this City of Victory, the Museum is located at Kamalapur, and coins, copper plates, art objects, armoury, sculpture, etc., have been displayed.

In the city of Bijapur, the capital of the Adilshahis, a museum is housed in the Nagarkhana building near the Gol Gumbaz. The collection in this museum consists of beautiful miniature paintings of the Bahmani period, manuscripts, armoury, sculptures, inscriptions and coins. The main purpose of this museum is to collect antiquities of the region, and exhibit them for the benefit of the public.

The Site Museum established in 1959 at Srirangapattana is located in the Dariyadaulat, the summer palace of Tipu Sultan. The museum has a collection of antiquities from the area, mainly a very rich collection of coins and paintings.

In the recent past, because of the enormous increase in the theft of art treasures, the Archaeological Survey of India, formulated a policy of collection of sculptures from sites of importance and place them in the custody of one of the staff members of the Archaeological Survey of India, in specially constructed sculpture sheds. In the State of Karnataka, there are sculpture sheds at Pattadakal, Lakkundi, Bagali and Belgavi. Recently, a sculpture shed has been opened at Banavasi. These sites have yielded very rich collection of sculptures from around the areas. The excellent conservation work carried out by Dr. S. R. Rao, Superintending Archaeologist (Retd.), Archaeological Survey of India, at Aihole, Pattadakal and Badami brought to light the magnificent pieces of sculptures of the Early Chalukyan period and they are housed in these sheds.

Science Museums

The Council of Industrial Research established two Science Museums one in Calcutta and the other at Bangalore. A learned society called the Viswesvaraya Industrial Museum Society constructed a museum building on the Kasturba Road, Bangalore, to commemorate the memory of Sir M. Viswesvaraya. In 1962, the society donated the building to the Council of Scientific and Industrial Research for setting up an Industrial and Technological Museum. To-day we have the Viswesvaraya Industrial and Technological Museum in this building. The aims and objectives of this museum are to collect, restore and preserve important historical objects which represents landmarks in the development of science, technology and industry to portray the growth of science and technology and their application in industry and human welfare, etc.

The first gallery of the museum on electro-technic was opened to public in 1965 and the second gallery, motive power in 1967. Popular science gallery, the third in the series was inaugurated in 1969, while the fourth one, timber and paper was thrown open to the public in 1970, to which a metals section was also added during 1978. In addition to the above four galleries, exhibits on the life and activities of Viswesvaraya, different types of ores and minerals and various models of space-crafts are on exhibition. In all the galleries, a certain amount of historical background is introduced and the objects are so arranged as to tell a sequential story. The exhibits are designed to suit the modern museum standards and are all participatory exhibits. Guided tours are taken round the galleries on request at fixed time and demonstrations are given in certain important working exhibits.

In 1978, all Science Museums in the country were placed under an autonomous body, the National Council of Science Museums, under the Ministry of Education and Culture, Government of India.

Regional Science Centres

Under the Viswesvaraya Industrial and Technological Museum, two separate branches have been actively participating in educating the people about science. One is a Regional Science Centre and another is a Mobile Science Exhibition. The Regional Science Centre is located at Gulbarga, opened in 1970 with 32 exhibits with the theme "our familiar electricity". Recently the exhibits have been replaced with a new set of 32 exhibits on popular science. The Regional Centre runs a hobby centre also and screens scientific film shows and conducts demonstration lectures for the high school students. The Viswesvaraya Industrial and Technological Museum have plans for setting up of such Regional Centres at Bellary, Mangalore and Hubli/Dharwad.

To take Science to the doors of common man, the Viswesvaraya Industrial & Technological Museum organises popular scientific exhibitions and sends them to rural areas in specially designed mobile units. Each unit consists of a pulling unit and a trailer with 24 exhibits on a particular theme. The first unit on "Water, the Fountain of Life" was inaugurated in April 1970, and so far visited all the districts and taluks of Mysore State, numbering 150 places in all. The second unit on "Man Must Measure" is under progress and is going to be commissioned shortly.

The universities in Karnataka have various departmental museums, big and small on art, archaeology, zoology, geology, botany and other subjects. Some notable among them are introduced hereunder.

Kannada Research Institute Museum, Dharwad was under the State Government of Bombay. After the Reorganisation of States, the Institute came under the Government of Mysore and later on, it was taken over by the Karnatak University. Under the patronage of the Government of Bombay, the institute started a museum of art and archaeology. The main collections of this museum constituted sculptures and a very rich collection of inscriptions which was set up in the form of paleographic gallery and thousands of palm-leaf manuscripts. Under the administration of the Karnatak University, the museum got a building of its own and is now a very well organised museum with a sculpture gallery and gallery of inscriptions and main museum hall which has been remodelled very recently on modern exhibition methods. The museum is more research oriented and students and scholars benefit by the museum. It has a separate library also.

There are two museums under the administrative control of the University of Mysore.

Museum of Art & Archaeology: The Museum of Art and Archaeology has a fairly good collection of sculptures. It is informally opened and again, being a University Museum, is research oriented. It is housed in the Department of Ancient History and Archaeology at Manasagangothri.

Folklore Museum: Under the direct administration of the Institute of Kannada Studies, University of Mysore, a novel idea of establishing a Folklore Museum was thought of and very recently, the museum has been established. It has a very rich collection of ethnographic materials which represents the entire State of Karnataka and its folklore.

Private Museums

As already referred to, there are seven private museums in the State. They are, the Jaganmohan Chitrashala, the Keladi Museum, Visweswaraya Museum at Muddenahalli, Janapada Academy, Bangalore, Mahatma Gandhi Memorial College Museum, Chitrapur Matha Museum at Shirali and Indological Museum, Kallianpur, Dakshina Kannada.

Jayachamarajendra Art Gallery: The Jaganmohan Palace, Mysore was constructed in 1861 initially for royal residence. It was converted

as a museum in the year 1915 by Krishnaraja Wodeyar IV. The late Maharaja transformed this into a reputed gallery of Indian Arts & Crafts in the year 1924 by adding a treasure of invaluable paintings of different schools of art. Between the years 1932-37, the Art Gallery was further extended under the able guidance and supervision of Mrs. P. Metcalfe, assisted by K. Venkatappa and other artists of repute. In 1942, the Jaganmohan Palace was further extended and reorganised by Dr. James H. Cousins of the Department of Fine Arts in Travancore. The year 1946, again witnessed further reorganisation and prize winning exhibits in the Mysore dasara exhibition found their place in the gallery. The Reorganisation resulted in grouping of paintings according to the different schools of Indian Art with particular emphasis on ivory, ceramic and sandal wood objects and the Indian Art Gallery. The musical instruments and decorative arts were exhibited in the Vasanta Room. Etchings and photographic copies connected with the reign of Hyder Ali and Tipu Sultan were exhibited during the year 1950. In 1950 Jayachamaraja Wodeyar bequeathed the entire art gallery to the nation under a trust deed to be maintained as a public trust for the propagation of art and culture. The gallery has acquired the famous Ravi Varma's paintings donated by Jayachamaraja Wodeyar. The gallery was again reorganised in 1960 and constituted a pictorial representations of different types of arts which affords an illustrative study of arts and culture prevailing in the different parts of the world.

Govinda Pai Museum: The Govinda Pai Memorial Museum was started as an important programme of the Rashtrakavi Govinda Pai Research Centre of the Mahatma Gandhi Memorial College, Udupi by the efforts of Prof. K. S. Haridas Bhat and Dr. P. Gururaja Bhat. The Institution has made a good beginning. It has been a place of attraction since its inauguration in 1972. It was the culmination of the efforts of the Mahatma Gandhi Memorial College, Udupi, which saw the needs for the Archaeological Museum in the College to excite interest among students and kindle in them a sense of enquiry about history of their environment. The sculpture gallery is one of its attractions.

Muddenahalli Museum: The Visweswaraya National Trust Memorial Museum at Muddenahalli in Kolar district is a personality museum. As a befitting memorial to Sir M. Visweswaraya, his rural residence at Muddenahalli is being developed as a Museum by the Visweswaraya National Memorial Trust. The Museum was opened in 1972. At present

the Museum's collection is restricted to the personal belongings like furniture, books, letters, photographs and the mementoes of Sir M. V. With a view to make the Museum more interesting, attractive and popular among the students, research scholars and general public, new sections and galleries are being planned. New collections are already forthcoming in the form of gold and silver coins, palm-leaf manuscripts, etc., by donation.

The Kannada Sahitya Parishat, Bangalore has also made a beginning in developing a historical, cultural and eprigraphical museum.

RELIGIOUS AND CHARITABLE ENDOWMENTS

Endowing cash or land grants, for State service or religious and charitable purposes was an ancient practice. Grants to temples were called *Devadana* and to scholarly Brahmanas *Brahmadeya*. They were mostly hereditary grants if they were to individuals.

The word *muzrai* is derived from a Persian word *muzra* which means generally deductions or allowances made and applies to allowances for religious and charitable purposes. The origin of the Muzrai Department in the princely State of Mysore can be traced back to 1788 A. D. when Tipu Sultan resumed the lands which were not supported by the *Huzur Sannads*. A certain amount of money was set apart and given out on interest for the purposes of conducting worship and this money being paid to the temples was called *puduvat* money. The following were the details of Muzrai expenses given by Purnaiah to the Mysore Commissioner as allowed by Hyder Ali Khan. The *Devastanas* and *agrahara* 1,93,959 pagodas, *mathas* of Brahmanas 20,000 pagodas and Mohammadan establishment as allowed by Tipu Sultan 20,000 pagodas; total 2,33,959 pagodas.

Purnaiah, then Dewan of Mysore took possession of all lands for reviving grants and alienation of every kind and the Muzrai affairs were managed by Amildars and Faujdars. The Muzrai Department was entrusted with the administration of revenues of Religious and Charitable Institutions belonging the Hindus and Muslims such as temples, *chatras*, *mathas*, *dargahs*, etc.

Krishnaraja Wodeyar III took interest in the Muzrai Institutions and kept the control of the institutions under his immediate supervision. After

1831 the management of these institutions were vested with the Superintendents and their subordinate district officers. In 1852, Sir Mark Cubbon, transferred the affairs of the Muzrai institutions to his control till 1861 and later transferred them to the Divisional Superintendents. In 1876, the Muzrai institutions came under the immediate control of the Chief Commissioner.

After the Rendition the management of the institutions reverted into the hands of the Deputy Commissioners, with a small establishment in the Dewan's office. In 1891, Government appointed a Special Officer as Muzrai Superintendent, who was also an *ex officio* Secretary to Government. This arrangement continued till 1921-22, when the post of Muzrai Superintendent was abolished and a Revenue Commissioner in Mysore was appointed as Muzrai Commissioner also. In 1927, the Mysore Religious and Charitable Institutions Act came into force and was made applicable to the princely State of Mysore. Under this Act, the Revenue Commissioner was the head of the Muzrai Department in the State, having a separate *Muzrai* branch in his office and assisted by Deputy Commissioners, Sub-Division Officers and Tahsildars who were in charge of Muzrai institutions under their jurisdiction.

Prior to 1950, the Religious and Charitable trusts in the Belgaum area were governed by various enactments, Central as well as provincial, based on religion. The Acts in force in the area prior to 1950, were The Charitable and Religious Trusts Act, 1920; The Mussalman Wakf Act, 1923, as amended by the Bombay Act XVIII of 1935; The Bombay Public Registration Act, 1935; The Parsee Public Registration Act, 1936; The Religious Endowments Act, 1863, as applied to Jamkhandi State in 1890; The Deosthan Rules, 1912 of the Jamkhandi State by Jamkhandi Act No. 1 of 1948; and The Religious Endowments Act, 1863. In 1950, a composite legislation called The Bombay Public Trusts Act (XXIX of 1950) was passed which was made applicable to all Public Trusts without distinction of religion. The Act defines Public Trust as an express or constructive trust for either a public religious or charitable purpose or both and includes a temple, a *matha*, a *wakf* or any religious or charitable endowment and a society formed either for a religious or charitable purpose or for both and registered under the Societies Registration Act (XXI of 1869). The Act has been made applicable to the temples, *mathas*, *wakfs*, public trusts, societies, etc. with effect from 21st January 1952. An Assistant Charity Commissioner stationed at Belgaum was in charge of the Belgaum Division area.

The Hyderabad Religious and Endowment Act of 1939 A.D. prescribes rules for the administration and management of endowment property by maintaining the compilation of Book of Endowment in the office of the Ecclesiastical Department. Mosques, temples, churches, *idgahs*, *tombs*, *dargahs*, *khankhas*, *ranikhanas*, *samakhanas*, *ashurkhanas*, *challahs*, *mathas*, *gurudwars*, grave-yards, cemeteries, *samadhis*, towers of silence, and other places of worship belonging to any religion or community are regarded as endowed buildings of public utility. Every Institution has a Committee consisting of members, half of them being official and the other half non-official members.

The administration of the Religious and Charitable Endowments in the Madras Karnataka Area is governed by the Madras Religious and Charitable Endowments Act, 1951. Under the provisions of the Act, upto the end of October, 1956 the Dakshina Kannada district came under the jurisdiction of the Deputy Commissioner, Hindu Religious and Charitable Endowments, Coimbatore. All the institutions to which the Act applied, with an annual income of Rs 20,000 and above, were under the jurisdiction of the Deputy Commissioner and the rest were under the control of Assistant Commissioner. The Area Committee in the districts supervised the management of Religious and Charitable Institutions which had an annual income of less than Rs 20,000. The Coorg Temple Funds and Management Act, 1956 provided for the proper management of temple funds in the old State of Kodagu.

Even after 1956, the administration of the Religious and Charitable Endowments was continued under the relevant Acts which were in force prior to 1956 and thus even to-day there is no comprehensive uniform law which governs all the Religious and Charitable Institutions in the State. In 1956, a separate department called the Department of Religious and Charitable Endowments was formed.

The Department: The Department of Religious and Charitable Endowments is headed by the Commissioner and assisted by an Headquarters Assistant, an Office Assistant and four Superintendents with supporting staff to carry on the administration. An Engineering Section consisting of an Assistant Executive Engineer, an Assistant Engineer, a Draughtsman, helps the Commissioner in matters of construction and repairs of buildings and temples. An Agama Section with one Senior Agamika and two other Agamikas (one each in Vykanasa, Pancharatra

and Shaivagama), advises the Department in matters of worship, installation of statues, etc. The Special Deputy Commissioner, Assistant Commissioners and Tahsildars are in charge of Muzrai Institutions in their respective jurisdictions. In the Belgaum Area, the Charity Commissioner, Belgaum is the head of the Department assisted by an Assistant Charity Commissioner and Inspectors. In Dakshina Kannada district, the Special Deputy Commissioner administers the Hindu Religious and Charitable Endowment Act, assisted by an Assistant Commissioner for Hindu Religious and Charitable Endowments and Inspectors at taluk level. In the Gulbarga Area, the Deputy Commissioners and Tahsildars administer and manage the institutions under their control. There is an area committee for each temple constituted by the competent authorities under the relevant Acts and Rules.

Institutions

The Muzrai Institutions in the Mysore area have been classified into three groups for purposes of management. They are major, minor and village institutions. Major institutions are those having a total income exceeding Rs 1,000 per annum and other special institutions specified from time to time and minor institutions are those whose annual income ranges from Rs 100 to Rs 1,000, while the village institutions have an annual income less than Rs 100. The table given hereunder shows the different types of institutions from 1930-31 to 1981-82 for some years in the old Mysore area.

Years	Temples	Bastis	Mohammadan institutions	Mathas	Chatras, Rest-houses and other institutions	Total
1930-31	12,488	48	310	220	75	13,141
1940-41	14,897	57	372	395	63	15,754
1950-51	14,724	75	408	388	61	15,656
1956-57	14,781	81	409	373	55	15,699
1960-61	14,782	92	418	293	66	15,641
1980-81	14,657	55	—	137	124	14,973

In the Belgaum Division by the end of March 1981, 10,516 trusts were registered under the Bombay Public Trust Act, 1950. In the districts of

764

KARNATAKA STATE GAZETTEER

Bellary, Dakshina Kannada and the Kollegal taluk of Mysore district the institutions have been classified as listed and non-listed institutions. Listed institutions are those having an annual income of Rs 20,000 and above and the rest are non-listed institutions. All listed institutions are under the administrative control of the Deputy Commissioner and the non-listed institutions come under the jurisdiction of the area committee constituted by the Government with the Assistant Commissioner for Hindu Religious and Charitable Endowment as the Chairman. By the end of March 1981, there were 1,085 assessable institutions in this area of which 386 were in Dakshina Kannada, and 609 in Bellary districts and the rest in the Kollegal taluk of Mysore district.

In the Gulbarag area out of 10,289 institutions (3,436 in Gulbarga dt., 3,647 in Raichur dt. and 1,109 in Bidar dt.), 6,811 institutions (3,012 in Gulbarga dt. 3,647 in Raichur dt. and 152 in Bidar dt.) had been registered and 2,521 were yet to be registered by the end of March 1981.

Special Institutions

The following are some of the important Special Institutions governed by Special Acts and Rules.

Malai Mahadeshwara Temple : The Malai Mahadeswara Temple, Malai Mahadeswara Hills, Kollegal taluk is a listed institution coming under the jurisdiction of the Deputy Commissioner of Mysore District. The temple is administered by an Executive Officer. The Executive Committee appointed by the Government of Karnataka in 1968 has taken up a Master Plan for the development of the temple and its premises sanctioned by the Government at a cost of Rs 91.80 lakhs.

Renuka Yellamma Temple : At present the administration of the Sri Renuka Yellamma Temple, Saundatti is governed by the provisions of Renuka Yellamma Devastana (Administration) Act, 1974 and Rules framed thereunder. In 1979 the Government of Karnataka constituted a Board of Trustees for a period of three years with the Special Deputy Commissioner, Belgaum as Chairman and two official and four non-official members. The day-to-day affairs of the temple is looked after by an Executive Officer.

Shravanabelagola Institutions : The Muzrai Institutions of Shravanabelagola are governed by Sri Digambara Jaina Muzrai Institutions (S.D.J.M.I.) Management Rules, 1967. The managing committee consists

of 24 members other than the Chairman and the Vice-Chairman and is constituted by the Government of Karnataka for a period of three years. The Swamiji of the *Jaina matha* at Shravanabelagola is the Chairman of the committee.

Nanjangud Temple : Sri Srikantheswara Swamy Temple at Nanjangud is administered by a Committee of *dharmadarshis* constituted by the Endowment Commissioner for a period of three years. The administration is carried on according to the special rules framed under the Mysore Hindu Religious and Charitable Institutions Act.

Siddalingeswara Swamy Temple : The administration of Yedyur Siddalingeswara Swamy Temple, Yedyur (Tumkur dt.), is run as per the Sri Siddalingeswara Swamy Muzrai Institution (Management) Rules, 1967 framed under the provisions of the Mysore Religious and Charitable Institutions Act, 1927. The Managing Committee of the Temple is being constituted by the Government once in five years with the Deputy Commissioner, Tumkur as Chairman of the Committee. An Executive Officer looks after the day-to-day affairs of the temple.

Palace Muzrai Institutions : In the year 1851, the Maharaja of Mysore took over the charge of Prasanna Krishnaswamy temple from the Muzrai Department. From then onwards, the Palace Department was managing many Muzrai institutions transferred from the Muzrai Department from time to time. These palace Muzrai Institutions which were under the control of the ex-ruler of Mysore were taken over by the Government and are managed under the Mysore Religious and Charitable Institutions (Management) Rules, 1978. A Committee constituted by the Government with the Deputy Commissioner, Mysore as Chairman looks after the management of these institutions. The institutions handed over to the Government are the Maharaja's Chatra at Mysore, the temples of Prasanna Krishnaswamy, the Varahaswamy, the Lakshminarayanawamy, the Trineshwara Swamy, the Chamundeshwari, the Mahabaleshwara Swamy, the Narayanawamy, the Bhuvaneshwari, the Gayatri, the Vijaya Visweshwara and Kamakameshwari, the Chamanpatti Deveshwara, the Uttanahalli Jwalamukhi, the Kille Venkateshwaraswami, the Someshwaraswamy, the Kille Bhairaveshwaraswamy, the Anjaneyaswamy, at the south fort gate, the Vinayakaswamy, at the west fort gate, the Bisaluru Maramma, the Bettadapadadagudi, the Sanjeevaraja Urs Temple, the Panchagavi Matha and the Japada Katte Matha.

Abolition of Devadasi and Other Practices

In February 1892, the Government dispensed with the temporary employment of a professional women for *tafe* or dancing on the occasion of the car festival of Sri Bhoganandeeswara Swamy at Nandi, and the amount from the savings was made available for more useful purposes such as sanitation and other requirements of the temple. During the revision of the *tasdik patti* of Sri Srikantheshwara Swamy temple at Nanjangud in the year 1899, the Muzrai Superintendent and Secretary directed that the dancing girls borne on the temple establishment should not be allowed to perform *tafe* service in the temple, but that the allowance payable to them should be continued during their life time and that the vacancies caused by their death should not be filled up. In the Government Order of April 1909 it was observed that, whatever be the original object of the institution of *devadasis* in temples, the state of immorality in which these temple servants were then found fully justified the action taken in excluding the *devadasis* from every kind of service in temples. It was further observed that the absence of the services of these women in certain important temples had become established for nearly 15 years and the public had become accustomed to the idea of doing without such services. The same Government order made provision for the confirmation of *inams* to such individuals who held land or other *inams* specially granted for *tafe* in temples. In 1910, Government prohibited the performance of the ceremony of *gejje pooje* in the Muzrai temples as it had an intimate connection with the dedication of woman to the profession of a prostitute dancing girl. Earlier in 1880, the Chief Commissioner empowered the District Magistrates to prohibit the rite of Sidi. Sidi means swinging, suspended by the iron hook passed through the large tendons of the back to one end of a lever which is raised on top of a high pole or fulcrum and whirled round by means of a rope fixed to the other. In Madras Karnataka area the practice of *devadasi* system was made punishable under the Hindu Religious and Charitable Endowment Act 1927. As the existing Acts in the various merged areas were found not so effective, a common Bill for the whole State, the Karnataka Devadasi (Prohibition of Dedication) Bill 1982 had been introduced in the State Legislature in February 1982.

Chatras

Anna Chatras in the Old Mysore State were administered by the Muzrai Department from the beginning, and during the days of Dewan

Purnaiah, they were established on a firm basis. Dewan Purnaiah organised these institutions, gave liberal grants, sanctioned suitable establishments to ensure their proper working throughout the year, which earned them the popular name Purnaiah's *chatras*.

Originally there were 68 *anna chatras* and rest houses in the old Mysore State enjoying a money grant of Rs 66,960 both under Muzrai and Palace management during the rule of the British Commission. Several orders had been passed during the British Commission and after Rendition regulating the management of these *chatras* and the grant of *nehimi* allowances to deserving persons by reason of bodily infirmity or extreme old age. Poor Samskrita students were also admitted as *nehimdars*.

It was observed that a major share of the grant allowed to these *chatras* was absorbed for paying the staff and in some *chatras* the number of *nehimdars* was very large which resulted in the stoppage of feeding for several days every month. From 1906, only cooked food was supplied stopping the issue of raw ration to the *byragis* and other travellers. The special committee appointed in 1913 to examine the conditions of the *chatras* recommended to convert these *chatras* into rest houses retaining a few situated at the pilgrim centres and other important places. Again in 1926, another Committee was appointed to look into the working of *anna chatras*. The Committee suggested the abolition of 29 *anna chatras* on pilgrim routes except that at Mysore managed by the Palace where free boarding was to be restricted to special occasions only like Dasara, to discontinue the nine *chatras* at pilgrim centres excepting the one at Gopalaswamy Hill and to improve the three charities of Tirupati, Varanasi and *barahazar santarpane* at Subrahmanya in Dakshina Kannada district, besides various other recommendations. The Committee also recommended that half the savings of Rs 16,000 might be granted for the encouragement and development of indigenous system of medicine and the other half to be used as grant-in-aid to institutions meant for the relief of handicapped persons. The Government implemented these recommendations in 1927. A third committee was appointed in 1932 to enquire into the free feeding at various places, and many of its recommendations were implemented. Free feeding was totally discontinued at all places from 1958.

Charities Outside the State

At Tirupati: The Karnataka State Charities, Tirupati-Tirumalai, caters to the needs of pilgrims to Tirupati from the Karnataka area. It

was in existence even prior to the 1830s. It is managed by a Special Officer from August, 1980 and 53 other staff members. The accommodations available are one guest house with eight rooms, a *pravasi soudha* with 88 rooms, one air-conditioned cottage, seven other cottages and K. R. Choultry with 10 rooms. Two *kalyana mantapas*, one at Tirumalai and the other at Tiruchanur, under the control of the Muzrai Department are rented out for marriage and other purposes. One more *kalyana mantapa* at Tirumala has been built by the Karnataka Government at the cost of Rs 33 lakhs during 1982 with a provision of 28 rooms and one canteen. An Advisory Board has been constituted by the Government during 1980, with the Endowment Commissioner as the Chairman for this charity. During 1980-81 actual receipts and expenditure were Rs 4,52,612.50 and Rs 3,28,507.77 as against Rs 69,060.94 and Rs 43,260.04 respectively during 1957-58.

At Varanasi : The Karnataka State *chatra* at Varanasi is under the management of the Muzrai Department. The *chatra* was established by Krishnaraja Wodeyar, III, and dates back to 1822. The daily *santarpāne* for pilgrims was conducted till the end of December 1957 and discontinued from January 1958. The *chatra* consists of two big rooms and eight small rooms. The income and expenditure for the year 1980-81 were Rs 25,437 and Rs 16,606 respectively.

At Srisailam : The Karnataka State Choultry, Srisailam, Andhra Pradesh is under the management of the Muzrai Department, managed by a Manager. It has 16 furnished rooms for the pilgrims. About 6,600 pilgrims stayed in the choultry during 1980-81. The income and expenditure were Rs 30,429 and Rs 23,308 respectively.

The Muzrai Department has taken up the work of constructing a choultry - cum - Kalyana Mantapa Complex at Mantralayam, Kurnool district of Andhra Pradesh at an estimated cost of Rs 22.90 lakhs.

Educational Institutions

The Muzrai Department is managing educational endowments, and hereunder a survey of such bodies has been attempted. The Department is also extending financial assistance for running *Veda Pathashalas*.

Melkote Samskrita College : The Samskrita College, Melkote was started in 1853. The management of the College is vested in an Advisory

Committee presided over by the Assistant Commissioner, Pandavapura as *ex officio* President. The College was recognised in 1892, when it was taken over by the government. During 1980-81, a sum of Rs 1,60,000 was allotted out of which only a sum of Rs 96,600 was spent. There were 176 students in the College during 1982-83.

Karnik Vaidik Dharma Pathashala : The Karnik Vaidik Dharma Pathashala, Bangalore was founded by Karnik Krishna Murthy Rao of Magadi in 1930 and came under the Government management in 1934. *Rigveda* and *Yajur Veda* are taught in this institution. Boarding, lodging and clothing are supplied free for a maximum of 25 students. The main source of income is the realisation from the estates endowed by the late Karnik Krishna Murthy Rao, the founder. During the year 1982-83 there were ten students.

Sanskrita Collage, Mysore : The Department is maintaining and administering the *Agama* Section of the Maharaja Sanskrit College, Mysore. There are six professors, and six assistant professors of various *Agamas* in the College. *Archakas* of the temples are being trained in this collage. The Advisory Board for *Agama* Studies and Examinations was constituted by Government in 1979. Out of an allotted sum of Rs 2,14,000 for the *Agama* Section only Rs 1,84,535 was spent during 1980-81. Recently *Jainagama* has also been started. There were III students in all the six *Agamas* during 1982-83.

S.L.N. Charities : The Janopakari Doddanna Setty's Sri Lakshminarasimha Charities popularly known as S.L.N. Charities was started in the year 1905 in Bangalore and registered in 1920. It came under the government management during the year 1937. The trust maintains many schools, colleges, training institutions and a hostel. The hostel accommodates about 150 students with free boarding and lodging facilities for students of the Ganiga caste. It is managed by a Managing Committee appointed by Government once in four years. The Department is providing the grants for the running of the *Veda Pathashalas* which are controlled by the Department of Public Instruction in the State.

Charitable Deposits

There have been various cash donations deposited with the Government for specific purposes. It is expected that out of the interest of these deposits, certain charitable works are to be conducted. Some major funds of this category are dealt hereunder.

The Pudukat Funds : Funds deposited with the object of the interest being issued for any specific purpose connected with a temple are classified as the *Pudukat* funds. The *Pudukat* funds of the temples have again been classified under four groups, viz., (a) sums deposited by private persons in trust with the temple manager or guardian on condition that the interest being devoted to a specific object or service, (b) sums lent by one individual to another with the stipulation that the interest should be paid to a temple, (c) voluntary agreements entered into by private individuals to pay to a temple, the interest accruing on certain sums assigned for the purpose, but remained in their own hands and (d) savings from the Government allowances or *tasdik* lent out on interest by the temple managers for the benefit of the institutions.

Amount of value less than Rs 100 will not be received as a *Pudukat* fund from individuals but gifts of money or other articles made unconditionally to any temple or Muzrai Institution is accepted. Accounts are maintained in the temples in cases of *sevas* of the value of Rs 50 and upwards and in cases of *sevas* of less than Rs 50, the donors have to make their own arrangements for the same. The *Pudukat* funds of temples are maintained in taluk offices of the respective taluks in which the temples are situated. The funds are deposited in the Government Savings Bank and in the Savings Bank Account of the Apex Bank.

General Muzrai Fund : There were a number of Muzrai institutions in the State which had a large surplus at their credit and recurring savings from their annual income and on the other hand there were institutions which had no funds of their own to look to for any special improvements or even ordinary repairs. The State grant of Rs 10,000 annually provided in the budget to aid in the construction and repairs of Muzrai institutions were found to be inadequate. Therefore, the Government in 1917 directed that the available surplus funds at the credit of various Muzrai institutions under the Government management in the State be consolidated and formed into a 'General Muzrai Fund' to be invested and the interest therefrom utilised for the benefit of Muzrai institutions generally and also for other purposes not inconsistent with the object of the original endowments subjected to the considerations of setting apart the amount required for repairs. The deposit in this fund in 1980-81 was Rs 2,39,550.

Muzrai Establishment Fund : In April 1917, Government directed that a percentage of contribution on the income of major and minor institution-

should be levied for the purposes of meeting all the charges of Muzrai establishments maintained in the offices of the Muzrai Superintendent, the Comptroller, the Deputy Commissioners of the districts and Amildars and this fund which should be called the Muzrai Establishment Fund should take the place of the contributions that were being made from certain institutions only. The Muzrai Superintendent was directed to undertake a preliminary investigation of the income and expenditure of the Muzrai institutions. On the submission of a report by the Muzrai Superintendent, the Government resolved that five per cent of the gross income of major institutions and three per cent of the gross income of minor institutions should be levied towards the contribution of Muzrai Establishment Fund. Out of this fund, a margin of five per cent should always be maintained as a reserve to guard against unforeseen fluctuations in the receipts of the institutions. Government also sanctioned from the State Fund an annual contribution towards this fund, of a sum not exceeding the amount of the reserve i.e., five per cent of the income. The Muzrai Establishment Fund was formed with effect from 1926-27. The contribution payable by each institution was fixed for a period of five years in the first instance. As on 31st March 1981, the balance of Muzrai Establishment Fund was Rs 35,366. There are two more *Pudukat* Funds, viz, Chatram Savings Fund and Headquarters Muzrai Fund and by the end of 1980-81, their balance was Rs 11,59,093.34 and Rs 1,56,589.86 respectively.

Temple Property Protection

Orders regarding the protection of temple properties were issued for the first time by the Chief Commissioner in 1876. These instructions insisted upon the proper custody of all moveable properties whether consisting of jewellery or money or documents bearing valuable consideration in respect of all temples of Class I, viz., temples in which the revenue was valued at Rs 1,000 and above. The custodian was asked to build a suitable room or vault for depositing the treasure at the expense of the temple funds or if required to have iron safes. An inventory of property was insisted to be taken in the presence of the Amildar of the taluk, and an attested copy to be furnished to the temple servants. A periodical check-up by the Tahsildar once in every year was stipulated making necessary additions or alterations or deductions from the list. In the case of temples under Class II, viz., in temples in which the value of their property in jewels, etc., would fall below Rs 1,000, the measures to be taken were similar to Class I, except the provision for a treasure room, as adequate security was provided.

Any money or property belonging to the temple were to be kept in the District or Taluk Treasury; it should be brought to account under deposits, and a list of jewels with their weights prepared and a copy of it is to be given to the depositor.

In the case of minor institutions, the inspection of jewels was once a year by the Amildar and once in three years by the Assistant Commissioner and in village institutions, it was by the Sheikdar and the Amildars.

Repairs of Muzrai Institutions: The repairs of Muzrai institutions in the princely State of Mysore was considered as early as in 1870, when the Chief Commissioner ordered for the repairs of muzrai institutions, preference being given to important Hindu temples, Mohammadan mosques and chatras on the most frequented high roads, the amount being spent out of the surplus funds of temples and chatras accruing from causal savings in the Government grants to these institutions. In the year 1871, a grant of Rs 24,000 was made for this purpose. Later annual grants were released by the Government considering the statements submitted by the Deputy Commissioners about the institutions, its antiquity and importance, and the amount required for their repairs. During the year 1982-83, an amount of Rs 70 lakhs was provided as grants for the repairs of Muzrai institutions of the State as against a grant of Rs 50 lakhs during 1981-82.

Wakf Institutions

The Central Wakf Act, 1954 was brought into force in old Mysore from 15th January 1955 and throughout the State of Karnataka from the year 1956. It was amended in 1959, 1964 and 1968. Prior to this Central Wakf Act 1954, the Muslim Muzrai Institutions of the Mysore area were under the administration of the Endowments Department governed by the Mysore Religious and Charitable Institutions Act, 1927. In the Gulbarga area the regional committees looked after the management of Wakf Institutions while in the Belgaum area the Bombay Public Trust Act was in force. The first Board of Wakfs was constituted in the year 1961 with eleven members, when all the regional committees in Hyderabad area ceased to work and all the Muslim religious properties which were registered under the Bombay Public Trust Act were automatically transferred to the Wakf Board. All the 452 Muslim Muzrai Institutions under the Endowments Department in the Mysore area were also, transferred to the Board. In 1964, the Karnataka Government framed rules under Wakf Act, 1959. The Board was reconstituted in 1966, 1977 and 1982.

The Wakf Board has constituted three committees at the State level for the easy administration, management and development of Wakf institutions in the State: (1) The Law Committee to accelerate the disposal of cases, (2) the Administrative Reforms Committee to streamline the administration, and (3) the Finance and Development Committee to augment the resources and to develop valuable Wakf lands in urban areas.

The Wakf Board had no funds of its own and had to depend upon the contribution of the Wakf institutions from all over the State, under the provisions of Section 46 of the Wakf Act 1954. The assessment of Wakf contribution depends upon the net annual income of each Wakf institution. This led to a survey of Wakf Institutions in the State. Hence the Wakf Board took the survey of Wakf property in the State with the assistance of Government loan and the Revenue Authorities. The Survey was completed in the Mysore Area in 1968 and in the remaining parts of the State in 1972. There are about 19,000 Wakf institutions in the State of which about 1,500 institutions have an annual income of Rs 1,000 and above. Nearly 15,000 institutions have an annual income between Rs 100 and Rs 1,000 and the remaining institutions have an annual income of less than Rs 100. The Board collected the Wakf contribution from those institutions whose income is more than Rs 100 a year. The Government is extending financial assistance in the form of grants since 1973-74 as Wakf contribution is not sufficient to cover even 30 per cent of the routine expenditure of the Board. In 1980-81 the grant was Rs 20 lakhs.

Each Wakf institution is being managed by a Muthavalli Managing Committee appointed by the Board on the recommendations of the concerned District Wakf Committee. Six per cent of the annual income of the Institution will be paid to the Board every year. There are district committees appointed by the Wakf Board. All repairs, improvements and development of Wakf properties are approved by the Board on the recommendations of the respective District Wakf Committee. The value of immoveable properties of all the Wakf institutions in the State amounts to about 80 crores of rupees and the assessed income of these properties is estimated to be Rs 62.73 lakhs during 1980-81. During the year 1980-81, 46 Wakf institutions were registered afresh.

The Board has taken up developmental activities in urban areas. Construction of a huge shopping and office complex in the premises of Dargah Hazrath Syed Hameed Shah, Cubbonpet, Bangalore and a

Shopping (Plaza) complex in the premises of Dargah Hazarath Mada Shah Makan, Tumkur, are the two important developmental projects taken up by the Board.

Wakf Development Corporation: In 1978, the Board with the approval of the Government of Karnataka, has set up the Wakf Development Corporation Limited, with an authorised share capital of Rs one crore and paid up capital of Rs 50 lakhs. The Corporation has nine directors including a Chairman. The objectives of setting up of a Development Corporation were to develop Wakf properties in the State by financing the Wakf institutions; by taking the properties on lease; by assisting the Wakf institutions to set up small scale industries, to establish housing co-operatives, consumer co-operatives, industrial co-operatives and farming co-operatives; to provide facilities to pilgrims by constructing rest houses and providing transport facilities; to establish and assist educational institutions; and to take up agricultural activities, etc. There are as many as 172 important *uruses* taking place every year in the State of Karnataka.

The Karnataka State Haj Committee: The Government of Karnataka have constituted a Haj Committee to look after the welfare and needs of Haj Pilgrims of the State. The Committee was reconstituted in 1980 with 49 non-official members, and two official members with the Minister for Wakfs as the Chairman. During the year 1981-82, two Khadimul Hujjals were deputed to look after the welfare of the Karnataka State Haj pilgrims. There is an Honorary Haj Officer in Bombay nominated by the Government of Karnataka to look after the welfare of the Karnataka State *hajeess* in Bombay.

LABOUR WELFARE

The development of labour welfare activities naturally reflect the labour policy, implementation of labour legislations and labour welfare measures. As industrial development itself was limited in pre-Independence days, the organisation of labour was also limited. Similarly, the number of labour legislations in force was also not much, and welfare of labour was not given much attention. Labour was almost treated as a commodity, and, therefore, the terms of employment and service conditions were almost feudalistic. It was more so, in the case of plantations, where the conditions of services were not satisfactory and welfare amenities provided

were also insignificant. Under the Breach of Contract Act of 1859, the estate worker running away from his job was liable for arrest by police on a criminal charge and could be tried in judicial courts for "breach of contract" and no labour law was made applicable to them. Labourer was not aware of his rights or obligations and suffered under the clutches of his feudalistic employer. It was purely a master and servant relationship which accounted to this type of bonded labour. In Bombay and Madras Karnataka area, though the Central Legislations like the one of 1926 were in force, the workers were mostly ignorant of them and they were also not properly organised.

Early attempts for labour welfare in princely Mysore were made at Kolar Gold Mines, when Welfare Centres were opened for mine workers. Some welfare measures like housing and recreation were provided for workers of the Bhadravati iron works. But no pioneering efforts worth the name were made towards labour welfare. The Labour Department in Mysore took its birth in 1935. Prior to this, labour and allied matters were dealt with by the Industries and Revenue Departments. The matters coming under the purview of labour administration in those days were also very less and limited to implementation of a few Acts like the Trade Union Act, the Mysore Factory Regulations Act, 1914 and the Workmen's Compensation Act, 1923.

After Independence: By the time of Independence there were sufficient number of labour legislations that were made applicable to this State also. They were the Industrial Disputes Act, 1947, Minimum Wages Act, 1948, Payment of Wages Act, 1936, Trade Unions Act, 1926, Weekly Holiday Act, 1942, Workmen's Compensation Act, 1923, Employment of Children Act, 1938, Industrial Employment (Standing Orders) Act, 1946, and the Factories Act, 1948, etc. But it was in the fifties and sixties that more number of labour legislations such as Plantation Labour Act, 1951, Working Journalists and Miscellaneous Provisions Act, 1955, Maternity Benefits Act, 1961, Beedi and Cigar Workers (Conditions of Employment) Act, 1966, Motor Transport Workers Act, 1963, and Payment of Bonus Act, 1965 were added to the list. Again in the seventies, some more legislations like Contract Labour (Regulation and Abolition) Act, 1970, the Equal Remuneration Act, 1976, Payment of Gratuity Act, 1972, the Sales Promotion Employment (Conditions of Services) Act 1978, and the Inter State Migrant Workmen (Conditions of Services) Act, 1979, etc., were brought into force. Thus, there had been a tremendous growth contributing to

a plethora of labour legislations both in quality and quantity only after Independence. After Reorganisation, the State Government has also passed some labour legislations like Karnataka Shops and Commercial Establishment Act, 1961, Karnataka Industrial Establishments (National and Festival) Holidays Act, 1963 and the Karnataka Labour Welfare Fund Act, 1965. The State Government has also introduced several amendments to various Acts and rules.

The cases coming under the Workmens Compensation Act were handled by the Assistant Commissioners of Revenue Department till 1979. It was in this year, that the Labour Department in the State took a bold step in successfully deleting the old system and taking the task of implementation through its own officers. Consequently in 1979, by a notification of Government, all the 22 labour officers in charge of Districts and sub-divisions were notified as Commissioners of Workmens Compensation in their respective jurisdictions. This has resulted in giving speedy and efficacious remedy for grievances of workmen with regard to accidents and occupational diseases.

Labour Department

The Labour Department which made its humble beginning, with its very limited staff in the early years, has now grown into a considerable size, with its wide network of officers and inspectorate whose functions are almost decentralised as compared to the earlier system. The Commissioner of Labour is the head of the Department and is assisted by two Joint Labour Commissioners (one in charge of administration and enforcement of certain legislations and the other in charge of certain other legislations), 2 Deputy Labour Commissioners, one in charge of industrial relations and the other in charge of publicity and statistics and one Assistant Labour Commissioner (in charge of control room to monitor labour situation) in the headquarters. Further, there is a network of officers and Inspectors throughout the State. The State is divided for purposes of labour welfare into four regions headed by one Deputy Labour Commissioner, normally in charge of four to five districts, stationed at Bangalore, Belgaum, Hassan and Gulbarga. They look after the implementation of various labour legislations and conciliation of industrial disputes coming under their purview. They are administrative heads for their respective regions. Each Deputy Labour Commissioner is assisted by one or two Assistant Labour Commissioners in charge of a division comprising one or more revenue districts. They are stationed at Bangalore, Mysore, Davanagere, Hubli, Gulbarga, Mangalore

and Chikmagalur. Each Assistant Labour Commissioner is assisted by three to four Labour Officers who are in charge of a revenue district. More than one labour officer is working in places like Bangalore and Mangalore. There is one Labour Officer exclusively for child cell stationed at Bangalore, with jurisdiction all over the State. In order to assist these officers, there are Senior Labour Inspectors and Labour Inspectors at taluk levels. It is proposed by the Department to provide one labour inspector for each taluk.

Liaison with CIRM: In matters of handling disputes and in the implementation of labour legislations, establishments like Posts and Telegraphs, Railways, airports, seaports, banking and insurance companies and mines, the Regional Labour Commissioner and Assistant Labour Commissioner (Central), the Labour Enforcement Officers (LEO) stationed at Bangalore, Mangalore and Chitradurga look after as they are under the Central sphere. Effective liaison is being maintained by the State Labour Department with the Central Industrial Relations Machinery (CIRM) in the interest of working community at large.

Welfare Fund Legislations: The Government has implemented a series of labour welfare fund legislations like the Beedi Workers Welfare Fund Cess Act, the Iron Ore Mines Labour Welfare Fund Cess Act, the Dolomite Mines Welfare Fund Cess Act, etc. These are being administered by the Welfare Commissioner (Central), Bangalore, appointed by the Central Government. The Karnataka Labour Welfare Fund Act is administered by the Karnataka Labour Welfare Board. The purpose of all these legislations is to promote the welfare activities for workers. A levy or a nominal cess or contribution either on the basis of tonnage or on the basis of number of workers is charged. The Karnataka Labour Welfare Fund Act, 1965, as amended in 1976, constitutes not only remittances from employers relating to unpaid accumulations like wages, bonus, fines, etc., but also enables to augment the fund to a considerable degree by collecting contributions both from employers and employees apart from the Government. The contributions to this fund are collected by employers in factories registered under Section 2(m) (i) of Factories Act 1948, in shops or commercial establishments employing 50 and above, workmen, in all plantations, workshops, etc., for such number of workers who are on rolls of the employer as on 31st December every year, at the rate of Rs two from employers, Re one from employees and remitted to the Welfare Commissioner by the 15th January of the following year. The

Government also contributes at the rate of one rupee per employee as per the accounts rendered to the Government. The Labour Welfare Fund of the State has an amount of Rs one crore as on 28-2-1983. The estimated annual collection of the fund on an average is about Rs 20 lakhs.

The various welfare measures under the purview of the Board are community necessities like reading room, recreation, conduct of sports and games, taking up tours and excursions, starting of holiday homes, training for subsidiary occupations, etc. Besides, during 1981-82 and 1982-83, the Board has started scholarship scheme and Welfare Centre Scheme. Under scholarship scheme, 28 scholarships were given at a cost of Rs 25,080 (in 1981-82) and 371 scholarships at a cost of Rs 2,61,690 (in 1982-83) to all eligible workers' children, in the unorganised sector. Under Welfare Centre Scheme, 17 new Labour Welfare Centres have been sanctioned in labour-oriented areas and the same are being started. In the 23 Labour Welfare Centres in the control of the Labour Department, welfare measures like free radio and recreation, reading room and library, sports and games, and tailoring instruction is provided to workers and their families. Besides, films on various educative subjects are screened, workers participation in management is also arranged by the Department.

Minimum Wages

The State Government has added to the schedule of industries, 45 employments out of which minimum wages are fixed and revised at periodical intervals to 27 scheduled employments. The revision of wages fixed has shown an upward trend always and the rates become obsolete very soon. Thus, viewed, as a whole, the minimum wages for various employments range on an average between Rs 6.14 per day on the lower side to Rs 19 per day (for details see chapter VIII). It is proposed by the Department to add to the schedule some more employments in the unorganised sector like toddy tapping, confectionery, bakery, etc. The Government is adopting both the committee method and the notification method as provided in the Act, according to the need of the hour. Based on the report, the State Level Advisory Board is consulted before a notification is issued. The implementation of the Act is made through the officers of the Labour Department by regular inspection, follow up action and prosecutions. Conciliation of industrial disputes has been on the increase and likewise settlements have been manifold. Right from the rank of Senior Labour Inspectors at Bangalore, all the officers are notified as conciliation officers under the Industrial Disputes Act, 1947. Safeguards

are provided against non-implementation of settlements and agreements. So also is the case, with the awards of Labour Courts and Tribunals. There has been a steady increase in the number of Courts and Tribunals.

Trade Union Movement

Though Karnataka had scores of modern industrial units by the close of the First World War, labour was not organised in the State till then. Even in 1920, the awakening did not appear to have taken on organised form of trade unions. The Trade Unions Act that was passed in 1926 at the Centre was not extended to Mysore till 1941. As a result, till then trade unions had to register themselves as charitable institutions. The first labour unions were those organised by Congressmen in Bangalore. The early leaders were A. M. Rama Sharma, a journalist, and K.T. Bhashyam who organised the Binny Mill workers in the early 1920s. The Binny Mill firing of 1926 in which four persons were killed, resulted in the Congress conducting an enquiry by appointing a private commission headed by C. V. Narasimha Murthy. This helped to strengthen the morale of the workers. The Raja and Minerva Mill workers were also organised by the Congress leaders. In 1929, Bangalore Textile Trade Union (BITU) was founded and it became powerful and by 1938 it had acquired strength to the extent of compelling the State Government to intervene on behalf of the management. There were organised strikes in 1940-41 in the Binny Mills in December-January and at the Raja and Minerva Mills in April which in the end were settled in favour of workers. In 1941, the Mysore Labour (Emergency) Ordinance was passed, providing legal recognition of trade unions for the first time and for their registration. This provision met the long-felt need of the workers in the State and encouraged the latter to carry on legitimate trade union activities. The next year this became a law.

Upto 1940, labour movement was more or less confined to the textile industry. The engineering industry which constitutes the second largest industry of the State emerged only during and after the Second War and that explains the late starting of organised labour activity in that industry. The Quit India Movement saw whole-sale strikes in Bangalore and other industrial centres and the strike went on for several days and instilled confidence in the minds of the workers regarding their organised strength. When the Hindustan Aircraft Employees Union was founded in 1946, Trade Unionsim was started on a big scale in the engineering industry. Labour was organised and leadership was provided by outsiders in textile industry. But the movement was the result of the spontaneous efforts of

the employees themselves in the engineering industry. Outside leadership was reported to have been inducted into the Engineering Unions only when the internal leadership was persecuted by the management and when the employees realised that they could no longer get on with the management. An employee of HAL who organised labour was victimised and dismissed in 1951. The Union was revived by outside leadership in 1954. This pattern was followed in other units and gradually the trade unions in the engineering units admitted outside leadership.

Labourers from industrial sector had been organised in the Bharat Mills of Hubli and at Gokak Mills, Gokak Falls prior to the Second War. In Mangalore the tile and cashewnut workers and beedi rollers had also similarly organised (1937) themselves. The transport workers also had their union in Dakshina Kannada.

Membership: The data regarding trade union membership earlier to 1957 are not available. Over a period of 19 years between 1957 to 1975, the number of trade unions on the register has more than doubled from 408 to 955. The membership of the unions submitting returns has also increased likewise from 1,14,000 in 1957 to 2,42,000 in 1975. The union membership shows year to year fluctuations. It is clear that membership figures on an average have been showing a rising trend. As on 31st December 1980, there were 1,636 trade unions in the State. The district-wise figures of trade unions are:

Bangalore	718	Hassan	25
Belgaum	81	Kolar	26
Bellary	48	Kodagu	19
Bidar	13	Mandya	28
Bijapur	53	Mysore	149
Chikmagalur	33	Raichur	21
Chitradurga	46	Shimoga	39
Dakshina Kannada	112	Tumkur	32
Dharwad	115	Uttara Kannada	35
Gulbarga	43		

The membership of the first three largest trade unions of the State as in 1980 are: Karnataka State Electricity Board Employees Union 25,490, Indian Telephone Industries Employees Union 15,000 and Hindustan Aeronautics Employees Association 12,921.

Workers' Education

The Central Board of Workers' Education, is a tripartite body sponsored by the Ministry of Labour, Government of India in the year 1958. The Board was entrusted with the task of implementing workers' education programmes throughout the country. To start with, the Central Board for Workers' Education opened a few regional workers educational centres for some selected cities. There are three regional centres at Bangalore, Mangalore and Hubli. At present the workers' education centre at Bangalore, is organising programmes to cater to the needs of the workers in the districts of Bangalore, Tumkur, Chitradurga, Kolar and Mandya. The Mangalore Regional Centre caters to the needs of workers in seven districts namely Dakshina Kannada, Kodagu, Chikmagalur, Hassan, Shimoga, Uttara Kannada and Mysore. The Centre at Hubli, caters to the needs of workers in the districts of Dharwad, Belgaum, Bijapur, Bellary, Raichur, Gulbarga and Bidar. The objectives of the workers' education scheme include activities like intelligent participation of workers' in social and economic developments of the nation, developing, understanding leadership in trade union activities to strengthen democratic process and traditions in the Trade Union movement.

The programmes normally covered by each of the workers education centres for the benefit of the workers and their leaders include full-time course of worker teacher training, leadership development programme for plantation workers, and for trade union officials, unit level classes for worker teachers, functional adult literacy classes, educational camp for unorganised sector and for rural workers at village levels. Of late, it is proposed to make a survey on the impact of workers' education on the workers and Trade Unions who undergo training at Workers' Education Centres. There is a further proposal to see that workers' education programmes become more meaningful by associating with it the National Adult Education service and by creating opinion polls through regional level and State level informal groups. The State Government has already constituted regional and State level informal groups for immediately taking up the task of evaluation and speedy implementation of workers education programmes.

Employees State Insurance Scheme is another special security measure which is being implemented for the benefit of industrial workers under the provisions of the ESI Act 1948. It was implemented in Bangalore in 1958 and subsequently extended to towns like Kanakapura,

Chitradurga, Dandeli, Davanagere, Hubli-Dharwad, Gokak, Gulbarga, Harihar, Hassan, Hospet, Kollegal, KGF, Nanjangud, Mangalore, Mysore and T. Narasipur. The Employees State Insurance Scheme applies under Section 1 (5) to hotels and restaurants, shops, motor transport undertakings, cinema theatres, newspaper establishments, small power using factories, employing 10-19 workers and man-power using factories with 20 or more workers in places where the Act is applicable. Workers whose wages did not exceed Rs 400 were covered earlier under the programme but in 1968 as per the amendment, workers with wages of Rs 500 per month are also covered whenever the scheme is applied, and now as per the 1975 amendment, workers with monthly wages upto Rs 1,000 are also covered under the scheme. In Karnataka 1,782 factories are covered under Section 2 (12) and 337 establishments under Section 1 (5) as on 31st December 1979.

Provident Fund

The Employees Provident and Miscellaneous Provisions Act was passed in 1952 with the object of making some provisions for the future of the industrial worker in case of his early death and also to cultivate among the workers, the spirit of savings. The employees provident fund scheme, framed under Section 5 of the Act, came into effect on 1st Nov. 1952. Provident Fund is an effective old age and ameliorative benefit. But when an employee dies while in service the accumulation may be too meagre to render adequate and whole-time protection to his family. Recognising this and with a view to provide long-term financial security to the families of industrial workers in the event of their premature death, the Act was amended in 1971 to introduce family pension scheme with effect from 1st March 1971, under which a Family Pension Fund was created diverting the portion of employers' and employees' contribution from the provident fund with an additional contribution made by the Central Government. Out of this fund, family pension at prescribed rates is paid to the survivors of employees who die while in service, before reaching the age of superannuation.

Again in 1976, with a view to provide an insurance, linked to provident fund deposits, to members of employees' provident fund, a new social security scheme known as Deposit Linked Insurance Scheme was introduced with effect from 1st August 1976 under the Labour Provident Fund Laws (Amendment) Ordinance 1976. The salient feature of this is that, in the event of death of an employee, his dependents would be

entitled to an additional payment equivalent to three years average balance at the credit of the deceased employee subject to a maximum of Rs 10,000. The distinguishing character of the scheme is financial participation by the employees, employers and the Government.

The Employees Provident Fund and Miscellaneous Provisions Act 1952, is applicable to the industries/establishments detailed separately and benefits are applicable to the employees who are qualified for membership of the fund by virtue of putting in 120 days of actual work in a period of six months or six months continuous service or from the date on which their service was made permanent, whichever is earlier. This Act covers 7.27 lakhs of subscribers in 6,589 establishments as on 31st Dec. 1979. Out of this fund, interest at the rate of 8.25 per cent was declared for the year 1979-80. The scheme also provides for grant of advance to the members for the purchase of sites or houses under construction, temporary closure of establishment, marriage of members or of their dependents, serious illness of the member's family, damage to immovable or moveable property due to calamities, power cut in factories and establishments, and financing of L.I.C. policies.

Other Welfare Measures: There are quite a number of plantations coming under the purview of the Plantation Labour Act, 1951 and the strength of plantation workers in the State is also increasing. Apart from other labour legislations now applicable to them, there is a special scheme for housing known as Subsidised Housing Scheme for Plantation Workers. The scheme contemplates to provide Central assistance in the form of loan and subsidy to employers to enable them to construct houses for the workers employed in plantation and also housing co-operative societies for plantation workers who wish to construct their own houses independently of their employers. The financial assistance under this scheme is applicable to employers within the meaning of Section 2 of the Plantation Labour Act and Housing Co-operative Societies for plantation workers. The Commissioner of Labour is the sanctioning authority for the scheme.

Ashakiran (Ray of Hope), a social welfare measure extending group personal accident insurance scheme for the benefit of agricultural and other labourers of the unorganised sector was introduced by the State Government from 15th September 1982 (for details see page 952, part I, chapter VI).

Committee and Boards

Several committees and boards are functioning under the Labour Department in the State. A tripartite committee for Sugar Industry has been reconstituted on the 10th of Decr. 1980, consisting of employees' and employers' representatives and independent members with the Labour Commissioner as Chairman of the Committee. It looks into wage differentials, service conditions and uniform standing orders for all factories. The Tripartite Committee for textile industry was constituted only on the 14th October 1980 consisting of employers' and employees' representatives and one official member. The Tripartite Committee for Beedi Industry consists of equal representation from employers and employees and Government nominees attempt to go into the question of various problems arising out of implementation of the Beedi and Cigar Workers (C of E) Act, 1966 and Rules framed thereunder.

The Industrial Relations Implementation and Evaluation Committee consisting of equal representation from employers and employees and also Government nominees reviews the labour situation in the State and also the applications received from various unions regarding recognition of trade union and code of discipline, etc. Besides the above committees, the Karnataka Labour Welfare Board and the Karnataka State Minimum Wages Advisory Board are also functioning.

PROHIBITION

Intoxicating drugs and drinks always had an evil effect on the society, and the poor and the weaker sections suffered the most by their addiction to these. Tipu Sultan had prohibited the sale of arrack and *ganja* throughout his dominions, beginning with December 1786 in a phased manner till 1788. Prohibition was enforced even in his army, excepting the Europeans. The evil of drink and its prohibition received attention by the Indian National Congress prior to the attainment of independence. In 1930's picketing of liquor shops was accepted as a part of the programme of Civil Disobedience. Picketing was resorted to in cities and towns in princely Mysore too. With the Congress ministries coming to power in 1937 in the British provinces of the country, Prohibition was accepted as a policy of the Government.

In old Mysore, prohibition was introduced on an experimental basis in the taluks of Ramanagaram and Channapatna in 1938. In 1940's both

government and private organisations like the Deena Seva Sangh, Bangalore took up the activities in the old Mysore. Later in 1947, Molakalmuru Taluk of Chitradurga district and Pavagada taluk of Tumkur District were brought under Prohibition. In the same year, a policy of progressive reduction by 20 per cent of excise shops each year was adopted. The Mysore Prohibition Act of 1948 was enforced in the districts by stages. By 1956, only five districts, Chitradurga, Tumkur, Kolar, Shimoga and Chikmagalur and four taluks in Hassan district and two taluks in Bangalore district had been brought under Prohibition. In the Belgaum area complete Prohibition was introduced in April 1950, as per the Bombay Prohibition Act, 1949. The Collectors of the district had the powers of enforcing laws. The District Inspectors and Sub-Inspectors of Prohibition and Excise assisted the Collector. In the districts of Dakshina Kannada, Bellary and Kollegal taluk of Mysore district, Prohibition was introduced in 1946 under the Madras Prohibition Act, 1937. Before that various intoxicants were being sold in the licenced shops. The staff of the Prohibition Department was in charge of enforcement of Prohibition which was later handed over to the Police Department in 1955. In Kodagu, Prohibition was first introduced in April 1956 under the Act I of 1956 of the Old State of Kodagu. Thus at the time of formation of Karnataka excepting some districts of old Mysore and Gulbarga area, Prohibition was in operation in the State under different laws. After the formation of Karnataka, Prohibition was introduced in the four taluks of Hassan district and Bidar district in 1959 and again in 1960, in Mysore district excepting the Mysore taluk and Mysore City. In July 1961, Mandya district, the Mysore taluk and Mysore City became dry. A revised uniform Act applicable to the entire State called the Karnataka Prohibition Act, 1961 was brought into force, throughout the State in 1962 excepting the districts of Gulbarga, Raichur and Bangalore (excluding Ramanagaram and Channapatna taluks.)

Due to various reasons like loss of revenue to the State, increasing use of illicit country liquors, etc., the Karnataka Prohibition (Amendment) Act, 1967 was introduced in the State which empowered the Government to exclude the operation of the Karnataka Prohibition Act, 1961, in any specified area of the State. As a result, Prohibition was relaxed from October, 1967, in the districts of Belgaum, Bellary, Kodagu, Chikmagalur, Chitradurga, Hassan, Dharwad, Kolar, Mandya, Shimoga, Dakshina Kannada, Tumkur, Channapatna and Ramanagaram taluks of Bangalore district, Bijapur district excepting the Jamkhandi taluk, Mysore district excepting

taluks of Chamarajanagar, Yelandur and Uttara Kannada district excepting the taluks of Kumta, Ankola and Honavar. In June 1968, Prohibition was relaxed in the Bidar district and Kumta and Honavar taluks of Uttara Kannada district. In April 1970 the remaining taluks of Uttara Kannada and Bijapur became wet. Prohibition was relaxed in the Chamarajanagar taluk of Mysore District in July 1973 and the lonely taluk of Yelandur became wet with effect from 1st July 1981 (for figures of excise revenue see chapter IX). Despite lifting Prohibition, illicit distillation and traffic in illicit liquor has been continuing. A recent tragedy of mass death due to drinking of poisonous illicit liquor took place in Bangalore and Mysore cities during 1981, killing as many as 336 persons including women and children and blinding many. The commission appointed to probe into the incident, headed by Justice Desai, has submitted its report which has been made public in March 1983.

Temperance Board

The Karnataka State Temperance Board was constituted by the Government of Karnataka in the year 1971, for propagating the ideals of temperance, analysing the causes and suggesting measures for counteracting drinking. The word Temperance means moderation in the use of and total abstinence from alcoholic liquors as beverages. The main objectives of the Board are to consider and recommend measures for giving effective publicity to the evils of drinking, for rehabilitation of the alcoholics and for giving de-addiction treatment for the addicts, and proposing educative write-ups in the school syllabi.

The Board arranges programmes like film-shows, *bhajans*, lectures, etc., by psychiatrists, religious leaders and social reformers. It carries out surveys on drinking and food habits of people. Intensive publicity and propaganda on evils of drinking, particularly in slums and labour colonies by distributing hand bills, displaying pictorial wall posters and exhibiting cinema slides and short films are carried out by the Board. On the recommendations of the Board, the State Government had declared the first day of every month as a 'dry day', which was subsequently given up from 1980. Lessons on evils of drinking have been introduced in the text-books of schools and colleges. The data about the incidence of alcoholism among the poorer sections of the community have been collected to give counselling to the womenfolk and a survey of the drinking habits of the slum dwellers has been made. Medical assistance and aid will be provided to those who want to give up drinking. De-addiction treatment to persons

who came for advice is being afforded in collaboration with the authorities of the National Institute of Mental Health and Neuro Sciences, Bangalore. Organisations like Gandhi Smaraka Nidhi and Maha Bodhi Society are collaborating with the work of Temperance by giving advertisements through posters.

BACKWARD CLASS MOVEMENT

The Backward Class Movement in Karnataka was started in 12th Century A.D., when Basaveshwara started the social reform movement to create a casteless society. But its effects in the later centuries are obscure till we come to the end of 19th Century.

The traditional elite, the Brahmans were among the earliest to take to modern education, and they had a lion's share in public service. But with more and more people securing educational facilities, those people started clamouring for equal opportunities in public service. The newly educated non-Brahmans also demanded social equality. The Christian Missions and the Brahma Samaj supported their cause. The first reaction to this demand for better opportunities in public service appears to be the Government order in 1874 in old Mysore that in recruitments to Police Department eight out of every 10 must be non-Brahmans. Later Dewan V. P. Madhavrao revived this 1874 order.

Formation of sectional and communal association during the years 1904 to 1909, mobilised the strength of the backward classes. The notable organisations are the Veerashaiva Mahasabha (1904), Vokkaligara Sangha (1906) and Kurubara Sangha. With the establishment of the Representative Assembly and the Legislative Council and the Economic Conference, a wide scope was given for the exchange of ideas among the rural elite. The expansion of education as a result of abolishing school fees and introduction of compulsory primary education, in 1913 have all helped in awakening the masses and thus encouraging the movement in the State. As a consequence of this, a new agitation for more posts in the government service and lowering the entry qualification for the educationally backward castes began which resulted in lowering the entry qualifications for the posts of Shaikdars and Amildars in 1914 and reservation of 25 per cent of appointments in the year 1916. To further the awakening among the educationally backward castes and communities the scheme of Backward Class Scholarship was initiated by

Sir. M. Viswesvaraya in 1917 with a budget provision of Rs one lakh. The formation of Prajmitra Mandali in 1917 organised the resentment against a minority community which occupied about 90 per cent of the posts.

Miller Committee

In 1918, the leaders of the non-brahman communities presented an address to the Maharaja explaining their grievances. In August 1918, a Committee of six non-official members, presided over by Sir Leslie Miller, the Chief Justice of the Chief Court, was appointed to investigate in detail the grievances and to suggest the changes in the rules of recruitment. The Committee included all castes with less than five per cent literacy as enumerated in the 1911 Census under Backward Communities and recommended to fill half of the higher appointments and two-thirds of the subordinate appointments within a period of seven years by persons belonging to these Backward Communities. It also recommended to start more schools in rural areas and to raise the budget amount to Rs two lakhs for scholarships to the Backward Communities. The Government passed an order on the recommendations of the Committee in 1921 which remained in force till the Reorganisation of States.

The Arya Samaj, the Theosophical Society and the Congress took up the cause of the Harijans which the other Associations had neglected. The Civic Association founded in Bangalore (1915) worked in this field. R. Gopalaswamy Aiyer is a notable personality in the field of Harijans' education in old Mysore.

The Backward Class movement in Bombay Presidency was initiated by Jyotirao Phule (1827-1890) of Pune who started a school for the untouchables in 1848 and a school for girls in 1851. He established the Satya Shodhak Samaj in 1873 to propagate his ideas. The Prarthana Samaj of Bombay, the Arya Samaj and Shahu Maharaj of Kolhapur also supported the cause of the Backward Communities. The Veerashaiva Mahasabha and the Brahmanetara Parishat also did substantial work in the direction. The Congress also took up the cause of the Harijans. In the Belgaum area the Backward Class Department came into existence in 1931, as a result of the recommendations made in 1930 by the Depressed Class and Aborigine Tribes Committee. The classification recommended by the Committee and adopted by the Government includes within Backward Classes, persons of the three different categories *i.e.*, Untouchables now

classified as Scheduled Castes; Aboriginal and Hill Tribes now called as Scheduled Tribes and such other classes of persons the Government may classify as Other Backward Classes.

During the closing decades of the last century a few individuals and institutions did pioneering work in the upliftment of Backward Class people in the district of Dakshina Kannada. Kudumal Ranga Rao, a devoted worker sacrificed much for promoting the welfare of the depressed sections of the Society and Mahatma Gandhi paid glowing tributes to him when he visited Mangalore in 1927. Karnad Sadashiva Rao also rendered yeomen service to the Harijans of Dakshina Kannada district. Government of Madras entrusted the welfare work relating to the Depressed Classes to its Labour Department in 1923. The Department reserved lands to the Harijans and opened schools for their children. In 1949 a separate Harijan Welfare Department was started to look after the needs and amenities of the Scheduled Castes and Tribes.

The Harijan Sevak Sangh was founded by the efforts of Mahatma Gandhi in 1932 and Sardar Veerangouda Patil was the first President of the Karnataka Unit. Gandhiji conducted two tours in Karnataka in 1934 and 1936 and propagated against untouchability and collected funds for the new Sangh. The Sangh conducted hostels for students and destitutes and vocational training centres for Harijans in Karnataka.

After Independence, the welfare work of Scheduled Castes and Scheduled Tribes has taken a new dimension. The Constitution of India makes specific provisions for safeguarding the interests of the weaker sections of the population. In the case of other backward classes, the Government of India issued instructions to the State Governments to have their own commissions, as it was not satisfied with the recommendations of the Kaka Kalelkar Commission, which was appointed in 1953.

In 1958, the Government of Karnataka issued orders reserving 75 per cent of the seats in educational institutions for the Backward Classes including Scheduled Castes and Scheduled Tribes. This order was challenged in the High Court of Karnataka and was held invalid, which led to the Government order of 1959, reserving 65 per cent of the seats in educational institutions.

Mysore Backward Classes Committee

The Government Order of 1959 was also held invalid by the High Court of Mysore, leading to the appointment of a Committee to take up

the problem of backwardness. The Government appointed the Committee called the Mysore Backward Classes Committee with Dr. R. Nagangowda as its Chairman in 1960, to suggest the criteria to be adopted to the backwardness of the people and to indicate the manner in which the Government should regulate the admissions to the technical institutions and appointment to Government Services. On the basis of three criteria, *i.e.*, strength of students in high schools, inadequate representation in Government service and social backwardness, the Committee prepared a list of 20 groups of which nine were termed as 'backward' and the remaining eleven as 'more backward'. In assessing the social backwardness the Committee drew up a list of castes and creeds low in social status. Those communities whose standard of education is less than 50 per cent of the State average were grouped under more backward classes. The Committee recommended that a reservation should be made of 50 per cent for admission to technical institutions of which 28 per cent for 'backward' group and 22 per cent for 'more backward' group; and a reservation of 45 per cent for recruitment in Government services, of which 21 per cent for backward group and 24 per cent for 'more backward' group. The recommendation was accepted by the Government and an order was issued in 1962 to that effect.

Karnataka Backward Classes Commission

The Government Order of 1962 of the Mysore Backward Class Committee was set aside by the Supreme Court in 1963. The subsequent Government order of 1963, was also challenged in the High Court of Karnataka. In the judgement the Judges observed that the Government Order had given wide scope for its abuse by giving advantage to the *non-bona fide* candidates. This led to the appointment of the Karnataka Backward Classes Commission in August 1972 with noted jurist L.G.Havanur as its Chairman. The Commission was asked to suggest the criteria to determine the backwardness. It conducted a survey and submitted its report in 1975, categorising the backward classes into three groups: *i.e.*, 1) Backward Communities, 2) Backward Castes and 3) Backward Tribes. The Commission has determined that 44.52 per cent of the State population has to be treated as 'Other Backward Classes' in addition to 14 per cent of Scheduled Castes and Scheduled Tribes. Some of the important recommendations of the Commission are as follows: Castes, Communities and Tribes are to be treated as backward for purposes of Article 15 (4) and 16 (4) of the Constitution of India. Reservation of seats in educational institutions and reservation of jobs in Government Services to the extent

of 32 per cent excluding the reservations for Scheduled Castes and Scheduled Tribes; reservation of posts should be made applicable to promotion and selection also; reservation of posts in semi-Government institutions, Corporations and aided educational institutions; raising of age limit for recruitment by five years for backward class candidates; starting of tutorial institutions for coaching backward class students to compete with other students; exemption of various kinds of fees, provision of hostel facilities and scholarships to the students of backward classes; constitution of Backward Class Advisory Board; creation of a separate Directorate for Backward Classes; setting up of a finance Corporation for the economic upliftment of backward class people; and establishment of a research institute to study the problems of Scheduled Castes, Scheduled Tribes and other Backward Classes. The Government accepted the recommendations of the Commission.

Directorate of Backward Classes and Minorities: The Department of Backward Classes and Minorities was created in the year 1977, on the recommendations of the Karnataka Backward Classes Commission to implement the welfare schemes for the educational and economic advancement of the Backward Classes. The various programmes implemented by the Department are the hostel programme which includes maintenance of pre-matric and post-matric hostels for Backward Classes and Backward Tribes; grant-in-aid to hostels run by private agencies; maintenance of guidance Bureau-cum-Employment Enforcement Cell; Assistance to small farmers to enroll themselves as members of PLD Banks, etc. Apart from these many schemes meant for the welfare of the Denotified Tribes and Nomadic and Semi-Nomadic Tribes were transferred from the Department of Social Welfare during April, 1981.

The Department is headed by the Director of Backward Classes and Minorities, a senior scale I.A.S. officer who is assisted by a Joint Director, one Deputy Director, five Assistant Directors, an Accounts Officer and a Gazetted Manager at the head office. At the district level, a District Officer assists the Deputy Commissioner and the Special Deputy Commissioner in the implementation of the programmes.

Welfare of Backward Classes

During the Second Plan emphasis was laid on the educational programmes. During this period over 1,28,000 students were benefited by

way of scholarships, equipments and supply of mid-day meals and grant-in-aid was given for 71 private hostels. About 2,100 poor agriculturists and craftsmen were given subsidies in the form of materials and animals. In the Third Plan Rs 18.92 lakhs was spent against an outlay of Rs 28 lakhs. Grant-in-aid was given to 2,000 students from 80 hostels, 13 Government hostels were started to accommodate 3,450 students and 12,600 students received scholarships. During Annual Plans, period, a sum of Rs 25.15 lakhs was spent for the purpose. During this period 1,457 trainees in Industrial courses received stipends. Grants-in-aid were given to 111 private hostels in respect of 3,599 boarders and 20 government hostels were started. Pre-matric scholarships were awarded to 14,116 students. With the formation of the Directorate of Backward Classes and Minorities in the year 1977, the Welfare activities were geared up and included new schemes. During 1981-82, 11 pre-matric hostels and six post-matric hostels have been started in addition to 238 pre-matric and 59 post-matric hostels with a sanctioned student strength of 1,63,25 students. In the pre-matric hostels the boys and girls are supplied with four sets of dresses, text books and stationery worth Rs 65 annually besides Rs 100 towards bedding once in three years. Part-time tutors, three for each hostel are appointed. During 1981-82, a sum of Rs 1.16 crores sanctioned was for pre-matric hostels and Rs 47 lakhs for post-matric.

During 1981-82 there were 286 private hostels with about 10,698 boarders for whom a grant-in-aid of Rs 72.07 lakhs was made available. An amount of Rs 17 lakhs was provided for extra boarding and lodging charges. Scholarships are awarded at the rate of Rs 50 per annum per student studying in V to VII standards and Rs 75 for students in high schools on means-cum-merit basis and for the post-matric students Rs 500 per annum. During the year 1981-82 an amount of Rs 118.50 lakhs for post-matric and Rs 101.35 lakhs for pre-matric scholarships was provided. College Students whose parental income is Rs 3,600 and below per annum are exempted from the payment of tuition fees, examination fees, etc., and an amount of Rs three crores has been provided during the year 1981-82 for this purpose.

Backward Class students who are undergoing job-oriented training in crafts at Industrial Training Centres and Institutes are paid stipends. During the year 1981-82 an amount of Rs two lakhs was earmarked to benefit about 333 trainees. Students who are undergoing training in typewriting and stenography are paid stipends and during 1981-82,

Rs two lakhs were provided benefiting 400 students. The women of the Backward Classes are given training in tailoring to gain self employment and for this purpose six training centres were functioning in 1981-82; and three more centres were started during the year and in all about 180 were trained. The trainees are paid a stipend of Rs 75 per month. Other educational schemes include study tour charges, establishment of book banks, self-employment scheme for unemployed youths by providing training facilities in car, tractor and autorikshaw driving, etc.

Under the economic betterment schemes small and marginal farmers of Backward classes who are not covered under special schemes are helped by providing financial assistance to become members in the primary co-operative societies and Primary Land Development Banks. During the year 1981-82 Rs 50,000 was set aside for this purpose.

Backward Classes and Minorities Corporation

The Karnataka Backward Classes and Minorities Development Corporation Ltd., was registered as a Government Private Company in October 1977, on the recommendation of the Karnataka Backward Classes Commission, with an authorised share capital of Rs one crore divided into shares of Rs 100 each. The Government has invested Rs 23 lakhs as share capital in the beginning. The main objectives of the Corporation include establishing and developing village and cottage industries and small-scale and medium-scale industries, advancing loans to start the profession by persons belonging to Backward Classes and acting as a guarantor or lend seed/marginal money required for obtaining advances and loans that may be made by other financial and developmental or industrial institutions or Government. Any Backward Class person whose annual income does not exceed Rs 6,000 is eligible for a loan in the Corporation. The maximum amount of loan is Rs 15,000 for the individuals and Rs 75,000 for the Societies. The bank's share is 80 per cent and the Corporation's share is 20 per cent. Many nationalised banks are collaborating with the Corporation. By March 1980, the Corporation had released Rs 1.60 lakhs towards margin money and the banks have released Rs 6.41 lakhs to 205 borrowers. The Corporation has taken up extending 20% margin money loans to persons belonging to Backward Classes and Small Farmers Development Agency and Drought Prone Area Programme schemes. It also proposes to implement the scheme of direct loans to professionals, and extension of 20% margin money loans to rural artisans in collaboration with the Karnataka State Apex Bank Ltd., and its member

banks the District Central Co-operative Bank and Industrial Co-operative Bank.

Government had invested Rs 70 lakhs till 1982-83 and Rs 11 lakhs during 1982-83 towards the share capital and an outlay of Rs 11 lakhs is proposed for the year 1983-84. Till the end of 1981-82, the Corporation has given loans to an extent of Rs 48.87 lakhs and raised the bank share of loans to an extent of Rs 103.42 lakhs, to benefit about 3,082 Backward Class entrepreneurs. During 1982-83, the Corporation has assisted 1,371 Backward Class entrepreneurs and extended loans along with banks to the extent of Rs 67.07 lakhs, the Corporation's share being Rs 22.93 lakhs.

The Corporation has made an analysis of different types of artisans in rural areas. On the basis of the estimate there are about 5.7 lakh artisans of different pursuits in the State. The Corporation has formulated a Crash Programme for these Backward Class rural artisans. Special schemes have been formulated to cover one lakh of artisans before the end of the Sixth Plan. During the year 1982-83, a provision of Rs 138.25 lakhs has been made available to benefit 20,000 Backward Class rural artisans. The Schemes that have been taken up for implementation for Backward Class rural artisans are training of rural artisans and establishment of raw material depots, marketing facilities and artisan service guilds.

Welfare of Scheduled Castes

Initially it was the missionaries who provided some facilities for education of the Scheduled Castes as they did for the other classes. In the year 1889-90, two Government Schools were opened for the Holeyas at Huskur and Narasapur. In the next year three mission schools were started at Mysore, Anekal and Hassan—all unaided. In 1890-91, there were in all 349 boys and 35 girls studying in both the special schools meant for them and the general schools. The strength rose to 2,201 boys and 322 girls in 1900-01 and to 2,492 boys and 346 girls in 1910-11.

By 1914-15, there was a change in the attitude of the higher castes and also an awakening on the part of the depressed classes' people to improve their conditions. The Depressed Classes Education Mission formed in 1913 at Mysore, took up the work of improving the conditions of the Depressed Classes. By 1915, it opened 12 schools. There were 287 schools in 1915-16, of which 171 were Government, 108 aided and eight unaided as against 67 Government, three aided and four unaided in

1910-11. In the year 1915, the Government passed an order to admit untouchables in all the public schools in the State with the principle that none should be denied admission to schools run by the public funds. The initiative came by the action of the Sringeri Jahgir which admitted for the first time an untouchable boy to one of its schools despite opposition from the orthodoxy. Thus the very order of 1915 came to be known as the Sringeri Order.

In the year 1943-44, there were 406 special schools for Depressed Classes, as against 419 in 1940-41 and 607 in 1931-32. This clearly indicates the decline in separate schools for the Depressed Classes as more and more general schools were thrown open to them. In 1941, when the Department took over the control of Primary Education from local bodies there were only 1,482 schools where students of Depressed Classes were not represented. This number was reduced to 174 schools in 1944 as these schools were being run in temples and other places.

During 1955-56, there were 96,931 students of Depressed Classes in schools which constituted 9.5 per cent of the total student population in old Mysore. Various facilities had been provided for the students of Depressed Classes such as fee concessions, supply of books and slates, clothes, award of scholarships, opening hostels and boarding homes, etc. During 1955-56, there were 91 hostels of which eleven were Government hostels, 10 for boys and one for girls and the remaining aided with 2,871 boarders.

An Advisory Committee for the Welfare of the Depressed Classes consisting of members of the Depressed Classes and others was constituted in 1935, with the Director of Public Instruction as Chairman. The Committee was meeting thrice a year and reviewed the requirements of the Depressed Classes in matters of education, made suggestions and offered opinion on all questions of policy and development in respect of Depressed Classes education in the State. To provide education to the students in the mofussil areas, boarding schools were started at Mysore Tumkur, Chikmagalur and Bangalore. The Panchama middle school at Mysore was converted into a boarding school with industrial training in mat-weaving, boot and shoe making, cloth weaving, tailoring, leather stitching, gardening and practical agriculture, carpentry and smithy.

The Panchama Boarding School at Tumkur and Chikmagalur were started during 1918. During the year 1931-32, there were five Boarding

Schools for boys and one for girls at Bangalore. These Boarding Schools were managed by a committee consisting of official and non-official members, which was constituted once in three years. These boarding schools provided general education as well as industrial training. By 1943-44 every district headquarter excepting Mandya and Chitradurga had a Boarding Home or a Government Hostel, the schools being abolished earlier. In the year 1951-52, there were eleven Government Depressed Class Hostels and 56 Aided Hostels with a grant of Rs 1,81,899.

The condition of educating the depressed classes, a 'low caste' people was very dim in the latter half of the 19th Century in Belgaum area. There was public apathy to admit the pupils of low castes to the schools of the Board. The Government also did not come out to break the age-old barriers of educating their children. The report of the Director of Public Instruction, Bombay for the year 1856-57 reveals that one Mahar boy was refused admission to the Government school at Dharwad, even though the boy was willing to pay the usual school fees and the Government also refused to interfere. But several missionary schools admitted 'low caste' boys under various arrangements. It is found that there was a small school at Sirsi in Uttara Kannada district for Chambhar boys, the only school of its kind in the four Kannada districts in 1872-73. During the 20th century, the Harijan Sevak Sangh under the aegis of Sardar Veerangouda Patil opened a Harijana Balikashram at Hubli in 1934 and later a training college in 1949. Special schools were opened and private hostels were aided by the Government. By 1946-47, there were as many as 18 recognised and aided hostels in the Belgaum area. The students were encouraged by the award of free studentships, scholarships, free distribution of books and other materials and reserving seats in Government high schools and colleges. It was only with the attainment of Independence that various measures were taken for the education of the children of Backward Classes. A scheme for the award of overseas scholarships to students of Backward Classes was sanctioned by the Government of Bombay Presidency in 1948-49. The restriction on the criminal settlements were removed and they were named a Vimukta Jatis. Ashram Schools-cum-Samskar Kendras were established during 1953-54 at Bagalkot and Hubli for the benefit of the children of the Vimukta Jatis and an hostel was also opened at Khanapur in Belgaum District.

Separate schools were in existence for the education of the students belonging to Depressed Classes in Madras area. In 1883, there were seven

special schools for the Holeyas and the Koragas in Dakshina Kannada, mostly started by the efforts of Kudmul Ranga Rao. During the period from 1921 to 1947, the Labour Department which was in charge of educating the Depressed Class students opened separate schools for them. There were 47 such schools in Bellary with a pupil strength of 1,269 and 48 in Dakshina Kannada with a strength of 1,358 during the period. Private agencies and local boards also opened schools for the Depressed Class students. The schools which deprived admission to the children of Depressed Classes were de-recognised and the grants were withheld by the Government. Liberal scholarships, stipends and boarding grants were given for deserving pupils. In 1949 a separate Harijan Welfare Department was started to look after the welfare of the Scheduled Castes and Scheduled Tribes with the Collector as District Welfare Officer. In 1950-51 there were 78 schools for Scheduled Castes with a pupil strength of 3,027 boys and 1,656 girls and 12 schools for Backward Communities with a pupil strength of 491 boys and 202 girls in Bellary district. In Kollegal taluk as elsewhere in the Madras Presidency, in the early 1920s separate Panchama schools were started with Harijan teachers in the Harijan localities. Later gradually these schools were abolished and Harijan children were encouraged to join schools meant for students of other higher castes.

There were no special schools for the Depressed Classes till 1916 in Gulbarga area but the pupils of the Depressed Classes were admitted to the ordinary primary schools. In 1917 Government made it a policy to allow the private agencies to open special primary schools for the children of the Depressed Classes with Government aid. In 1930, the Director of Public Instruction submitted to the Government, a comprehensive scheme suggesting increased facilities for the education of the boys of the Depressed Classes. There was harmony among the caste Hindus and Depressed class people and in Hyderabad, especially due to the activities of the Arya Samaj. The Department of Education discouraged the separate denomination schools.

In 1906, Government opened a school at Thithimathi in Kodagu, a tribal area, for the children of the Yeravas and Kadu Kurubas of Kodagu, which was closed within three years for want of attendance. By the end of 1927, there were six day and four night schools for the Panchamas with 392 boys and eight girls which were reduced to four day schools and one night school with 180 boys and 35 girls. In 1932. The decrease was

mainly due to free admission of boys and girls to the schools meant for general public. All the Panchama schools were closed down by 1939, and the boys and girls were freely admitted to schools meant for all. The pupils were supplied with books and dress by Government and deserving pupils were granted scholarships.

Department of Social Welfare

The Department of Social Welfare is entrusted with the welfare programmes for the Scheduled Castes, Scheduled Tribes and other Backward Tribes in the State. Before Reorganisation of States, the Department of Education was in charge of the programmes for the education and advancement of the Depressed Classes in the State. Other schemes such as the economic uplift, health, housing, etc., were implemented by the Commissioner for Depressed Classes assisted by the Special Officer for Depressed Classes at the district level and Special Revenue Inspectors at the taluk level. After Reorganisation, by the establishment of a separate Directorate for the Welfare of Scheduled Castes, Scheduled Tribes and other Backward Classes, programmes were taken up on a more organised and systematic lines. The staff was further strengthened by the end of the Second Plan by the appointment of three Assistant Directors, a Special Officer for SCs., and one office for the welfare of women and children at State level to assist the Director of Social Welfare and Gazetted Officers at district levels designated as District Social Welfare Officers.

In 1983, the set up of the Department is as follows: At the State level, the Director of Social Welfare is the head of the Department assisted by three Joint Directors, five Deputy Directors, one Research Officer, four Assistant Directors, one Chief Accounts Officer, one Publicity Officer and a Statistical Officer with supporting staff. There is one principal in the grade of Deputy Director of Social Welfare in charge of Pre-Examination Training Centre at Bangalore. At the district level there is one District Social Welfare Officer for each district, assisted by subordinate staff. At the Block level, there is one Social Welfare Inspector in each Block under the control of Block Development Officers. Under the Tribal Sub-Plan there are five project co-ordinators in five I. T. D. Projects and one officer on special duty with headquarters at Hunsur exclusively for the implementation of various schemes for the welfare of Jenukurubas, a primitive tribe.

At the district level the Deputy Commissioners are responsible for the implementation of the programmes and schemes; and at taluk level the Block Development officers are in charge of schemes and programmes.

Welfare Measures and Plans

The welfare measures for the Scheduled Castes have been organised under three heads *viz.*, Education, Economic Upliftment and Health, Housing and other measures. These are surveyed hereunder under each head.

Education: The Scheme of Nursery-cum-Women-Welfare Centres was initiated in the State in 1958 for the children of Scheduled Castes and this facility was extended to the Scheduled Tribes and other Backward Tribes later. These Centres are started in the localities of Scheduled Castes, Scheduled Tribes, Denotified Tribes and Nomadic and Semi-Nomadic Tribes to cultivate the school-going habit among the children of the age group 3-6 years and also to teach the womenfolk of the locality various crafts like sewing, tailoring, knitting, needle-work, etc. Generally, 50 children are admitted in each of these Centres, where they are provided with a pair of dress annually besides mid-day meal. Each Centre is managed by a Women Welfare Organiser and it admits 50 children. During the Second Plan, 165 Nursery-cum-Women Welfare Centres were started for the children of Scheduled Castes. In the Third Plan, 120 more Centres were added and in the subsequent Annual and Fourth plans, 13 and 36 centres were established respectively. By the end of the Fourth Plan, in 1973-74, there were 341 Nursery-cum-Women Welfare Centres functioning in the State which was raised to 632 in 1979-80, and further to 667 Centres in 1981-82.

The Scheme of Residential Schools was started during the Third Plan for the benefit of the children of Scheduled Castes to impart education from first to fourth standards with free boarding and lodging facilities. An amount of Rs 40 per month per boy is paid towards boarding charges. During the Third Plan, 12 Residential Schools were started and they were maintained in the subsequent Plan periods. During the year 1980-81, two Schools and in 1981-82, nine more Schools were started bringing the total to 23. A number of benefits such as scholarships, payment of tuition fees and award of prize money for meritorious students have been introduced during the Five Year Plans to encourage the students of Scheduled Castes. Pre-matric Scholarships are awarded to the students studying in

higher primary schools and high schools, from the Third Plan. All the students of Scheduled Castes and Scheduled Tribes are brought under either scholarship programme or hostel programme. The rate of pre-matric scholarship was different in different integrated areas of the State and in the year 1969 uniform rates were introduced throughout the State. Boy students of standard fifth to tenth and girl students of standards VIII to X are eligible for pre-matric scholarships, as girl students of Standards V, VI and VII are given text-books worth Rs ten and attendance scholarship of Rs 30 per annum by the Department of Education in lieu of pre-matric scholarships. The amount of scholarship is Rs 50 per annum per student in higher primary schools and Rs 75 in high schools. During the Annual and the Fourth Plan periods, 34,754 and 1,89,797 students respectively received pre-matric scholarships. During the year 1981-82, 1,63,762 students received pre-matric scholarships, as against 1,11,093 students in 1978-79.

The scheme of Merit Scholarship was introduced during the Third Plan period. Students scoring more than fifty per cent of marks in the examinations are eligible for merit scholarships. Students of Higher Primary Schools scoring above sixty per cent and high school students scoring between fifty and sixty per cent of marks in the examinations are awarded Rs 75 annually. Higher primary school students scoring between fifty and sixty per cent of marks are awarded Rs 50 and the high school students scoring above sixty per cent are awarded Rs 100 annually. During 1979-80, 23,585 students were awarded merit scholarships as against 3,050 students in 1974-75. In the year 1981-82, the number of students who received merit scholarship was 18,869.

The Government of India post-matric scholarships are awarded to students of Scheduled Castes, Scheduled Tribes, Denotified Tribes and Nomadic and Semi-Nomadic Tribes, whose parents' income does not exceed Rs 750 per annum. This Scheme was introduced by the Government of India as early as in 1944. The Scheme was decentralised and was entrusted to the States from 1959-60. Those who do not receive Government of India post-matric scholarships are awarded State Government Post-matric scholarships, the rates of which vary from Rs 40 to Rs 75 per mensem depending upon the courses of study. During the year 1979-80, 30,370 students of Scheduled Castes were awarded Government of India scholarships worth Rs 258.15 lakhs and 84 students received State Government post-matric scholarships worth Rs 0.46 lakhs. The number of students

in receipt of Government of India scholarship was raised to 24,993 in 1981-82, involving Rs 225.44 lakhs and 252 students got State Government post-matric scholarships worth Rs 0.98 lakhs. The Scheme of awarding foreign scholarship was introduced during the Fifth Plan. It is awarded to the students of Scheduled Castes, who wish to go abroad for higher studies. Students are yet to avail the benefit of this Scheme.

Students belonging to Scheduled Castes, Scheduled Tribes and other Backward Classes studying in Government Schools and grant-in-aid schools are exempted from payment of all kinds of fees. Schools which admit students of Scheduled Castes, Scheduled Tribes and other Backward Classes which are not in receipt of grant-in-aid are paid tuition and other fees in addition to the maintenance charges on behalf of these students by the State Government through the Department of Social Welfare.

Award of cash prizes has been introduced as an incentive and to avoid the students of Scheduled Castes, Scheduled Tribes and other Backward Tribes discontinuing education. This scheme was introduced during the Fifth Plan period. Those who secure first class in the first attempt in the S.S.L.C. Examination will be awarded a cash prize of Rs 500 and the rank-holders are awarded gold medals or cash prize of Rs 1,000. During the year 1981-82, 178 students were benefited by this scheme.

The Book Bank Scheme was introduced during the Third Plan, by establishing text-book libraries for the benefit of college going students belonging to Scheduled Castes, Scheduled Tribes, Denotified Tribes and Nomadic and Semi-Nomadic Tribes. During the Fifth Plan, an amount of Rs five lakhs was kept apart to supply text books to about 2,500 students and Rs five lakhs to cater to 1,000 students studying technical courses. For the benefit of 1,204 students, studying in medical and engineering colleges, books worth Rs 4.31 lakhs were supplied during 1981-82 as against an amount of Rs 2.48 lakhs during 1979-80.

A scheme of special coaching for the college-going students of Scheduled Castes and Scheduled Tribes has been introduced to improve the percentage of results in the examinations. During the Fifth Plan, Rs 10 lakhs were set aside to coach 5,000 students. During 1979-80, Rs 1.49 lakhs were spent on 62 trainees under coaching and allied schemes. Students who are in receipt of Government of India scholarships studying in post-matric classes are entitled for study tour charges of Rs 100 per head per

annum. This amount has been raised to Rs 500 or actual expenditure whichever is less. A Scheme of awarding prize money for college students has been introduced in the Sixth Plan and students are yet to take advantage of this opportunity. Scheduled Caste students who secure seats in private medical colleges are paid capitation fees and during the Fifth Plan, a sum of Rs 2.05 lakhs was spent under this head. Scheduled Castes students studying in technical colleges are provided with special coaching facility. An honorarium of Rs 250 per month per part-time tutor was given during the Fifth Plan.

In addition to the Schemes mentioned above, a number of new schemes have been introduced in the Sixth Year Plan (1980-1985) period. A scheme of supplying sports materials to the students staying in hostels was introduced during 1979-80 and during 1981-82, Rs 50,000 was spent on this scheme. A scheme of pre-matric scholarships to the children of those who are engaged in unclean occupations has been introduced during the Sixth Plan period with an outlay of Rs 4.00 lakhs to benefit about 534 students. To avoid unemployment among the youths of Scheduled Castes a scheme of training centre for self-employment has been introduced with an outlay of Rs 54.00 lakhs and during 1981-82, 46 candidates were benefited. To provide more job opportunities for the girls who have passed S.S.L.C., training to T.C.H. has been introduced. There were two centres, for coaching S.S.L.C. failed candidates. Supply of dresses and books to students other than hosteliars has been introduced during the Sixth Plan. Construction of hostel building for girls which was under the Central Sector has now been taken up by the State on a sharing basis with the Central Government. Another new scheme of construction of buildings for Residential Schools and Staff Quarters has been taken up. To encourage the students of Scheduled Castes to take up Samskrita study, a new scheme of providing incentives for those who take up Samskrita study has been introduced with an outlay of Rs 0.44 lakhs.

Hostel facilities of various types have been extended for the students of Scheduled Castes, Scheduled Tribes, Denotified Tribes and Nomadic and Semi-Nomadic Tribes since the Second Plan. A number of Government Hostels have been opened throughout the State to provide free boarding and lodging facilities to the students studying in higher primary schools, high schools and colleges. In addition to boarding and lodging, amenities like supply of dresses, text-books, medical aid, etc., are also being provided. Part-time tutors have been appointed to teach the boarders of

these hostels. All the hostels are provided with additional food provisions under the World Food Programme.

At the time of the Reorganisation of States there were very few government hostels for boys and girls of Scheduled Castes and Scheduled Tribes. From the middle of the Second Plan, emphasis was laid on educational programmes and more hostels were opened. As on the 31st March 1974, there were 310 government hostels of which 110 for girls, with an intake capacity of 16,968 boarders. These hostels, though primarily meant for the Scheduled Castes were converted into non-denominational hostels in 1966-67 by reserving 25 per cent of the seats to communities other than Scheduled Castes, like Scheduled Tribes, Denotified Tribes and Nomadic and Semi-Nomadic Tribes with the main object of securing social integration. Earlier in 1959, Government reserved five per cent of the seats in all the hostels for the Scheduled Castes for the students coming from scavenger and sweeper families. There are Taluk Advisory Committees and District Advisory Committees to supervise manage and implement the hostel programme effectively in their jurisdiction. The students were provided with boarding and lodging facilities initially at the rate of Rs 30 per boy per month. Later during 1973, this amount was raised to Rs 40 per boy per month. In addition to this, students are provided with other amenities like supply of dresses, supply of books and stationeries, medical aid, hair cutting charges, supply of newspapers, provision of cultural activities, etc. Part-time tutors are also being appointed to teach the boarders of the hostels.

Voluntary organisations are also encouraged to start hostels for the benefit of students belonging to the Scheduled Castes, Scheduled Tribes, Denotified Tribes, Nomadic and Semi-Nomadic Tribes and other Backward Classes. Private grant-in-aid hostels were in existence in all the integrated areas prior to 1956 receiving different rates of grant-in-aid. Uniform rate of Rs 30 per boarder per month for 10 months was introduced from 1972 which was raised to Rs 40 from the year 1973. They are paid a grant-in-aid of Rs 50 per boarder per month. Non-recurring grants for purchase of furniture, utensils, library books, etc., are also made available upto a maximum of Rs 1,000 once in five years. As on 31st March, 1974, there were 106 grant-in-aid hostels for Scheduled Castes with an intake capacity of 3,623 boarders. During 1979-80, there were 170 grant-in-aid hostels receives a grant-in-aid of Rs 30.82 lakhs. In March 1974, the Department of Education transferred 129 grant-in-aid hostels to the Department of

Social Welfare which included 21 general hostels, 103 hostels for Scheduled Castes, Scheduled Tribes and other Backward Tribes and five hostels of other Backward Classes. By the end of 1981-82, there were 384 Government hostels with an expenditure of Rs 137.85 lakhs and 157 grant-in-aid hostels which involved a grant-in-aid of Rs 45.35 lakhs.

Government hostels have been opened to facilitate the post-matric students of Scheduled Castes. There were 77 Government hostels which involved an expenditure of Rs 10.99 lakhs. During 1980-81, nine private hostels for college students received grant-in-aid which amounted to Rs 0.42 lakhs. During 1981-82, 10,716 boarders received extra boarding charges amounting to Rs. 52.68 lakhs as against 8,800 boarders in 1979-80 incurring an expenditure of Rs 44.00 lakhs, in case the boarding charges in hostels exceeded Rs 125 per moth.

Vocational Training : An employment cell was created in the Directorate of Social Welfare, in 1964, to look into and inspect unit offices for verification of adherence to instructions and orders regarding reservation of vacancies, to give wide publicity regarding employment opportunities available to Scheduled Castes and Scheduled Tribes, to correlate training and educational facilities with employment opportunities, etc. The employment Cell works as an employment exchange for Scheduled Castes and Scheduled Tribes and also arranges training. From the beginning of the Third Plan, students of the Scheduled Castes, Scheduled Tribes, Denotified Tribes and Nomadic and Semi-Nomadic Tribes, who are trained in Industrial Training Centres and Institutes are being awarded stipends. In the begining, they were paid a stipend of Rs 25 per month which was increased to Rs 45 subsequently. During the year 1981-82, 2,422 trainees received stipends. Many tailoring centres all over the State have been started to give special training in crafts like tailoring, coir making, lacquerware, etc., to the women belonging to Scheduled Castes and other Backward Classes. In 1959, 19 tailoring centres were started one in each district headquarters of the State. In each of these centres, twelve persons are trained for a period of one year with a stipend of Rs 25 per month. In 1967, this facility was extended to other Backward Classes also by reserving twenty five per cent of the seats and the stipends were also made available to them from 1969. Those who pass the examination at the end of the year are provided with a sewing machine free of cost. In 1973-74, there were as many as 49 tailoring centres in the State and about 590 were trained during the year. This scheme has also

been extended to benefit the women of the Denotified Tribes and five Centres have been started at Rajeswar in Basavakalyan taluk, Gokak, Saundatti, Hubli and Gadag which give training to about 75 persons every year. These centres are peripetetic in the sense they will be shifted to new places after training the available scheduled castes ladies in a particular area. During 1981-82, there were 78 tailoring centres and 895 machines were distributed. The trainees, who complete the training successfully in the tailoring centres will be selected in the Tailoring Production Units. They are paid on piece-work basis after deducting 25 per cent of their wages towards maintenance of the Unit. In 1980-81, there were seven Tailoring Production Units with 400 women workers, one each at Bangalore, Mangalore, Chitradurga, Mysore, Belgaum, Gulbarga and Hubli.

In consultation with the Central Handicraft Development Board, the Department of Social Welfare started one Lacquerware training centre at Channapatna, for the benefit of Scheduled Castes' women. The period of training is one year and the trainees are paid a stipend of Rs 50 per month. In 1966, one more training centre was started in Bidar for the benefit of the women of the Denotified Tribes.

Coir Training Centres have been started in places where coconut plantations are in abundance. The Scheme was initiated during 1965-66. During 1973-74, there were seven Coir Training Centres, one each at Kanakapura, Arsikere, Tiptur, Alur in Chamarajanagar taluk, Chikkajogihally in Kudligi taluk, Karwar and one in Dakshina Kannada district. In each of these Centres, a batch of 25 trainees at a time will be given training for twelve months, with a stipend of Rs 50 per month. After the completion of the training, each candidate is provided with a set of improved tools free of cost. These centres were converted into non-denominational pattern, in 1968, by reserving 25 per cent of the seats to candidates belonging to the economically backward classes. In 1980-81, in these centres there were 185 trainees.

Two occupational institutes were started by the Government of Karnataka for Backward Class women, one at Goribidanur and the other in Bijapur in 1965, to impart training to the rural women in trades like typing, stenography, tailoring, etc., of two years duration, with an intake capacity of 25 each. A stipend is paid to the trainees. The Pre-Examination Training Centre scheme of the Government of India, was introduced

In 1971, Government of Karnataka accorded sanction for grant of financial assistance to cultivators belonging to Schedule Castes and Scheduled Tribes, etc. During the Fifth Plan, Rs. 4.63 lakhs were spent and assistance was extended to 3,319 members and during 1979-80, Rs 3.84 lakhs were spent to extend the assistance to 3,686 agriculturists.

In the Third Plan, the economic upliftment programme was switched over from individual assistance to co-operatives. The dairy farming societies were encouraged to settle the people of Scheduled Castes, Scheduled Tribes and others primarily on agriculture and to encourage them to take up subsidiary occupations. By the end of the Fourth Five Year Plan, there were 45 such dairy co-operatives working in the State. Since 1972, the Department of Social Welfare is assisting the persons belonging to the Scheduled Castes and Scheduled Tribes for the purchase of boars and trios. The beneficiaries have to pay Re one and the Department meets the rest of Rs nine for the free supply of boar and for trios the Department contributes Rs 99. The Animal Husbandry Department will provide each beneficiary 50 pullets of 12 to 20 weeks of age and five cockerels of 12 to 20 weeks along with feeds and cash assistance for construction of poultry house at a subsidised rate of Rs 500. The Social Welfare Department meets 90 per cent of the cost.

In 1959, provisions had been made for the grant of economic aid to develop craft and cottage industries and for improvement of agriculture in respect of persons belonging to the Scheduled Castes, Scheduled Tribes, etc. In 1970, a new scheme of craft co-operatives was introduced to give financial assistance to persons belonging to the Scheduled Castes, Scheduled Tribes, etc. engaged in various crafts. Financial assistance was made available towards share capital, working capital, purchase of machines and working shed, etc. During 1979-80, a sum of Rs 0.55 lakhs was spent to provide assistance to five societies. The nationalised banks are providing loan assistance to individuals of the weaker sections of the society to pursue certain avocations like cold storage, sugarcane juice selling, tender coconut selling, wet grinding, flour mills, coffee grinding, carpentry shops, handlooms, laundry, etc.

Health, Housing and Other Schemes : As early as in 1959, the Government had examined about the conferring of the proprietary rights on members of the Scheduled Castes and Scheduled Tribes who have constructed houses on lands not belonging to them under the conditions that (1) the land

should belong to the Government, (2) the land should not have been reserved for special purposes and is not required for any public purpose, (3) the land should be suitable for construction of houses, and (4) the houses were constructed on or before 1st January 1957. In 1968, the Director of Social Welfare issued uniform procedures for acquiring land to build houses for the Scheduled Castes and Scheduled Tribes. In 1969, the Government of Karnataka fixed a time schedule for acquisition of land. In the year 1970, the Director of Social Welfare was empowered to sanction funds for the acquisition of land for house sites to the Scheduled Castes, Scheduled Tribes, etc. In 1974, the Government issued instructions directing that the village and town panchayats should earmark to the members of the Scheduled Castes and Scheduled Tribes, 20 per cent of the vacant sites, giving preference to those who do not have house sites and landless labourers. During 1979-80, a sum of Rs 0.54 lakhs was spent to acquire 20.11 acres of land for distribution to the Scheduled Caste families.

In 1972, a new scheme was introduced to give assistance to the people of Scheduled Castes in urban areas, equivalent to fifty per cent of the cost of the house site measuring 30 ft by 45 ft. In 1972, a reservation in allotments for Scheduled Castes, Scheduled Tribes and Denotified Tribes or Nomadic and Semi-Nomadic Tribes was made in the CITB. The Housing Board in 1972 has resolved to allot 18% of the houses to the Scheduled Castes and Scheduled Tribes applicants. During 1979-80, Rs 0.50 lakhs was spent for providing house sites for the Scheduled Castes. Under the Mysore Land Grant Rules 1969, out of the available land for disposal in any village, 50% should be reserved for persons belong to the Scheduled Castes and Scheduled Tribes.

A scheme of giving subsidy for construction of houses to the people of the Scheduled Castes and Scheduled Tribes was introduced in 1960. A grant of Rs 400 per house for the people of the Scheduled Castes and Rs 800 in the case of the Scheduled Tribes through the agency of a contractor was made in the beginning. In 1967, the subsidy was increased to Rs 900 uniformly for the Scheduled Castes and Scheduled Tribes, etc. Out of Rs 900, Rs 700 were paid in cash and Rs 200 worth of free timber was supplied from the Forest Department. In 1961, a uniform arrangement throughout the State was made for construction of houses through the agency of Co-operative Housing Societies. According to this, each member of the Housing Society is eligible for the grant of a loan ranging

from Rs 1,500 to Rs 3,000. The loan carries an interest of five per cent but only two per cent is charged on the loanee and remaining three per cent is met as a subsidy by the Social Welfare Department. During 1979-80, a sum of Rs 4.29 lakhs was spent for construction of 612 houses.

Under the Janatha Housing Scheme during 1981-82, upto the end of 1981, 16,474 sites for Scheduled Castes and Tribes have been allotted. The Departments of Agriculture and Forest were sanctioning free timber, worth Rs 30 for the Depressed Classes for construction of houses. In 1962, a uniform system of granting free timber worth Rs 100 was introduced in all parts of the State. It was raised to Rs 200 in 1963. The Forest Department supplied free timber worth Rs 200 for construction of houses. During 1979-80, a sum of Rs 3.65 lakhs was spent for this purpose.

Under Local Development Works Programme drinking water wells were sanctioned in rural areas where the public contributed 50 per cent of the total cost of each project. This scheme was not at all useful to the Scheduled Castes as they were unable to meet the fifty per cent of the cost of digging the well. In 1964, the contribution was reduced to five per cent in backward areas, and this five per cent was collected from the Local Boards. In areas of tribal concentration, the public contribution was fully waived and the entire cost of the Schemes debited to the Central Government's contribution. During 1979-80, a sum of Rs 0.43 lakhs was spent for this scheme and seven wells were completed.

Welfare of Scheduled Tribes

Education: Intensive development work on a phased programme for the Welfare of the Scheduled Tribes was started during the Second Five Year Plan. In the sphere of education, a number of schemes were introduced. During this Plan period, 14 Ashram Schools and six hostels were started. Mid-day meals were served to 2,900 children, clothing and equipment were supplied to 7,100 children. Scholarships were awarded to 2,000 students, two school buildings and four hostel buildings were constructed. During the Third Plan Rs. 9.98 lakhs was spent against an outlay of Rs 13.1 lakhs. During this period, Ashram Schools and three hostels were established and twenty four new schools and hostels were constructed. About 6,000 children were given scholarships, books and equipments. An amount of Rs 9.86 lakhs was spent against an outlay Rs 12.03 lakhs during the Annual Plans' period for the Welfare of Scheduled Tribes in the sphere of education. During this period, four nursery schools and two Ashram Schools

were established. About 9,300 children were supplied with clothes. Stipends were given to 24 tribal trainees undergoing training in Industrial Training courses. Pre-matric scholarships were awarded to 1,343 students. Four Government hostels were opened and two hostel buildings were constructed. The strength in the existing hostels was increased by 152. Forty nine students were paid extra-boarding charges. Books and equipment were supplied to 32 students. By the end of 1973-74, there were 32 Nursery-cum-Women Welfare Centres for Scheduled Tribes which increased to 95 Centres in 1981-82 for which an amount of Rs 11.98 lakhs was spent. During this year, 17 Government hostels were maintained with an expenditure of Rs 8.55 lakhs. Rs 2.37 lakhs were given as grant-in-aid to five private hostels and Rs 1.99 lakhs were spent towards extra-boarding charges for 370 students. Merit Scholarships to 879 students worth Rs 0.52 lakh, pre-matric scholarships to 12,711 students worth Rs 7.94 lakhs and award of prize money to students worth Rs 3,000 were distributed to the students. An amount of Rs 28.20 lakhs was spent to maintain 54 Ashram Schools and an amount of Rs 2.06 lakhs was spent for distributing clothes to the children. During the same year, 2,066 students received Government of India post-matric scholarship worth Rs 17.52 lakhs. Under self-employment scheme, Rs one thousand was spent and Rs 5,000 worth sports materials were supplied to benefit the students.

Economic Upliftment: During the Second Plan, attention was paid towards the welfare of Scheduled Tribes. Subsidies in the shape of raw materials were given to 2,258 families for the development of crafts like bamboo and rattan work, bee-keeping, etc. Four Forest Labour Co-operatives were given aid and five Forest Labourers Co-operative Societies were organised. For carrying on agricultural operations, 1,579 pairs of plough bullocks were supplied and agricultural implements, seeds, manure, etc., were supplied to 2,000 families. During the Third Plan, an amount of Rs 10.19 lakhs was spent. Four training centres in bamboo and rattan craft were started. Subsidies for the development of the craft were granted to 900 persons. Agricultural assistance was made available to 2,200 families. Multi-purpose Co-operative Rehabilitation Projects (MCRP) and seven agricultural colonies were established. During the Annual Plan period, Rs 3.31 lakhs were spent. Training in various crafts was imparted to 92 persons. Assistance was extended to start two dairy and two poultry farming units, and 4,101 pairs of bullocks were distributed. Agricultural assistance was given to 202 families. One MCRP was started and 13 approach roads to link agricultural colonies

were formed. In 1981-82, two graduates were helped to build up their profession by a subsidy of Rs one thousand; agricultural inputs worth Rs 50,000 to 20 families were distributed against Rs 0.78 lakhs to 151 families in 1980-81. Two agricultural colonies were also revived by spending Rs 0.35 lakhs and Rs 19,000 was spent for craft training centres. There are four training-cum-production centres each at Adinadur in Kodagu district, Hulya colony in Kanakapura taluk, Begur of Heggadadevanakote taluk and at Mutur in Periapatna taluk where training in bamboo and rattan craft is imparted to the tribal people.

Health, Housing and Other Schemes : Under housing schemes during the Second Plan more than 100 houses were provided to the needy and 34 drinking water wells were taken up for construction, eleven community centre buildings were also provided for use, and 17 approach roads were provided connecting interior colonies to the nearest villages. Three Mobile Health Units were started to provide Medical and Health facilities to the tribals. During the Third Plan, Rs 11.54 lakhs were spent. Subsidies for the construction of houses were received by 750 people. Fifty drinking water wells were sunk and 15 nursery-cum-women welfare centres were set up. Four miles of approach roads were built. During the Annual Plans Rs 3.51 lakhs were spent for giving subsidies to construct 409 houses, to dig eight drinking water wells, to establish one Mobile Health Unit and to acquire one acre of land for house sites. During 1981-82 Rs 10,000 were spent for providing houses to the Girijans.

A Centrally-sponsored scheme, the Forest Labour Co-operatives, was initiated to protect the tribals from exploitation. With a view to preventing exploitation of forest labourers in general and the tribals in particular, and to promote economic uplift of the tribals by providing them the primary needs, multi-purpose labourers' co-operative societies have been organised which embrace all those occupations by which the tribals derive income. In 1967, five multi-purpose forest labourers' co-operative societies were sanctioned (Rs 40,000 for each Society) at the following places: Puttur for the tribals of Belthangadi, Puttur and Sullia Taluks of Dakshina Kannada district, Kushalnagar for the tribals of Somwarpet and Madikeri taluks of Kodagu district, Gundlupet for the tribals of Gundlupet and Nanjanagud taluks of Mysore district, Kanakapura for the tribals of Kanakapura and Anekal taluks of Bangalore district and Biligirirangan Temple Hills for the tribals of Yelandur and Chamaraajanagar taluks. The main functions of the Societies are :

- 1) To undertake leases for collection of minor forest produce,
- 2) to undertake contracts for felling timbers,
- 3) to undertake clearing,
- 4) to undertake stocking,
- 5) to run a chain of consumer stores for tribals, and
- 6) to undertake labour contracts for execution of public works in forest areas, housing scheme for tribals, etc. During 1973-74, there were eight multi-purpose forest labourers' co-operative societies functioning in the State.

Welfare of Denotified Tribes

Education : During the Second Plan period, three Ashram Schools were started and eleven private hostels were run exclusively for the benefit of Denotified Tribes. Over 300 scholarships were awarded and 4,755 students were supplied with books and clothes. During the Third Plan, Rs 14.18 lakhs were spent against an outlay of Rs 15.94 lakhs towards the establishment of 19 Ashram Schools and 13 hostels; scholarship to 4,800 students in pre-matric courses and free clothing and equipment to 6,000 were provided. In the Annual Plans, out of an outlay of Rs 13.72 lakhs, an amount of Rs 11.97 lakhs was spent on education to expand 12 Ashram Schools, to start five nursery-cum-women welfare centres, to award stipends to 114 I.T.C. and I.T.I. trainees, to start four new hostels, to award scholarships to 7,056 students in pre-matric classes and grant-in-aid to 1,475 students in private hostels, to supply books and equipments to 17 students and to pay extra-boarding charges of 34 boarders. During 1980-81, 39 Ashram Schools were maintained at a cost of Rs 19.01 lakhs, 17 nursery-cum-women welfare centres were maintained involving an expenditure of Rs 1.90 lakhs.

Economic Upliftment : During 1981-82, there were 32 government hostels, maintained at a cost of Rs 14.36 lakhs and a grant-in-aid of Rs 12.29 lakhs was paid to 43 hostels to benefit 2,119 boarders. Under economic upliftment programme, during the Second Plan, 560 persons were supplied with raw materials and equipments for the development of crafts, 1,972 persons were supplied with agricultural implements, seeds, manure, etc., to carry on agricultural operations; 340 persons were supplied with milch cows and she-buffaloes. An amount of Rs 8.11 lakhs was spent out of an outlay of Rs 15.08 lakhs during the Third Plan towards the establishment of two hostels for trainees in various trades, to give technical and agricultural assistance to 2,800 people, to provide subsidies to 6,000 people to enable them to get training in handicrafts and to start one

multi-purpose co-operative rehabilitation project. Agricultural assistance to 184 families was given; four dairy and two poultry farming units were started and 164 craftsmen were given aid to develop their crafts by spending Rs 5.26 lakhs out of an outlay of Rs 5.41 lakhs during the Annual Plans. During 1980-81, Rs 1.19 lakhs were spent to aid agriculture, Rs 30,000 to supply bullocks to 12 families and Rs 39,000 to craft centres. During 1981-82 Rs 25,000 were paid to supply bullocks at Rs 2,500 per family and five tailoring centres were maintained.

Health, Housing and Other Schemes: During the Third Plan period, 3,000 people were given subsidies for construction of houses, 90 drinking water wells were sunk and five furlongs of approach roads were paved out by spending Rs 3.82 lakhs out of an outlay of Rs 14.98 lakhs. Subsidies were given to construct 180 houses, 11 drinking water wells were sunk and three-and-a-half-acres of land was acquired for house sites by spending Rs 1.605 lakhs during Annual Plans' period. During 1980-81, subsidy of Rs 48,000 was given to 69 families to construct houses. During 1981-82 Rs 1.00 lakhs were spent towards subsidy at Rs 700 per family who lost their houses due to natural calamities like flood, fire, etc.

Welfare of Nomadic and Semi-Nomadic Tribes

Education: During the Second Plan period, four Ashram Schools were started, boarding grants were given to 26 boys who joined private hostels, scholarships were awarded to 250 students and 625 children were supplied with clothing and school equipment. Out of an outlay of Rs 14.04 lakhs, Rs 6.08 lakhs was spent during the Third Plan on education, to start 22 Ashram Schools and three nursery-cum-women welfare centres, to award scholarships to 1,000 students and to supply clothes and equipments to 200 students. During the Annual Plans, Rs 6.5 lakhs were spent against an outlay of Rs 7.45 lakhs to expand 18 Ashram Schools and to start one new Ashram School, to provide equipments to 2,796 children, to give stipends to nine trainees in I.T.Is. and I.T.Cs., to award pre-matric scholarships to 1,446 students, to give grant-in-aid to 152 boarders in private hostels, to pay extra-boarding charges to 12 boarders, to supply books and equipments to 13 post-matric students and to start seven nursery-cum-women welfare centres. During 1981-82, 47 Ashram Schools with 2,360 pupils and 29 nursery-cum-women welfare centres were maintained. During the same year, Rs 89,675 were paid as grant-in-aid to private hostels to benefit 158 students.

Economic Upliftment: During the Second Plan period, 3,200 families were given economic aid and three Labour Contract Societies were organised. An amount of Rs 8.17 lakhs was spent to assist 500 people in the development of crafts by means of subsidies, to assist 1,900 people in agricultural operations and to distribute cattle to 1,500 persons. Out of an outlay of Rs 4.95 lakhs, an amount of Rs 4.34 lakhs was spent during the Annual Plans to assist two joint farming co-operative societies, to give agricultural assistance to 310 families, to assist two dairy and poultry farming units and 83 craftsmen to develop their crafts. During 1981-82 an amount of Rs 1.50 lakhs was spent to supply agricultural implements, manure, seeds, etc., at Rs 500 per family.

Health, Housing and Other Schemes: Under Health, Housing and Other Schemes during the Second Plan, 970 persons were given subsidies for construction of houses, eight drinking water wells were sunk, three Balawadis and four Samskara Kendras were established. During the Third Plan Rs 5.13 lakhs was spent against an outlay of Rs 9.10 lakhs to give subsidies to 1,400 families for construction of houses, to sink 30 drinking water wells and to establish one Maternity Health Centre. During the Annual Plans, subsidies were given to construct 221 houses, to sink seven drinking water wells and acquire one acre of land for house sites by expending Rs 1.57 lakhs. During 1980-81, 12 families were helped to construct houses. During 1981-82 an amount of Rs 50,000 was distributed at Rs 700 per family who lost their houses due to natural calamities like fire, flood, etc.

Karnataka Scheduled Castes and Scheduled Tribes Development Corporation: The Karnataka Scheduled Castes and Scheduled Tribes Development Corporation Limited was set up by the Government of Karnataka in March, 1975, with an authorised capital of Rs one crore with the main object of improving the socio-economic conditions of the Scheduled Castes and Scheduled Tribes by arranging loans for starting agricultural, industrial and other enterprises. The Government of Karnataka have released a total of Rs 395.30 lakhs towards the share capital to the Corporation upto the end of March 1982. The Corporation has sanctioned Rs 143.69 lakhs towards margin money loans and attracted Rs 436.33 lakhs towards 75 per cent loan from the banks to 25,192 Scheduled Castes families for taking up various activities for their economic development as at the end of March 1982. It has sanctioned Rs 7.90 lakhs towards 25 per cent margin money loan and attracted

Rs 24.76 lakhs towards 75 per cent loan from the banks to 1,111 Scheduled Castes families for taking up various economic activities for their economic development as on 31-3-1982. The Corporation is having a programme of helping 25,000 Scheduled Castes families and 2,000 Scheduled Tribes families during 1982-83 with an outlay of Rs 1,112.00 lakhs and 43.04 lakhs respectively out of which Rs 178.45 lakhs and Rs 2.78 lakhs have already been sanctioned to 6,773 Scheduled Castes borrowers and 91 Scheduled Tribes borrowers from 1-4-1982 to 25-10-1982.

During the year 1980-81, the Corporation has sanctioned an amount of Rs 160.04 lakhs to Scheduled Castes and Scheduled Tribes borrowers for taking up productive ventures for their economic development and the various purposes were as follows :

<i>Purpose</i>	<i>Number of borrowers</i>	<i>Loan sanctioned (Rs in lakhs)</i>
Agriculture	911	17.40
Sericulture	64	1.20
Dairy	2,477	60.00
Sheep & goat rearing	1,333	17.00
Piggery	46	1.00
Bullocks & Carts	1,508	49.68
Leather craft	411	4.92
Miscellaneous crafts & trades	1,103	8.84
	7,853	160.04

Literacy rates among Scheduled Castes men and women living in rural and urban areas in Karnataka

<i>Particulars</i>	<i>1961</i>			<i>1971</i>		
	<i>Male</i>	<i>Female</i>	<i>Total</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>
All areas	14.87	3.04	9.06	20.73	6.74	13.89
Rural	11.44	1.70	—6.65	16.32	3.91	10.23
Urban	32.25	10.01	—21.44	—42.21	21.00	31.98

Source : Census of India, 1971.

District-wise percentage of literacy among men and women belonging to Non-Scheduled Castes and Scheduled Castes according to 1971 Census

<i>Name of District</i>	<i>Non-Scheduled Castes</i>			<i>Scheduled Castes</i>		
	<i>Male</i>	<i>Female</i>	<i>Total</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>
Bangalore	55.28	37.02	46.60	28.63	12.32	20.75
Belgaum	43.96	19.40	32.04	27.83	7.48	17.78
Bellary	38.42	16.49	27.66	17.28	3.83	10.59
Bidar	33.69	9.44	21.94	15.30	2.77	9.14
Bijapur	42.58	15.41	29.20	19.84	4.60	12.17
Chikmagalur	49.24	29.29	22.30	16.31	5.16	10.92
Chitradurga	46.82	23.58	35.57	20.31	5.07	12.92
Dakshina Kannada	54.10	36.39	44.99	20.71	9.47	15.07
Dharwad	53.13	26.42	40.15	29.77	8.73	19.55
Gulbarga	31.70	9.77	20.85	11.74	1.80	6.81
Hassan	45.58	21.98	33.90	16.96	7.16	12.21
Kodagu	53.11	40.77	47.24	23.32	10.45	17.15
Kolar	41.31	19.78	30.76	21.48	8.82	15.26
Mandya	33.13	13.93	23.78	20.63	6.70	13.86
Mysore	36.39	19.98	28.43	17.57	6.17	12.05
Raichur	33.10	10.16	21.76	12.07	2.45	7.22
Shimoga	49.88	30.30	40.44	20.23	6.38	13.57
Tumkur	44.07	20.89	32.72	19.17	5.02	12.33
Uttara Kannada	50.46	32.10	41.48	29.39	12.30	21.07
Karnataka	44.78	23.12	34.19	20.73	6.74	13.89

List of Backward Communities, Backward Castes and Backward Tribes
(For purposes of Article 15 (4) of the Constitution of India).

Backward Communities

Baliya	Balajiga	Balegara	Bogam Telaga
Janappan	Kasban	Matracha	Munnar
Munnur	Mutrasi	Naidu	Setty Baliya
Telega Baliya	Darzi	Bhavasara Kshatriya	Chippi
Chippiga	Nirai	Namdev	Neelagar
Nilari	Rangare	Rangari	Rangrez
Sai	Shimpi	Simpi	Devadiga
Devadiga	Devadigar	Devali	Moili
Moyili	Sappaliga	Servegar	Sheregar
Suplig	Devanga	Devang	Hatgar
Hutgar	Hutkar	Jed	Julahi
Koshti	Winkar	Ganiga	Gandla
Teli	Vaniyan	Idiga	Billava
Devar	Deevar	Devaramakkalu	Ediga
Eliga	Goondla	Goundla	Halepaik
Iliga	Kalal	Malayali Billava	Namdhar
Thiyan	Tiyan	Medari	Gurud
Gauriga	Medara	Nayinda	Ambattan
Bhandari	Chouriya	Hajjam	Kelasi
Kshowrad	Kshowrik	Mangala	Nadig
Napitha	Navaliga	Nayanaja Kshatriya	Nhavi
Neygi	Avir	Ayiri	Bilimagga
Jadar	Jandra	Jamkhana	Kaikolan
Kuruhinasetti	Neikar	Padmasale	Sale
Saale	Seniga	Swakula Sale	Thogata
Patvekari	Pategar	Pattegar	Rajput
Satani	Chittada Srivaishnava	Viashnava	Viswakarma
Aksali	Ausala	Badiwadli	Gejjigar
Kamsala	Kammalan	Panchal	Pattar
Sonar	Sutar	Vokkaliga	Gownder
Heggade	Kapu	Raddy	Sarpa Vokkaliga
Muslim	Achari	Akkasale	Badagi
Daivagnya Brahman	Kamsal	Kammar	Luhar (Kammari)
Panchala	Silpi	Soni	Viswa Brahman
Gouda	Hallikar	Kamma	Kunchitiga
Reddy	Vakkaliga		

Backward Castes

Yeralu	Yaklar	Agasa	Madivala
Rajaka	Sakalavadu	Tsakala	Aghori
Agnani	Ambalakarma	Ambattan	Andi
Anduran	Atari	Bahurupi	Ballala

Banna	Bathal	Battar	Bawtar
Bhatraj	Bohrot	Bhattia	Binapatta
Bogad	Bagaadi	Bagdi	Bogodi
Chaliyan	Dobi	Parit	Sakala
Chakala	Vannan	Karkarmunda	Ambalavasi
Ambalakaran	Anappan	Andipandaram	Aryan
Athari	Bakadra	Bala Ballala	Basavi
Battal	Batter	Bhaat	Bhatraju
Bhatia	Bhavin	Bingi	Bagadi
Bagodi	Bogadi	Chakkan	Challiya
Teruvan	Chambukutti	Chaptegar	Mestha
Chunchar	Jingar	Ghadi	Ghadshi
Pingale	Goniga	Gosavi	Gosain
Gujar	Gurkha	Gurava	Gurou
Tamballa	Gabit	Daavat	Gabbit
Gangakula	Ambiga	Bestha	Boyi
Gangamatha	Gangemakkalu	Harlkanthra	Barki
Kabbera	Chamboti	Chaptegar	Charodi
Chitara	Digwan	Dogra	Ghads
Giddidki	Pingle	Sadusetty	Atit
Gosayi	Guzar	Gurav	Gurov
Tambli	Daaliya	Gaabit	Gapit
Ambig	Bhoi	Bhoyi	Harakanthra
Gangaputra	Gowrimatha	Kabbaliga	Kabber
Kabbili	Kahar	Kharvi	Meenagar
Parivara	Siviyar	Halawakki Wakkal	Gam Gawada
Gavada	Hala Vakkivakkal	Kunchavakkal	Vakkal
Anubaru	Hanabar	Krishna Golla	Handervut
Hovadiga	Hugar	Maalgar	Phoolmali
Phulari	Jat	Kalavant	Ganika
Kanakan	Kanate	Karuva	Aray
Katik	Kharia	Koli	Mogaveera
Sunnagar	Thoreya	Atte Vakkal	Gam Gowda
Gram Vakkal	Karevakkal	Shilwakkal	Hanabaru
Atanabaru	Hanbar	Handevazir	Honniyar
Hoogar	Jeer	Mali	Pholari
Phulmali	Kadu Konkani	Bhogam	Kalavanthi
Kanakar	Karikudumbi	Kasai	Kasab
Katuga	Katuka	Kasar	Kanchera
Kanchugara	Kasbin	Kavutiyar	Kolayan
Kolayiri	Kolla	Konga	Kotari
Kanisan	Kanyan	Kotekshatriya	Koyava
Kanbi	Kulwadi	Kurmi	Kumbara
Kulala	Kummara	Kusavan	Kuruba
			(except in Kodagu)
Dhangar	Halumatha	Kuruban	Kurumba
Kurumban	Lad	Yelegar	Khatik

Bogar	Kanchori	Kansar	Kavadi
Kichagara	Urali	Kolari	Kollala
Kongadi	Kottari	Kaniya	Kotegara
Kottagara	Kudubi	Kunbi	Kurma
Kutuma	Khumbara	Kulalar	Kumbhar
Moolya	Bharwad	Gorava	Kurab
Kurub	Ladar	Ladaru	Lonari
Malayali	Malawa	Maniyani	Mannan
Marayan	Mudhar	Murrari	Nador
Uppunador	Osthan	Padit	Padiar
Panasa	Panaba	Pandar	Pandavakulam
Pannekara Konkani	Patramela	Pullavan	Rajapuri
Rajpur	Ravalia	Rawat	Saniyar
Satarkar	Stanika	Malava	Maleya
Muniyani	Marta	Maravan	Mukkavan
Nadora	Torke Nador	Malki	Otari
Padarti	Padiyar	Panssa	Pandaram
Pandara	Panika	Patra	Pichati
Reinudas	Balavalikar	Raval	Raul
Raya Rawath	Sanyasi	Shanan	Sudir
Sudra	Tachayiri	Tirali	Tigala
Dharmaraja Kapu	Kuravan	Shanbhukula Kshatriya	Tigler
Tuluva	Uppara	Chunar	Gavandi
Goundi	Sagara	Uppilliyan	Mettuvan
Egalika	Yekkali	S.C. Converts to Christianity	Sutsali
		Agnikula Kshatriya	Palli
Tilari	Tilvi	Tulu	Beldar
Thigala	Vannikula Kshatriya	Melusakkare	Uppear
Gavadi	Govandi		
Velluthedan	Yeklar		

Backward Tribes

Bailapatar	Bailpatar	Bava	Bavani
Bajania	Balasanthoshi	Brinjari	Wanjari
Gore or Gorla	Beda	Barki	Bendar
Boya	Naikwadi	Parivara	Ramoshi
Valmiki	Valmiki Makkalu	Beria	Bunde Bestar
Bhompta	Paradesi Bhampata	Uchilian	Bharagi
Budbudkala	Joshi	Chhar	Bilapatar
Bairagi	Bavaji	Byaragi	Bajenia
Banjari	Vanjara	Lambaid	Bazigar
Bedaru	Bedar	Berad	Nayak
Naikamakkalu	Palegar	Talwar	Valimik
Vedan	Beshtar	Bhamta	Bhomtra
Takari	Bhardi	Budbudki	Devvari
Chara	Chhara	Chapparband	Chitrakathi Josh

Darvesu	Dholi	Durgamurga	Garudi
Garadiga	Modikara	Ghisadi	Asthanagolla
Gouli	Gopala	Yadav	Gondali
Gondaliga	Gondhalli	Bagri	Chigaribetegar
Phasachari	Vagri	Helava	Howgar
Howadiga	Jawari	Jogi	Joger
Joshi	Chapparbanda	Dang Dasar	Daveri
Dombidasa	Burburcha	Garudiga	Modiga
Modikar	Golla	Adavigolla	Gopal
Gopali	Yadava	Ghondali	Gondhali
Haranshikari	Baori	Nirshikari	Vaghri
Wagiri	Holeva	Hawgar	Javeri
Johari	Jogar	Sanjogi	Sadajoshi
Kamati	Kanjir Bhat	Kanjir Bhaat	Kanjar
Kashikapadi	Kelkari	Katabu	Kolhati
Korwar	Kaikadi	Koragar	Koramasetty
Yerkala	Masaniyogi	Fullmali	Natuva
Daurigosavi	Panguaul	Pangusul	Picchigunta
Pichuguntala	Sarania	Kaman	Khanjar Bhat
Kanjari	Kashikapdi	Tirumali	Khelkari
Katabar	Kolhatigi	Erakala	Korwari
Korava	Kunchi	Yerukala	Nandiwala
Nat	Nathpanthi	Pamlor	Pangul
Paradhis	Pichguntala	Sansia	Sarodi
Saroda	Shikalgar	Takankar	Vaidu
Vir	Veeramasti	Bovi	Girni Waddar
Mannu Voddr	Tudug Waddar	Shikkaligar	Sikkaligar
Vadi	Vasudev	Veer	Wadda
Bhandi Voddar	Kallu Vaddar		

Note : Denotified and Nomadic and Semi-Nomadic Tribes are included under Backward Tribes.

WELFARE OF WOMEN AND CHILDREN

The welfare measures of women and children can be classified under two groups, social defence and social welfare activities.

Social Defence

The Department of Women and Children Welfare is charged with the duties of implementing social legislation and programmes connected with the Karnataka Children's Act, 1964, the Probation of Offenders Act, 1958, the Habitual Offenders Act, 1961 and the Suppression of Immoral Traffic Act, 1956.

Remand Homes: There are 21 Remand Homes managed by the Government at Bangalore, Bagalkot, Bellary, Bidar, Bijapur, Chikmagalur, Davanagere, Dharwad, Gulbarga, Hassan, Karwar, K.G.F., Mangalore, Mandya, Madikeri, Mysore, Ranebennur, Raichur, Sirsi, Shimoga and Tumkur, and there is one Home at Belgaum which is managed by the Probation and After-care Association (1981-82). Neglected, victimised and uncontrollable types of children and juvenile offenders are detained in these Remand Homes under the Children's Act for observation and for conducting detailed enquiries in respect of their behaviour, conduct and antecedents. The probation officers submit their reports to the Juvenile Court which decides about the future rehabilitation of these children. During 1981-82, 2,689 boys and 265 girls were admitted in these Remand Homes as against 2,949 boys and 275 girls during 1980-81.

Certified Schools: The Certified Schools admit the Court committed children for their future rehabilitation. These schools provide general education upto VII Standard in the school itself and also vocational training. The children studying in high school classes are sent to high schools outside. There are 16 Certified Schools in the State, of which, four are for girls, and the Institution at Bangalore is exclusively meant for mentally handicapped children. These schools for girls are located at Bangalore, Hubli, Mysore and Udupi, and Bangalore, Bagalkot, Bellary (two, for Juniors and Seniors), Bidar, Bijapur, Davanagere, Gulbarga, Hassan, K.G.F., Khanapur and Shimoga for boys. During the year 1981-82, 1,327 boys and 146 girls have been admitted in these Certified Schools as against 1,214 boys and 132 girls during 1980-81.

Fit Person Institutions: Fit Person Institutions receive Court committed children for their education, training and rehabilitation and are generally managed by voluntary organisations. There were 18 such institutions in 1981-82, of which three were government managed and the remaining 15 managed by voluntary organisations receiving grants from the government at the rate of Rs 25 per month towards the maintenance of children in addition to 75 per cent of the expenditure on other items. There were 260 children in these institutions as on 31st March, 1982.

Reception Centres: Under the Suppression of Immoral Traffic Act, 1956, for the training and rehabilitation of women and girls, there are 11 Reception Centres and Seven State homes for Women in the State. These Centres and State Homes receive women and girls on voluntary

basis also for care and shelter. There is one Protective Home in Bangalore started exclusively for the admission of cases under the Suppression of Immoral Traffic in Women and Girls Act, which receives cases sent by the Courts as well as committed cases transferred from other State Homes. Condensed courses in lower secondary and S.S.L.C. have also been introduced. The system of wages as an incentive has been introduced in the State Homes for women at Mysore and Bellary. During the year 1981-82, 2,745 admissions were made to these institutions as against 3,468 during 1980-81.

Reception Centres are situated at Bangalore, Belgaum, Bijapur, Bidar, Karwar, K.G.F., Mangalore, Mandya, Raichur, Shimoga and Tumkur. The State Homes for Women are situated at Bangalore, Mysore, Bellary, Davanagere, Gulbarga, Hubli and Udupi.

Probation of Offenders Act

For the implementation of the Probation of Offenders Act, there are District Probation Offices in each district and the Regional Probation Superintendent, Bangalore, supervises the work of these Probation Officers. The District and the Session Judge is the Chairman of the Probation Advisory Committee. There is also a State Level Probation Advisory Committee with a High Court Judge as Chairman, which makes recommendations and suggestions for proper implementation of the Act. During 1981-82, 625 enquiries were received, and there were 98 supervision cases.

Welfare Activities

The Department of Women and Children Welfare is implementing various schemes for the welfare of the women in the State. Financial Assistance to the extent of Rs 500 per annum is given to the needy women for undergoing special vocational training. A scheme known as the subsidy scheme for women to promote income generating activities, which was formerly called the seed capital under the Women's Co-operative Federation is in operation in the State. A scheme called Self-Employment Training Scheme which was formerly called the House Keepers Programme has been started by the government to help women who have studied upto S.S.L.C. to undergo training in domestic sciences. A sum of Rs 67,000 has been sanctioned to two voluntary organisations to take up training programmes in Bangalore and Tumkur. Voluntary organisations are given financial assistance to set up training centres for women in

distress. Under this scheme, the Government of India provides 45 per cent of the recurring and non-recurring expenditures and the State Government meets 45 per cent and the remaining 10 per cent is met by the voluntary organisations themselves. Upto the end of March 1982, 13 voluntary organisations have been sanctioned grants worth Rs 7,76,303.

In the implementation of the schemes of Public Co-operation and Family Life Education, Home for the Aged and Infirm and Hostels for Rescued Women and Girls by the voluntary organisations, the State Government gives 50 per cent matching grants. To rehabilitate the helpless widows by way of marriages, a financial assistance of Rs 3,000 is being given to couples contracting marriage where the bride is a destitute widow in the age group of 18-35 years, who is domiciled in Karnataka for more than five years, whose individual income is less than Rs 200 per month and whose family income is less than Rs 400 per month. The Department has another programme to promote the marriages of destitute and orphan girls of the institutions, under which Rs 1,000 is given to the people to meet the expenses of marriage and Rs 2,000 is kept in the fixed deposit in the name of the couples for a period of two years. Upto the end of March, 1982, five such inmates had been given assistance.

Mahila Mandals: Establishment of Mahila Mandals in all villages of population of 500 and above has been taken up by the Government to encourage the women to participate in the developmental activities, to take active part in the family welfare programmes and to encourage women to take up socio-economic programmes. To encourage these Mahila Mandals, an amount of Rs 1,000 is sanctioned to each Mahila Mandal during the first year of its starting and Rs 500 in each of the subsequent four years. These Mahila Mandals are also encouraged to form into Taluk Federations to work unitedly in the welfare schemes and developmental activities. Incentive awards are being given to Mahila Mandals on the basis of their performance by dividing them into three categories, A, B and C. Women workers are being trained to organise Mahila Mandals at Rural Development Training Centres at Mandya, Gangavati and Dharwad, for 15 days. During 1980-81, 55 Mahila Mandals were provided financial aid, seven taluk federations were set up of which three federations were given assistance of Rs 7,500 each; an amount of Rs 13,200 was released as incentives to three A grade, five B grade and 18 C grade Mahila Mandals and 399 Associate Women Workers were trained at a cost of Rs 39,000. During the year 1981-82,

the Department of Rural Development and Co-operation transferred the scheme pertaining to Mahila Mandals to the Department of Women and Children Welfare. During the same year, 3,500 Mahila Mandals and 13 Taluk Federations of Mahila Mandals had been registered in the State.

Working Women's Hostel: The Government of India provides financial assistance for the construction or expansion of Working Women's Hostels to a registered voluntary organisation working for the welfare of women, to the extent of 75 per cent of the estimated cost. Till 1977-78, the scheme was applicable to cities having a population of two lakhs and more. From 1977-78, the scheme has been made applicable to towns and cities where a minimum of 25 working women are in need of Working Women's Hostel. In addition to Central assistance, the State Government also gives a financial assistance of 12 1/2 per cent of the estimated construction cost of the hostel building. Besides, a Block grant of Rs 10,000 is also given for starting a new working women's hostel for a minimum of 25 inmates for purchase of equipment. During 1981-82, seven working women's hostels were given grants for construction of buildings.

The Bidar Integrated Rural Development Project has been started by the Government with financial assistance of the Swiss Government to the tune of 1.1 million U.S. Dollars through UNICEF/SCARO (South Central Asian Regional Office), with the main object of supplementing the efforts of the Government in rural development with emphasis on participation of women and children belonging to the families below the poverty line will be covered under this project, which includes components relating to welfare and social input services as well as economic programmes. This project involves an outlay of Rs 663.80 lakhs.

Family and Child Welfare Projects: The Family and Child Welfare Projects were introduced by the Karnataka State Social Welfare Advisory Board and were transferred to the Department of Women and Children Welfare during April 1980. Family welfare projects seek to provide integrated social welfare services to the children, specially pre-school children in the villages, besides basic training to women and young mothers in home crafts, mother craft, health, education, nutrition, child care, etc. Each project is having *balavadis* in six to eight villages. During 1981-82, there were 34 Family and Child Welfare Projects in 31 Developmental Blocks of the State, under the control of the Child Development Project Officer of the area. There is a State level Inter

Department Co-ordination Committee for promoting the welfare and development of women set-up by the Government of Karnataka, for drawing up programmes for women, and monitoring their implementation.

Social Inputs in Area Development : Social Inputs in Area Development is a comprehensive scheme covering health, nutrition, education and community development involving generation of resources for the sustained socio-economic development. The scheme is implemented by the Department of Women and Children Welfare in co-operation with other Departments, and the cost is entirely borne by the UNICEF. The area selected under the scheme are the taluks of Kundapur, Udupi, Karkala, Ankola, Kumta, Honavar, Bhatkal, Nargund, Ron, Gadag, Mundargi, Yadgir, Shahapur, Shorapur, Lingasugur, Sindhnur, Kushtagi, Arsikere, Channarayapatna, Holenarsipur, Tumkur, Gubbi, Kunigal, Goribidanur, Gudibanda and Chintamani. There are eight Project Officers to look after the proper implementation of the scheme who have been trained at the Tata Management and Training Centre, Pune.

The Integrated Child Development Service Project is a Government of India scheme, which is a package of services of immunisation, health, nutrition and non-formal education for the children of the age group 0-6 years and expectant and nursing mothers. Under the Integrated Child Development Service and the Integrated Family Welfare Service Schemes, 100 villages in each Block will be selected and in each village one Anganawadi will be started. Each Anganawadi covers about 100 beneficiaries. The Anganawadi is managed by one Anganawadi worker assisted by a helper, and supervised by a Supervisor and the Child Development Project officer. The Anganawadi worker pays house visits and has close contact with the village women and enlighten them of the importance of health and hygiene. A para-medical staff consisting of a doctor with a diploma in child health, two lady health visitors and eight auxiliary nurse midwives provide immunisation to all the children in the age group of 0-6 years and take up health check up of children and expectant and nursing mothers. The children suffering from malnutrition are provided with special nutrition food. The children of the age 3-6 years are given non-formal pre-school education. Immunisation against small pox, diphtheria, tetanus, whooping cough, typhoid and tuberculosis is administered to all children below six years of age. At the close of 1981-82, there were 31 projects in the State. Of these, 15 are in the State Sector and the remaining in the Central Sector. The Department is also operating

the Special Nutrition Programme in tribal and sulm areas for children and nursing mothers.

Home for Destitute and Orphan Children : Under the scheme of destitute and orphan children both boys and girls in the age group of 5 to 12 years are admitted for their education and rehabilitation. This is a Government of India Scheme with a financial assistance to the extent of Rs 76.50 per child per month for maintenance and 90 per cent of the cost of the construction of the cottages. There were 110 cottages upto the end of March 1980, of which, 88 have been transferred to the State Sector. During 1979-80, 22 more cottages have been sanctioned and during 1980-81, 52 including 9 additional cottages have been sanctioned. The total expenditure of these cottages is about Rs 40 lakhs. Upto the end of 31st March, 1982, there were 194 cottages in the State sanctioned by the Government of India.

Bal Bhavans : The Jawahar Bal Bhavan under the management of the State Council for Child Welfare was taken over by the State, managed by the Women and Children Welfare Department. The Bal Bhavan has several activities to bring out the latent talents of the children and provide recreational facilities to the children like the toy train, arranges summer courses in creative arts like craft, painting, electronics, clay modelling, drama and dance. There are Mini-Bal Bhavans at Rajajinagar, Coles Park, Jeevan Bimanagar and Jayanagar in Bangalore. The Bal Bhavan activities have been extended to Mysore, Davanagere, Udupi, Mangalore, Hassan, Kolar, Shimoga, and Madikeri and district Bal Bhavans have been established at Bellary, Bijapur, Gulbarga and Raichur. There is also a proposal to start Dolls Museum and Children's Science Park in the premises of the Jawahar Bal Bhavan.

Juvenile Service Bureaus : The Juvenile Service Bureaus offer guidance and counselling service to the children in slums and schools particularly to those with psychological and social problems. There are Juvenile Service Bureaus at Bangalore, Davanagere, Hubli-Dharwad, Belgaum, Mysore, Mangalore, Shimoga, K.G.F. and Gulbarga. This programme tries to arrest juvenile delinquency in urban slums by providing health, recreation and supplementary nutrition through play centres. 1981-82, there were 18 play centres at Hubli-Dharwad, 15 at Bangalore, four each at Belgaum, Mysore, Mangalore, Shimoga, K.G.F. and Gulbarga and three in Davanagere.

The Government of Karnataka has instituted State Awards for the best work done in the State for the cause of child welfare. These awards

consists of Rs 5,000 and a citation to an individual and Rs 15,000 and a citation to an institution. During 1981-82, Swami Shraddhananda Sevashrama, Mangalore has been given Institutional Award and Individual Award to Smt. Padma Ramadas of Basavani Village, Tirthahalli taluk posthumously, for the work done in the field of child welfare. The Divine Light School, Bangalore has been awarded a cash award of Rs 10,000 during the year 81-82. The Government of Karnataka has also instituted the Karnataka State Children's Fund with a State Committee for administering and operating the Fund. An Amount of Rs 10 lakhs has been sanctioned by the State Government towards the Fund.

Aid to Discharged Prisoners : The Liaison Officers of the Department of Women and Children Welfare are working with the Central Jails at Bangalore, Bellary, Belgaum and Gulbarga to render help and guidance to the discharged prisoners to rehabilitate them in society on their release from prison. During 1981-82, 629 prisoners were interviewed, 89 prisoners were provided help and 38 follow-up cases of ex-prisoners were taken up. The ex-inmates of correctional and non-correctional institutions are provided financial assistance to purchase tools and equipments in the craft in which they are trained in the institutions ranging from Rs 500 to Rs 800. A State Home for men at Hubli and two District Shelters at Belgaum and Mysore are working for the discharged male inmates from Correctional and non-Correctional institutions with training facilities for inmates in tailoring and carpentry. The educable type of inmates are encouraged to continue their education in High Schools and Industrial Training Institutes. There were 142 inmates in these three Homes during 1981-82. The women and the girls discharged from the Certified Schools and State Homes for women are allowed to stay in the After-care Block of the State Homes at Bellary where they are given work in handloom weaving.

There are two After-care Homes for the mentally retarded women at Bangalore and Dharwad for the care, maintenance and training of mentally retarded women and girls and one After-care Home for mentally handicapped children to take care of the mentally retarded boys (see also Chapter IX). Under Rehabilitation of Discharged Prisoners, 13 discharged prisoners were rehabilitated upto the end of March 1982 and an amount of Rs 7,100 was spent for the purpose.

The Department : The Department of Women and Children Welfare was formed during the year 1975. The Department is headed by the

Director of Women and Children Welfare, assisted by one Additional Director, one Joint Director, four Deputy Directors, six Assistant Directors and one Accounts Officer at the State level. There are 12 offices at Bangalore, Bellary, Bidar, Bijapur, Belgaum, Davanagere, Dharwad, Karwar, K. G. F., Mangalore, Mysore and Shimoga each headed by an Assistant Director. The Assistant Directors are assisted by the Women and Children Welfare Officers and Inspectors in the effective implementation of the schemes and programmes of the Department.

Karnataka State Council for Child Welfare : The Karnataka State Council for Child Welfare, an affiliated body of Indian Council for Child Welfare, New Delhi, was started in Bangalore during 1955 to co-ordinate, activate and help in the development of Child Welfare Movement in the State, to link between the official and non-official agencies and organisations; to organise public opinion; to work as liaison among voluntary agencies, to organise conferences, seminars, study groups, etc. It is managed by an executive committee consisting of three members constituted by the general body once in every three years. The Council has established district branches in Mysore, Mandya, Kodagu, Belgaum, Bijapur, Chitradurga, Chikmagalur, Tumkur, Dharwad, Hassan and Gulbarga and efforts are being made to establish branches in the remaining districts. The activities of the Council consists of welfare services for children, training child welfare workers and maintaining hostels for working women. Under Welfare Programme, it established 55 creches and 12 balawadis; has arranged for the adoption of eight children and is maintaining five children homes and has established three play centres for children. During the International Year of the Child, Shishuraksha Family Helper Project was started with the help of the Christian Children's Fund to mobilise the children and their families' inner capacities to make maximum use of the resources at their disposal both in their homes and in their community. During 1981, 200 children were under the programme. Other programmes are medical check-up, nutrition programme, Academic Help programme, Birth day parties, painting competitions, Children's Day celebration, film shows, etc. The training programme consists of the training of the child welfare workers, women welfare organisers, Anganawadi workers, etc. The Council is maintaining three Balasevika Training Institutes at Bangalore, Davanagere and Chikmagalur.

The National Institute of Public Co-operation and Child Development, has started a Regional Centre in Bangalore in September 1980, to cater to

the need of the Southern States in training the officers and officials involved in public co-operation and child development. The Centre is financed by the Ministry of Social Welfare, Government of India and the UNICEF. A batch of 30 members at a time is trained and there are 18 members on the regular staff at the Centre.

Welfare Agencies

There are a number of welfare agencies in the State, some of which are also national, which undertake the welfare measures for the children and women in distress apart from the Governmental Agencies. Some of them are a century old or even more. Orphanages, Destitute Homes, Homes for the Aged and Deserted Women, etc., are mostly run by voluntary agencies with the help of donations by philanthropists and government grants. Some of these institutions are also run by religious groups.

Kasturba Gandhi Trust: The constituent branches of the Kasturba Gandhi National Memorial Trust were started in 1945-46 by Yashodhara Dasappa with its headquarters at Arsikere for the old Mysore State and at Hubli by Umabai Kundapur for the remaining parts of Karnataka. The collections of the funds raised on the sad demise of Kasturba Gandhi in 1944 was Rs 2.86 lakhs in the old Mysore and Rs 2.27 lakhs in the remaining parts of Karnataka, of which 25 per cent was transferred to the Central Fund of the Trust at Kasturbagram, Indore district, Madhya Pradesh. In 1950 the Government of old Mysore granted 87 acres of land near Arsikere for the trust. In 1960, both the branches were amalgamated and brought under one administration with the headquarters at Kasturbagram near Arsikere. The main objectives of the Trust are to conduct and promote charitable activities for the general welfare of the poor, needy women and children in rural parts, establishment and maintenance of hospitals and charitable dispensaries for women and encouragement of education, handicrafts, cottage industries and other useful crafts and arts, rendering help by grant and contributions to institutions to carry out similar activities. The activities of the trust are of two types (1) training of personnel as Balavadi teachers, midwives, craft workers, Gramasevikas etc., and (2) starting of centres of Grama Mathru Mandiras in villages to be managed by trained personnel. Under the training programme, the Trust has trained 660 Gramasevikas from 1946 to 1960 and two batches of Anganawadi workers during 1979-80. The Trust is also conducting training courses for adult women from 1963.

The Trust maintains two maternity homes, one at Hosahalli in Chikmagalur district and the other at Basavani in Shimoga district, besides 10 medical centres with midwives. Kasturbagram near Arsikere is a sort of social service laboratory. Some of the Gramasevika centres out of a total of 18 have cultivable lands which total to about 3,000 acres.

Bharateeya Grameena Mahila Sangha, Vibhuthipura, Bangalore is an all-India organisation, having its branches all over the country. The Karnataka State Branch of the organisation was founded in the year 1962 by Yashodhara Dasappa and has established sub-branches in the districts of Bijapur, Mandya, Dharwad, Tumkur and Chitradurga. The main objectives of the Sangha are: to federate existing organisations working for rural women in particular, to undertake intensive concentrated work among rural women to step up and secure better conditions to satisfy their immediate, educational, health, social and economic needs, to assist in the constructive work in the Plans of Community Development, to take up any project for the welfare of women, children and the handicapped, etc. The organisation has activities which include, undertaking pilot projects for rural women. The organisation started a blind school, Kasturba Nilaya at Mysore, in 1964 which was later in 1969 shifted to its own building in Bangalore accommodating 28 blind boys and the handicapped children. A unit of Girl Guides has been opened for blind girls. A sheltered workshop for the handicapped children where Balavadi equipment is manufactured and supplied to the Department of Women and Children Welfare is set up. Since 1972, the institution is running eight Balawadis under the Nutrition Programme of the Central Social Welfare Board, which are located in the slum areas, where medical aid is also made available. The organisation maintains five creches for working children and ailing mothers in Bangalore, Dharwad, and Mandya districts, seven units of home for destitute children, with financial assistance from Government of India, where 128 children are housed (1980). Under women welfare schemes, the Sangha has been conducting various training programmes for women.

The Centre for Research, Education, Service and Training (CREST) for family life promotion, was started in Bangalore, and is affiliated to the Asian Union of Family Organisations, New Delhi and International Union of Family Organisations (Paris) with the aspirations to promote family life values through education. Under education programmes, the Institution has arranged talks on family-life education, and has published

books like *Population Education* and *Family Life Education for Colleges* and Kannada booklet on marriage preparation. It conducted seminars on "Total Health for the Family" in 1981 in which 125 delegates from 22 countries participated. Under service programmes, CREST supervises the services in the hospitals. Individual service is done by correspondence and interview. Bi-weekly Family Life Education classes in Tamil and Kannada are conducted at Abhaya Ashram, Bangalore.

Mahila Samajas

Mahila Samajas or associations of ladies have made their own contribution in the sphere of women and children welfare by rendering great service as centres for education and social welfare. These Samajas in the earlier days had their origin in cities and they gradually extended their activities to taluk headquarters and villages. The services rendered by the Mahila Samajas are, running of schools, academic activities such as Hindi, Sanskrita and English classes, aesthetic activities like music, knitting, embroidery, painting, etc., cultural activities, providing vocational training to the girls and women, conducting social meets, running of orphanages and destitute homes, etc. They have been instrumental in providing non-formal education to the adult women and craft training during leisure hours. Most of the Mahila Samajas are getting grants from the Government for their activities like family planning, craft training, etc. There are a number of such Samajas in the State and a few among them are: Akkana Balagas at Bijapur and Hassan, Akka Mahadevi Mahila Samaja, Bellary, Akka Mahadevi Seva Sangha, Chitradurga, Bhagini Samaj, Dharwad, Bhagini Mandal, Hubli, Bhagini Samaja, Yelburga, Bhagini Seva Samaj, Mysore, Basavanagudi Ladies Club, Bangalore, Catholic Women Workers Association, Mangalore, Crescent Welfare Centre, Mangalore, Gayatri Seva Mandali, Hassan, Lakshmi Mahila Mandali, Chikkajogihalli, Ladies Social Service League, Mangalore, Lalitha Ladies Club, Bangalore, Mahila Seva Samajas at Chitradurga, Mandya, Tumkur, Madhugiri and Chikmagalur, Malleswaram Ladies Association, Bangalore, Mahadeo Mahila Co-operative Society, Madikeri, Mahila Seva Samaj, Bangalore, Sharada Stree Samaja, Bangalore, Tilak Mahila Samaja, Bangalore, Vanitha Utkarsha Mandali, Bijapur, Vanitha Seva Samaja, Dharwad, Vanitha Vikasa Mandali, Gulbarga, Vani Mahila Samaja, Arsikere, etc. The list is not exhaustive and there are many more aided and unaided Mahila Samajas in the State.

Orphanages

There are a number of orphanages in the State, some of which are more than hundred years old and are devoted to the welfare of the destitute and orphan children. During 1981-82, there were 153 orphanages in the State which were receiving grants of Rs 48,55,794 towards 16,295 orphans. The table on page 854 shows the district-wise distribution of orphanages in the State along with the grants sanctioned during the year 1981-82. Some of the orphanages are, Ashakta Sabha, Abalashrama, Akkamahadevi Seva Samaja, Anatha Shishu Nivasa, Ananda Nilyam, Anatha Shishu Sevashrama, Anatha Ashram, Arya Sevashrama Trust, All India Women's Conference Home for Destitute Children and Destitute Home of Association for Moral and Social Hygiene in India—all in Bangalore; Anathashrama, Malur; Anathasevashrama, Malladihalli; Ashakta Poshaka Sabha, Davanagere; Bijapur Orphanage, Bijapur; Basel Mission, Boys Orphanage, Gadag; Boys Orphanage and Dalitha Sevashrama, both in Udupi; Deena Seva Sangh, Bangalore; Eswarananda Mahila Sevashrama Society and Father Muller's Charitable Institution, both in Mangalore; Kaveri Bhakta Jana Sangha, Virajpet; Muslim Orphanage, Bangalore and Gulbarga; Ramakrishna Seva Samaja, Puttur; Raghavendra Shishuvihara Orphanage, Bidar; St. Antony's Orphanage, St. Paul's Orphanage, St. Rita's Orphanage, St. Joseph's Asylum – all in Mangalore; St. Xavier's Orphanage, Guledgud; St. Mary's Orphanage, St. Charles Orphanage, St. Agnes Orphanage, St. Joseph's Convent Orphanage, St. Mary's Orphanage, St. Patrik Orphanage for Boys, St. Michael's Home, St. Thomas Convent Orphanage, Shishu Bhavan, Seva Sadan Association – all in Bangalore; Sisters of Charles Orphanage, Shimoga; Sri Siddhalingeswara Orphanage, Siddaganga; Sri Shraddhananda Sevashrama, Mangalore; Taralabalu Jagadguru Orphanage, Sirigere and Urigaddigeswara Orphanage, Bettahalli (Kunigal taluk). The list is not exhaustive and there are many more orphanages both aided and unaided (see page 834).

Youth Welfare

Welfare of the youth is a new concept in the social welfare activities of the community. It is of recent origin. The complexity of modern society and the social disturbances have resulted in the focussing of the attention of the society on this new dimension of social welfare. Various schemes and activities have been sponsored by the government as well as by private agencies to divert the pent-up energies of the youth in socially

Table showing some details, district-wise, of Orphanages and Mahila Samajas during 1981-82

District	Orphanages			Mahila Samajas	
	Number of orphanages	Sanc-tioned strength	Grant Rs	Number of Mahila Samajas	Grant Rs
Bangalore	17	1,693	9,62,786	17	14,028
Belgaum	4	1,389	1,11,000	7	3,476
Bellary	11	1,331	1,70,000	7	4,017
Bijapur	18	870	3,51,120	3	2,148
Chikmagalur	—	—	—	9	3,330
Chitradurga	8	744	3,51,917	30	25,267
Dakshina Kannada	26	2,623	7,65,200	14	9,744
Dharwad	18	1,462	4,06,400	10	13,112
Gulbarga	2	71	34,080	—	—
Hassan	1	60	18,000	4	2,304
Kodagu	—	—	—	18	15,687
Kolar	1	123	50,000	11	7,048
Mandya	2	250	97,600	2	792
Mysore	30	2,441	6,60,000	6	5,256
Shimoga	2	165	50,000	3	1,668
Tumkur	12	3,054	8,21,891	13	9,186
Uttara Kannada	1	19	6,000	13	6,708
Total	153	16,295	48,55,794	167	1,23,771

Details of Bidar and Raichur districts are not available

useful ways. These agencies are actively working to channelise the potentialities of the youth to bring out the maximum development in the individual. A brief sketch of some of such agencies is presented here.

Department of Youth Services: The Department of Youth Services started functioning from the year 1969 and was redesignated as Directorate of Youth Services and Sports during 1980-81, with the merger of the Karnataka State Sports Council with the Directorate. The Department is organising many activities for the youth. The Department introduced a scheme called Karnataka Youth Services Corps during 1971, to harness the skill and energy of graduate youth to the overall development of the State. The selected graduates were engaged for hospital services, adult education, youth services, agricultural improvement, etc., on a monthly stipend of Rs 200. This scheme was discontinued with the introduction of the Stipendiary Employment Scheme during 1977. The Department maintains a Youth Hostel at Kumbalgod, on Bangalore-Mysore road where training is imparted in youth leadership to the office bearers and organisers of the youth clubs in the State. Youth clubs and Yuvathi clubs are organised in rural and urban areas by the Department to provide opportunities to the young men and women to develop their talents in sports and games, cultural activities, social service, etc. During 1981-82, there were 13,000 clubs which received financial assistance to the tune of Rs 4.8 lakhs towards construction of buildings, purchase of equipments and starting of special projects. Youth camps and rallies are held every year at the State, divisional, district and taluk levels. Youth Club members are taken round the State on tour to important places of interest to enrich their knowledge and experience. The Department has undertaken construction of stadia in all the districts of the State and the work is nearing completion in the districts of Bidar, Shimoga, Mandya, Raichur, Tumkur, Kolar, Hassan, Mangalore and Belgaum and in other districts the work is in progress. A sports complex at Mysore at an estimated cost of Rs 35 lakhs is under progress. A Student Service Institute by name Gurunanak Bhavan is being constructed at Bangalore to serve as an auditorium with 850 seating capacity. The Department has undertaken various programmes to encourage sports and sportsmen. Youth hostels at Kumbalgod and Jog, Students' Hostel at Raichur, Bellary, Belgaum and other places are functioning under the Hostel Programme. Many schemes have been instituted under the Students' Welfare Programme, such as awards to rank students, Shramdan and social service camps, scholarships for proficiency in sports, sailing clubs, construction of indoor stadia,

financial assistance to sportsmen, women and wrestlers and financial assistance to Hobby Groups in High Schools (Araluva Pratibhe Programme).

National Service Scheme: The National Service Scheme, a major student youth programme in the country was launched by the Government of India in the year 1969 and was adopted in Karnataka in the same year with a student strength of 1,500. The programme was extended to the University of Agricultural Sciences in 1973-74 as well as to Junior Colleges in 1977-78. The aims and objectives of the programme are to effect attitudinal changes in the student community, to arouse the social consciousness among students, to provide students an opportunity to work with the people to gain skills in programmes' development and to use the knowledge and education in concrete social situations and problems. The activities of the programme are of two types: (1) Regular programmes and (2) Special programmes. The regular programmes include activities of welfare services in slums and adopted villages such as health, sanitation, nutrition, education, handicrafts and hospital services in urban areas, services to welfare institutions, etc. Special programmes are undertaken by engaging students continuously for 10 days in camps which are normally held during vacations. Projects like construction of roads and drains, *Janatha* houses, community centres, drinking water wells, immunisation and health education, afforestation, eradication of social evils, preservation of ancient monuments, etc., are also taken up under special programmes. During 1971, the volunteers of the N.S.S., Karnataka participated in the All-India University Camps organised by the Government of West Bengal to alleviate the sufferings of the Bangla Desh evacuees. In 1973, the N.S.S. students were engaged in the drought-prone areas in Gulbarga, Bijapur, Bidar and Raichur districts to render assistance to the victims. Special campaigns were launched by the N.S.S. students like "Youth Against Dirt and Disease" in 1974-75, "Youth for Afforestation" in 1975-76, "Youth for Rural Reconstruction," etc. The N.S.S. Scheme is financed by the State and Central Governments in the ratio of 5: 7 and the grant per student per year is Rs 60 and for the annual camps Rs 80. During the year 1980-81, 29,000 students participated in regular programmes and 14,500 students in special programmes.

Bharat Sevak Samaj: The Bharat Sevak Samaj is an all-India organisation, started in the year 1952, on the recommendations of the Planning Commission, to find and develop avenues of voluntary service for the citizens of India, to promote National efficiency of the country, to draw

out the available unused time, energy and other resources of the people and to direct them into various fields of social and economic activity. The organisation has taken up various activities for youngsters like, training in civil defence, fire fighting, rescue operations and training in leadership for rural and urban youths. Under *Loka Karya Kshetra* the organisation has 32 units and had selected 10 villages where developmental work taken with the co-operation of the local people and help from the Government. The organisation conducts orientation training courses and seminars about the Family Welfare programmes. Other activities of the organisation are *Jana Jagarana*, a scheme for propagating the Plan programmes, Urban Welfare Centres for the improvement of the slums, agricultural model farms, International Work Camps, craft centres in slum areas for the benefit of slum dwellers, etc. During 1980-81, the organisation conducted the 21st International Conference of the voluntary organisations in Bangalore, where 38 countries participated in the programme. The Samaj also popularises *Yoga asanas* and conducts Sanitation Drive and Home Science Camps, etc.

Nehru Yuvak Kendras: The Nehru Yuvak Kendras have been organised in the country to bring education close to community life and need, to provide constructive channels for the fulfilment of individual aspirations more effectively and to create opportunities for youth to participate in the developmental processes. The Nehru Yuvak Kendras are primarily designed to educate all sections of youth with emphasis on development of scientific activities, to provide facilities for creative activities through participation in performing arts, including community singing and theatre, to organise competitive sports activities and physical education, to provide opportunities for constructive use of leisure time, and youth participation in community work. There are 11 Kendras in the State under the administrative control of the Director of Youth Services and they are financed by the Government of India (see also part I, p. 529).

Bharat Seva Dal: The Bharat Seva Dal is a youth organisation (for details see part I, p. 531). Manual labour and social service are the corner stones of the organisation. Seva Dal is a member of coordination committee for International Voluntary Work Camps, UNESCO, Paris, Youth Hostels Associations of India and Executive Committee of Bharat Sevak Samaj, and is recognised as a voluntary service organisation by the State as well as Central Governments.

Y.M.C.A.: The Young Men Christian Association, Bangalore, a branch of the international organisation was started in Bangalore in the year 1855. The Y.M.C.A. is engaged in the work among the slum children especially in leadership and recreation programmes. The Y.M.C.A., Bangalore is having a 35 acre rural camp site at Kumbalgod where rural work programme among 30 villages are carried. The City Y.M.C.A. Bangalore, organises programmes like traffic training, civic responsibility, and leadership activities for students. There are four Y.M.C.A. branches at Mangalore, Hubli, Belgaum and Gulbarga. The Y.W.C.A. is a similar organisation for young women.

Institute of Youth and Development: The Institute of Youth and Development was started in Bangalore, in 1978. The objectives of the Institute are: to strive for the welfare of youth in the country, to provide opportunities to the youth with social consciousness and thus enable them to function as effective leaders of the country. The Institute imparts vocational training in animal husbandry, tailoring, rural and cottage industries, handicrafts, cultivation of selected economic crops such as sugar, paddy, etc., sericulture and farm machinery. Many of the trainees from other National and International organisations are sent to the Institute for their field work. The Institute has organised several training courses, seminars and consultation meetings.

There are a good number of private organisations in the State, engaged in youth welfare activities. *The Institute of Youth and Development* (Bangalore, 1978) functions as a centre for non-formal education to create social consciousness among the youth. *The Grama Vikas* (Bangalore, 1979) is engaged in channelising the energies of the youth for rural development in Mulbagal taluk. *The Asian Institute for Rural Development* (Bangalore, 1976) undertakes scientific research in rural development and also trains youth for social work. *The Canara Bank Platinum Jubilee Rural Development Trust* (Bangalore, 1980) carries out rural development programmes by assisting rural students and also training them. Another notable organisation, the *scarch* (Bangalore, 1978) provides training in developmental work to school and college students.

MYRADA: The Mysore Resettlement and Development Agency was established in 1968 to administer and implement projects for resettlement of Tibetan Refugees in the State of Karnataka, for which the State Government provided 6,475 hectares of land for the resettlement of

20,000 refugees. It came into existence as a result of an understanding between the Government of Karnataka and the Board of Trustees for the Common Project of the European Refugee Campaign. With the completion of this project, the MYRADA took up other programmes for settling landless labourers and tribals and community development work involving several large integrated rural development programmes all over India. The objects of MYRADA are to identify and foster landless people's resettlement projects, to identify and promote groups in the field of rural development, to plan and implement integrated rural development projects, to function as a consultant body for both Government and resettlement work and to serve as a documentation centre for the diffusion of appropriate knowledge and technology in the field of rural development. MYRADA is administered by a Board of Directors, which includes representatives of both the Governments of India and Karnataka. The approach of the organisation is mainly to initiate action to overcome the injustice of the existing socio-economic power set up in the villages and to create a balancing power in the lower income groups of the population.

The projects taken up include Integrated Rural Development Projects such as the Kanakapura Project, Thally Project, Wandoor Project, Penugonda Project, the Talavadi Project, Huthur Project and the Gudulur Project. The main aspects of these projects are the extension services, co-operative movements, agricultural development, irrigation, animal husbandry, village industries and public health and community services.

Other Welfare Projects

Old Age Pension Scheme: The Old Age Pension scheme was initiated by the Government of Karnataka during the year 1964-65. The qualifying conditions for the sanction of the old age pension include that a person should be aged 70 years and above, not having sons or grandsons aged 20 years or more. The age limit of 70 years was relaxed by five years in the case of the physically handicapped. From June 1972 onwards, the minimum age limit of 70 years was reduced to 65 years for destitutes and 60 years for the handicapped. The minimum age limit of 60 years for the physically handicapped persons was reduced to 45 years from April 1974 and further reduced to 16 years from November 1977, limiting the family income of Rs 3,600 per annum. In October 1979 the age restriction was totally removed in the case of the physically handicapped and the mentally retarded persons also came to have the benefit.

The amount of old age pension in the beginning was Rs 15 per month which was raised to Rs 30 later and then on to Rs 40 from April 1975. The power of sanctioning the old age pension was vested with the Deputy Commissioner which in 1974 was delegated to the Assistant Commissioners and later in August 1979 was transferred to the Tahsildars. (Old age pension amount is enhanced to Rs 50 from 1-4-1983).

Year-wise number of pensioners and the amount spent during the years from 1973-74 to 1980-81

Year	No. of pensioners as on Dec. 31	Expenditure (Rs in lakhs) (financial year)
1973-74	49,193	89.50
1974-75	92,073	154.75
1975-76	1,53,438	332.12
1976-77	1,79,803	647.44
1977-78	2,01,811	841.02
1978-79	2,62,118	925.40
1979-80	3,07,454	1,181.35
1980-81	3,42,595	1,460.00

There are many organisations established to look after the ailing and the aged in the State. The Bangalore Friends-in-Need Society started in 1830 is maintaining the Cobb Home for the aged, where the infirm and destitutes over 60 years of age are maintained and managed, and the Cobb Home Annexe is for the aged who have means but do not have kith and kin to look after them. During the year 1982 there were 24 men and 44 women inmates in these two homes. Vriddhashrama, Bangalore, started by the Raghavendra Go-Ashram Trust and Vallabha Niketan in 1970 takes care of the old people and this is another organisation where eleven inmates were provided food and shelter during 1982. Other organisations of this type are, Old Age Home of Little Sisters of the Poor, Julia Craft Eventied Home, Ashakta Poshaka Sabha and Matru Chhaya - all in Bangalore. There are many such organisations in the State.

Political Pension : The scheme for grant of pension to freedom fighters and widows of freedom fighters was introduced by the Government of Karnataka during 1968 under the State Freedom Fighters' Welfare

Rules 1967, which was later revised in 1969. To become eligible for the pension, a freedom fighter should have been sentenced to at least three months or suffered imprisonment for a minimum period of three months and his annual income should not exceed Rs 2,400. The amount of monthly pension was initially fixed at Rs 50 but later raised to Rs 75 from June 1971 and to Rs 90 from June 1978, and again in September of the same year it was raised to Rs 125. In June 1978, the Government has delegated its powers to the Deputy Commissioners of the districts to sanction pension to the widows of freedom fighters who were in receipt of pension sanctioned by the Government at the time of their death. All the freedom fighters identified after September 1980 are also eligible for pension of Rs 100 only instead of Rs 125. The rules for eligibility are relaxed by reducing the period of sentence or imprisonment by less than three months with effect from September 1980 and by removing income ceiling limit of Rs 2,400 per annum from November 1980. Added to these the scheme of sanctioning political pension was also extended to the freedom fighters or widows of freedom fighters who participated in the *Mysore Chalo* Movement which was continued upto October, 1947 in the Mysore area and the Hyderabad Freedom Struggle in Gulbarga area.

The Government of India have introduced a scheme for grant of pension to freedom fighters at Rs 200 per month in 1972 which also included the State Government Pension of Rs 75. From October 1976, the Government of India sanctioned a pension of Rs 200 per month, irrespective of the award by the States. In 1977, the State Government discontinued the State pension of Rs 75 to those who were in receipt of Central Government pension of Rs 200. Later, in 1979, it was restored subject to the ceiling limit of the annual income of Rs 2,400 excluding the Central Government Pension. From 1st August 1980, the Government of India have renamed the Freedom Fighter Pension Scheme of 1972 as Swatantrata Sainik Sanman Pension Scheme and the quantum of monthly pension to the freedom fighters has been increased to Rs 300 per month. In the case of widows of freedom fighters, the amount has been raised to Rs 200 with an additional amount of Rs 50 per each of the unmarried daughters subject to a ceiling of Rs 300 totally. The annual ceiling of Rs 5,000 for eligibility to pension has also been removed.

As on September 1979, 7,355 freedom fighters received State pension. During 1978-79, an amount of Rs 53,53,715 has been spent towards the payment of pension to the freedom fighters by the State.

Welfare of Slum Dwellers : The trend of urbanisation is very high in Karnataka and Bangalore City has recorded the highest growth rate in the country as revealed in 1981 census. This rapid urbanisation in the State has given rise to slums in cities. Even the towns of lower orders are not free from slums. Agencies such as Municipal Corporations and City Improvement Trusts were making individual isolated attempts to arrest the increase of slums, to eliminate congestion and to provide basic amenities for the slum dwellers. To obviate the difficulties of these agencies, the Government of Karnataka enacted the Karnataka Slum Areas (Improvement and Clearance) Act in 1973. Consequent upon the enactment, the Karnataka Slum Improvement and Clearance Board was created.

The Karnataka Slum Improvement and Clearance Board was constituted in 1975, with the main objectives—to take up environmental improvement, clearance of slums to enable the slum dwellers to improve their hygienic conditions, to protect the *bona fide* slum dwellers from eviction by the land owners, to construct tenements with the loan assistance from external agencies, to demolish unauthorised huts and to prevent the coming up of new slums, etc. Prior to the formation of the Board, the works relating to the improvement/clearance of slums were executed by the concerned City Municipalities and Corporations.

There are about 792 slums identified in Karnataka and out of them 290 are in Bangalore City alone (1982). The estimated population of these slums is more than five lakhs. Out of these, 110 slums in Bangalore City and 441 slums outside Bangalore have been declared as slum areas under Section 3 of K.S.A. (I & C) Act, 1973. Out of the 290 slums in Bangalore, 64 slums are under the jurisdiction of Bangalore Development Authority, 64 come under the jurisdiction of Corporation of the City of Bangalore and the remaining 162 situated in Government and private lands come under the jurisdiction of Slum Clearance Board. The improvement and clearance of slums in Bangalore City are carried out by the Slum Clearance Board, the Bangalore Development Authority and Bangalore City Municipal Corporation.

To provide welfare measures to the slum dwellers, the Board has taken up a socio-economic survey of slums. The survey has been completed in about 130 slums and it is estimated that more than 50 per cent of the five lakh slum dwellers belong to the scheduled castes and scheduled tribes.

The welfare measure of slum dwellers consists of two types (i) environmental improvements of slums and (ii) clearance and re-development of slums by re-housing.

Under the environmental improvement scheme, basic amenities such as water supply, drainage, street light, lavatories, paving the lanes with stone slabs, side drains for the disposal of drain water etc., are provided. The Board upto the end of December 1981 has provided basic amenities to 86 slums in the State incurring an expenditure of Rs 155.75 lakhs. Improvement works have been taken up in 77 slums out of 162 under the jurisdiction of the Board in Bangalore City, out of which works have been completed in 44 slums. During 1980-81, the Board spent Rs 90 lakhs for these improvement works. The Board has spent Rs 2.82 crores since its inception upto the end of December 1981 for improvement and clearance of slums in several City Municipalities and Corporations. The Board has undertaken 16 Housing Projects with HUDCO assistance. Basic amenities have been provided to 86 slums and 676 tenements had been constructed by the end of 1981-82, and allotted to the slum dwellers. Under the programme of Accelerated Urban Facilities, the Karnataka Slum Clearance Board has proposed to take up environmental improvement works in one slum in each district and four slums in Bangalore City to provide immediate basic amenities.

Slums which are not readily convertible into neat colonies, will be taken up under clearance scheme. Under this scheme the existing huts and buildings in the slums will be demolished and individual tenements will be constructed and allotted to the slum dwellers. During 1979, these schemes were taken up in Bangalore City at an estimated cost of Rs 46.50 lakhs. The progress in some cases was slow due to the legal obstacles and problems. During 1980, the HUDCO has sanctioned six schemes in Bangalore city for construction of 3,456 tenements at an estimated cost of Rs 262.80 lakhs. The Board has programmes to construct 2,276 tenements for slum dwellers in Gulbarga, Bidar, Bellary, Raichur, Mysore, Mandya, Hassan and Shimoga at an estimated cost of Rs 167.49 lakhs. The Board has launched a Crash Programme for providing drinking water supply to the slums in 1981-82 which was successfully completed. Programme of providing street lights to the slums in the State has been taken up by the Board during 1982-83.

To check the coming up of the unauthorised construction of huts leading to slums, the Government of Karnataka have amended the Section 5

of the K.S.A. (I & C) Act, 1973. In Bangalore City, as many as 2,466 huts have been demolished by the Board (1981). A special squad has been created in the Board headed by an Assistant Executive Engineer from March 1981, for the clearance of huts.

The Bangalore Development Authority has taken up the improvement of 64 slums with a population of about 50,000 under its jurisdiction. It has taken up construction of five school buildings and has sunk twelve borewells for water supply. During the year 1980-81, the Authority has spent Rs 4.81 lakhs for the welfare of the slum dwellers. Upto the end of the year 1981-82, the Bangalore Development Authority has spent Rs 55 lakhs for the improvement of slums. As many as 5,080 sites have been allotted to the slum dwellers till the end of 1981-82. For the construction of houses to slum dwellers, the Bangalore Development Authority has acquired 250 acres of land outside city limits and 55 acres have already been handed over to the Karnataka Slum Clearance Board for construction of houses.

Beggar Relief

The problem of beggary was attempted to be tackled in the princely State of Mysore, as early as 1944, when the Mysore Prohibition of Beggary Act was enacted and made applicable to the municipal limits of Bangalore and Mysore cities. The Central Beggar Relief Committee was constituted by the Government to control and provide relief to the beggars under the Act.

The Karnataka Prohibition of Beggary Act, 1975, prohibits begging in any form in the specified areas of the State. The Act, with certain amendment in 1981, has been extended to Municipal and Corporation areas of Hassan, Davanagere, Belgaum, Bijapur, Bellary, Bangalore, Gulbarga, Hubli-Dharwad, Mangalore, Mysore and Shimoga. The Act is yet to be extended to the pilgrim and tourist centres of the State and efforts have been made to extend the Act to the Tourist Centre, Hampi. In the Municipal areas where Prohibition of Beggary Act is in force, Beggary Cess of three paise for every rupee of the tax levied is being recovered for the welfare measures of the beggars. Under Beggary Relief Programme, three Relief Centres are functioning at Bangalore, Mysore and Davanagere. In the Rehabilitation Centre at Bangalore an Industrial Training Centre has been opened to train the beggars in some useful craft. Where the trainees are being paid Rs two per day for the work turned out

by them. The beggars, if they are found inflicted with diseases like T.B. or Leprosy are sent to the sanatorium and leprosarium for treatment. During the year 1982, there were 430 inmates at the State Nirashritara Parihara Kendra (Rehabilitation Centre), Bangalore, 84 at Mysore and 23 at Davanagere.

Rehabilitation of Bonded Labour

Release and Rehabilitation of Bonded Labour is one of the welfare measures introduced for the rural weaker sections of population. This is a Centrally sponsored scheme. The Bonded Labour System (Abolition) Act, 1976, makes provision for the release of the bonded labourer in the rural areas. The Act is implemented in the State by the District Magistrates / the Deputy Commissioners of the districts. By the end of December 1979, 62,689 bonded labourers were identified and released in Karnataka. Of these 9,403 bonded labourers were rehabilitated with financial assistance to the tune of Rs 56.32 lakhs, who are now working as agricultural labourers, workers in Public Works Department and Forest Department. Various schemes for rehabilitation have been taken up in the districts of Chitradurga, Kolar, Shimoga, Belgaum and Bijapur districts till the end of 1979-80.

Welfare of the Handicapped

Welfare of the handicapped, both physical and mental, has assumed greater importance in the present century than ever before. Any rehabilitative measure requires education and training, in the trade in which the individual has interest and capacity of getting training subject to limitations of the defect or deformity of the organ. Karnataka State is not lagging behind in this field as compared to any other part of the country. Ample opportunities have been provided both by government and the voluntary organisations in the State. At the time of Reorganisation of States in 1956, there were only two government schools for the handicapped children, one at Mysore and the other at Hubli. The education and welfare of the handicapped received greater attention only after the 1960s. The Department of Women and Children Welfare of the State Government has taken up various schemes for the welfare of the handicapped along with many voluntary organisations in the State.

Among the various welfare measures that were taken up by the princely State of Mysore, mention may be made of the *annachatras* where

the infirm, blind and the other handicapped persons were provided with food, and the scheme of *Kangalarakki* at Mysore in which the palace made provisions for food to the infirm, blind and others along with the destitutes, widows and others. With the abolition of some of the *annachattras* in the State, in 1926, a portion of the amount saved was spent as grant-in-aid to institutions meant for the relief of the deaf, dumb and the blind and to the homes for the aged and the infirm and to orphanages. The *Nehimi* allowances were continued in cases of extreme poverty and physical disability.

An attempt has been made in 1981 Census to collect data about the disabled population which was discontinued from 1941 due to various reasons like unreliability of the data, etc. In 1981 census, the data was collected during house listing operations and no attempt was made to find out the sex of the person. The data was collected regarding the disability of the totally blind, totally crippled and the totally dumb as the degree of disability could not be assessed at the time of enumeration by the enumerator. One of the major handicaps of the 1981 census is that the missing of the houseless population amongst whom the incidence of these disabilities is the most. The greater proportion of the disabled population who are to be found amongst beggars, lepers and people of their like can be found on pavements, bus station, railway station, temple premise, *manatapa*, etc., escape as they were not counted during house listing operations. There appears to be a vast increase in the number of incidence of the blind and the deaf in 1911 census when compared with the numbers in the earlier censuses. The increase in number is only apparent when we take the percentage of the blind and the deaf to the total population of the year. Moreover, people have realised that coming out with fact would help them in the rehabilitation and other measures by the welfare agencies. (For statistics on the handicapped see part I, p.419).

The Department of Women and Children Welfare of the State Government is entrusted with the responsibility of providing welfare measures to the handicapped children. It is maintaining eight residential schools for the blind and deaf children at Mysore, Hubli, Gulbarga, Davanagere, Belgaum and Bellary. Education upto VII Standard will be provided in these schools with vocational training in music, cane work, needle work, sewing, knitting, etc. In the schools at Mysore and Gulbarga sections upto S.S.L.C. have been started. There were 405 children in all these institutions on 31st March 1982. In addition to the maintenance of

these schools, the Department of Women and Children Welfare gives financial assistance to voluntary organisations to start and maintain schools for the blind, deaf, mentally retarded children and speech and hearing defect centres. The grant includes 100 per cent financial assistance towards the salary of the teaching staff and 50 per cent of non-recurring expenditure. Hostels, orphanages and other institutions run by voluntary organisations for mentally and physically handicapped children are also given financial assistance. During 1981-82, 30 voluntary organisations received financial assistance to the tune of Rs eight lakhs. Cent per cent financial assistance of the cost of aids like hearing aid, tricycles, artificial limbs, calipers, etc., is given to the needy physically handicapped persons if their family income is less than Rs 6,000 per annum and an assistance of 75 per cent of the cost of the gadget whose family income is between Rs 6,000 and Rs 12,000 per annum. During 1981-82, 266 physically handicapped persons are sanctioned financial assistance amounting to Rs 3,03,276.

The handicapped students upto VIII standard whose family income is less than Rs 10,000 per annum are awarded scholarships by the Department of Women and Children Welfare, at the rate of Rs 25 per month for those studying in VI to VIII standards. Besides scholarships, blind students are also eligible for readers' allowance and orthopaedically handicapped students for transportation allowance. Students studying in IX standard and onwards are awarded Government of India scholarships varying from Rs 40 to 125. During 1981-82, about 5,000 students secured State scholarships amounting to Rs 20 lakhs and 1,200 students secured Central scholarship amounting to Rs seven lakhs.

Physically and mentally handicapped persons whose family income is less than Rs 3,600 per annum are paid a maintenance allowance of Rs 40 per month. During 1981-82, about 35,000 physically and mentally handicapped persons were getting maintenance allowance totalling to Rs two crores.

The Department of Women and Children Welfare has started three Transit Homes for the disabled at Bangalore, Belgaum and Gulbarga to help the disabled persons of the rural areas to avail the specialised expertise treatment, referral services and rehabilitatory services which are available only in larger cities. These Transit Homes provide free boarding and lodging facilities to the disabled persons who come from moffusil areas for treatment. The Department of Women and Children Welfare has started two hostels in Bangalore for the disabled employees and

trainees, one for men and another for women with a strength of 50 each, to provide hostel facilities for the disabled persons who are under training or employed. With the assistance of the UNICEF, a Braille press has been established in Mysore to print reading materials to the blind. A scheme of Integrated Education for the physically handicapped has been started by the Department of Women and Children Welfare in consultation with the Education Department and will be implemented in ten selected schools for the normal children. An institution called Social Service Complex is functioning in Bangalore to cater to the old and infirm, physically and mentally handicapped persons for their treatment, shelter and welfare services. During 1981-82, there were six old persons, 46 mentally retarded and two physically handicapped persons in the Institution.

School for the Deaf and the Blind, Mysore : The School for the Deaf and the Blind, Mysore, the earliest school for the handicapped of the present century in the State was founded in 1901 as a private charity by M. Srinivasa Rao, a retired Inspector of Education. In the year 1927, the Government took over the school. There were 47 blind and 39 deaf boys during 1948. Both literary and vocational instructions are provided in the School. Blind boys are taught through the Braille script. Music is one of the important features in the training of the blind, though there are other crafts like spinning, basket making, rope making, etc. There is a Braille press in the school. The deaf boys are taught book binding of the Braille books. Recently in 1981-82, the school was bifurcated into the school for the blind and the school for the deaf (for All-India Institute of Speech and Hearing, see part II, p. 708).

The Vocational Rehabilitation Centre for the Physically Handicapped was started in Bangalore during 1981 by Government of India with the objectives of evaluating the residual capacities of the physically handicapped persons, to help them to secure employment, to co-ordinate the National and International Rehabilitation agencies, etc. The Centre has rehabilitation services like the referral services, evaluation services, adjustment training and counselling, inplant training, employment services, etc. A new scheme of skill training workshop has been added to provide skill training. The handicapped persons are subjected to evaluation of mental abilities and skills for a period of 30 days with a stipend of Rs 70. The Centre organises mobile camps at district headquarters for the benefit of the handicapped persons residing at far off places.

The National Society for Equal Opportunity for the Handicapped (NASEOH), Bangalore Branch was started in 1974, to provide rehabilitation, resettlement and welfare to the handicapped and to coordinate the various agencies engaged in the welfare of the handicapped, etc. The Society conducted the first and the third National Olympic Sports for the disabled in Bangalore during 1975 and 1981, and also had organised the first combined Asian Regional and Commonwealth Scientific Study of Mental Deficiency in Bangalore during 1981. The Society maintains a transit home for the disabled in Bangalore started during 1981 and a school for hearing impaired started in Bangalore in 1982. The Society has helped 400 persons till 1982 under placement programme. The Child Guidance Centre of the Society started in 1978 provides counselling and medical and surgical rehabilitation of disabilities. Other programmes include medical service to the handicapped, a wheel chair bank, etc.

The Association of the Physically Handicapped was started in Bangalore in 1959 to provide training for the orthopaedically handicapped persons and to rehabilitate them. The activities of the Association include the maintenance of an integrated school, an industrial training institute, an advanced training-cum-production centre, a home-bound programme and a training scheme in horticulture. The Association has trained 425 handicapped persons by the end of December 1982. *The Red Cross Home* of the Indian Red Cross Society was started in Bangalore in 1946 to provide specialised treatment and vocational training to the disabled ex-servicemen. There were eight inmates during 1980 as against 75 during 1946. *The Cheshire Homes India* has branches in Mangalore and Bangalore where residential accommodation is provided for the disabled. The Mangalore Unit started in 1965 had 14 burnout cases and five girls suffering from the after effects of polio during 1980. *The Rohini Physically Handicapped Society, Bangalore*, was set up in 1979 to rehabilitate the disabled persons, which is an ancillary unit of the New Government Electric Factory.

The Karnataka Welfare Association for the Blind, Bangalore, was started in 1967 to promote education and economic security for the blind, to prevent blindness, etc. The Association has a number of projects like the home teaching project started in 1975, to help the blind persons of all ages to read and write in the Braille; orientation and mobility training project started in 1974, to help the blind to move about with the help of white cane, an international symbol for the blind; placement and employment project to identify jobs for the blind. A Braille library is

maintained by the Association. *The Belgaum District Association of the Blind*, an affiliated body to the Karnataka State Association of the Blind was started in 1970 in Belgaum. The Association is maintaining a school for the blind children in Belgaum where 30 students were studying in 1980. *The Ramana Maharshi Academy for the Blind* was established in Bangalore in 1969 to provide educational, vocational and employment facilities to the visually handicapped. The Academy provides education upto X standard with counselling and vocational training in crafts. Other schemes of the Academy are home coaching, postal coaching, etc. *Dr. Modi's Touring Free Eye Hospital*, Davanagere is unique in many ways. Dr. M. C. Modi has performed more than four lakh operations and examined more than 40 lakh patients free of cost and this record of achievement is unsurpassed in the annals of medical history. He has conducted 833 eye operations in one day. In 1968 he was awarded 'Padma Bhushan' and in 1974, the Rotary Club of New York honoured him by presenting the 'Distinguished Service Award'.

Sheila Kothawala Institute for the Deaf, Bangalore came into existence in 1967 with the object to run a day school for the deaf children. During 1980-81 there were 203 deaf children studying from Kindergarten to S.S.L.C. Boys are given technical training in crafts and trades. *The Institute of Speech and Hearing*, Bangalore was started by the Lions Club in 1977 to rehabilitate the children and adults with disorder of speech and hearing. The activities of the Institute includes speech therapy, hearing aid fitting and counselling, conducting free speech and hearing camps, etc. *The Technical Training Centre for the Deaf*, Bangalore (1982) sponsored by the Association of the Deaf, provides the deaf trainees with a two year technical training in recognised trades.

There are many organisations and institutions which have come into existence for the education and welfare of the mentally retarded and the handicapped. *The Dr. Steiners' Curative Education Institute*, Dharwad is functioning since 1971, to find, develop, and to draw out the available unused time and energy of the people. The Institute is training and bringing up the sub-normals and rehabilitating the mentally handicapped children through curative education and painting, a special type of its own kind in the country. During 1980-81, there were 25 inmates belonging to different categories of mental retardation. *The St. Agnes Special School for the Mentally Retarded Children* was started in Bangalore in 1970, as a centenary memorial of the Apostolic Carmel, to provide education for the

mentally retarded children. The School provides general education and training in crafts and organises programmes for emotional adjustment of children. There were 80 students in the school during 1979. *The Sophia Opportunity School*, a part of the Sophia High School was started in Bangalore in 1972 to help the mentally retarded children of the age group between five and 16 years. The School provides general education besides crafts training and yoga classes. The school had 104 students during 1980. *Bala Manovikasa Kendra* of Gandhi Sahitya Sangha, Malleswaram, Bangalore, a day school for the mentally retarded children was started in 1965. *The Nireekshana*, a school for the mentally handicapped was started in 1978 in Bangalore for training the mentally retarded children. The activities of the school include instruction in general subjects and vocational trades through the medium of Kannada, Telugu and Tamil. During 1982-83, there were eleven boys in the School. *The Medico-Pastoral Association and Half Way Home* was started in Bangalore in the year 1964, with the aspirations to serve the community by collaboration of the medical, pastoral and other professions, to unearth and understand, more about, psychosomatic problems. The activities of the Association include suicide prevention, help to alcoholics and drug addicts, counselling of all types, school mental health programme, etc. The Half Way Home provides residential facilities for the mentally ill. The Home has an occupation therapy unit where various crafts are taught to the inmates. Till 1982 the Association has trained 200 suicide prevention volunteers and about 70 residents have passed through the Half Way Home. *Asha Niketan* was established in Bangalore in 1970 by the Fellowship with the Mentally Retarded (F.M.R. India) to provide homes, schools and workshops for the mentally retarded.

A number of organisations is working for the welfare of the leprosy patients in the State apart from the Governmental agencies. The Belgaum Leprosy Hospital, Hindalga, Belgaum was established in 1912 to provide facilities for the leprosy patients. The hospital is participating in the National Leprosy Control Programme and is working in the taluks of Belgaum and Hukeri. *The Hindu Kusht Nivaran Sangha*, Dakshina Kannada District, started in 1951 in Mangalore aims at the control and eradication of leprosy in the district. It maintains a rehabilitation centre, a cashew farm and a number of clinics for leprosy patients. *The Navajeevana Nilaya*, Bangalore, started in 1959 rehabilitates the negative cases of leprosy patients and provides vocational and occupational training. The institution had 131 inmates during 1978. *The Seva Nilaya*, Bangalore, was started in

1970, with the objectives of promoting, establishing and maintaining hospitals, orphanages, schools and other institutions. The activities of the Society include the leprosy control scheme which covers survey of schools, factories, etc., for leprosy detection. The Nilaya runs a home for destitute children and works voluntarily at the Association of the Physically Handicapped in Bangalore.

In addition to the above Associations and Institutions which are striving for the betterment of the handicapped both physically and mentally, there are other institutions also striving to achieve the same goal. They are Sangeetha Sahitya Mahavidyalaya of Gadag started in 1944 where education for the blind is provided, Grama Bharati Shikshana Samithi, Sigli (Dharwad dt), which maintains a school for the blind, the Janapada Seva Trust, Melkote which provides education for the handicapped and the Navajyothi Trust which provides education for the mentally retarded. Mention may be made of the Divine Light School for the Blind, Special Association for the Pre-school Education, the Child Guidance Centre, the Occupational Therapy Rehabilitation Centre of the National Institute of Mental Health and Neuro Sciences, the Rahasya Trust, the Association of the Deaf, all in Bangalore, which are voluntary organisations engaged in the welfare of the handicapped children, which also try to rehabilitate them in society. A Special Employment Exchange for the Physically Handicapped was started in Bangalore in 1975 to provide employment opportunities to the handicapped.

International Organisations

St. John Ambulance Association: The St. John Ambulance Association, Karnataka State, was started in the year 1910, at Mysore by the then Maharaja Krishnaraja Wodeyar IV. The aims and objects of the Association are to provide instruction to the people in first aid, to provide instruction in the elementary principles and practice of nursing and hygiene of the sick and the injured, etc. The Association is affiliated to the St. John Ambulance Association, New Delhi and has established district/local training centres in almost all the districts of Karnataka. The Karnataka State Centre has stood second in the country in giving training in First Aid and Home Nursing to the largest number of citizens and first in the country in arranging training in First Aid to the transport personnel. It hosted and conducted the all-India First Aid and Home Nursing Competitions in the year 1973.

Indian Red-Cross Society: The Karnataka State Branch of Indian Red-Cross Society was started in 1921. Prior to the Reorganisation its activities were confined to princely Mysore and after 1956, the activities have been extended to the whole of Karnataka. The Red-Cross Society is engaged in two types of activities, namely, peace-time activities and war-time activities. Maternity and child welfare, distress relief like famines, floods, fires, earthquakes, etc., relief to individuals, service to institutions, blood donations, etc., are some of the peace-time activities of the society. The war-time activities include picking up the wounded soldiers in the battle field, shifting them to the base hospitals, providing them first aid, etc. In the year 1947, the Society took famine relief work in Kolar, Chitradurga and Tumkur districts. In 1952-53 almost all the districts of Mysore area suffered from shortage of food and fodder. The Red-Cross Society distributed milk and food items freely. Between 1955 and 1959 famine relief work was organised in certain parts of Mysore, Tumkur, Mandya, Bijapur, Belgaum, Dharwad, Gulbarga and Bidar districts. On these and on other occasions of calamities, the Red Cross Society has rendered exemplary relief service.

Round Tables: The Round Table Movement started in India in 1957 with the formation of the First Round Table in Madras during that year and spread in Bangalore in 1964. There are seven Round Tables in the State, four in Bangalore, one each in Mysore, Hubli and Dharwad with a membership of about 125. The Round Table is an organisation of responsible young men between the ages of eighteen and forty which offers a practical means of self-development, encouraging friendship, participating in community service and promoting international understanding and goodwill. The activities of the Tables include community services like rural development programmes, assisting destitute homes and retarded children, providing relief to individuals in urgent need of medical and surgical treatments, providing accident relief vans to hospitals, etc.

Rotary Clubs: The first Rotary Club in Karnataka was started in Bangalore in 1934, sponsored by the Rotary Club of Madras. The objects of the Rotary are to encourage and foster the ideals of service, to develop high ethical standards in business and professions and the advancement of International understanding, goodwill and peace. The Rotary Clubs of Karnataka come under three International Rotary Districts, i.e., 317, 318 and 319. The activities of the Rotary Clubs are mostly service oriented. The Clubs have sponsored colleges, donated wards in Government hospitals,

established children clinics, libraries, auditoria, swimming pools, book banks, blood banks, eye-banks, physio-therapy centres, etc. The Clubs have also started deaf and dumb schools, constructed community halls and children parks, organised eye camps, dental camps, family planning camps and camps for general check-up. The clubs have also constructed bus shelters, traffic islands, distributed books, slates, clothing to the poor and have distributed drugs, medicines, triple antigen and polio vaccines. The Rotary International has other organisations like the Inner Wheel for the ladies and the Rotaract for the adolescents.

Lions Clubs : Lions movement was started in Karnataka in 1957 by starting the Lions Club in Bangalore sponsored by the Lions Clubs of Bombay. All the Lions Clubs in the State come under the two Lions International districts, viz., 324 D1 and 324 D2. Ameliorative activities of clubs include child care programmes, children immunisation programme, family planning operation camps, eye donation movement, leprosy eradication programme, rural health check-up camps, educational programmes like public speaking contests, leadership development, etc. Rehabilitation of the handicapped, women welfare activities, mass marriages, widow marriages, construction of bus shelters, children parks, etc., are also the programmes undertaken. The Leo Clubs are also organised under the movement.

Amnesty International : The Amnesty International, Bangalore branch, was started in 1978, the parent body being in United Kingdom started in 1961 by British lawyer, Peter Benenson, and the Indian section in 1968. The Society works for the prisoners of conscience, advocates fair and early trial for all political prisoners, opposes death penalty, torture or cruel, inhuman punishments and protects human rights. The funds are raised for running the institution by voluntary contribution from members.

International Brotherhood : With the objectives of pooling together all voluntary resources of willing agencies, of both men and materials, efforts and service, to develop opportunities for better and deeper contacts among the people of different countries and to establish programme-oriented welfare centres, the Indo-International Brotherhood was established in Bangalore during 1964. The activities of the Association include organising social service camps, starting of schools in the slum areas, organising training camps for youngsters, etc.

CHAPTER XI

CULTURE

Karnataka's cultural heritage is rich and varied. Some aspects of the cultural heritage like religions, social institutions, folk arts, scientific heritage, etc. have already been discussed. Here an effort is made to make the account complete by discussing the languages that are in currency in Karnataka and their impact, literary heritage, and Karnataka's achievements in the field of architecture, sculpture, paintings, dance, drama, music, folk literature and other aspects.

CULTURAL HERITAGE: A BRIEF SURVEY

The concept of Indian culture is an abstraction or a proposition analysable into or made up of cultures or sub-cultures like Karnataka culture, Andhra culture or Maharashtra culture. The basic factor underlying such an analysis is, of course, language and its literature. Karnataka culture is evidently to be distinguished by the Kannada language (and literature) from other cultures, say Tamil culture. Language and literature are very important components of any culture and a people speaking a language are said to have a culture of their own, as many ideas and practices are transmitted easily through a common language.

In the case of Karnataka, it is not language alone that marks its culture; there are other distinguishing features which mark the culture from other cultures. These features are its notable contributions to the larger Indian culture, contributions which have enriched the cultural heritage of India. It is needless to say that Karnataka culture shares many features with other cultures. For example, in terms of dress and food habits, the northern parts of Karnataka are closer to Maharashtra.

Similarly, in Dakshina Kannada district, people share many traits with their neighbours, the Malayalee people. In spite of the regional variations in terms of dress, food habits, etc., a common language and common cultural heritage bind together the over thirty million Kannada people.

The geographical location of Karnataka needs to be seriously considered here. It is surrounded on three sides by areas speaking Dravidian languages (Tamil, Malayalam and Telugu) and Aryan languages like Marathi and Konkani in the north and north-west. It is the meeting point of Dravidian and Aryan cultures. The Badami Chalukyas, Rashtrakutas, the Seunas of Devagiri and the Vijayanagara Emperors who were basically Kannadigas, ruled over territories which included the present Karnataka and many areas of Maharashtra, Andhra and Tamilnadu. (It is now known that a major portion of South and Middle Maharashtra was Kannada land earlier, as is testified by place-names and inscriptions of those areas). This geographical location has deeply influenced the art and literature of Karnataka. The Chalukyan Architecture is an amalgamation of both Dravida and Nagara styles as is evidenced by the Aihole and Pattadakal temples of the seventh and eighth centuries A. D. The language was a balanced blend of native and Aryan elements, Telugu which is flooded with Sanskritic elements being at one extreme. In other extreme stands Tamil which is resistant to Samskrita. Kannada follows the path of golden mean in the employment of Samskrita words and literary models, at the same time consciously retaining native words and metres. In terms of literary themes and *genre*, Kannada has maintained this balance also. It can expose itself upto any foreign influence without sacrificing its native genius. The *Champu* form of poetry contains verses in *Kannada* and *sama vritta* metres like *Mandakranta*, *Utpalamala*, etc. These metrical compositions were borrowings from Prakrit and Samskrita literature respectively. But the form of *champu* itself seems to have taken its birth in Kannada literature, later borrowed by Samskrita and Telugu poets. While employing borrowed metres, Kannada poets do not ignore native metres like *tripadi* and *shatpadi* which are used for writing narrative poetry. *Shatpadi* which is a native metre is employed by a few of the great poets like Raghavanka and Kumaravyasa. This is only to show how the language maintains a balance between extraneous and native elements.

Karnataka is again a meeting point of almost all religions and religious sects of India. It has patronized a number of Prakrit poets like Pushpadanta. Religious and linguistic tolerance are the notable factors of Karnataka

culture. This is because of its geographical location which helped the area to have contacts with the neighbouring people. The religious policy of its rulers throughout history also was one of tolerance and liberalism. Fertile lands, agreeable weather and a tolerably good amount of rain fall spread throughout the year have not contributed little to the broadmindedness of Karnataka's rulers and its people.

Indianness

The common factors which bind the State with other cultures to form a composite Indian culture are many and need not be elaborated. The literature and culture breathe Indianness. The themes, both in the fields of art and literature are from ancient mythology like the *Mahabharata*, the *Ramayana* and the *Mahapurana*. The values expressed therein are basically spiritual. This has not come in the way of the poets giving expression to the social values like friendship, brotherhood, heroism, patriotism or self-respect. Basavanna tells that this world is a mint wherein man, like a coin, must be accepted here to be acceptable in the other world. Even Jaina poets to whom, theoretically at least, the world and the pleasures which it offers are transitory and misleading, have an integral view of life. Pampa (10th century) enunciates his philosophy of life when he says that a man becomes full only when he imbibes the following qualities; self-sacrifice (*tyaga*), worldly happiness (*bhoga*), knowledge (*akkara*), music (*geya*) and mingling with people (*gosthi*). The stress of Kannada poets was not towards running away from life, but facing it; not towards discarding pleasures, but having those pleasures, at the same time remembering that pleasures are not the *summum bonum* of life, and that attainment of spiritual salvation is the real goal of man.

In poetry Whatever that was Pan-Indian, traditional and Samskritic was called *marga*, and anything that was indigenous, native to the soil was called *desya* quality. Great poetry, it was thought, was a blending of *marga* and *desya*. In the field of culture also Karnataka had its roots deep in *marga*; in the larger Indian culture, in the same way, Karnataka preserved its individuality, its *desya* quality. This we may call *samanvaya*, a harmonious integrated view of life where everything has its proper place. This quality of *samanvaya* characterises Karnataka culture.

The cultural history of Karnataka begins with the Ashokan rule in the third century B.C. In all, ten edicts of this Emperor are discovered in the Chitradurga, Bellary and Raichur districts which are contiguous with each other. It is rightly inferred that the southern political boundary line of

the vast Mauryan empire lay in Central Karnataka. Although no Ashokan edicts are discovered in the Banavasi area (and no wonder if one is discovered there), the Ceylonese chronicles have recorded that Ashoka sent his religious emissaries to Banavasi for propagating his *dhamma* there. This suggests that Banavasi was already a thriving centre of importance even prior to Ashoka. Even during later periods, upto the tenth century Banavasi, and then Balligave which is about 25 miles from Banavasi, played key roles in the political and cultural history of Karnataka.

The Mauryas, the Shatavahanas and the Pallavas who ruled sizeable portions of Karnataka were outsiders. As far as we know, no ruler worth the name whose language was Kannada ruled over Karnataka till the middle of the fourth century, when the Kadambas of Banavasi founded a new dynasty. The Kadambas are the first Kannada royal dynasty to rule over Karnataka. Even when the Kadamba rule started, the official language of the state was Prakrit, a gift of the earlier Mauryan and Shatavahana rulers. It is but natural that the Chandravalli inscription (c 350 A.D.) of the Kadamba king Mayuravarman is in Prakrit and not in Kannada. The kings who succeeded Mayuravarman slowly switched over to Kannada from Prakrit and it is not accidental that the earliest available Kannada epigraph, the famous Halmidi inscription of c 450 A.D., belongs to the reign of the Kadambas. From that time onwards Kannada inscriptions appear in trickles and then a flood of them follow symbolizing a definite rise of Kannada culture. Since inscriptions were official documents, the rise in the number of Kannada inscriptions also suggests that Kannada was employed more and more in administrative matters.

If the Kadambas were the first Kannada rulers to give the language an administrative status, it was the Chalukyas of Badami who gave it a cultural status. During the Chalukyan period, Kannada literature began to bloom and develop. During the Kadambas, the edicts issued in Kannada were in prose and prosaic in style, being mostly factual in content. During the Chalukyas, the inscriptions assume a literary flavour, which itself is a sign of intense literary activities. The literature that was produced during the Chalukya rule is not available to us, but the literary inscriptions of c 700 A.D., both at Badami and Shravanabelagola compel us to infer the existence of much literature of value.

The Chalukyas were known as 'Karnatas' to the outside world, a sure sign of Karnataka culture taking a shape and making known its

presence outside its territory. The beginnings of Chalukyan architecture and sculpture are seen in the temples at Badami, Aihole and Pattadakal. These temples are a blend of the northern Nagara and the southern Dravida styles of architecture. The images of gods and goddesses, the *dampati* (couples) images, the human figures participating in various activities of daily life—all breathe life and freshness. The artists, no doubt, have followed canons prescribed in the earlier texts of architecture. At the same time they have given genuine expression to their emotions of *bhakti*, heroism, joy, sorrow and fear. Art here is life and not merely a product according to prescriptions, as it has happened in a few cases of later Hoysala sculptures of the twelfth and thirteenth centuries. Huien Tsang who visited northern parts of Chalukyan empire in the beginning of the seventh century has given a vivid description of the heroic spirit that was evident everywhere in the people who formed the real fortress upon whom their king Pulakeshin II relied. It is a well known fact that Pulakeshin defeated in battle Harsha, the great emperor of Aryavarttha. This incident has been repeatedly told and retold in the inscriptions of those times and even later times when the Chalukyas of Kalyana, the successors of Chalukyas of Badami asserted themselves. It is a sure indication of how the Kannada people were justly proud of this particular victory, because it gave them a recognition as a power to reckon with. The Kannadigas gained a place in the history of India. May be the victory brought with it a sense of self-confidence to the people. The Emperors were great administrators too, interested in the welfare of the people. It is no exaggeration that the Chalukyan period is rightly called the formative period of Karnataka culture.

Standard Kannada

The Rashtrakutas who succeeded the Chalukyas in the eighth century were also Kannadigas. During their period Karnataka culture reached its zenith in the field of art and letters. *Kavirajamarga* which is the earliest available work now in Kannada language describes Karnataka as a vast land stretching from the river Godavari in the north to Kaveri in the South, which included quite a few portions of present south Maharashtra. The language had already developed a standard form of its own; the dialect spoken by the elite of the Badami area was considered as standard and the poets composed their works in prose and verse in that standard dialect. The work speaks of a number of earlier Kannada poets whose works are not available now. The people were heroic in temperament, generous in nature with remarkable literary sensibilities.

Even the uneducated could differentiate between good and bad works in literary field, by pointing out lapses (*doshas*), if any. Although one cannot possibly rule out exaggerations in such generalisations, at the same time one cannot ignore the fact of the high cultural standards attained by the people.

While the main contributions of the Chalukyas to Karnataka culture was art, the contributions of the Rashtrakutas to the field include both art and literature. The first work in Kannada prose *Vaddaradhane* (c 920 A. D.), a prose rendering of a Prakrit commentary of Shiva's *Bhagavati Aradhana*, is a literary work for all times. The prose style is simple, chaste and haunting. In narration the work is unsurpassed in the whole of classical Kannada literature. The tenth century witnessed the rise of eminent poets like Pampa, Ponna, Ranna and Nagavarma I. The literary output of this century is justly called "the first golden harvest of Kannada". The society which formed a back-drop to literature was a 'stable' one, in the sense the traditional values were stable and acceptable to the majority. The social values which sustained the society were heroism (*vira*), generosity (*tyaga*), self-respect (*abhimana*), love of fame (*kirti*) and honesty (*satya* or *nanni*). The poetry is heroic in content and reflects the ethos of the age in its entirety. To live with honour and self-respect seemed to be the primary goal of life. Karnataka has contributed great epic poets in Pampa and Kumaravyasa comparable to Milton, Homer or Vyasa.

The Rashtrakutas were succeeded by the Chalukyas of Kalyani in the latter half of the tenth century. They maintained the cultural standards attained during the Rashtrakutas. Kalyan, their capital, became the political and cultural hub of South India, specially during the time of Vikramaditya VI who started his own era called *Chalukya Vikrama Varsha* in 1076 A.D. Great luminaries like Vijyaneshvara and Bilhana were patronized by this great ruler. The Chalukyan style of architecture produced great temples like the one of Mahadeva temple at Itagi. Karnataka witnessed a glory that was to be revived in later days only during the days of Krishnadevaraya of Vijayanagara.

It is a paradox that this very glory had all the seeds of a socio-religious protestant movement in the twelfth century under the leadership of Basaveshwara. Wealth and religious authority were vesting in the ruling and priestly communities to whom temple had become a convenient

instrument to achieve their ends. A careful survey of the inscriptions of the period of Vikramaditya reveals a sudden rise in the number of donations to Brahmanas in the form of *agraharas*. They also reveal that more and more Brahmanas occupied important positions in the political set up. It is not strange that a voice of protest against the social, economic and religious inequalities came from a member of the Brahmana community itself, Basavanna, a Brahmana by birth, along with others like Jedara Dasimayya, Allama Prabhu and Ambigara Chowdayya protested against all forms of social injustice and stood for the cause of the common man. They prohibited temple worship and in its place advocated personal worship. Each devotee was to carry a miniature *linga* on his body and worship it privately. The leaders were able to mobilize the masses under a common banner in the form of a religion. The religion had God Shiva at its centre. Intense devotion to God Shiva and carrying a symbol of Shiva in the form of *linga* on the body made all followers equal, the untouchable and the Brahmanas alike. Humanity was divided not as high caste and low caste, neither as man and woman, but as those who believed Shiva (*bhakta*) and those who did not (*bhavi*). The movement with its base in the masses was responsible for a new form of literature called the *vachana*.

The Chalukyan empire was split into pieces in the twelfth century and the Hoysalas in the south and the Seunas (Yadavas) in the north shared it. The Hoysala kingdom, though relatively small in area, contributed immensely to fine arts like music, dance, sculpture, architecture and literature. Shantala, the queen of Vishnuvardhana was the symbol of all that was great in Karnataka culture. Her mother was a Jaina, her father a Shaiva and her husband a Vaishnava. This religious harmony has been the key note of Karnataka culture throughout its history. She was herself a dancer and a musician. She advised her husband on matters of political importance. Her husband Vishnuvardhana built the beautiful temple at Belur. The temples at Belur, Halebidu, Somanathapura and other lesser known numerous temples bear testimony to the aesthetic attainments of the rulers and their people. They have a pride of place in India's art heritage.

By the end of the thirteenth century came the Muslim invasion to the South, resulting in the end of both the Hoysala and the Yadava dynasties. Many temples were razed to the ground. Hinduisim was faced with the threat of extinction. Many manuscripts of valuable works were either burnt down or destroyed. The period of c 1270-1336 is almost a blank in the

history of Kannada literature roughly coinciding with the period of invasion and the after effects of invasion. It was a time when the Indian culture struggled for self-preservation. When in 1336 A.D., the Vijayanagara dynasty was founded with the sole motto of saving the *sanatana dharma* from extinction, the founding of the dynasty was at once hailed as God-sent. Karnataka culture heaved a sigh of relief after going through the agony of the onslaught of an alien, hostile culture. However the founders of Vijayanagara empire were interested in the unity of religions. The Shravanabelagola inscription of Bukka belonging to 1368 A.D. looks very significant in this context. There were frictions between the Jains and the Srivaishnavas. After having heard both the parties, Bukka pronounced that there was no essential difference between the two religions, that it is the duty of each religion to safeguard the interests of the other religion. It is evident that the rulers were anxious to forge unity among the religions, because unity was strength during those difficult times. Many Samskrita scholars like Sayana took to scholarly pursuits like codifying and commenting upon ancient texts. Kannada literature began to bloom side by side with activities like temple building. The *vachana* literature which had suffered damage during the invasion was codified and was commented. The foreign travellers who visited Vijayanagara have praised in superlative terms the glory of the empire, its wealth, its aesthetic achievements and its system of administration. The *bhakti* movements tried to reach the common man through the compositions of the Haridasas.

The Vijayanagara Empire came to an end in 1565 A.D. when it was crushed to dust by the united efforts of the Muslim rulers in the Rakkasatangadi war. After 1565, the burden of preserving the cultural values of Karnataka culture was borne by the rulers of Keladi and Mysore till 1800 when the English army conquered Mysore by defeating Tipu Sultan.

A bird's eye-view of Karnataka culture reveals many of its distinguishing features. Language is an important factor which distinguishes any culture. Kannada is perhaps the second oldest of modern languages, next perhaps only to Tamil. It branched off from Proto-Dravidian sometime during the eighth or seventh century B. C. During its recorded history of more than one thousand five hundred years, starting from the Halmidi inscription down to the present day, the language has grown from a spoken language into an efficient medium capable of expressing the

deepest thoughts and noblest sentiments. Religion has been the moving force behind literary or any aesthetic activity. But early Jaina poets like Pampa, Ranna, Ponna divided their literary activities into two compartments; the *agamika* (religious) and the *laukika* (secular). The *agamika* poetry was an expression of their religious doctrines and spiritual aspirations, while the *laukika* poetry was an expression of their world view and of their experiences in the world. Any such compartmentalisation can never be decisively demarcated is self-evident, and looks a little unnatural, no doubt. At the same time one cannot but appreciate that such a compartmentalisation did help poets to look beyond their pale of religion for fresh themes and fresh experiences. For instance, Pampa considers his *Adipurana* an *agamika* poem. It is a rendering into Kannada of the Jaina Samskrita classic *Purvapurana* by Jinasena. Pampa has also written *Vikramarjunavijaya* which is a poetic interpretation of the Vyasa's *Mahabharatha* and which Pampa considers a *laukika* poem. In *Adipurana* which is a religious work, Pampa dares not to incorporate any thematic changes, whereas in his *laukika* poem he has taken liberties in making changes to suit his purpose. As a result, his *Vikramarjunavijaya* has successfully reflected the ethos of the tenth century. This thematic compartmentalisation seems to be a speciality of Kannada literature. Later Ranna, Ponna and others followed this example.

Almost all old Kannada works of this period are in *champu* form which is a mixture of almost alternating prose and verse passages, prose being used for simple narrations, verse being employed for heightened situations. Scholars have discussed the origin of *champu* form and have concluded that the form is a contribution of old Kannada to Indian literature.

Bhakti movement is Pan-Indian. But in medieval Karnataka the movement took the form of a reformist movement, as we saw earlier. The socio-religious movement of the Lingayats refused to recognize the hierarchical *varna* system. The Veerashaivism or Lingayatism was a converting religion which would admit any person into its fold. People from all castes including the untouchables were admitted into the religion. Basaveshwara, the leader of the movement and a treasurer under Emperor Bijjala at Kalyana had no hesitations in going to the houses of untouchables and taking food with them. Woman who was considered inferior in the Hindu context was not to be treated so. She was entitled to have social and religious equality with her male counterpart. The movement was a unique one in the social history of India and except during

modern times, India had never witnessed a similar radical movement touching every section of the society.

The movement resulted in giving a new turn to Kannada literature. The *vachanas* composed by the *sharanas* of the movement are neither verse nor prose; they are poetic prose in simple direct language. The *sharanas* were encouraged to sing out their hearts through the compositions. *Vachanas* also became a medium through which the common man was taught and awakened to his rights as man. It is to be noted that within a period of thirty years, more than 300 men writers and 30 women writers representing every conceivable strata of society, holding different professions composed *vachanas* wherein they gave full expression as well as to the social problems around them. *Vachana* is certainly a distinctive contribution of Kannada to Indian and to world literature.

During the Vijayanagara period, the *bhakti* movement had its revival in the musical compositions of the Haridasas like Purandaradasa and Kanakadasa. Purandaradasa is considered as the father of "Karnataka music" which is another name for South Indian music. Karnataka is the birth place of the Karnataka style, and many early great musicologists, as for example Sharngadeva (13th century A. D.) author of *Sangitaratna-kara*, Vidyaranya author of *Sangitasara*, Chatura Kallinatha (15th century) author of a commentary on Sharngadeva, Rama Amatya (16th century) author of *Svaramelakalanidhi* were all from Karnataka.

In the field of art and architecture, Karnataka has its own important contribution. Aihole (described as "one of the cradles of temple architecture"), under the Badami Chalukyas saw many experiments in temple architecture. It was here that one sees for the first time the *antarala* or *sukanasa* as the component of a temple at the Huccimalli Gudi. The Chalukya style inspired later styles and influenced temple architecture in all neighbouring provinces like Andhra, Orissa, Maharashtra, Gujarat and the Central Indian States. Rock-cut Hindu shrines were also started here, beginning with the Kadamba experiment of Arvalem in Goa, followed by these at Aihole and Badami under the Chalukyas. The Kailasa temple at Ellora (in Maharashtra) saw the culmination of this rock-cut style under the Rashtrakutas. The Chalukyan style and its later development the Hoysala ornate style have produced monuments of outstanding aesthetic value. The monolithic gigantic statue of Gommata or Bahubali at Shravanabelagola and similar statues at Karkala, Venur, and Dharmasthala are very peculiar to Karnataka: such statues are not so common

elsewhere. The Hoysala temples are small in size, but neatly executed. The exuberance of subtle chiselling is unparalleled in the whole world. The Vijayanagara style has produced larger temples in a vigorous style with images and pillars well executed. The Vijayanagara Emperors built huge *prakaras* and *gopuras* at the entrance to all existing temples in South India. These *gopuras* are known as Rayagopuras. They also added unique *kalyanamantapas* and *sabhamantapas* which are like music in granite. Such *mantapas* are found not only at Hampi but in other places in South India and the one at Rameswaram with 1,000 pillars is of the Vijayanagara times.

The Muslims too built some of the unique monuments of the Indo-Sarcenic style in Karnataka at Gulbarga, Bidar and Bijapur, and of the buildings in the last place, the Ibrahim Rauza and the Gol Gumbaz are the notable monuments.

Karnataka has the second largest number of inscriptions in India and in this it comes next to Tamilnadu. Not only are the inscriptions significant for their number, but even their literary value and their execution in stone make them very unique. More than 25,000 inscriptions are discovered and published. In terms of content they are to be classified as follows: donatory inscriptions (*danashasana*), laudatory inscriptions (*prashasti shasana*), hero-stones (*Veeragallu*), *sati* stones (*Mastikallu*), *sallekhana* stones, etc. Such a variety of inscriptions are not to be found in any Indian language where most of the inscriptions are donatory or laudatory. Hero-stones are a special feature of Karnataka. Twenty-five per cent of the inscriptions in Karnataka are hero-stones. The sculpturing of inscriptions on stones was raised to the status of an art. The donatory inscriptions at Somanathapura, Shravanabelagola (in Akkana Basadi) and at Amritapura, the hero-stones at Begur and other places are themselves to be studied for the fine workmanship in sculpturing and calligraphy.

Kannada inscriptional literature is equally noteworthy. Inscriptional poets always had Kannada literature as their model; indeed, some of them tried to convert an inscription into a minor *champu* poem. The literary quality of the inscriptions is not negligible; on the other hand the best of them are comparable to the best in literature. Emotions like kindness, love, pity, fear, heroism, grief, self-respect are given full expression in a very effective way.

Karnataka was also a meeting place of many religions. Inscriptions described Karnataka as a pasture ground for all cattle called religions (*sarvadharma - dhenunivahakke adumbolam*). Buddhism came to Karnataka in the third century B. C. and stayed in Karnataka upto the fifteenth century A. D., having set up centres in Banavasi, Sannati, Kadri, Balligave and Dambal. Except a few inscriptions and a few sculptures, not many Buddhistic relics are preserved. Jainism which came to Karnataka a century later came here to stay and to grow. The contributions of Jainism to art and literature are too many to mention here. The early Kannada literature was all Jaina. The Jaina scholars worked in the fields of grammar, metrics, lexicography, astronomy, mathematics, philosophy, medicine and produced works of great intellectual calibre. Karnataka is still the mainstay of Jainism in South India, although it does not enjoy the popularity as it did upto the eleventh or the twelfth century. Shaiva sects like the Pashupata, the Kalamukha and the Natha, Tantrik cults like the Saura, the Kaula and the Ganapatya thrived in Karnataka and many of them were assimilated into the fold of Veerashaivism during the middle ages. Karnataka is the birth place of Veerashaivism which is influential even now. All the great philosophers had intimate connections with Karnataka. The monastery at Sringeri is believed to have been established by Shankara in the eighth century. Ramanuja came to Karnataka to seek refuge for some time during the time of the Hoysala King Vishnuvardhana. Madhvacharya was born in Karnataka, his followers are called Madhvas and are still an influential community in Karnataka.

There were cases of religious persecutions in early and medieval Karnataka. The Veerashaivas suffered persecution under Bijjala, Jains from Ekantada Ramayya, and again Jains from Vaishnavas. Such instances are, at best, exceptions and not the rule. The normal thing during the whole history of Karnataka culture was religious harmony. A few notable examples are the Brahmanas donating the Jaina temple built by Attimabbe of Lakkundi and naming it as "Brahma-Jinalaya"; the poet Pampa announcing in his *Adipurana* that "mankind is one" (*Manushyajatitanonde valam*); Basavanna emphasising the futility of any religion without compassion (*dayavillada dharmavadu avudayya*); the Belur inscription saying that "Shaivas call him Shiva, Vedantins as Brahman, Buddhists as Buddha, Mimamsakas as Karma and Jains as Arhat; all are names of one God Keshava"; Bukka announcing to his people that "there is no essential difference between Jainism and Vaishnavism"; Vyasaraya, the

Madhva Guru, accepting Kanakadasa, a shepherd, as one of his disciples along with other Brahmanas in spite of protests from the conservatives; the Veerashaiva *gurus* giving their verdict at Halebidu in favour of Jains when Jains complained of Veerarshaivas claiming a *basadi* as their own. There are some of the earliest images of Harihara and Ardhanarishwara at Badami in Karnataka, and temples dedicated to the Trimurti were common. Religions have lived here happily side by side in complete harmony and this harmony characterises Karnataka culture.

Status of Women

The position of women in early Karnataka was not very different from the rest of India. In spite of the discouraging social situation, a few of the enlightened women earned for themselves a higher social and religious status. Attimabbe, a widow of a Chalukyan general of the tenth century became a legendary figure in her own times through her life of penance, deeds of charity, temple building activities and by patronizing the great poet Ranna, one of the three great "Poet-Emperors" of Kannada. Akkadevi, a Chalukyan princess of the eleventh century ruled over certain parts of Karnataka with remarkable efficiency. She directly participated in wars "like the mythical Durga". So did Hoysala Umadevi. Many of the hero-stones in Kannada are set up in memory of heroines who died fighting on the warfield. The *vachana* movement of the twelfth century saw the emergence of thirty women writers among whom Akkamahadevi is ranked as one of the greatest litterateurs in Kannada. Vijjika of the seventh century and Gangadevi of the fourteenth century are known for their Samskrita works. An inscription from Kolar district records the name of a woman scholar by name Saminimmadi who was proficient in all the sciences *sarva-shastra-prasiddhi*. Many queens of Karnataka were well versed both in fine arts and learning, and one of them like Shantala, Chalukya Chandaladevi and Kalachuri Savaladevi rendered public dance recitals. Women in Vijayanagara times engaged themselves in trade and worked as palace guards.

In no other State has so many lower caste writers composed literary works. Most of the three hundred *vachana*-composers mentioned earlier were non-Brahmanas. Channayya, Dhulayya, Kakkayya and Nagimayya who were untouchables expressed their experiences and their social problems in the medium of the *Vachana*. Kanakadasa who was a shepherd by caste has composed an allegorical narrative *Ramadhanyacharite* depicting the class struggle. It is the story of a friction between paddy and millet (*ragi*), paddy representing the upper class, millet the lower class. Paddy

claims superiority over the millet claiming that he is the food eaten by gods, kings and high castes; again he is welcome in sacrificial rituals where millet is a taboo. Millet argues that it is true that he is a food of the poor, but in times of famine even the rich come to him. Rama who hears both the parties puts them to test. They are kept imprisoned for an year. Paddy becomes unfit for human consumption, being worm-eaten; whereas millet retains the original colour and strength even after one year. Rama pronounces that millet is the stronger one and a sustainer of the poor. Millet becomes victorious and earns its name *Rama-dhanya* (Rama's Corn) from Rama himself.

Ramanuja designated the Harijans as *Tirukulattar* (those belonging to noble caste), and this he did on the Karnataka soil. The word is still used in Melkote and the Harijans are allowed into the courtyard of the temple premises for three days every year. These were the first steps in the direction of social change in an age ridden with orthodoxy. Basava and his contemporaries of the same period as that of Ramanuja, called the Harijans as *Hiriya-mahesvaras* (nobler devotees) and *Hiriya kuladavaru* (people of noble caste). No where else in India, prior to Mahatma Gandhi, any attempt to eradicate untouchability was launched in a big way as in Karnataka in the twelfth century.

While speaking of Karnataka's contribution to Indian culture, mention has to be made of great Samskrita writers like Somadevasuri and Bilhana, jurists like Vijnyaneshwara, mathematicians like Mahaveera and Bhaskara, and great Jaina theologians like Jinasena, Veerasena and Gunabhadra. *Vedartha Prakasha*, the commentary on the Vedas edited by Sayana and various compendiums on Indian tradition attributed to him like *Sarvadarshana Sangraha*, *Yajnyatantra Sudhanidhi*, *Ayurveda Sudhanidhi* and *Subhashita Sudhanidhi* have to be mentioned here. Acharya Madhwa's scholarly works expounding the *Dwaita* school have not only inspired the *bhakti* cult in Karnataka, but have influenced saints like Chaitanya of Bengal.

Cultural Synthesis

Cultural synthesis that Karnataka achieved was evidenced not only in religion but in other respects too. In art, Nagara and Dravida styles mingled and a new Vesara style was evolved. In music, both Hindustani and Dakshinadi styles flourished. (Pundarika Vithala, a great exponent of the Hindustani school was from Karnataka). Bijapur court also patronised the Hindustani style. Karnataka was a meeting ground for the northern and southern cultural currents.

Karnataka's cultural heritage is long, rich and varied. The culture of Karnataka is a part of Indian culture, as was hinted at in the beginning. At the same time, it has quite a few things which it can call its own. In the preceding pages, only those features which distinguish it from other forms of Indian culture are noted. Again, there should be no misunderstanding about the claim. It does not mean that what are claimed as special features of Karnataka are not to be found elsewhere. In many cases, the features might be in other cultures, but it may so happen that a feature is more pronounced, more functional in Karnataka. To take a particular instance, there have been efforts in other states to view Harijans with sympathy. *Bhakti* cult never recognises untouchability, and the cult is Pan-Indian. In Karnataka, the attempts took the form of a social movement in the twelfth century, with remarkable results.

Again, a network of the above features clearly distinguishes Karnataka culture from other cultures. A colourful cloth will have many colours in common with other clothes. But the particular combination of colourful threads, the texture itself, distinguishes it from other clothes. So too it is in the case of culture.

ORIGIN AND DEVELOPMENT OF KANNADA LANGUAGE

Till around the middle of the 19th century it was the belief that all the Indian languages including Kannada had their origin in Samskrita. The association of Samskrita with the religious practice and its prestigious position, the abundance of literature it contained added with the belief that it was God-created were the factors which might have had their role in the genesis of such an idea. The historical and comparative methods of approach to the study of languages that were developed during the nineteenth century and the popularity it gained at once had their influence on the attitude towards languages and the relationship among them. While comparing languages, linguistic factors like the similarity in basic vocables and the structure of the languages were stressed and non-linguistic considerations were largely pushed to the background. With regard to the Indian languages it is the Western scholars who did the spade-work in this direction. Rev. Caldwell published the *Comparative Grammar of the Dravidian Languages* in the year 1856 wherein he argued that Tamil, Kannada, Malayalam, Telugu and other eight spoken languages belong to a separate group called Dravidian that is different from Samskrita i.e., Indo-Aryan family. Though others like Francis Ellis have hinted at

such an idea earlier it is Caldwell who proved it with evidence. Since then it is agreed that about 25 languages including the four literary languages (mentioned above) and other 21 languages retained only in the spoken form like Tulu, Kodava, Toda, Gondi, Pengo, Naiki, Malto, Brahui, etc., belong to the Dravidian family. These languages have been studied with different thoroughness and a few only fragmentarily. Still many other tribal languages in northern India are said to have a Dravidian substratum but their relationship is yet undecided. Kannada is said to be an off-shoot of the southern branch of the Dravidian. Most of the Dravidian languages are concentrated in India. They are also spoken in Pakistan, Ceylon and in some other neighbouring countries (to a lesser degree).

The progenitors of Kannada *i.e.*, the Dravidians are believed to have come to India from outside, sometime during the 3rd or 4th millennium B.C. Scholars, Caldwell and later others, have attempted to trace a common heritage of the Dravidians in India and Negro-Africans, Elamites, Australoids, etc., The historical findings and folkloristic resemblances have made it evident that such a comparison is worth pursuing. If the idea of common heritage will not come to be established, these findings may at least go to tell a prehistoric contact situation where convergence and divergence took place giving birth to new languages. For the present it is agreed that of the four major ethnic groups that entered India, the long headed Austriacs came first and these were followed by the Dravidians and Sino-Tibetans and still later by the Aryans. The Dravidians are believed to have approached India both by land and sea route.

Origin of 'Kannada'

Kannada is one of the four major Dravidian languages and has rich documents in it in the form of literary works and epigraphs. Kannada, though it is the name of a language now, was the name for the country (as made clear by *Kavirajamarga* and *Kabbigara Kava*) where the people inhabited in the past. It is more probable that the first part of the name Kannada, Kan or Kal suggests a clan and not a country. The fact that the names for many other language communities in India like Tamil, Odissa (Orissa), Andhra, Gujarat, Assam, etc., have their origin in their clan names further strengthens this view.

Though Kannada as the name of the country (after a clan name) might have come into use quite a long time ago, it is only after a considerable time that Kannada as an independent language separated itself from

the southern branch of the Dravidian came into existence. To the question when, there is no definite answer. After its separation from the Dravidian it must have been in use for several years only as a spoken language. According to the glotto-chronological calculation—a method based on the principle that the basic vocables in a language will be lost or replaced as the time goes on but at a fixed rate and so by knowing the number of such words that are lost in each of the cognate languages, the period of their separation from each other can be calculated using a definite formula. Kannada came to be separated from its proto-Tamil-Kannada stage by around 400 A.D. But this is not a fully reliable method and is not accepted by all. Kannada is documented from the middle of the fifth century A.D. The oldest inscription in Kannada found near Halmidi goes back to about 450 A.D. But there are evidences to prove that Kannada was in use still earlier. Scholars have shown that at least a few words that are available in the predated Samskrita and Prakrit inscriptions and literary works and also in some of the foreign sources can be said to be the fragments of Kannada. In *Gatha Saptashati* an anthology of Prakrit poems of around 100 A.D., ascribed to Halaraja there are a few words like *potte*, *pitta*, *tuppa* that are believed to be that of Kannada. The excavations conducted in the lower Egypt during the end of the 19th century have brought forth a collection of manuscripts called Oxyrynchus Papyri and one of these contains a Greek farce wherein a portion is in a non-Greek language. Since Dr. E. Hultzsck, a known epigraphist read this portion as Kannada sentences, the native scholars have shown much interest in it. Govinda Pai put his effort to show that the language used here is none the other but Kannada. But the opinions are conflicting with regard to this. T. N. Sreekantaiah expressed his opinion that "one may hazard the view that if the language is in any authentic and Indian, it is more likely to have been ancient Tulu rather than ancient Kannada." These usages apart there is a Kannada word occurring in Ashoka's Brahmagiri inscription that dates back to about three centuries before Christ. The word '*isila*' that occurs there as a name to a nearby place of that time, according to Dr. D. L. Narasimhachar, is the aryanised form of the Kannada word '*esila*' meaning 'fort' that has a cognate, *eyil* in Tamil. This seems to be the first ever tangible proof of the beginnings of Kannada. Therefore it can be safely said that Kannada came into existence at least a few centuries before Christ, and here that the words of T. N. Sreekantaiah, "It is not known when exactly Tamil and Kannada separated from each other and became distinct languages; but the middle of the first millenium BC may not be wide of the mark," have some significance.

Development of Kannada Language

As mentioned earlier, the oldest inscription in Kannada dates back to c 450 A.D. Since then during these one-and-a-half thousand years, Kannada has passed through several stages of its development. The changes took place in all aspects of this language, i.e., phonology, word formation, sentence construction and the vocabulary. Because of these and especially that of in the vocabulary, there has been a noticeable change in the very way of thinking itself. The causes of such an overall change in the language are both internal and external in character. It is internal because the cultural and socio-political changes involved in different stages in the course of time gave birth to new forms as a result of the differing experiences either by replacing the old ones or by way of their modification. The geographical separation of the people in groups and the changes in the habits of pronunciation were added to these. These changes had their chain effect on other levels of structure resulting thereby in a total change. The external changes are due to the contacts with the different languages and/or communities in due course of time and the influence they had on Kannada. Languages like Samskrita, Prakrit, Persian, Arabic, Hindustani, Portuguese, English and the neighbouring sister languages like Tamil and Telugu have directly or indirectly influenced Kannada in succession of time. The literary works, epigraphs and other documents that are available in plenty are of immense help to trace such a change.

It is customary to conceive four stages in the development of Kannada language. The Kannada of pre-850 A.D. is termed as Ancient Kannada (AK) and that between 850 and 1200 A.D. as Old Kannada (OK). The language of the next five centuries represents the Middle Kannada (MK) and there onwards that of Modern or New Kannada (NK). There might be differences of opinion as regards the length of time affixed to each of these stages but generally there is little disagreement for the division into four chunks of time.

The earliest extant work in Kannada is *Kavirajamaraja*, a treatise on poetics. Though officially it is ascribed to Nripathunga, a Rastrakuta king, it is now believed to have been written by one of his court poets by name Srivijaya. This work mentions several poets and quotes from earlier works but none of them is extant to this date. Though literary works are not available, there are numerous inscriptions in Kannada from that of Halmidi (c 450) onwards, and these help us to know about the Ancient Kannada. Some of the characteristics of AK can be briefed here: the

proto-Dravidian sounds *v, *p, l*, and r* are still retained at this stage. This is observed in the ending sentence found in many of the inscriptions which reads "*vittidalli veleyade keduge*". Similarly other sounds are found in words like *polam, pattu, bale, ili, muru, pari*, etc. In some of the cases suffixes and personal ending forms with long vowels occur. It is seen in words like *kotton, sandon, madidon, adara, Mangalishana adan*, and *degulaman*, *Ul* is used as locative suffix that is equivalent to NK. *-alli* (as in *vettadul* 'on the hill', *adarul* 'in that', etc.). As equivalent to *madidavanu* ('one who has done'), *nodidavaru* ('those who have seen') in NK, the forms *madidon*, *nodidor* are used in AK, and forms like *nodade, kanade* are used as negative participles. These with others go to show that the AK has much to resemble with Tamil and this in turn suggests a period not very distant when Tamil and Kannada were just two regional varieties of one and the same language. The following is a portion of an inscription (Koppa insc. c 675 A.D.) which may serve as an illustration of the type of AK:

"Svasti Shrimach-Chitravahana Ponbuchch ale Kiljam
Nagennan adhikariga age Kilganshvarada devaru
paravariye bhattamum kavileya palum etum.....
devandevana parijanam all ade pelan orvan aru
mundo men dukam int un norum uniya koduvonum deveditiyerindum
saverindum abharam etti ayatie kolvorum muvettura
misel mideyum....."

By the turn of the 9th century there were noticeable changes in the language. During the next four centuries — that is considered as the classical age in Kannada literature — poetic works of high merit were composed. Poets like Pampa (902 A.D.) and Ranna (949 A.D.) brought out their works. *Vaddaradhane* a prose work appeared in the same period (930 A.D.).

During 400 years, especially during the 9th and the early 10th century some of the significant sound changes took place. The four sounds of the AK namely v, p, l, r either were merged into or were replaced by other sounds. In AK stage the *zh* was a sound phonetically similar to l but kept distinct from it with respect to meaning. For instance, in the AK and early AK a word *bale* meant plantain, whereas *bazhe* would mean a kind of fish. This *zh* sound later had two different developments: before consonants it changed into r; between vowels it became *zh*. Thus words like *galde, eltu* became *garde* and *ertu* (and later changed into *gadde* and *ettu* respectively). Similarly *r* merged into *r* sound and words like *pari, adara, and muru* had their *r* changed to *r*. The sound v-occurring

initially in a word and *p* were replaced by *b* and *h*. Words like *vayal*, *vetta*, *pola*, *pattu* changed into *bayal*, *betta*, *hola*, *hattu*. The long vowels in suffixes became short thereby giving forms like *sandān* (sandān), *kānade* (kānade), *degulamān* (degulaman), etc., The locative suffix *-ul* changed into *ol*. The conjunctive suffix *um/u* changed into short *um/u*. Word like *devaringe*, *salipange* lost their nasals and became *devarige*, *salipage*, etc. Another significant change is concerned with the root-vowel. The *e* and *o* in words like *eri*, *eli*, *toru*, *pogu*, *kori* changed their vowels to give forms like *iri*, *ili*, *turu*, *pugu*, *kuri*, (and these again changed into earlier *e* and *o*).

These above mentioned changes that took place during the Old Kannada period are reflected not only in the inscriptions but are also reflected in the descriptions of the grammarians. Quite surprisingly nobody seem to have taken to write a grammar of Kannada before the 12th century i.e., before the OK gave its way to MK. A poet as well as grammarian, Nagavarma dealt with the Kannada grammar for the first time in a lengthy chapter of his *Kavyavalokana* and also separately in another work entitled 'Karnatāka Bhasha Bhushanam' a Kannada grammar written in Samskrita, in the 12th century. About a century later Keshiraja wrote with his *Shabdamanidarpana* a grammar in the *sutra vritti* style. There is another grammatical work by Bhattakalanka written in 1604 A.D. and is entitled *Karnataka Shabdanushasana*. It follows Paninian style and is in Samskrita. All these deal with the Old Kannada. Among these *Shabdamanidarpana* is more descriptive in nature and is much more helpful than the other two in understanding the nature of Old Kannada and the linguistic changes that were occurring in the contemporary period. Even when dealing with the influence of Samskrita and Prakrit on Kannada, the contribution of this work cannot be underestimated.

It is but natural for any language that the changes that take place in the spoken form will not be reflected in the written form especially in works of literature for several years, and so it happened in Kannada. The phonetic changes mentioned above had completed their process by about the middle of the 10th century. But the poets even at a later period have almost retained these archaic sounds in their works. Keshiraja who has referred to such works in his grammar gives a detailed list of words where such sounds did occur and warns against their improper use with an idea to retain them (in the written form). For instance, he says that words like *beral*, *koral*, should always be used as *l* ending and not as *l* in *sil*, (to

split) as found in the spoken variety. But with many other cases he is descriptive in his statements. For instance he says that the *v* and *y* sounds in words like *bavi*, *mayana*, etc., are nasalized and are different from those in many other words like *vayal*, *say*, etc. Some time during the end of the AK some other changes along with those mentioned earlier occurred. The consonant ending words became vowel ending either by losing a consonant (as in *maram-mara*) or by the addition of *-u* (as in *min-minu*, *kal-kalu*, etc.). A change with regard to pronominal forms could also be mentioned here. There were two forms for the first person plural during the AK, namely *nam* and *am*. The first one was used to include a person(s) to whom the user is speaking along with others and the latter form was meant to exclude him but to include others. Such a distinction occurred in the proto-Dravidian stage itself and is retained in languages like Telugu and in Havyaka Kannada, a sociolect of Kannada but is lost in Kannada during the AK itself.

For these changes to occur as the AK turned into OK and this again into MK the influence of Samskrita and Prakrit are responsible to some extent along with other causes purely internal. Such an influence can, of course, be expected. The Aryans with their Samskrita were considered superior by the Dravidians. In the history of Karnataka, right from the beginning of the Christian era, Samskrita and Prakrit had a renowned place. They were the language of the religion and culture of the 'higher order'. The Shatavahanas who ruled over Karnataka in the first few centuries after Christ were the patrons of the Jaina, Buddhist and the Vedic cultures. Prakrit was considered as the official language. Poets and kings composed their works in Samskrita or Prakrit. The King Hala brought an anthology of Prakrit poems. Sarvavarma, a grammarian who wrote a grammar in Samskrita and Nagarjuna, a Samskrita poet were encouraged by the Shatavahana kings. Later, even during the Kadamba rule, Prakrit was the official language. The situation was not much different till the Rashtrakutas appeared on the political scene. Kannada was encouraged by the Rashtrakuta kings during the eighth century and onwards. But nothing came in the way of the prestigious position of Samskrita and Prakrit. And most of the poets and grammarians of Kannada of the OK period, i.e., in the beginning of the history of Kannada literature, were well versed in both these languages. Therefore it is natural for Kannada to have been influenced by these languages on both of its varieties—spoken and written. This is especially true of the Kannada lexis. It is evident from the very first inscription in Kannada found in Halimidi. There are hardly, a few

words of Kannada and the rest are that of Samskrita. Even on the syntactic level the influence of Samskrita is apparent. There is a phrase “....(*dana*) *Pasupatiyendu pogaleppottana*” used here of which “*Pogaleppottana*” (‘of him who is praised’) is a passive construction which is foreign to Kannada language. It is a common observation that the Kannada inscriptions begin and end with Samskrita *shlokas*. It is also not rare to see Samskrita phrases mixed with those of Kannada. Such a style of mixed constructions is known as *manipravala* in Malayalam. In Kannada also it was characteristic of some to use such a style. In one of the manuscripts of a commentary, named *Dhishodhini* to Kedarabhata’s *Vrittaratnakara* (a work on prosody in Samskrita) the *manipravala* is used as adjective to a person (*manipravala Subbashastrinah*). Two examples are given here as illustrative of the type:

Tasya simantare pūrvva nodi Kolatūra dvi-sandhi
kolada guṇḍiye tenka nōdi Kīlāra tiṇṇi Peṇḍigagālani
Erekaṭṭe saṅchāri-bhūminda.

“Shri svasti Sri vijayabhyudaya-Shalivahana-Shakha-
varusha 1748 ne sanda varttamanākke saluva Vyaya-nāma-
samvatsarada Phāḷguṇa-ba 5 Bhanu-vāradallu Kāsyapa-
gōtre Ahaniya-sūtre Vrishabha-pravare Prathamānuyōga-
shākayāma Shri Chavunda-Raja-vamshasthar āda Bilikere-
Anantarájai-arasinavara prapautra.....

This is a style developed in the literary and inscriptional languages and not in the colloquial variety. But this is not the case with many other words and compound forms borrowed into Kannada. There are words *puje*, *sime*, *purva*, *amase*, *kula*, *gotra*, *gamunda* and countless others that are Samskrita in origin and borrowed into the spoken Kannada directly or through Prakrit with or without modification. There are many examples of personal names in Samskrita like Gunakirti, Kundacharya, Ranavikrama, Amoghavarsa, Sripurusa, etc., even during the Old Kannada period itself. The native names of several places became Samskritised. These words or names that entered Kannada caused some change in the phonology of Kannada. The soundsh and sh and the aspirates made their appearance in Kannada. There was also a change in the distribution of sounds. Earlier in Kannada (and in Dravidian) non-homo-organic sounds could not cluster together in the stems. But due to the borrowed words like *kashṭa*, *agni*, *gotra*, *purva* there was a change in the habit of pronunciation, but to the same extent among all classes of people. Therefore, such words were also nativized as in *piriti* (*priti*), *mukuthi* (*mukti*) by a section while borrowing on the whole Kannada came nearer to Samskrita with regard to its phonological system. Comparatively the impact of Samskrita on the

grammar of (spoken) Kannada is much less. But here the literary Kannada differed from the spoken and caused the grammarians like Keshiaja (who based their work mainly on the literary works) to show discrepancy in their statements, with regard to the *Sandhi* process; they had to formulate one rule for the Kannada words and another for the borrowed words. While describing the gender system they could not restrict to the three categories (masculine, feminine and neuter) but had to create new categories like masculine-feminine, masculine-neuter, etc., because there were usages like *Ravi mudidam* (sun rose + male suffix) and *ravi muditu* (sun rose, neut.) before them. They sought an adjustment in their grammar to include the borrowed items.

While the influence on Kannada was restricted to that of Samskrita and Prakrit till the beginning of 12th century, it was so later. Other languages, Indian and foreign, came to influence Kannada. Even during the eighth century the Rastrakutas had friendship and trade-relations with the Arab kings. Later in 1193 A.D. there was an invasion by Mohammed Ghorī. Since then, for about seven centuries, India was under Muslim rule from Delhi. In 1310 when Malik Kafūr fought with Viraballala III of the Hoysala dynasty, the Muslim came in direct contact with the Kannadigas. During the Vijayanagara period there were frequent invasions by the Muslim kings, and later during the Muslim rule, Persian became the court language and so had a prestigious position. As a result of this, numerous words relating to administration, court, army, agriculture, music, etc., from Persian and Arabic were borrowed into Kannada. *Tayita*, *tastiku*, *gori*, *daphan* (religious), *banduku*, *sipayi*, *topu*, *kandaka* (pertaining to war and armoury), *jille*, *talluku*, *jagiru*, *khajane* (administrative terms), *phiryade*, *dastaveju* (relating to court), *tabala*, *sitar*, *vastada* (connected with music), *raita*, *jaminu*, *gulabi*, *baki*, *meju*, *kagada* are a few such words among others. But the influence on the grammar was little. The nature of code-mixing (with Persian and Arabic) can be understood from the following example :

“bhagayatakke jaminu alatemadodu, tenginamara
bhagayatige marayenishi gramarivaju prakara
kolu alateyinda - rivaju prakara geni kanishi
namuda madabeku. Hattukula ajamayishi ada
hange Kulavara citthenishimele appanekotta
prakara yittilla madodu”.

Along with the Persian and Arabic words some Portuguese words were also borrowed during the Vijayanagara period. Words like *kadatusu*,

pappayi, *natala sabunu*, are such borrowings. But they are very few in number.

With regard to the literary language there was apparently a sudden change by around 1200 AD. That is seen in the *vachana* literature, and it looks as though the language of the fourteenth and fifteenth century literature is a continuation of the OK, rather than that of *vachana* literature. The reason for such an apparent break is that the *vachana* writers belonged (mostly) to the low castes and rebelled against the established high culture. Therefore their writings i.e., *vachanas* are unlike those of the court poets of the earlier and the later periods. The *vachanas* are more prose-like and are nearer to the spoken language of the time but have the poetic elegance and are written with a consciousness different from that of "pure literature".

It is already mentioned earlier that the Samskrita forms, words, phrases and sentences were mixed with Kannada in the inscriptional language and also that many inscriptions are completely in Samskrita. This was continued upto the beginning of the 19th century. In a similar way (due to the political contacts with the Tamil kings, the Tamil mixed Kannada language is used in the inscriptions of MK period, especially during the Hoysala period. The following examples make it clear :

- (1) a portion of Heggadadevanakote taluk Ankanathapura inscription reads :
 "..... Somma
 Varada andu Shrimmudigondagarige Gonda Rajhendra Chola
 devarkkiyandu ippatu arivudu....."
- (2) a portion of Nanjanagudu taluk Suttur inscription reads thus
 ".....Sri Rajendra Choladeva (rkku) yandu 31 avadu
 svasti.....adeyar Sri Rajendradeva gurukkal
 arulicaiyyada thavadu kerege bittuvattamum
 devarge tiruva mudinge bhumiyaumam
 Kalvetti koduvudakke tiruvayimoli padiyinal
 odeya (rkkarma) dharavarsakakkuvam....."

A change to a considerable extent in the linguistic structure of Kannada took place once again after the contact of English (in the close of eighteenth century) due to the interference caused by it. So far, the external influences with the exception of Samskrita and Prakrit in the early history, were mostly on the vocabulary. There were some changes in the grammar during the MK like the change in the vowel of the roots (u,o

and i as in *Kudu*, *kodu* or *kidu* or *kedu*) that was the reversal of an earlier change which is called intermed internal. But with respect to English the contact situation was (and that is still is) different and the need to borrow was urgent. It became the medium of education at a higher level and later even at the primary level for at least a section of the society. It was considered the state language. New branches of knowledge and in short, the whole of modern civilization, can be said to have been introduced through English. This resulted in a heavy leaning on English. It interfered in Kannada ranging word level to discourse level both in the formal and informal talking. Words were borrowed from it directly with minimum or no change (like *bassu*, *radio*, etc.) or were created in hybrid form (like *anubambu*, *tarenne*, etc.) or as translated equivalents (as in *vishavartula*, *shitala samara*, etc.) or only the meanings were borrowed and archaic forms were revived to express them (like *akashavani*, *vimana*, etc.) or new compound forms such as *gundusuji*, *kaluchila*, etc. were created for them. There was a change in the sentence structure also. Phrases like *Rama mattu Krishna* parallel to English 'Rama and Krishna' (different from the native 'Ramanu Krishnanu') came into use. Sentences like *Avanu helida nanu nale hoguttene* ('He said he would go tomorrow') along with the native construction '*Nanu nale hoguttene endu avanu helida*', where the order of main and subordinate clauses is changed, appeared. Sentences of the type *I rupagalu-padagalu, padagucchagalu hagu vakyagalu-svikaranadindagi bandavugalu* ('These forms-words, phrases and sentences are due to borrowings') with their embeddings are because of the influence of English. Even the punctuation marks in writing are due to this. Such an influence was (and is) inescapable if one considers the role of English in bringing a change in the society as a whole.

While on the one hand the external influences during the past 2,000 years or more brought similarity in the language across its regional varieties, the social and political happenings and the differing density of mutual communication together with the influence of the bordering languages caused regional varieties to fall apart (along with the already existing social differences in the language). The dialect formation is not the characteristic of the modern age. In the 10th century itself the poet, Pampa mentions places which he referred to as 'area of pure Kannada'. The author of *Kavirajamarga* also has said there were innumerable varieties, of Kannada language. In the present there are at least four distinct dialects spoken around Mysore, Mangalore, Dharwad and Gulbarga respectively.

The Brahmi script, about whose origin, there have been divergent opinions, is said to be the source of all Indian alphabets. It is quite certain that Karnataka came into contact with the southern variety of the Brahmi script in the third century B.C. through Ashokan inscriptions. Since *Lalitivistara* mentions Kanari lipi as one among 64 alphabets, it can be said without doubt that Kannada alphabet existed even earlier than the third century A.D. The recorded evidence of the Kannada script is available in Halmidi inscription. As from the ninth century onwards, it has undergone several changes. Perhaps, on account of the use of palmyra leaves for writing, the Kannada characters seem to have deviated from the original gradually, achieving roundness and fairness. The Kannada and Telugu scripts are almost similar upto the end of the fourteenth century, after which they start diverging from each other. Still, the variations between the Kannada and Telugu scripts are only very few.

Phonetically also, Kannada and Telugu are similar and correspond with Samskrita to a large extent. Tamil alphabet disagrees with that of Kannada, in not having a short e, o and the liquid semi-vowels ri and lri, and in using aspirates and sibilants very rarely. Tamil differs from Kannada in that it uses the one and same symbol for representing both surds and sonants, and that it has two letters to indicate the n sound.

Beginnings of Kannada Literature

The beginnings of Kannada literature are hidden in the distant past. There is no doubt that oral or folk literature must have preceded written literature. Seygotta Sivamara's *Gajashtaka* is said to be a *ovanige* which represents a form of folk literature. Folk literature does not vanish with the cultivation and prosperity of written literature. In fact, both these currents run parallel to each other, one drawing sustenance, vitality and inspiration from the other rotationally and getting rejuvenated just after a brief spell of decadence. Kavirajamarga is the earliest available work in Kannada. The clues emanating from this treatise conclusively prove the existence of earlier literature. It is a book on poetics which presupposes the availability of abundant literature wherefrom quotations are adduced in order to explain the rules of figures of speech. It not only makes references to earlier poets and prose-writers, but names some of them. It says further that even the illiterates are capable of producing poetry. On

the basis of the indication given by Bhattakalanka, a grammarian, it is surmised that Tumbaluracharya wrote *Chudamani*, a philosophical work far earlier. The prose style of *Vaddaradhane*, the earliest Kannada prose work, is so racy and consummate that one cannot but conclude that Kannada prose had already attained maturity which could only be the consequence of its cultivation over a very long period. Pampa's *Vikramarjuna Vijaya*, the earliest and foremost epic in the language, may be adduced as an instance which prompts anybody to believe that a lot of invigorating activity must have been going on in the field of poetry also. His unnamed references to earlier poetical works, and the mention of earlier poets by the later poets like Ponna, Nagavarma, Janna, Keshiraja, etc., testify to the prevalence of literature earlier than the 9th century. The supposition by T. S. Venkannaiya that writers professing Buddhism must have produced literature in the beginning of the Christian era cannot be brushed aside, in view of the foregoing arguments.

Periodization

It is now firmly established that Kannada literature has a rich and glorious past, its history going back to at least 1,500 years. Many attempts have been made to divide the history of Kannada literature into periods, depending upon the nature, themes and characteristics of literary works, literary features and movements, historical events and the spirit of each age. Religion, a part of Indian life, has dominated all the sphere of life's activities. Be he Pampa, Harihara, Naranappa or Ratnakaravarni, it is the soul-moving religious ideas that gave birth to their marvellous works. E.P. Rice, therefore, suggested the division of the history of Kannada literature into three periods, namely, Jaina, Veerashaiva and Brahmana. On the basis of the spirit of each age, T. T. Sharma proposed four periods, namely, Kshatra Yuga, Matapracharaka Yuga, Sarvajanika Yuga and Adhunika Yuga. If one school divides the history into Champu Yuga, Vachana Yuga, Shatpadi Yuga and Sangatya Yuga on the basis of prosodical features, another school parcels the same into a number of periods to be co-extensive with the royal dynasties like the Gangas, Chalukyas, Rashtrakutas, Hoysalas, Vijayanagara and Mysore kings. Some scholars feel that different periods may be named after the most eminent of the poets in view of their tremendous influence on the succeeding generations of poets who, more often than not, hold their chosen models in reverence and imitate them very obediently and sometimes miserably too. The possibility of dividing literary periods on the basis of linguistic stages is also not ruled out. Since all these divisions are beset with a number of problems and

defects, it is proposed here to trace the history of Kannada literature roughly in the chronological order, the minor poets being dealt with along with the major ones whom they imitate, whenever it is necessary.

Kavirajamarga

Kavi Parameshti, Pujiyapada and Samantabhadra, whose blessings are invoked invariably by all the later Jaina poets, lived between the 4th and 7th centuries A. D. It is not certain whether they wrote in Kannada, though they have left behind them compositions in Samskrita. *Kavirajamarga* is primarily a book on poetics. A lot of controversy has grown around the authorship of the book. The consensus of view of scholars is more on the side of Srivijaya than on that of the Rashtrakuta Nripa-tunga. Whoever might be its author, the book is immensely valuable, as it contains copious information on a number of topics relating to Kannada, Karnataka and its people, besides figures of speech, *rasa*, *dhwani* and style. The geographical boundaries of ancient Karnataka are clearly indicated leaving no room for speculation. Karnataka culture is found mirrored in the description of the virtues of the people. They are valiant warriors, powerful, upright, sagacious, known for noble descent, self-respect and wisdom. They are great thinkers who speak with the full knowledge of the meanings of the words they use. Even the untutored are endowed with poetic gift. The language employed in this work is lucid, strewn with pure Kannada idioms and proverbs.

Of the writers of the pre-Pampa period, Asaga, Gunavarma I and Sivakotyacharya stand out very prominently. Asaga, who seems to have translated *Kumarasambhava* of Kalidasa and whose date may be assigned to the 9th century, is mentioned in the works of the later poets with admiration. Gunavarma, who flourished under the patronage of the Ganga dynasty wrote *Harivamsha* and *Shudraka* which are not now available. Sivakotyacharya belongs more or less to the same period as above. His prose work, *Vaddaradhane* is a collection of 16 Jaina religious stories which are apparently meant to teach the tenets of Jainism. Though religious in tone, they can be read and enjoyed by non-Jainas also. Though the stories seem to have been based on an earlier Prakrit commentary called *Bhagavati-Aradhana*, they bear the stamp of the genius of the Kannada author.

The plot of each story is so dexterously worked out, and the characterisation so lively that the story moves towards its goal in quick succession.

The stories should be studied specially for their inimitable, invigorating racy style, remarkable for its perspective, consciousness and elegance. It is a good example of how foreign lexical elements and idioms could be naturalised and blended with the indigenous words and idioms so as to make them one whole, suited to the genius of one's own tongue. The free use of proverbs, phrases, idioms and words in vogue in spoken language breathes the fragrance of the soil into its tenor and structure. It is studded here and there with pre-Old Kannada words which mark the point of transition from one stage to the other. With all these qualities, *Vaddaradhane* may be considered an unparalleled masterpiece of prose art, rarely imitated by the succeeding generation of writers. Chamundaraya, who was instrumental for the carving of the colossal Gommateswara statue at Shravanabelagola and was the chief minister of the Ganga, Rachamalla has produced a prose work by the name *Trishashtilakshana Mahapurana* in a plain, graceful, unadorned, fluent style. The book is more or less an abridged translation of Samskrita *Mahapurana* by Jinasena and Gunabhadra who have been a source of inspiration to all the Jaina poets of the succeeding generations.

Golden Age

Pampa is the first and greatest poet in the ancient period of Kannada literature. His shadow is so deep and penetrating that it has an embalming effect even on the 20th century writings. He has the unique privilege of having established poetic traditions, models and values which have stood the test of time, through the entire millenium. He is a master of *champu* style which is a mixture of poetry and prose. Karnataka can take legitimate pride in being its birthplace and nursery. By the magic touch of his genius and the harmonious blend of *marga* and *desi* styles, Kannada has acquired the qualities of a great language such as richness, suppleness, vigour, elasticity and maturity. This seer-poet has produced two great epics, namely *Adipurana* and *Vikramarjuna Vijaya*. Though they are indebted to *Mahapurana* of Jinasena and *Mahabharata* of Vyasa for source-material, they are entirely his new creations, vibrant with life, rich in originality and marvellous and sublime at the same time. He has brought to bear upon them his extraordinary poetic talents, fertile imagination and variegated experience gained as a warrior, a minister and an intimate friend of Arikesari, a Rashtrakuta feudatory, who ruled from Lembalapataka (now called Vemulavada) during the first half of the 10th century. T. N. Srikantaiah rightly speaks of him as Kalidasa of Kannada. Pampa asserts in one of his poems that mankind is the same everywhere. With

this in view, he has depicted his heroes as embodying the qualities of universal man.

Ponna, who obtained the title of Ubhaya-Chakravarti from the Rashtrakuta king, Krishna III (939-68) for exhibiting his poetic talents both in Kannada and Samskrita, has written three books, namely *Shantipurana*, *Jinaksharamale* and *Bhuvaniaka Ramabhyudaya* of which the last is not available. *Sahasabhimavijaya* or *Gadayuddha* and *Ajitapurana* are the two available works of Ranna who was a contemporary of the Chalukya king Satyashraya. *Ajitapurana*, which depicts the story of the second Tirthankara, is a feeble imitation of *Adipurana*, though flashes of poetic genius are noticed here and there. *Gadayuddha*, composed round about 982, is a work of excellence and magnetic energy which has conferred on him immortal fame, by earning for him a prominent niche in the temple of art.

Nagavarma II (1042) is known more by his works on grammar and poetics namely *Kavyavalokana* and *Karnataka Bhashabhushana* than by his recently discovered *Vardhamanapurana*. *Karnataka-Bhashabhushana* is a Kannada grammar in Samskrita language. Shanthinatha (1065) is indebted to Samskrita *Brihatkathakosha* of Harisena and *Vaddaradhane* in composing *Sukumara Charite*. Nagachandra, who calls himself Abhinaya-Pampa, lived in the 12th century. Of his two works, *Mallinatha Purana* and *Ramachandra Charitapurana* (also called *Pampa Ramayana*), the latter deserves special mention on account of its unique, restrained and graceful style and its reputation as representing the Jain version of the Ramayana story. The speciality about Nayasena's (1112) *Dharmamrita*, which contains 14 stories, is that it is full of proverbs, similes, phrases and idioms taken from spoken tongue which renders to the *champu* style an unprecedented simplicity and agreeableness. Nemichandra (1190) is decidedly better than Karnaparya (1140) in view of his poetic merits and ability to handle *rasas*, though both of them deal with the story of Neminatha. Nemichandra has, in addition to the above, produced another work, namely, *Leelavati*, perhaps based on Subandhu's *Vasavadatta*. Though Janna lived at a time when the Veerashaiva movement had spread far and wide, he has written two poems in the traditional *champu* style, namely, *Yashodhara Charite* and *Anantathapurana*, the former being more popular than the latter, in view of the attractiveness of the story. The manner in which he has treated the abnormal love episodes occurring in both the *kavyas* bears testimony to his narrative and imaginative skill.

The Brahmanas appeared on the Kannada literary scene a little late, by which time the traditional *champu* style was on the decline and the Jaina religious movement had received a setback. The exposition of religious tenets has not been the main concern of these poets. Nagavarma I (984), the first among them, hails from Vengipalu. He is the author of the celebrated poem *Karnataka Kadambari*. Bana's *Kadambari* in Samskrita prose has been rendered into Kannada in the *champu* style. Suffice it to say that it reads like a original and that its style is vigorous, lofty and eloquent, free from severity, disorder and circularity, though the Samskrita element is in abundance. *Chhandombudhi* is his another work. *Panchatantra* (1030) of Durgasimha is very popular on account of its imaginative appeal to the reader and the art of story-telling is direct and simple and language, beautiful. It is based on *Vasubhaga's* Samskrita work. Rudrabhatta, who lived at the time of Vira Ballala (1172-1219), has reproduced the story of the *Vishnupurana* in his Jagannatha Vijaya in *champu*. Most of the remaining *champu* poets, with the exception of satirists like Brahmashiva and Vrittavilasa and the champions of Kannada purism like Andayya are either imitators or poets of low calibre, known for pedantry.

Vachana Literature

With the spread of Veerashaivism, which was protestant in character, and the diffusion of *Bhakti* movement, the spirit, the character and the outlook of the age commencing from the 12th century underwent a thorough transformation. Veerashaivism was not merely religious; it was a dynamic renaissance movement which aimed at the creation of a casteless and egalitarian society of free thinkers. There was a strong move to derecognise untouchability and free women from all social disabilities. These new and revolutionary ideas rocked the entire society groping in the deep darkness of ignorance and traditionalism into a new awakening and thinking. Muse once enslaved in the court-yards of palaces began to breathe fresh air among the common folk. The supremacy of Samskrita, which was a monopoly of a handful of upper class people, was challenged. The *desi* or the indigenous elements got the upper hand both in respect of style and prosody. Princes and princesses gave way to sages and saints. The *bhakti* movement also functioned as a catalytic agent in revitalising the society. The moving spirit of this movement was Basaveshwara who was an eminent minister in the court of the Kalachurya prince Bijjala. He was the champion of the poor and the oppressed, for whose sake he became a martyr at a very early age. He spearheaded the movement, with the help of Allama,

Chennabasavanna, Siddharameshwara, Madivala Machaiah and many other luminaries who spared no pains in their efforts to achieve the goals.

Basaveshwara was both a religious leader and a social reformer. He knew that the existence of a religion could be justified if it could dedicate itself to the upliftment of the society, and the reformation of any society would not be possible without the help of religion. In a nutshell, the substance of the teachings of Basaveshwara and his followers called *Sharanas* may be put as follows: Religion and spiritualism exist for the benefit of man and the society, and the society divorced from religion and spiritualism would lose its moorings. All institutions, social or religious, economic or political are meant for the benefit of mankind. Religion divested of spiritualism and not based on rationalism is only a bundle of dogmas and superstitions. Salvation or *linganga-samarasya* could be achieved only through the means of human activities here in this world. *Panchacharas* and *ashtavaranas* are just aids and *sadhanas* according to the *Shatsthalamarga* which help man to realise his goals. A code of conduct based on values is a prerequisite of spiritual initiation.

As Basaveshwara's sole aim was to help common man and the down-trodden, he wanted to appeal to their hearts in their own language and communicate his thoughts in simple, direct and unornamented language. Truth is likened to the sun whose duty is to dispel the darkness of ignorance wherever it is. *Vachanas* are, therefore, emotional outbursts of spiritual experiences of a soul seeking truth whose sole aim or yearning is to liberate man from the bondage of untruth and ignorance, promising happiness here and elsewhere. According to the *sharanas*, truth is simple, understandable even by the untutored, provided it is properly communicated in a suitable way. The language, which hides the truth, which acts as a barrier instead of inspiring and which is not communicative, is fit to be discarded. The *vachanas* really ushered in an age of republic which was the dream of Plato and which is the hope of the present century.

The *vachanas* gave equal opportunity both to the elite and the down-trodden, including the women-folk to express themselves in their own dialect. Being attracted by the elevating teachings of Basaveshwara, *sharanas* from the farthest corners of India, pursuing a variety of faiths, engaged in diverse occupations, rushed to Kalyana, to become a part and parcel of the great movement. Each one of them contributed his mite to the efflorescence of *vachanas* in their myriad colours by introducing into

them one's own genuine experiences, own energising words, phrases and idioms. It was folk-literature and folk-ways which endowed freshness, exibility, intensity and free rhythm to these *vachanas*. They are not over-burdened with embellishments, yet they are surrounded by poetical alo. Many of them are affluent with lyrical qualities. The entire literary atmosphere was charged with new vision, unprecedented enthusiasm, and vivacity. In essence, the spirit of the age and the entire society speaks through them. It can be unhesitatingly said that the *vachanas*, which are otherwise called prose-poems, are an invaluable contributions of Karnataka not only to Indian literature but to the world-literature also.

After tragic events at Kalyana, the *sharanas* dispersed to various parts and the Veerashaiva movement was arrested, with the result that the literary activities slackened. Two centuries later, during the hey-days of Vijaya-nagara empire, Veerashaiva movement was revived under the patronage of the two generals Jakkanarya and Lakkanna-Dandesa, both of them writers, the latter being the author of a voluminous work called *Shivatattva Chintamani*. Collection, codification and preservation of earlier literature were undertaken with zeal and rapidity. Commentaries on abstruse texts were written. Under the spiritual guidance and inspiration of Tontada Siddhalinga Yati, who lived in the fifteenth century near Kunigal, *vachana* literature sprouted once again. Siddhalinga Yati himself was a renowned *vachanakara*. His *vachana* are not so elegant as those of the twelfth century, but they are pregnant with philosophical thoughts and spiritual experiences. The other *vachanakaras* of the period were of lesser calibre and even the zeal for writing *vachanas* was short-lived.

Two other exceptional features of the *vachana* period are the transformation of old Kannada language into middle Kannada and the abandonment of Samskrita metres in favour of indigenous ones. Though *ragale* is considered to be an exotic one, Harihara cultivated it extensively, exploited its possibilities in full, and converted it into a vigorous vehicle of narrative. Having renounced his family and earthly pleasures at an early age, he became a great devotee of Virupaksha of Hampi. He swore that he would not use his poetical talents for the glorification of kings and other mortal beings and instead would sing the praise of saints and sages only. There are more than one hundred narratives attributed to his name. But some scholars are of the view that he has written only 61. Whatever it may be, it is quite certain that he is one of the greatest narrative poets who lived very much earlier to Chaucer. *Basavarajadevara Ragale*

Nambiyannana Ragale, *Maluhanana Ragale*, *Pampa Shataka* and *Raksha Shataka* are some of his works. *Bhakti* dominates the entire field of his activity and his genius runs riot when he is caught up in the current of *bhakti*. A story goes that he wrote *Girija Kalyana* in *champu* style to retrieve himself from a calumnious propaganda against him by *pundits* that he dabbled only in *ragale*.

Harihara's indirect contribution to the evolution of *shatpadi* cannot be overlooked. It may be stated that the seedlings of *shatpadi* were raised in the womb of *ragale*. Raghavanka, inspired perhaps by his maternal uncle Harihara, was a great innovator and a visionary. He took a new *genre*, employed his skills and energies to make it a fit vehicle of communication, kneaded it into a shape which could suit his purpose. Religious fervour was, of course, the driving force of his creative ability. Yet he could subdue his emotions to subserve his literary talents. *Somanatha Charite* and *Siddharama Charitra* became the first and foremost links in the chain of such poems. Of the poems he wrote making use of Puranic lores, *Harischandra Kavya* is a masterpiece for its daring imagination, skillful handling of the episodes, literary merits, and finally its universal appeal. In fact, it is in this poem that his genius reaches its acme. His personality is so resplendent and dominating that it becomes an attractive theme for poets in latter times.

Of the Veerashaiva poets, who nurtured and heightened the glory of this popular *genre*, Chamarasa gets the highest credit. In the same way as the Jainas and Brahmanas, Veerashaivas also started, nursed, developed and glorified the *Purana* tradition which was calculated to help the spread of Veerashaivism. This rich tradition is again the hallmark of literary achievements, though reproduction and imitations of earlier poets, are found in plenty. Kumara Padmarasa (1180), Bommarasa (1430), Suranga (1500), Mallanarya of Gubbi (1513), Bhima Kavi (1369), Padmananka (1385), Channabasavanka (1550), Virakta Tontadarya (1560), Virupaksa Pandita (1585) and a host of others have enriched this tradition, using *shatpadi* and *sangatya* metres, depending upon the spirit of their times.

The story of Veerashaiva movement will not be complete, if no mention at least is made of Nijaguna Sivayogi, (1500) and Sarvajnya. The former was a ruler, a saint and a scholar. He has composed songs which have earned for him acclaim of being the precursor of Karnataka music. He has employed *sangatya*, *ragale* and *tripadi* metres in his works. His

Viveka-Chintamani, the earliest encyclopaedia, is in prose. Like Pampa, Basava and Kumara Vyasa, Sarvajnya is a universal man. He was homeless; the world was his home. He was religionless; humanity was his religion. He was clothless; the sky was his garment. He was penniless; spiritual power was his wealth. He was a real *vairagi*. He had no attachment of any kind, though he looked at the society as a sympathetic spectator. He was a rustic by temperament, and a spiritual giant by practice. He cared for none, not even the mightiest king. Never did he tolerate vice, villainy, vanity and deception. He was candid to the core. He uttered nothing but truth, though bitter. He never minced words in exposing hypocrisy. He was a wandering healer of evils that confronted the society. He had a fund of common sense and rich experience which expressed themselves in the form of *tripadis* which are akin to *vachanas*. No aspect of society escaped his penetrating eye. His power of observation was something marvellous. His *tripadis* are free from convexity, verbiage and distortions. They are as simple as truth, as fresh as breeze and as clear as light. They bite and sting, but inject only elixir into body. Wit and wisdom are the essence of his poetry.

Vaishnava Movement

The Dasakoota or the Vaishnava movement originated as a challenge to Veerashaivism and a stimulator of brahmanical revival. The imprint of the impact of Veerashaivism can be discerned not only in the works of the Dasakuta writers, but also those of the latter writers. Narahari Tirtha and Sripadaraya are considered to be the progenitors of this movement. Purandaradasa and Kanakadasa, the disciples of Vyasaraaya are the two brightest stars on the firmament of the movement. The former is considered to be the father of Karnataka music, while the latter is the symbol of the spiritual aspirations and magnificent achievements of a common man. Besides other works, he has attempted a mock epic in his *Ramadhanya Charitre*. Though the teaching of Dwaita philosophical tenets is the primary aim of all the *keertanas* or other literary forms cultivated by them, the portrayal of the society and the criticism of the conduct of the people are very often resorted to. The earliest Jaina and Brahmana poets were all elites and wrote mainly for the elites. But the Dasakuta poets, most of them hailing from Brahmana community wrote for the common people, perhaps to keep them away from the zone of Veerashaiva influence. It was therefore necessary for them to incorporate in their works the best of folklore, including folk music. It is not difficult to point out the resemblances between *vachanas* and *keertanas*, since the background of

their origin is almost the same. The first sentence or the line or the phrase of each *vachana* or *keertana* is the key sentence, containing the pith of the entire unit or poem.

Seventeenth century is barren so far as Dasakuta literature is concerned. It was revived in the 18th century by votaries of the Madhwa cult, like Prasanna Venkata Dasa, Mahipati Dasa, Vijaya Dasa, Gopala Dasa and Jagannatha Dasa of whom the last is considered to be the greatest of all of them. It must be remembered that they not only wrote *keertanas* but cultivated other forms of indigenous styles also.

Vijayanagara Period

Karnataka culture reached its zenith only once during the Vijayanagara period, when its reputation spread far and wide, even beyond the borders of India. It was a period of all-round cultural activity and literary activity was also at its height. In the literary field, Naranappa stands out prominently as the glowing symbol of the spirit of the age. The splendour of the age, and the awe inspiring personality of the society, are reflected in an idealised form, in his epic poem, *Karnata Bharata Kathamanjari*, popularly known as *Gadugina Bharata*. The personality of the poet rarely raises its head. By accident of birth, he is a *Brahmana*; by virtue of his spirit, he is a universalist; by virtue of his temperament and practice, he is a poet, *par excellence*. That fifty years of raging scholarly controversy has not been able to solve the problem relating to his religious faith is an unfailing reminder of the fact that he belongs to a universal religion, the essence of which is the spiritual search for truth and in which different persons pursuing divergent faiths seek to find their own faith reflected. It is true that here and there, the supremacy of the Brahmanhood shows itself up, but this minor weakness may be overlooked, remembering the old adage that "even Homer nods". It should be said to his credit that while all the previous Brahmana poets were traditionalists and wrote only for themselves, he wrote for the good of humanity, and to avoid the communication gap and bring about communion between the poet and the common man, he made use of common parlance and the quintessence of folk spirit, not forgetting that he was creating a great epic. By the alchemic touch of his genius, the Sanskrit tradition and folk culture have been blended into one harmonious whole in such a way that they cannot be separated at all.

Gadugina Bharata is not a close translation of the original, but only an adaptation which allows free play of imagination. The object of the

poet is to glorify Krishna as the supreme God and sing his praises. He is the *sutradhara* of the epic, without whose order and knowledge nothing happens. He says that Viranarayana is the real poet and himself a scribe. When he is in the grip of inspiration, thoughts and emotions flow out of his pen spontaneously. In fact, they transform themselves into similes and metaphors. Kannada, steeped as it was in his creative genius, found its fulfillment in every respect. *Shatpadi* acquired epic stature and reached its culmination and all time eminence by his golden touch. He was the product not only of his age, but the entire millenium so that he was the heir to an inestimable inheritance accumulated over many a century, from Pampa to Basaveswara and Harihara.

Naranappa had finished the first 10 parvas of *Mahabharata* and the rest were completed by Timmanna. Kumara Valmiki (1500), the author of *Torave Ramayana* does not reach anywhere near Naranappa. Sadananda Yogi (1530) is the author of *Bhagavata*. Like *Gadugina Bharata*, *Jaimini Bharata* of Lakshmisha (1550) also is extremely popular, perhaps on account of its thrilling stories and the powerful language employed therein. It may be pointed out here that the later Jaina poets also started employing new metres to be in tune with the spirit of the age.

Sangatya Period

Sangatya is a four-lined folkmetre, suitable for singing. Like all folk genres, *Sangatya* was treated with contempt by the *pundits*. During the period of post-renaissance movement, authors like Shishu, Mayana and Deparaja (1410) made bold to compose poetry in *Sangatya* metre. By the time Nanjundakavi and Ratnakaravarni came on the scene, *Sangatya* style had reached maturity, its potentialities being fully exploited. Vijayanna (1448), Adiyappa (1462), Terakanambi Bommarasa (1485) and Mangarasa III (1508) were some of the poets who were well-versed in this metre. It was Nanjundakavi (1525) who shaped it beautifully and raised its stature on par with other epic metres. He falsified the belief that it could be used only for the expression of *sringara rasa* and furnished ample proof in his famous historical poem *Kumara Ramanakathe* of its competence for multi-dimensional use. It was waiting for the advent of a genius like Ratnakaravarni for being harnessed to a fuller use. It is so graceful, so delicate and so sensitive that only a man with imaginative skill and fine sensibility could handle it properly and stimulate it into whatever kind of action he desires. *Bharatesha Vaibhava* is an exquisite poem, great in its own way, marvellous as a piece of good art. This tradition, though suffered

in quality is continued by Doddaiiah (1550), Payanna (1600), Chikupadhyaya (1672), Helavanakatte Giriyamma (1750) and many others.

Non-Literary Works

From the very beginning of the Kannada literature, a large number of non-literary works belonging to various categories, such as poetics, prosody, grammar, medicine and culinary art had been appearing in metrical forms. *Udayadityalankara* by Udayaditya (1150), *Madhavalankara* by Madhava (1500), *Apratima Vira Charite* by Tirumalarya (1645-1706), *Narapati Vijaya* by Aliya Lingaraja (1823-1874), *Rasaratnakara* by Salva (1550), *Kannada Kuvalayananda* by Jaya Gownda (1716-1758), *Kavijihva-bandhana* by Iswarakavi (1500), *Shabdamanidarpana* by Keshiraja (1250), *Chaturasya Nighantu* by Bommarasa (1450), *Kabbigara Kaipidi* by Linga Mantri (1530), *Vastukosa* by Nagavarma, *Mangaraja Nighantu* by Mangaraja II (1398), *Lokopakara* by Chavundaraya II (1025), *Ratnakarandaka* by Ayatavarma (1400), *Anubhavamrita* by Mahalinga Ranga (1675), *Govaidya* by Kirtivarma (1100), *Kalyanakaraka* by Jagaddala Somanatha (1175), *Supashastra* by Mangarasa III (1508) and *Madanatilaka* by Chandraraja (1040) are some of the works which can be mentioned as examples.

Era of Wodeyars

With the impetus and encouragement given to poets by the Mysore rulers, Kannada literature registered a further hallmark in its growth. Some of the rulers themselves were writers. Having perhaps, the court poets and the *pandits* in view, *champu* tradition was revived. As if it was absolutely necessary, old Kannada language was employed. Chikka-devaraja who ruled Mysore from 1672 to 1704, besides being a powerful administrator and a great soldier, was a great scholar who had a genuine love for literature. *Chikkadevaraja Binnappa*, *Gitagopala*, *Bharata* and *Bhagavata* are some of his works. The other poets who flourished in his court and made a mark as literary giants are Tirumalaraya, Singaraya and Chikupadhyaya. Tirumalarya's *Chikkadevaraja Vijaya* has Mysore history as its theme and is in *champu* style. Singaraya produced the earliest play in Kannada, namely, *Mitra Vinda Govinda* by translating Harsha's *Ratnavali*. Chikupadhyaya wrote nearly thirty books, including *mahatmes* and commentaries. Honnamma composed *Hadibadeya Dharma* in *sangatya* metre. Sringaramma wrote *Padmini Kalyana*.

Many other poets who were outside the court made valuable contributions. Of them, Shadaksharadeva is one. He was a rare combination of high scholarship and poetic genius. His mastery over *champu*

style, is marvellous. His style reminds one of Bana. He wrote *Rajashekhavarivilasa*, *Vrishabhendra Vijaya* and *Shabara Shankara Vilasa*. There is no gain-saying the fact that he was the greatest poet of his age. Helavanakatte Giriyamma (1750) produced songs, besides a *sangatya* work. One notable feature of this literary age is the revival of Kannada prose.

Mummadi Krishnaraja Odeyar was another literary luminary of the age. He was a renowned connoisseur. He was a great patron of learning and arts. He sheltered a large assemblage of poets. His works are incredibly innumerable. Aliya Lingaraja belonging to the royal family was a prolific writer. Basavappa Sastri, Nanjunda of Devalapura and Kempunarayana (whom nobody forgets for his *Mudramanjusha*) are some of the poets of the period who deserve special mention.

This period particularly, is of special interest since it marks the beginning of the pre-modern Kannada literature. Prose works dominate the literary scene. Marked changes in the form of language are noticed. There is a change in the outlook and the taste of the people and the spirit of the age. With the impact of Western civilisation, gradual expansion of missionary activities, the advent of printing press and the starting of the Raja's English School in Mysore, there was quick metabolic change in the tenor, gamut and the body of literature.

Chamaraja Odeyar continued the tradition initiated by his father and collected a large number of *pundits* and poets and encouraged them to engage themselves in the development of literature. When one tries to recall the events of the period, he witnesses astounding procession of writers, poets, translators, editors, researchers and many other varied type of workers, passing before his mental eye. Even a representative list would be too long: Abhinava Kalidasa Basavappa Sastri, Pandita Jayarayacharya, Ananthanarayana Sastri, B. Mallappa, Lewis Rice, R. Narasimhacharya, M. S. Puttanna, B. Venkatacharya, Galaganatha, Srikenethsha Gowda, C. Vasudevayya, Kittel, Tzeigler, Moegling, P. G. Halakatti and a host of others.

Early Modern Period

The first three decades of the twentieth century may be said to be the preparatory or the early modern period of Kannada literature. With the expansion of English education, the younger minds were exposed to

Western ideas, Western literature, Western science and Western ways of life and thinking. The freedom movement awakened the people from deep slumber, whipped up their feelings against slavery, stimulated them to action and revitalized the entire society. The press and other means of communication hastened the modernisation of society and the enhancement of intellectual standards. The Brahma Samaj, the Arya Samaj, the Prarthana Samaj, the Satyashodhaka Samaja and many other such organisations bestirred the society so that it might aspire for a new life. Raja Rama Mohan Roy, Sri Ramakrishna Paramahansa, Swami Vivekananda, Aurobindo, Jyoti Rao, Mahatma Gandhi, M. N. Roy, B.R. Ambedkar, Ramaswami Naicker and many such intellectual leaders of diverse philosophical thinking and ideologies influenced the thought-current of younger generation in an astonishing way. The attitude of people about the universe, about their surroundings, and about their traditions began to change radically. A spirit of inquiry and inquisitiveness enraptured their minds. They began to look on everything from a global point of view. All these events changed the course of literature, stimulated experimentation in all its aspects, brought a variety of forms unheard of so far into existence, generated a new vision and enthusiasm. Even the language had to pass through a process of considerable changes.

Muddana lived at a time when far reaching auspicious changes were taking place in the literary horizon. His *Ramashwamedha* is an epic episode in prose, which though in old Kannada has a touch of modernity. S. G. Narshimbacharya, Jayarayacharya, Hattangadi Narayana Rao, Srikantheshagowda and Govinda Pai carried on experiments in the field of poetry, each in his own way, on English models. It was a professor of English B. M. Srikantaiah who was destined to become the leader of the new movement, with the publication of his *English Geetegalu*, a bunch of English lyrics in Kannada in 1921. There is no doubt that it was a great event in the history of Kannada literature. But the fact that K. V. Puttappa, known later on as 'Kuvempu', unaware of what Srikantaiah was doing, started writing lyrics first in English and switched on to Kannada later on, making experiments in a big way, should not be overlooked.

The publication of *English Geetegalu* no doubt, ushered in a new movement which is generally termed as *Navodaya* (called also as Romantic movement) was nursed and fostered by gifted people like Bendre, D. V. Gundappa, Masti Venkatesha Iyengar, M. Govinda Pai, Shanta Kavi, V. Seetharamaiah and several others. Sensationalism, extra-sensory and

imaginary experiences and idealism are said to be the main characteristics of *Navodaya* (Renaissance) literature. Cynicism, despair and depression have no place in it. The *Navodaya* poets do not despise the world. Life is worth living for them. They identify beauty with truth.

On account of the preponderance of some of these ideas in their works, the *Navodaya* poets are being dubbed as unrealists, who do not care for the real problems confronting the society and the humanity. The critics are of the opinion that the evils of ignorance, poverty, superstition, exploitation, and an innumerable number of vices that the society is infested with, do not find a place in their works. It is true that they believe in intuition; it is also true that they have faith in God and spiritual goals; yet they are not blind to the darker side of the society. Poems such as 'Kalki' and 'Kurudu Kanchana' bear testimony to this fact. Kuvempu, Shivarama Karant, Kailasam, Sriranga do not hesitate to expose the vices and horrors of the society. In fact, Kuvempu and Karant are the greatest rationalists not only by work but by deed also. The freedom movement acted as a spur to these men of letters who, in turn, voiced forth the aspirations of the people and triggered them into action.

Most of the literary forms, unknown previously to Kannada literature were cultivated by men of extraordinary genius, fertile imagination and rich experience. Bendre, Kuvempu and P. T. Narasimbachar have produced lyrics rich and varied in terms of themes, metres, emotional experiences and sensibilities. Kuvempu and Masti have given excellent and alluring narrative poems. M. N. Kamath and Panje Mangesha Rau are said to be the precursors of short stories. But Masti is known rightly as the father of short stories in Kannada. He has produced stories profusely in simple, inimitable style, some of which answer to the universal standards. T. P. Kailasam, Shivarama Karant and Sriranga in drama and V. K. Gokak in poetry have tried to introduce new techniques and idioms.

Modern Period

Modern Kannada literature has many notable achievements to its credit. Three of its writers have won the coveted Jnana Peetha Award, viz., Kuvempu, Bendre and Shivarama Karant. Two of its playwrights, Karnad and Kambar, have won the Kamaladevi Chattopadhyaya Award, and Kambar has won the Kerala Sahitya Academy's Ashan award for his poems, and earlier, Gopalakrishna Adiga had also won it. The Bhilwara award, after its institution, was won for the first time by 'Kavyananda'

(Siddayya Puranik). Shivarama Karant won the award of the Swedish Academy for his book *Yakshagana*, a study of the noted folk art. Dr. V.K. Gokak, Kannada poet and critic, has been the Chairman of the Committee of judges for the Jnanapeetha Award, and he has been the President, Central Sahitya Academy. Masti Venkatesha Iyengar is the President, Indian Section of the international literary forum, PEN. If these achievements of Kannada writers are any indicators, one can call modern Kannada literature as one of the richest.

The golden period of renaissance may be said to have commenced in the early thirties of this century. One can witness the growth of Kannada literature in myriad ways, rich in quality and quantity. Lyrical productions are the hallmark of the period which is dominated by the trio, D. R. Bendre, K. V. Puttappa (Kuvempu) and P. T. Narasimhachar. The epoch making *Sri Ramayana Darshanam* comes out as a crowning success of the entire generation. D. V. Gundappa's *Mankutimmana Kagga* is unique in the sense that it contains ethical principles, philosophical truths and live experiences. Masti and V. Sitaramaiah, however, do not lag behind in the race. Bendre and Madhura Chenna, having imbibed the best in folk literature have produced thrilling lyrics which could stand the test of time. Ratnana Padagalu, perhaps, has no parallel at least in the Indian languages. Rajarathnam has written a mock epic in his *Mahakavi Purusha Saraswati*. Kadengodlu Shankara Bhatta, Gopalakrishna Adiga, Betageri Krishna Sharma ('Ananda Kanda') S. D. Inchala, D. S. Karki and many others reinforce the *Navodaya* movement with their compositions. K. S. Narasimhaswamy's love lyrics have been a craze among the youth for some time.

It was during this period that there was a good harvest of novels emanating from the intellectuals and gifted men of the times who had seen the society, specially the middle class, in all its colours. A. N. Krishna Rao, Gokak, Masti, Goruru, K. V. Iyer, Mirji Anna Rao, C. K. Nagaraja Rao, B. Puttaswamaiah, Betageri, H. Thipperudraswamy, Devudu, H. L. Nagegowda, Krishnamurthy Puranika, Beechi, Srinivasa Rao Korati, 'Bharati Suta', 'Rao Bahadur', Mugali and V.M. Inamdar are names that anybody could feel proud of. The novel reached its zenith in the facile pen of Kuvempu and Karant who produced works of epic dimensions. Short story has been an endless stream to which 'Ananda', K. Gopalakrishna Rao, Goruru, A. R. Krishna Shastry, 'Chaduranga', Kattimani, Sadasiva, Besagarahalli Ramanna, J. S. Paramasivaiah,

K. Chennabasappa, Sudhakara and several others have contributed quite substantially.

Though drama has not developed so vastly as novel, there is no dearth for good plays. Kuvempu and P. T. Narasimhachar have displayed the best of their imaginative genius in reinterpreting some of the episodes from ancient epics through their plays like *Beralgekorai*, *Shudratapaswi* and *Ahalya* in a most fascinating and refreshing manner. Perhaps, the latter of them is the only one who successfully composed excellent operas. 'Samsa' and Samethanahalli Rama Raya have drawn their themes mostly from Karnataka history; 'Parvathavani' combines humour and pathos in an agreeable manner in his social plays. Raja Rao has written a number of one-act plays. Masti is one of the two great writers in Kannada who have left untouched any genre, including drama. But for the plays written by M. R. Srinivasamurthy, C. K. Venkataramaiah, Bendre, Gokak, 'Kavya nanda', B. C. Ramachandra Sharma, Girish Karnad, R.D. Kamath, Chandrasekhara Patil, P. Lankesh, Chandrasekhara Kambara, Poornachandra Tejaswi and many others, the drama would have lagged far behind the other forms.

The essay is another literary form which has not claimed the attention of many of the gifted writers as adequately as it was needed. A. N. Murthy Rao and P. T. Narasimhachar are the only two writers who have given free expression to their imaginative faculty. The essays of T. N. Srikanthaiyah, V. Sitharamaiah, Goruru and H. S. Krishnaswamy Iyengar are fascinating. Na. Kastury, A. R. Mitra, S. Manjunath, H. M. Nayak, T. Sunandamma, 'Langulacharya' Raku and Simpi Linganna are names worth remembering.

Literary criticism which entered into the portals of Kannada literature lately has made astonishing strides through the efforts of research scholars and creative writers like S. V. Ranganna, Kuvempu, Masti, D. V. Gundappa, A. R. Krishna Shastry, T.N. Srikanthaiyah, D.L. Narasimhachar, Gokak, Mugali, V. M. Inamdar, V. Seetharamaiah, G. Venkatasubbiah, L. S. Seshagiri Rao, D. Javare Gowda, R. S. Hiremath, M. R. Srinivasa Murthy, G. S. Shivarudrappa, S. S. Bhusanurmah, H. M. Nayak, M. Chidanandamurthy, C. P. Krishnakumar, K. D. Kurthakotti, 'Sujana', H. Thipperudraswamy, M. M. Kalburgi, Giraddi Govindaraja, G. Varda, Raja Rao, H. M. Channaiah and a host of others. Coleridge, Bradely, Freud, Jung, I. A. Richards, T.S. Eliot and many other leaders of Western criticism have wielded extraordinary influence on Kannada.

Though biographical literature has a rich crop, and has grown in stature very rapidly, it sometimes suffers from over-simplification and over-enthusiasm. Starting from Kuvempu and D. V. Gundappa, Masti, Rajaratnam, Dejjagow, N. S. Veerappa, H. S. Krishnaswamy Iyengar, C.K. Venkata Ramaiah and Srirangaraju have produced good biographies. Though small in number, the ones available are faithful stories and make very good reading.

Progressive Movement

It was round about 1945, that a new wave shook the literary scene for a short while, and a group of progressive writers, inspired by the Communist movement, tried to tread on a new path under the leadership of A. N. Krishna Rao. They cursed sentimentalism. Realism was their brand; humanism was their cry. They declared that the literary men should come out of their ivory towers, mingle with the common man, understand his problems and depict the society in its true colours. They abhorred the utopian ideals of Romanticists. According to them, it was not a few rich people, but the poor and the downtrodden who were neglected even by God, who were responsible for the making of the society and for all the present sociological malaise and economic evils, the rich were answerable. Whatever the duration of the wave was, it is certain that it produced some of our best novelists and short story writers in Basavaraja Kattimani, 'Niranjana', Tarasu and 'Chaduranga', only to name a few. They bequeathed to the following generation powerful and trenchant style. Though the wave was short lived, it produced a lasting effect on romantic literature.

Modernist School

The depression caused by the second world war had a telling effect on English literature and found its outlet in the writing of T.S. Eliot, Auden, Ezra Pound and writers of that sort. Bernard Shaw, D. H. Lawrence and H. G. Wells were a rage among the literary people. They provided fillip to the new generation of writers. As soon as he returned from abroad, V. K. Gokak initiated a new movement, in the name of *Navya* (modernist), and M. Gopalakrishna Adiga fathered it; Adiga's *Gondalapura* reminds one of Eliot's "*Waste Land*". B. C. Ramachandra Sharma followed him. They invented new techniques, idioms, metaphors and images which the language would have lost but for them. In the words of V. K. Gokak, 'The Primary concern of the poet in all these matters is his own psychological need, his creative urge which demands satisfying expression in terms

of suitable imagery theme, rhythm and style'. The movement produced some of the best writers in P. Lankesh, K. V. Tirumalesh, Chandrashekhara Kambara, U. R. Ananthamurthy, Yashvanta Chittala, P. C. Tejaswi, Nisar Ahmed, Chandrashekhara Patil and Krishna Alanahalli.

G. S. Shivarudrappa and Chennavira Kanavi are a type by themselves. They do not label themselves by group names. They are brought up in the best traditions of the romantic movement. They have observed whatever is best in other schools. They do not shun new ideas. Shivarudrappa specially, like his *guru*, Kuvempu, is a harmonious blend of the old and the new. They are the cream of the third generation of literary men in the modern period. They have achieved excellence in lyrics. With his vast scholarship, poetic talents, unprejudiced temperament and his restrained and balanced judgement, Shivarudrappa can be ranked as one of the best critics that the modern period has produced.

It sounds very queer to name a certain person as belonging to this or that school. A movement, after all, is the milieu of a certain period or age in action. The poet is the product of the age he lives in. It is therefore, possible to find all the movements of the modern epoch reflected in the works of all the best poets. Any unprejudiced critic could discern in Kuvempu's writings the characteristics of all contemporary movements. They combine in them the features of all the existing schools. A truly great poet belongs to all ages and times. Whatever it is, there is a large blend of literary men who do not identify themselves with any schools. One of our most popular novelists S. L. Bhyrappa is one such. Sanadi, Akbar Ali, 'Parvatavani', Ekkundi, Vyasraya Ballala, 'Bharatisuta', Beechi, C.K. Nagaraja Rao, Kayyara Kinhana Rai, Kusumakara, B. V. Vaikuntharaju, Girish Karnad, N. S. L. Bhatta, have all enlarged the horizons of Kannada literature.

One interesting feature of this period is that it saw many women writers taking to writing with avidity and gusto. Most of them are novelists, now and then resorting to short story. In essence, they are prose writers. Some of them like 'Triveni' and Anupama have produced captivating novels. Geetha Kulkarni, M.K. Indira, Aryamba Pattabhi, 'Vani', T. Rajamma, H. S. Parvati, Niladevi, Santadevi Kanavi, Santadevi Malwad and Prema Bhat are popular writers to reckon with.

Post-Modernist Movements

The survey of Kannada literature, though extremely brief and rapid will not be complete without the mention of *Navyottara* (post-modernist) *Sahitya*.

It is also alternatively designated as *Bandaya* or *Dalita Sahitya*, which have their parallels elsewhere. Social consciousness and leftist leanings are stated to have been the motives influencing the writings of these new entrants into literary field. Poornachandra Tejaswi who is considered to be one of the pioneers of the *Navyottara* school is a seasoned novelist and short story writer. Devanur Mahadeva is the best representative of the younger writers who are rightfully in revolt against age-old traditions and superstitions which have been responsible for all the social evils, the exploitation of the weaker sections of the society and their miserable life. Chandrashekhar Patil also is a rebel. He does not tolerate hypocrisy. He does not mince words in exposing evils that corrupt the society. His poems and plays are full of bitter sarcasm and derision mainly of political nature. Siddalingaiah is a promising poet who is naturally violent in condemning the system which is responsible for the miserable plight of the untouchables. Baragur Ramachandrappa is a novelist who sincerely feels that the society ridden with all sorts of corroding evils has no right to exist. Induhara Honnapura abhors inequality. Whatever one might say, poetry is poetry, whether it is *Navodaya*, *Navya* or *Bandaya*, if it is soaked in literary fragrance, if it emanates from life and mirrors the society faithfully.

It is interesting to note that some of the old styles and metrical forms have been revived. *Vachana*, for example, has attracted a large number of talented people. S. V. Ranganna, a great critic and a competent interpreter of English classics to the Kannada world has achieved signal success in writing *vachanas*, a collection of which has appeared in book form, captioned *Rangabinnapa*. Kavyananda's intuitive mind, his rich experiences of life, and his fine sensibilities, in essence, his complete personality are all fully reflected in his *vachanas* contained in *Vachanodyana* which remind a wary reader of *vachanas* of ancient period. S. V. Parameshwara Bhatta has written *vachanas* some of which are master pieces. He has besides these, tried his hand admirably at producing *Sangatyas*, *Eles.*, etc. Jayadevitayi Ligade has reconstructed the story of Siddarama in *Tripadi*. Mention may also be made of R. R. Diwakar's *Antaratmanige*, C. P. Krishnakumar's *Antaratma*, Chandrashekhar Ithal's *Matrisamhite* and Kumara Kakkayyana *Vachanagalu*.

Translations

No language and literature can flourish in isolation. Only such language and literature as would keep their windows and doors open so as to receive fresh air and light incessantly will grow exuberantly in all directions

and will be ever-green. Translation acts as a stimulating agent and is a meeting ground of all languages and literatures. It is that that establishes harmony among the people speaking various tongues and possessing different cultures. It is not the original works alone, but adaptations and translations from various other languages that contribute considerably to the wealth of any literature. From the very beginning of its career Kannada literature has absorbed whatever is best in Samskrita and Prakrit. No aspect of Kannada language and literature is free from the alchemic touch of these inexhaustible sources. With the exception of Veerashaiva poets, almost all the ancient and medieval poets have drawn their themes copiously from these two great sources. The translation of Samskrita works into Kannada is a continuous process and is still going on. Turamari Seshagiri Rao, Gangadhara Madivaleswara Turamuri, Dhondo Narasimha Mulabagal, Sitaramasastry, Nanjangudu Srikanthasastry, M.G. Nanjundaradhy and many others have continued this notable tradition. The adventures of K. Krishnamurthy and S. V. Parameshwara Bhatta have no parallels at least in the contemporary period. They have enriched the Kannada literature by translating all the significant works, on poetics, and all the works of Bhasa, Kalidasa and Aswaghosha. N. Balasubrahmanyam has acquainted the Kannada people with Aristotle and Horace. C. P. Krishnakumar is another titan who has given to Kannada many a gems from both Sanskrit and English literatures.

It is really the translations and adaptations from English and European literatures that have been instrumental in opening up new vistas in Kannada literature. C. Subba Rao, A. Ananda Rao and Basavappa Sastry together translated Shakespeare's *Othello*, *Romeo and Juliet*, *Merchant of Venice* and *Hamlet* into Kannada under the titles *Surasena Charitre*, *Ramavarma-Lilavathy*, *Panchali Parinaya* and *Hemantharajavilasa* respectively. *Macbeth* and *Mid Summer's Night's Dream* were rendered into Kannada by Srikantesh Gowda under the titles *Prataparudradeva* and *Pramilarjuniya*. Masti Venkatesha Iyengar has brought some of the plays of Shakespeare into simple Kannada. *Birugali* is the Kannada adaptation of the *Tempest* by K. V. Puttappa. Thomas Hardy, Leo Tolstoy, Jane Austen, Ibsen, Moliere, Alexi Carrol, Goethe, Edward Fitzgerald and a host of others have entered into Kannada world through the efforts of A.N. Murthy Rao, 'Parvatavani', D.V. Gundappa, K.S. Haridasa Bhatta, D. Javare Gowda, P. T. Narasimhachar and several others. Swami Somanathananda has translated Sri Ramakrishna-Swami Vivekananda literature, whereas K. Channabasappa has done Sri Aurobindo's *Life*

Divine very ably into Kannada. K. V. Shankara Gowda has translated the monumental work of Pyarelal's *Mahatma Gandhi, The Last Phase*.

In recent years, there has been a rich harvest of translations from Hindi. Almost all the illustrious writers are familiar to the Kannada literary world. Premachand's *Gaban*, Sulal Shukla's *Ragdarbari*, Vrindavanlal Varma's *Mriganayani*, Mohanlal Mahto Viyogi's *Mahamantri*, Bhagavati Charana Verma's *Chitralekha* have been rendered into Kannada respectively by Gurunatha Joshi, H. S. Parvathi, M. S. Krishnamurthy, Thippeswamy and B. N. Chandraiah. Siddalinga Pattanasetty has given us Mohan Rakesh's plays. This is only a representative list. A few works of the Assamese, Oriya, Kashmiri and Gujarati languages have entered into Kannada through Hindi. Shivarama Karant, Kuvempu, Masti, D. V. Gundappa, 'Rao Bahadur', Mirji Annaraya and S. L. Bhyrappa have been made available to Hindi readers. Translations from Telugu and Tamil are not wanting. B. K. Thimmappa, K. S. Karunakaran and M. S. Lakshmanachar have rendered many Malayalam literary works into Kannada.

During the early stages of the modern period, novels patterned on English models were introduced into Karnataka through the translations of Bengali novels by B. Venkatachar. He translated into Kannada most of the Bankim Chandra Chatterji's novels which were very popular among the reading public. Karnataka did not lag behind other provinces in getting the Ravindranath Tagore's works rendered into its own language. The influence wielded by Tagore, Ramakrishna Paramahansa and Swami Vivekananda on Kannada writers is spectacular. Though little late, all the Sharatchandra's novels have come to Kannada. Galaganatha was another prolific writer who introduced Hari Narayana Apte, the renowned Marathi novelist to the Kannadigas. The novel *Yayathi* which earned Jnanapitha award to its author, Khandekar was recently translated into Kannada by V. M. Inamdar. The Marathi theatre, though initially influenced by Kannada folk drama, has been generating interest and enthusiasm among the Kannada writers.

A word about the influence of Kannada literature on the neighbouring literatures like Telugu, Marathi and Tamil may not be out of place. The very first great poet of Telugu, namely Nannaya had Pampa Bharata as his model. The Veerashaiva movement did impregnate its ideas and philosophy, into Telugu and Tamil through Palkurike Somanatha and Shivaprakashar as is evidenced by their works *Basavapurana* and *Prabhu-lingalile* respectively. The mystics of Karnataka have cast their spell on

some of the saints of Maharashtra. *Jnaneshwari*, for example, teems with a sizable number of Kannada words and idioms. It may also be remembered that apart from Jinasena and Gunabhadra, the celebrated authors of *Mahapurana* in Sanskrit, some Apabhramsha poets like Pushpadanta were patronised by Kannada kings, with the result that they could not have escaped the impact of Karnataka culture. Somadeva, who is the author of the famous *Yashastilaka champu*, was patronised by the same prince who sheltered Pampa.

Travelogue, nowadays, has become an attractive form of Kannada literature. V. Sitaramaiah's *Pampayatre*, the first of its kind in Kannada is known for its picturesque description. Karant's *Apurva Paschima*, *Abuvininda Baramakke*, and *Patalakke Payana*, Haridasa Bhatta's *Na Kanda Italia*, and D. Javare Gowda's *Videshadalli Nalku Vara*, *Africa Yatre* and *Yesu Vibhishanara Nadinalli*. Krishnananda Kamat's *Nanoo Amerikakke Hogidde*, A. N. Murti Rao's *Aparavayaskana Amerika Yatre* and Gorur's *Amerikadalli Goruru* give vivid accounts of the conditions of the society and life in the United States. H. L. Nagegowda in the *magnum opus Pravasi Kanda Indiya*, in five volumes, has portrayed the picture of the Indian society as seen by the foreign travellers. V. K. Gokak, Somanathananda, K. Channabasappa, Hittalamani, H. V. Srirangaraju, Navaratna Ram, H. Srinivasaiah, G. S. Shivarudrappa, M. Veerappa, B. G. L. Swamy, and Prabhushankara are some writers whose travelogues cannot be lost sight of.

Though the area of children's literature has been cultivated by great writers, much remains to be done. Of the writers in this category Rajaratnam's name stands out prominently. The contributions made by Kuvempu and 'Hoysala' are significant. Panje, Karant, 'Bharatisuta', 'Kavynanda', Sisusangamesha, L. Gundappa, Dinakara Desai and others have enriched this much wanted form in various ways.

The sonnet form in the hands of Kuvempu, P. T. Narasimbachar, Masti and Bendre has attained both maturity and variety. It is strange that the ode has not attracted the attention of many a poet except D. V. Gundappa, B. M. Srikantaiah, Kuvempu and Govinda Pai. Dinakar Desai is known for his limericks and epigrams, followed by quite a good number of writers. Not many people with the exception of Rajaratnam, Shivarama Karant, Sriranga and Kuvempu have journeyed to the much desired field of satire. Letters and dairies are, unfortunately, a rare commodity.

The growth of any language or even literature depends upon the prevalence of proper atmosphere and a vigorous society. It is only when a particular language reigns supreme in all the activities of life that a proper atmosphere may be said to be prevalent. For over 200 years and even more, Kannada has been denied its rightful place not only in the administrative field, but also in the educational field. In fact, it has not been allowed to grow with the time and the people. It is really a wonder that inspite of various types of ugly onslaughts from other languages, Kannada has not lost its vigour and vitality. People are realising the advantages of Kannada being the medium of administration and education. It becomes resplendent, fertile and omnipotent when it is used as an instrument of expression for all purposes by the lowliest and the highest in all walks of life. Kannada is just on its way of realisation of this objective. The books produced so far in various branches of knowledge including science and technology is a pointer to the fact that Kannada could be a powerful and effective medium, provided the people wielding it are quite competent.

There is no dearth at all for literary and linguistic sciences. Besides the luminaries cited elsewhere, R. S. Hirematha, M. Mariyappa Bhat, G. S. Gai, M. Chidanandamurthy, M. M. Kalburgi, Kulli, H. P. Nagarajaiah, H. S. Biligiri, P. B. Desai, Nandimatha, T. T. Sharma, B. H. Sridhara, S. B. Joshi, S. Shrikantha Shastri, L. Basavaraju, M. S. Sunkapur, R. S. Mugali, S. S. Malwad, G. S. Shivarudrappa, A. Venkatasubbaiah, T. N. Shrikantaiah, M. V. Sitharamaiah, Suryanath Kamath and others have brought out number of treatises and valuable papers on various aspects of language, literature, culture, history, epigraphy, prosody, etc. G. Hanumantha Rao, M. Yamunacharya, M. V. Krishna Rao, N. S. Veerappa and Siddavvanahalli Krishna Sharma in the field of education and humanities, Bellave Venkatanaranappa, L. Seebaiiah, R. L. Narasimhaiah, G. V. B. Nayudu, B. N. Bole gowda, B. P. Radhakrishna, D. S. Shivappa, T. Subbaraya, R. S. Bhusanuramatha, G. T. Narayana Rao, J. R. Lakshmana Rao and B. G. L. Swamy in sciences are some of the writers who have laid strong foundation for the new tradition. The credit for all this should go to B. M. Shrikantaiah, A. R. Krishnasastri and K. V. Puttappa who inspired many of these writers to commit themselves for this stupendous task. *Balapprapancha* and *Vijnana Prapancha* are works of a single genius, namely K. Shivarama Karanth. A special mention has here to be made of *Jnanagangotri* and *Kannada Vishwakosha* which rendered yeoman services to the Kannada world through the propagation

of scientific knowledge, not barring, of course other branches of knowledge. It should be said to their credit that they have been instrumental in creating a large circle of brilliant writers.

With the introduction of Kannada as the medium of administration, with the retrieval of its status and prestige and with the spread of education among the lowliest of the lowly, Kannada language and literature will reach colossal heights. Its signs are already in sight. That all the Universities in the State should take up the text book production schemes in right earnest augurs well for the future of Kannada.

As stated earlier, contact with the West and freedom movement under the leadership of Mahatma Gandhi are the two main forces which have been shaping the course of modern Kannada literature. The spread of education among the masses and special treatment meted out to the backward and Scheduled Castes have kindled the consciousness with the result that youngsters with a background of rural culture who had no opportunities to come into contact with the cultural mainstream for thousands of years are slowly entering into the portals of literature. New urges, motives and aspirations are bound to have far reaching effect on the language and literature of the coming years.

In this process of a new kind of acculturation and readjustment of previous culture, the part played by the Universities cannot be forgotten. They are the generating centres where from cultural currents radiate in all directions. It is gratifying to note that, barring a few, most of the best men of letters are either the products of these temples of learning or persons belonging to the teaching profession. This is not to underestimate the part played by some of the intellectual giants of the age like Karant, Gundappa, A. N. Krishna Rao and the like. It is also true that but for the contributions made by the people pursuing various professions, the field would not have been so fertile, so productive, so variegated as it is now. But it should not be forgotten that the universities provide the base and stimulants for all the literary activities. It is they who have taken Western education to the remotest corners of the society. Their role in providing impetus to the development of Kannada language and literature by way of giving them prominence in the curriculum and supplying the basic texts on all subjects through their publication departments need not be over-emphasised. The Institutes of Kannada Studies started by these Universities have become centres of excellence and

humming activities connected with Kannada language and literature. The encouragement extended by the Madras University to scholars like H. Chennakeshava Iyengar, H. Shesha Iyengar, A. Venkata Rao and M. Mariappa Bhat in their research work deserves to be remembered with gratitude.

It is a well known fact that Kannada Sahitya Parishat and Karnataka Vidyavardhaka Sangha started respectively at Bangalore and Dharwad in the year 1915 and 1890 by men of vision and imagination have played marvellous roles in the Unification of Karnataka and development of Kannada literature. It is an accepted fact that they are the generating centres of Kannada movement and have been a source of centrifugal forces wherefrom new activities, new schemes, new directions emanate. It is they who are trying to bring all men of letters, belonging to various schools on one platform. Their achievement during the last ten years have been so enormous, multitudinous, so impressive and of far reaching effect that the pioneers could never have imagined. They have carried the cultural torch to all the corners of the State, thus fulfilling the dreams and aspirations of the Kannadigas.

Some of the cultural organisations such as Central College Karnataka Sangha, Maharaja's College Karnataka Sangha, Shimoga Karnataka Sangha, and Geleyara Gumpu of Dharwad played notable part during the early years of Kannada movement. The role played by the State Adult Education Council in trying to remove illiteracy, in producing text books for the learners and the follow-up books for the literates and in creating cultural atmosphere is itself enlivening and laudable. Shri Kuvempu Vidyavaradhka Trust at Mysore, Rashtrakavi Govinda Pai Memorial Institute at Udupi, Basava Samiti of Bangalore and quite a large number of *mathas* of which Shri Ramakrishna Matha in Mysore is a pioneer, are engaged in a meaningful way in research and cultural activities. The services rendered by some of the individual leaders and socio-political organisations in giving a fillip to the Kannada movement have really helped in kindling the Kannada consciousness among both the educated and the uneducated classes. Whatever the private publishers have done by way of encouraging the writers and diffusing literature to all parts of the State is certainly not negligible.

The Kendra Sahitya Akademi, the State Sahitya Akademi, the National Book Trust of India and the Jnanapith have been encouraging

the development of Kannada literature by extending incentives to the best writers. Thanks to the immense literary activities launched by the Basel Mission Press, Mangalore and the perseverance of the Christian missionaries like Kittel, Tziegler, Moegling, Rice and others during the last century, basic materials required for scholarly research like dictionaries, grammars, treatises and prosody were edited or written and published. It is not untrue to say that some of the dramatic companies were responsible for the production of plays and encouraging playwrights.

Journalism may be said to be one of the primary sources of stimulation for creative as well as critical literature. The part played by *Prabuddha Karnataka* specially during the initial stages of the *Navodaya* Movement is something marvellous which cannot be treated in a desultory fashion. It is through this quarterly that most of the eminent writers of the period came to lime light. *Sahitya Parishat Patrike* published twice a year by Kannada Sahitya Parishat was mainly devoted to research and critical essays of a very high standard. *Prabhata*, *Shrikrishnasukti*, *Shivanubhava*, *Sharana Sahitya*, *Jayakarnataka*, *Jayanthi*, *Vagbhushana* and *Jeevana*, though they are unfortunately defunct now, were held in high esteem by the reading public on account of their contributions of literary merit. *Sadhane* and *Kannada Bharati*, the quarterly journals of the Bangalore and Karnatak Universities respectively, are the counterparts of *Prabuddha Karnataka* and are known for their excellence. A number of weeklies, fortnightlies, monthlies and special issues which serve as pastimes specially for the women folk, may be acclaimed as sanctuaries for the talented writers.

The catholicity of outlook, one of the primary characteristics of Karnataka culture, is reflected in an abundant measure in its literature. Its capacity for absorbing the best, whatsoever may be the source, is unique. It is true that, in the course of its history, Kannada literature has not only received a lot from Sanskrit, Prakrit, English and many other languages, but assimilated everything as far as possible. In spite of all this, it has retained its own individuality and it can even raise a triumphant voice that it has contributed its mite to both Indian and world literature. Let alone *vastuka* and *varnaka*, *champu* form has been a priceless contribution of Kannada to Indian literature. Many instances may be adduced to show that Kannada has contributed substantially to the evolution of *Ramayana* and *Mahabharata* stories. The same thing may be said of puranic lore. *Pratima*, *Pratikriti*, *Darshanadhwani*, *Purnadrishti* and

Mahachandas are certainly new to Indian poetics and prosody. Most of the Veerashaiva literature is certainly original and has the fragrance of the native soil. *Vachanas* or prose-poems are undoubtedly signal contributions to world literature. Among the ancient poets Pampa, Harihara, Kumaravyasa, Ratnakaravarni can each be compared with any of the best poets of the world. Kuvempu's *Shri Ramayana Darshanam*, *Beralge-koral*, and his two novels, some of the novels of Shivarama Karant, the lyrics of Bendre, D. V. Gundappa's *Manku Timmana Kagga*, *Ahalya* and other operas of P.T. Narasimbachar, Masti's short stories, Shriranga's plays, and many others are great contributions to world literature.

In the year 1979, a total of 1,157 books were published in Kannada. In 1980, the total Kannada publications were 1056 and for 1981, the figure is 1,235. Subject-wise break-up of the publications in Kannada in 1981 was, works on linguistics, grammar, dictionaries, etc., 20 (25), on pure and applied science and agriculture 31 (17), religions, philosophy and astrology 45 (24), humanities, education and art 48 (74), literary history and criticism 73 (67), poetry 145 (140), plays 54 (49), novels 193 (144), short stories 44 (37), essays, letters, travelogues and speeches 27 (22), Yakshagana 9 (6), folklore 29 (29), child literature 173 (138), biographies and autobiographies 63(49), research works 3(4), felicitation volumes 18 (22), translations 113 (117), reprints 133 (75), and other publications 16 (17), total 1235 (1,056). The figures in brackets are for 1980. A later survey showed that the total publications in 1980 were 1,083 as against the figure given earlier (1,056). (Source : *Granthaloka*, monthly, Mysore).

Kannada Writers who won Central Sahitya Akademy awards

Name	Work	Year
K. V. Puttappa	Ramayana Darshanam (poetry)	1955
R. S. Mugali	Kannada Sahitya Charitre (research)	1956
D. R. Bendre	Aralu Maralu (poetry)	1958
K. Shivarama Karanth	Yakshagana (research)	1959
V. K. Gokak	Dyava Prithvi (poetry)	1960
A. R. Krishna Shastry	Bangali Kadambarikara Bankim-chandra (literary criticism)	1961
Devudu Narasimha Sastry	Mahakshatriya (novel)	1962
B. Puttaswamaiah	Kranti Kalyana (novel)	1964
S. V. Ranganna	Rangabinnapa (poetry)	1965
P. T. Narasimbachar	Hamsa Damayanti mattu Itara Rupakagalu (play)	1966
D. V. Gundappa	Shreemad Bhagavadgeeta Tatparya	1967
Masti Venkatesha Iyengar	Athava Jeevana Dharmayoga (treatise)	1968
H. Thipperudraswamy	Sanna Kategalu (story)	1969
S. B. Joshi	Karnataka Samskriti Sameekshe (research)	1970
Adya Rangacharya	Karnataka Samskritiya Poorva Peethike (research)	1971
S. S. Bhoosanoormath	Kalidasa (literary criticism)	1972
V. Seetharamaiah	Shoonya Sampadaneya Paramarshe (research)	1973
M. Gopalakrishna Adiga	Aralu Baralu (poetry)	1974
S.L. Bhyrappa	Vardhamana (poetry)	1975
M. Shivaram	Daatu (novel)	1976
K.S. Narasimha Swamy	Mana Manthana (scientific essays)	1977
B.G.L. Swamy	Tereda Bagilu (poetry)	1978
A.N. Murthy Rao	Hasiru Honnu (scientific work)	1979
Goruru Ramaswamy Iyengar	Chitragalu Patragalu (essays)	1980
Subrahmanyaraje Urs ('Chaduranga')	Amerikadalli Goruru (travelogue)	1981
	Vaishakha (novel)	1981

FOLKLORE OF KARNATAKA

Folklore is the whole body of traditional culture, beginning with the emergence of man on earth. It consists of materials that are handed down traditionally from one generation to the other. The material thus handed down may be placed under four large groupings: 1. Oral literature, 2. Material culture, 3. Social folk custom and 4. Performing folk arts.

Historical Resume

The study of folklore in Karnataka has a history of more than 150 years. Early scholars had concentrated only on certain aspects of it like songs and ballads and the efforts made by the European scholars in this direction are really laudable. Many Western scholars in addition to their various activities, also collected works on folklore found in several parts of Karnataka and published them with proper editing and suitable notes. Abbe Dubois, John Layden, Mary Frera, John F. Fleet, Rev. F. Kittel, Charles E. Gover and Moegling are some of the important names to be mentioned here. Folk tales, songs, ballads and proverbs from different parts of Karnataka were collected and the English renderings of the same were also published. During the 20th century, many native scholars entered the field and much more material was brought to light. Mention may be made of Nadakeriyanda Chinnappa, a scholar from Kodagu, who made a thorough study of the folk culture and collected the original folk material found in the Kodava language and published them with Kannada commentary. His book entitled *Pattole Palame* published in 1924 is of great folkloristic value. After this pioneering work in South Karnataka, scholars in North Karnataka also started field work. Halasangi Brothers who published three remarkable volumes of folksongs and ballads, i.e., *Garatiya Hadu*, *Mallige Dande* and *Jeevana Sangeeta*, started a new movement in this area. Simultaneously scholars in South Karnataka also followed the footsteps of Halasangi Brothers, Mathigatta Brothers, Gorur Ramaswamy Iyengar, Devudu Narasimha Sastry and B. N. Rangaswamy also brought out good works on folksongs. *Huttida Halli Halliya Hadu* of Archaka Ranga Swamy is one of the significant works on Kannada folklore, since it basically depicts the entire folk culture of a single village.

During the pre-Independence period, literary scholars worked in the field of folklore and naturally they made the selection of these songs which are of high literary value. Full time folklorists emerged in the era of post-Independence days. Scholars like B. S. Gaddagimath, started intensive

study of folklore and secured doctoral degree for his thesis on folklore. Several lovers of folklore like K. R. Krishna Swamy, Mudenur Sanganna, J. S. Paramashivaiah, L. R. Hegde, H. L. Nagegowda and many others made extensive collections through intensive field work and brought out several collection of songs.

Institutions

The study of Karnataka folklore which was confined only to songs and ballads enlarged its boundaries to other areas of folklore. J. S. Paramashivaiah's articles published in various journals of Karnataka made a strong impact on the young workers. H. M. Nayak also gave a new turn to the folkloristic study on scientific lines by publishing his learned papers on folklore study. D. Javare Gowda, as Vice-Chancellor of the Mysore University, besides being an ardent lover of folklore, introduced folklore as an optional subject in the post-graduate course of the Mysore University. Due to the efforts of the above scholars and several lovers of folklore, a folklore museum, (first of its kind in India), was established at Mysore and a folklore research section was also attached to it. Introduction of M. A. and diploma courses in folklore are also the achievements of the Institute of Kannada Studies, Mysore University. P. R. Thippeswamy, an artist by profession, was appointed as Curator of the Museum. He, with the help and guidance of many others, has collected very many folklore objects and arranged them in a scientific way. The Museum has a great research value and tourist interest.

Perceiving the importance of the folklore, other Universities in Karnataka came forward to introduce folklore as an academic discipline in post-graduate courses. The Karnatak University started post-graduate course on folk literature. The Bangalore University also introduced a paper on folklore for M.A. in Kannada. Many more institutions joined their hands and took up the task of reviving the folk arts throughout Karnataka. The credit must be given to the State Adult Education Council which is conducting folk art festivals and held collection of folk songs as a part of its activity. Many unexplored folk arts were brought to light by the annual folk arts festivals of Mysore University, Karnatak University, Kannada Sahitya Parishat, Karnataka Janapada Parishat, Janapada Kalakuta, the Nehru Yuvaka Kendras, All India Radio, and the Directorate of Information and Publicity, and the Department of Kannada and Culture. A journal purely dedicated to folklore research called *Janapada* was published for sometime by the Janapada Parishat.

A new dimension has been added to the study of folklore by the coming into existence of two institutions in the last four years i.e., the Karnataka Janapada Trust and the Karnataka Janapada and Yakshagana Academy. The former is a public trust and the latter is chartered by the Government of Karnataka on lines similar to other Academies. The trust has undertaken the unique task of documenting folksongs. It has nearly 1,000 hours of tape folksongs recorded from all over the State. Besides it runs a magazine in Kannada called *Janapada Jagattu* solely devoted to the cause of folklore. The Trust has many ambitious plans to rejuvenate folklore in Karnataka. It is particularly concentrating on folk music.

The Academy since its existence for the last three years has taken up the task of building the image of the folk artists hitherto neglected. It holds folk art exhibitions all over Karnataka from the village level to State level, honours twenty eminent folk artists (including one folklorist) every year, awards cash prizes to good books in folklore, brings out every year a popular edition of hundred pages on various materials on folklore at a nominal price of one rupee, etc. Another unique work the Academy has been doing is to identify well known folk artists in indigent circumstances (over 58 years) and get them monthly pensions. The State Government has so far sanctioned pension to 170 such persons (1980).

Due to the untiring efforts of the trained folklorists and others, more and more books on Kannada folklore are appearing every year. Until 1973, according to a folklore bibliography published by the Institute of Kannada Studies, Mysore, the works published till 1973 were about 500. But the number of works published since 1973 is more than 800 and this in a span of seven years. During the past one decade, books have appeared on all the important genres of folklore like prose, narratives, songs, ballads, epics, nursery rhymes, folk medicine and on various other aspects. Collection and studies are progressing in an utmost speed, hand in hand, and now plenty of original material is available in Kannada for further research. Many scholars have taken folklore as the subject for doctoral research and more than 10 have already secured their Ph.D. degrees.

Classification

From the works published so far, now it is evident that Karnataka has a rich treasure of folklore. Its oral literature could be classified as

prose narratives—myth, legend and *marchen*, oral songs, ballads, epics, nursery-rhymes, etc., and proverbs, riddles, *odapus* and folk speech and folk dramas. Prose narratives of Karnataka have been collected and studied since the beginning of the 19th century. There are folk tales in Abbe Dubois's work *Hindu Customs, Manners and Ceremonies*. Mary Frere's *Old Deccan Day* is an independent collection of folk tales. There are several recent collections of folk tales well edited and classified on scientific lines. A great number of tale types both regional and international have been unearthed and brought to light.

Among the folk tales, myths deal with stories about the creation of earth, Gods and Goddesses, cultural heroes and so on. There are varieties of myths told in different parts of Karnataka both in rural parts and also among the tribal world. The myth about the village Goddess in Karnataka is very popular. It deals with a Harijan youth marrying a Brahmana girl under the guise of Brahmana youth. Somehow the girl came to know that she had married a youth of a lower caste. She threw herself into a pyre and thus she became a Goddess. There are other varieties of myths also on how a Goddess or a God was identified with a bush or an ant-hill. Legends could be heard in great number everywhere in Karnataka. These are stories based on specific person, place or a thing. It is a narrative supposedly based on facts with an inter-mixture of traditional material. There are local legends which are attached to a particular locality. The legend of *Dombana Kodige* (Domba's Gift) where a Domba (acrobat) got a piece of land as a gift for his valour, is an example of local legend from Channarayana taluk. There are legends about hillocks, wells, tanks, rocks, trees and buildings. The migratory legend deals with the legend whose *motifs* will be shifted from one place to another. There are several such legends in Kannada. The sacrificial legends of a chaste woman to a newly built tank is a good example of such legends. The legend on Honnabilla's sacrifice at the Ayyanakere in Chikmagalur district and of Dharma to the Dharmapuri tank in Chitradurga district are instances of men sacrificing.

The *marchen* type of tales are general folk tales. Alexander H. Krappe says that a folk tale is a continued narrative generally of a certain length, practically always in prose, centering around one hero or heroine. Though usually poor and destitute in the beginning, after a series of adventures in which supernatural element plays a conspicuous part, the hero attains his goal and lives happily ever after. Though this is the general pattern of the

marchen there are other varieties also where animals and clever people play an important role, and have been classified into various types like supernatural tales, magic tales, realistic tales, stories of fools and clever people, humorous tales, cumulative tales, formula tales, etiological tales and so on. Having this international classification in view, Kannada *marchens* may also be classified as on par with the world *marchen*. Ample examples for all these varieties are available in Kannada in a number of folk tale series published during this decade. In the supernatural variety of Kannada folk tales, demons and she-demons usually dominate as supernatural adverseries. In magic tales, in addition to the magical objects used, magicians are also seen. Complex tales of this category are available in plenty. There are many international versions available in Kannada also, and Aarne Antti and Smith Thompson's *Tale Types* could be applied to many of the tales directly. The regional varieties of *marchens* are also in great number.

In the animal tales of Kannada, fox plays the role of the trickster. There are beautiful examples of etiological, cumulative and formula tales also. The last variety of the *marchen*, the endless tale has also good variants in Kannada. The etiological tale, which is an explanatory tale has many versions in Kannada. Why the cuckoo calls 'Chikkavvo Chikkavvo' and why the squirrel has three stripes on its back are good examples for such stories.

After the great treasure of prose narratives, the other genre, i.e., oral poetry occupies an important place. Folk songs in Kannada have varied tradition of their own throughout Karnataka. The devotional songs, grinding songs, pounding songs, lullabies, nursery rhymes, dance songs, work songs, wedding songs, puberty songs, praise songs and many other classes of songs are being studied by the researchers. The popular song traditions like *Kalgi Tura*, *Gee Gee*, *Konhipuja*, Moon ritual, *Antige Pantige*, *Bhagavanthike*, etc., have their own stock of songs. Even the Brahmana women folk have their own songs called *Sampradayada Padagalu*. These songs are genuine folk-songs though an influence of the learned could be seen on them to a certain extent. The *Koravanjis* are experts in the tattooing art. They have their own tradition of songs which is not influenced by any of the other major forms, since they are a kind of nomadic folk, speaking a peculiar language of their own, which is an intermixture of Dravidian languages. They sing Kannada songs to entertain village folk, while they are engaged in the tattooing work.

The grinding songs in Kannada reveal the feelings and aspirations of the women folk. Lullabies express the mother-child relationship in a beautiful manner. Wedding songs narrate all the important steps of the ceremony. All these songs have a fine lyrical value in addition to their social and cultural values. The songs sung on village deities and local gods and goddesses are innumerable. Besides they are sung in scintillating tunes, with *pallavi* or refrain. While songs sung by women are generally without musical instruments, the songs sung by men are not only accompanied by musical instruments but also by dance. Almost all performing folk arts are the monopoly of men. Dances like *kolatam* (stick dance) is known for its beautiful songs. These rhythmic songs sung in varieties of tunes and refrains reveal the joys and feelings of the people.

Minstrels

Ballads are narrative folk songs. Without exception, they are composed for singing only and are accompanied by instrumental music. Varieties of melodies are used in singing ballads and the tunes are traditional. There are a number of ballad traditions in Karnataka. Both women and men folk sing the ballads and epics on different occasions. The ballad singers could be divided into three major groups in Karnataka, i.e., professional singers, semi-singers and general class of singers. Professional singers are those traditional folk-artists who have made singing of folk epics and ballads a profession by itself. They have their own traditional costumes and their own instruments of a specific nature. They have a set of songs belonging to their tradition. They are often invited by the rural folk to their houses or to the village where they have to give a whole-night programme of singing the epic of a particular God or folk hero or heroine. They will be in groups of three or more and some times dance also follows the singing and narration.

In addition to the main epic, some humorous ballads are also sung in the middle to avoid monotony. A study made by J. S. Paramashivaiah has brought to light the traditions of professional singers of Karnataka. So far the professional singers listed by him are more than twelve in number. They are classified as religious singers such as the Devara Guddas of Malaya Madeswara tradition, the Neelagaras of Manteswamy tradition, Ganeyavaru of Junjappa tradition, the Gorvars of Mailaralinga tradition, Choudikeyavaru of Saundatti Yellamma tradition and Asadigalu of Antharagattamma tradition. There are also secular singers like Karapaladavaru, Tamburiyavaru, Kinrari Jogigalu, Dombidasaru, Helavaru,

Telugu Jangamaru and women singers. These folk singers are grouped under religious and non-religious headings according to their traditions. Religious singers are those who belong to a particular God's tradition and sing the epic of that God and also, participate in religious ceremonies. The secular artists are usually non-religious type of singers since they can sing any epic or any hero or God. They never participate in any religious ceremonies.

Among the professional singers, Devaraguddaru belong to Madeswara tradition who use an instrument called *kamsale*, metallic cymbals. They sing the epic of Madeswara and also other long poems. The Neelagaras who use a short folk *tamburam* are the devotees of Manteswamy, Siddappaji and Rachappaji, the great saints of the 13th century, Ganeyavaru are the representations of Junjappa, a God of Kadugolla tribe. Their instrument is called *gane*, a meter long bamboo flute. The Goravars are the disciples of Mailaralingaswamy. Their dress is very peculiar and strange. They wear a black woollen blanket and a fur cap made out of bear's skin. Their instruments are *damaruga* and flute. Choudikeyavaru are the singers of Saundatti Yellamma's tradition. Their instruments are *choudikes* of two varieties. One is the major instrument called *karike vadya* and the other is called the *sruthi*. Asadigalu use cylindrical drum as their instrument and they sing the religious epic on Antaragattamma in a group. All the religious singers are the propagators of a particular cult and they sing an epic of their God in a religious ceremony.

Secular singers who are also the carriers of folk epic tradition are found all over Karnataka. The Karapaladavaru, represent middle Karnataka and their instruments are *gummate*, a kind of earthen drum covered with leather at one side. They also use the usual cymbals. Three of them stand in a single line facing audience with their costumes and instruments. One of them sings, dances and narrates the stories. The two others sing in chorus. The *Tamburi* tradition exists in middle Karnataka only, particularly in Hassan and Chikmagalur districts. These artists are a class of Harijans. They use a short and beautiful *tamburi* (stringed instrument) and *gummate* as their instruments and sing long poems of their own tradition. The Kinnari Jogis are so called because of their *kinnari*, a stringed instrument, which produces a melodious voice. These Jogis wear fine costumes when compared to other professional singers. They are said to have received the *kinnari* and the costumes from Arjuna, who donned the robes of a Jogi and went to meet his former

lovers, and after fulfilling the object he gave them to the ancestors of the present Kinnari Jogis. Their epics are mostly based on Mahabharata and a special poem called *Arjunajogi Hadu*.

The Dombidasas, Helavas and Telugu Jangamas are non-Kannadigas who speak Telugu as their mother tongue but being in Karnataka for centuries they have adopted Kannada ballads for singing as they have to make their living by singing songs. The Dombi Dasas and Telugu Jangamas use *ekathari*, a single-stringed instrument and *dammadi*, a small drum. But the Helavas use a big metal bell as their instrument. There are Kannada-speaking Helavas also in North Karnataka. The Helavas usually go to the doors of their *kulas* every year, sing their family history and collect food grains, clothes, calves and other gifts from them.

In addition to these professional singers, there are semi-professional folk singers like the Kalgi-tura artists, the Antige Pantige artists, the Bhagavanthige singers and so on. Their major profession is not singing, but they render recitals whenever an occasion arises. The Antige Pantige artistes and the Bhagavanthige singers render performance only during the Deepavali festival.

General singers of folksongs and ballads are the common agricultural class and others who follow professions like fishing, weaving, and so on. These general classes of singers are found every where and there are experts among them. Both women and men folk have their own stock of songs. These songs and ballads are sung during festival days, in the fields when they are engaged in their hard work and also when they feel like singing.

Varieties of Ballads

The ballads and epics in Kannada have been studied by various scholars and hundreds of collections are available, representing all the regions of Karnataka. There are very popular ballads like the *Story of Uttandevi*, *Kere Honnamma*, *Gunasagari* and *Kalingaraya* which are sung throughout Karnataka and many versions of these ballads have been already recorded. There are innumerable historical ballads like the *Sarjappa Nayakana Kathe*, *Sirsappa Nayaka*, *Madakari Nayaka*, *Kithturu Channamma*, *Sangolli Rayanna* and so on. Romantic ballads like *Balanagamma*, *Gajavathi*, *Eridimmi*, *Kadusiddamma*, *Lohita Kumara-Basava Kumara*, realistic ballads like *Kaliyugada Bale*, *Sangyana Aparadha*, the *Bedas of Halagali*, puranic ballads like the *Arjunajogi Hadu*, *Sitavanavasa*, *Gange*

Gouri Jogala, *Krishna Koravanji*, humorous ballads like *Konave Gowda*, love ballads like *Nuchaytu Neera Holeyage* and so on. There are long poems sung on the Shiva-Sharanas also. There is a beautiful historical epic on the battle of Periyapatna. There are major epics sung by the professional singers of one particular tradition. Mention could be made of the *Maleya Madeswara Kavya*, *Manteswami Kavya*, *Junjappa Kavya*, *Yellammana Kavya*, and the *Mailaralingana Kavya*. They are quite lengthy poems having many chapters and they are sung for several nights.

In the area of proverbs and riddles also many scholars have published a number of collections. Moegling and Kittel are the pioneers who collected thousands of Kannada proverbs during 19th century. For the last 15 years, many more collections have been brought out. On the same lines of riddles, another kind of composition called *odapu* has been traced and four collections in this field are also published particularly from the North Karnataka area. *Odapu* is a kind of literary device of revealing the name of the newly wedded husband or wife (the bride and the bridegroom) indirectly by using a short composition which may be either in verse or prose.

Folk Theatre

The folk theatre of Karnataka has a rich tradition and is found all over Karnataka. There are two types of folk theatres. One is Yakshagana and the other is puppet theatre. Yakshagana of Karnataka has two major styles. The Paduvalapaya or the western style prevails in the two coastal districts of Karnataka i. e., Dakshina Kannada and Uttara Kannada. The Moodalapaya or the eastern style prevails in the other 17 Districts of Karnataka. It is sheer ignorance to say that Yakshagana prevails only in the two coastal districts. It is very much alive and widely prevalent throughout Karnataka. It is called by various names such as Bayalata, Dodddata, Bayalata Yakshagana and even Paduvalapaya Yakshagana. In Dakshina Kannada it is called as Bayalata or Yakshagana Bayalata even today. A recent survey has revealed the existence of at least 200 troupes engaged in Moodalapaya Yakshagana and manuscripts without any reliable ascription to the author and date could be seen with all the teachers of this art, who are called the Bhagavathas. The verses in Moodalapaya are sung by the Bhagavatha and a group of co-singers sing the chorus. The dialogue is written and the artists speak out the ready made material by-heart from the text. The usual instruments *maddale* or *mridanga* and cymbals (*tala*) are also used in Moodalapaya. In the place

of *chande* used in Paduvalapaya, a one-foot long pipe called *mukhaveena* is used in this tradition. This instrument creates a very good atmosphere for the show. In costumes too Mudalapaya differs from that of Paduvalapaya. The crowns (*Kireeta*), shoulder wears (*bhuja keerti*), chest wears (*edehara*), waist belts (*nadupatti*) and *veeragase* are glittering wooden ornaments though heavy. In dance and music also Mudalapaya differs from that of Paduvalapaya in certain aspects. The dance is vigorous. The music is perhaps more melodious. Another distinguishing feature of Moodalapaya is that the demon type characters come on the stage from amidst the audience, holding torches and dancing to the tune of village drums.

Mudalapaya is known as Dodddata in North Karnataka to distinguish it from Sannata. These Sannatas are very popular and they differ from Dodddatas in many respects, like costume, dance and stage techniques. Even the themes are different. A social drama *Sangya-Balya* based on an incident that took place about 150 years ago is now being enacted as a folk-drama in North Karnataka. Sri Krishna Parijata, Sharanara Ata and other Sannatas are equally popular in this region. In addition to these there are other varieties of folk dramas like the Samagana which are called the Rajanata in North Karnataka.

The puppet theatre in Karnataka is of two types: the leather puppet and the marionette show. The former is performed by a class of professionals called the Killekyatas or Gombe Ramas. They migrated to Karnataka from Maharashtra or Konkan some hundreds of years ago and even now they speak a dialect of Marathi (or Konkani?). But they use Kannada and Yakshagana themes for their shows. The puppets are made out of deer or goat skin. This is a sort of family performance where all the members of the family participate including women and children. They sit in a small theatre covered on three sides and in the front they have a white screen. They manipulate the puppets with the help of sticks in such a manner as to make the shadow of the puppet fall on the screen.

The marionette show is different from that of leather puppet show. Here the puppets appear outside the screen though the artists manipulate them from inside. This is an art of general nature and anybody from the village irrespective of caste and creed may participate in this. The puppets are in the round with moveable limbs. They are controlled by strings (*sutras*) from the top. Holding the strings of the puppets in their

hand, the artists dance behind the screen and at the same time the puppets also are made to dance to the tune of it. The puppet shows are prevalent in several parts of Karnataka. But this art is declining for want of support from the people, particularly the villagers.

The folk charmers like Kole Basavanavaru (the cow and bull party), Karadi Kunitadavaru (the bear players), Koti Kunitadavaru (monkey charmers), Havadigararu (snake charmers), Modiyavaru (magicians), and Dombaru (tumblers) also play an important role as folk performers. They are seen in fairs and festivals and during harvest season in the villages. A survey of such folk charmers is being done now by young researchers.

Among the performing folk arts of Karnataka, folk-dances find an important place. There are religious dances like Bhootanritya, Veeragase, Beesu Kamsale, Somana Kunita, Pooja Kunita, Mari Kunita, Dollu Kunita, Pata Kunita and so on. There are secular dances like Kolata, Chitmela, Veshagarara Kunita and many other dances. Every part of Karnataka is proud of its folk dance traditions. Hundreds of such dance troupes have been listed and some opportunities are provided for them to perform their arts, but it is not being done on a planned basis. Most of the dances are accompanied by songs and instrumental music. The heroic dances like the Dollu Kunita, Beesu Kamsale, Pata Kunita, and the Nandikolu Kunita are the best examples of the valour and skillfulness.

Beliefs and customs are also important aspects of folklore. Many scholars have brought out good collections of papers on these two forms. Book on folk medicine, folk calculations and other interesting topics have been brought out by enthusiastic workers. The rich heritage of Karnataka is reflected through the folklore of its soil, and through folklore only we can study the aspirations of the people.

JOURNALISM IN KARNATAKA

As in most of the other linguistic states, journalism in Karnataka took roots many decades after the birth of first newspaper in India which was in English. The history of Kannada newspaper in particular is possibly just 140 years old. The first Kannada newspaper appeared in the coastal town of Mangalore in July, 1843. Its title very appropriately was the *Mangaloora Samachara* with Rev. Herman Moegling of the Basel Mission

as its editor-publisher. Although the prime idea behind this lithographic venture was propagation of Christianity, it supplied news also. Soon, others followed Moegling and many more newspapers, better call them sheets, came into being. After one year, the fortnightly was transferred to Bellary with a new name the *Kannada Samachara*. And it did not live long.

Besides Kannada journals, there were other language ones also in the State. Belgaum has the distinction of publishing the first Kannada weekly, *Subuddhi Praksha*, in 1849. It was a lithographic journal and details on its publisher, editor and other related matters are not available. The premature death of *Kannada Samachara* had an eerie effect on the missionaries who kept themselves aloof from the business of newspaper publication for quite sometime. It is also stated that another journal, the *Jnana Prakasha* was in existence by 1855. However, Herman Moegling, the pioneer journalist of Karnataka, could not be indolent and started a weekly, the *Kannada Varthika* or the *Canarese Message* from Mangalore in 1857. But this journal too breathed its last in a year.

The City of Mysore was the centre for all the literary and political activities in the erstwhile Mysore State and naturally, newspapers and periodicals mushroomed there. Its first weekly newspaper, the *Mysooru Vrittanta Bodhini* appeared in June 1859 and lasted till 1864. Bhasyam Tirumalacharya, the man behind the *Vrittanta Bodhini* published a fortnightly, the *Karnataka Prakashika* (1865) with the help of his son, Bhashyam Bhashyacharya. The journal though died in 1868, had a series of revivals as a weekly from 1873 to 1896.

A Kannada journal, the *Jnana Bodhaka* was published in November, 1861 by Venkata Rango Katti under the aegis of the Canarese Vernacular Society. It was printed at Dharwad, but was published in Belgaum. Within two years, i.e., in 1863, the place of printing was also changed to Belgaum.

Bangalore had a monthly, the *Arunodaya* in 1862, B. H. Rice being the editor, whose idea was to propagate Christianity. Its closure was inevitable after some years and even its revival in 1886 was only for a brief stint. During the same year, Mangalore saw the birth of a bi-lingual fortnightly, the *Vichitra Vartamana Sangraha* or the *Illustrated Canarese Journal*, Kittel and Mack being its editors, published by the Bombay

Canarese Vernacular Society. One more important journal, the only one that circled one hundred years of full service, the *Kannada Shala Patra* appeared in Belgaum in 1865. At first, its name was *Matha Patrike*. By April, 1867, it became *Shala Patrika* and in 1871 was renamed as the *Kannada Shala Patra*. Now it is being continued as *Jeevana Shikshana*. Deputy Inspector of Schools, Channabasappa was the anchorman, who dedicated himself for the development of Kannada as a mass language in the place of Marathi in North Karnataka. That region, had a good number of Marathi journals that were critical of the Kannadigas at times. The *Belagauma Samachar* (1864) a Marathi journal, was fearless and exposed the misdeeds of authorities. Another Marathi periodical the *Hitechchu* (1870) (earlier guessed as a Kannada journal) appeared from Kaladagi, a military contonment in the Bijapur district. Before this, the first Kannada law journal, the *Nyaya Sangraha* was published in Mangalore in 1868, under the stewardship of Ubhaya Gopalakrishnaiah, but did not last for even one year.

One of the oldest and yet surviving newspapers is the *Mysore Gazette*. Today's *Gazette* just publishes government notifications. This journal in English and Kannada started on April 7, 1866, used to publish news and views also. Its editor was L. Rickett. The Basel Mission printed the first issue of the *Sabhapatra* (1868) from Mangalore. With mass enlightenment as his sole aim, Venkata Rango Katti established the *Shodhaka*, a monthly that lived from 1875 to 1878. Belgaum had one more Kannada monthly, *Karnataka Jnanamanjari* in 1874. The *Dharwada Vritta* was founded in September, 1873, as a Marathi Journal. Two more Marathi journals, the *Hubballi Vaibhava* and the *Karnataka Varthika* appeared in 1879. The last mentioned journal published from Dharwad had a good circulation and made name among the literates. Though essentially meant for the affairs of Karnataka, very peculiarly the language medium was Marathi. The *Pushpa Malike* (1880, Dharwad) was edited by Setti Kalyanappa.

After the closure of *Shodhaka*, Venkata Rango Katti launched the *Loka Shikshaka* (1888) from Dharwad. The *Sudarshana* (1886, Udupi) was circulated in Dakshina Kannada and old Mysore areas. Mysooru Ranga Rao edited the *Kodagu Chandirke* from Bangalore in 1883. The Wesleyan Mission in Mysore published the *Vrittanta Patrike* in 1887. During the same year, the *Police Gazette* appeared from Bangalore. It was under circulation for more than 20 years. The *Chandrodaya* (1883,

Dharwad) began publication as a Saturday weekly and was very much critical of the Government of the day. A small town in North Karnataka, Gadag, had a news weekly in the *Rasika Ranjini*. (1884) It was a four page lithographic publication containing more number of government notifications. This town had another weekly, the *Satyavrata* by 1888. The *Vrittanta Manjari* of Dharwad swamped the news stands in 1885. One more journal, the *Loka Bandhu* was started there in 1889. The *Karnataka Hitechchu* (1886 Belgaum) also deserves mention.

M. Venkatakrishnaiah, popularly known as the *Grand Old Man* of Mysore excelled in journalism. His motto "Service to the Public" had a ventilator through the columns of his newspapers. Venkatakrishnaiah jumped into journalism through the *Hitabhodhini* (1883), a news journal of high esteem. It was first edited by M. B. Srinivas Iyengar and M. S. Puttanna. Venkatakrishnaiah who was lending his hand in its production, had to take over the ownership, after eleven months. As a man with reformist ideas, M. Venkatakrishnaiah has left indelible impressions on Kannada journalism. Soon he started a weekly, the *Vrittanta Chintamani* in 1885, and it echoed his sentiments. Its sharp editorial comments were a treat to the readers. He fought the administrators with his pen and people simply loved his forthrightness. Venkatakrishnaiah started many journals both in Kannada and English in Mysore-the *Mysore Herald* (1886, English), *Wealth of Mysore* (1912, English monthly), the *Sampadabhyudaya* (Kannada daily, 1912), the *Nature Cure* (English daily) and the *Sadhvi* (1912). The *Sadhvi*, at first was a Kannada weekly, but now it is being run as a daily. Popularly known as 'Tataiah', he was a firm believer in education in journalism. He trained two young brothers, M. Gopala Iyengar and M. Srinivasa Iyengar, who published the *Kannada Nadegannadi* (1895) from Bangalore. This journal fell a prey to the Press Regulations, 1908 and was stopped.

The first Kannada daily newspaper, the *Suryodaya Prakashika* (1888, Mangalore) was the effort of B. Narasinga Rao, but the financial and other constraints might have forced him to convert it into a weekly. Bijapur's *Karnataka Vaibhava* (1892) is one of the oldest newspapers. The *Deshabhimani* (1894) of B. Srinivasa Iyengar became both a cause and victim to the Press Regulations. The *Shimoga Vrittanta Manjari* (1898, Shimoga) of Byadagi Sheshagiri Rao, the *Vichari* of Karwar in Kannada and Marathi and the *Karnataka Mitra* (1919, Belgaum) were the other journals of eminence. The Basel Mission started the *Satya Dipike*

(1896). At the end of the 19th century, the following newspapers came into existence – the *Kannada Kesari* (1888, Hubli), the *Viveka Dipika* (1894, Mysore) of K. T. Srinivasa Deshikacharlu, the *Surabhi* (1896) of Srikantesha Gowda, the *Jnanodaya* (1896, Shimoga) by Byadagi Sheshagiri Rao, the *Vidyadayini* (1897, Bangalore), the *Subodhini* (1871, Mangalore) and the *Suvasini* (1900, Mangalore).

The *Satya Dipike* was at first a monthly and later became a weekly. Panje Mangesha Rao used to contribute short stories, essays and poems for this journal. The *Suvasini* was edited by Benagal Rama Rao. This acclaimed literary journal lived for just three years. North Karnataka's important journal, the *Rajahamsa* (1891, Dharwad), and the *Karnataka Vritta* and *Dhananjaya* (1892) were known for their virulent language. The *Srikrishna Sookti* (1905, Udupi) of Karody Subba Rao and Kadekaru Raja Gopalakrishna Rao, excelled in literary writing and was proudly mentioned by other journals. Renowned litterateurs like Huruli Bheema Rao, Alur Venkata Rao, Bantwala Seetharama Rao, Masti Venkatesha Iyengar, Benagal Rama Rao, H. Chidambaraiah and others wrote poems, essays and short stories for this journal.

In order to print and publish the Bengali novels translated into Kannada, B. Venkatacharya established the *Avakasha Toshini* (1906-7, Mysore), Yejman Veerabasappa's *Mysore Star* (1900, Mysore) espoused its own ideological causes. With a similar purpose behind, the Vokkaligara Sangha floated a journal, the *Vokkaligara Patrike* (1907, Bangalore) and C. Lakshmana Gowda was its first editor. Hardekar Manjappa conducted a weekly, the *Dhanurdhari* (1906 onwards), from Davanagere to start with.

There were some newspapers that published both ancient poems and modern prose, which could be had in the book form later. Among them, the *Karnataka Kavyamanjari* (1892, Mysore) of M.A. Ramanuja Iyengar and S.G. Narasimhacharya, and the Graduates' Trading Association at Mysore did yeomen service to the cause of Kannada literature by publishing the translated works from English and ancient and modern poems and prose. The GTA's smedium was its *Karnataka Granthamale* (1893, Mysore). The *Karnataka Kavya Kalanidhi* (1899, Mysore) too did the same work. Even earlier, Konandur Srinivasa Iyengar had started the *Kavya Kalpadhrumam* (1892, Mysore) to introduce the Samskrita literature to Kannada readers. The same literary cause was responsible for the ventures like the *Bhasha Sevaka* (1894, Bijapur) and the *Vagbhooshana* (1896, Dharwad). Sheshagiri

Rao Konnur, Hanumantha Rao Sagara and Krishna Rao Hunagunda, who were school teachers, tried their hand in Kannada journalism with the *Bhasha Sevaka*. Dharwad was the centre of literary activities in North Karnataka. The Karnataka Vidya Vardhaka Sangha, as a premier institution for this, introduced many young and talented men to the field of Kannada literature. The *Vagbhooshana* monthly became its vehicle.

To counter the Christian missionaries and their religious propaganda, several newspapers were started. By their side, reformist newspapers also found the light of the day. The *Hindu Mathabhimani* (1888, Bangalore) of Venkatakrishna Saraswathi and R. S. Venkatakrishnaiah's *Vivekanada* (1898, Mysore) were two such monthlies. The *Budhajana Manoranjini* (1890-94), the *Kavyambudhi* (1894) and the *Jinamathadarsha* (1898) devoted their columns to the propagation of Jainism. P. V. Rudrappa and Kari Basava Sastry founded the *Veerashaivismata Prakashike*, a monthly in 1891. Other religious periodicals of the day were the *Aryamatha Sanjeevini* (1890), the *Hindumatha Prakasika* (1896), and the *Vedantha Vedavali* (1898). Some journals, solely devoted to the development of education, also had their field day. The *Sthree Vidyabhimani*, the *Vijnana Dipike* (1893), the *Vidyarthi Kosha* (1897), the *Kannada Nudi* (1895) of Venkata Subbachar and M. Shama Rao's *Vidyadayini* (1897) did pioneering work. Several women editors made their way in Kannada journalism during the initial years of the twentieth century. T. Sanjeevamma started the *Bhagyodaya* (1914, Shimoga) and Tirumalamma published the *Karnataka Nandini* (1916, Mysore). They discussed the place of women in Indian society and pleaded for their emancipation. In 1913, M. Sitarama Jois had his *Arya Mahila* (Mysore) for the same advocacy. The *Saraswati* (1922, Bangalore) of Kalyanamma excelled in literary achievements.

The beginning of the twentieth century is no different from the latter part of the nineteenth century. However, the political movements changed the surface of Kannada journalism. The birth of Indian National Congress and the entry of Mahatma Gandhi on the political scene of India did have their impact on this field. For many young enthusiasts, newspapers became a potent medium to preach the ideal of national freedom. The *Kannada Kesari* (1906, Hubli), a Kannada replica of Tilak's Marathi *Kesari*, the *Chandrodaya* (1913, Dharwad), Kerur Vasudevacharya's *Shubhodaya* (1917, Dharwad) and the *Sachitra Bharata* (1913), Dharwad, the *Karmaveera* (1921, Dharwad), the *Kannadiga* (1925, Bagalkot) and the *Vijaya* (1921, Dharwad) extended their maximum support to the nationalist movement.

D. V. Gundappa, a noted Kannada author, was also a journalist of par excellence. His journalistic ventures include the *Bharati* (1907, Bangalore), a Kannada daily, a bi-weekly, the *Mysore Times* (1909 Bangalore), the *Artha Sadhaka Patrika* (1915) a Kannada monthly and the *Karnataka* (1912, Bangalore), a bi-weekly in English. The *Vibhakara* (1917-18, Belgaum), a Kannada-English weekly started by Panditappa Chikkodi spearheaded the movement against the forward communities.

P. R. Ramaiah's *Tai Nadu* (1926, Mysore) was a staunch nationalist newspaper. In the beginning, it was a weekly from Mysore, but later was transferred to Bangalore and converted into a daily (1928). N. S. Seetharama Sastry edited both weekly and daily *Desha Bandhu* (1931, Bangalore) with popularity, and he was succeeded by N. S. Venkoba Rao. The *Veera Kesari* (1928, Bangalore) of Seetaramasastry made its presence felt. T. T. Sharma delighted freedom lovers by his penchant heckling of the authorities through sword-sharp editorials. His *Vishwa Karnataka* (1925) was a perennial source of headache to the administrators. Siddawanahalli Krishna Sharma, known for simple and effective writing, conducted this paper for some time when T. T. Sharma's hands were tied up owing to several reasons. Likewise, B. N. Gupta's *Prajamatha* (1931, Madras) troubled the authorities constantly. Later it was brought to Bangalore and its publication was hindered. Undeterred, Gupta published it from Hubli under the title *Prajamitra* to evade the proscribing of its copies. Now, the *Prajamatha* is one of the largest selling Kannada weeklies though with a different ownership. Gupta also founded the *Janavani* an evening Kannada daily (1934). Other journals such as the *Swadeshabhimani* (Mangalore, 1907), the *Nadegannadi* and the *Vikata Vinodini* also had their publication from Bangalore.

When the nationalist movement was raging to new heights, several literary journals managed to move in dominating the readership. Prominent among them are the *Jaya Karnataka* (1922, Dharwad) of Alur Venkata Rao, Galaganatha's *Sadbodha Chandrika* (1912, Agadi), the *Jayanthi* (1938, Dharwad), the *Prabuddha Karnataka* (1932, Bangalore) and the *Kannada Sahitya Parishatpatrike* (1916, Bangalore). The *Jeevana* (1940, Dharwad) has its own place in Kannada literary journalism. Later it was brought to Bangalore and noted litterateur, Masti edited it.

The *Samyukta Karnataka* led the freedom movement in North Karnataka. It was started as a weekly in 1929 in Belgaum by a group of

energetic man. Soon its reins were transferred to the hands of Kabbur Madhava Rao, Rama Rao Hukkerikar and Ranganatha Ramachandra Diwakar. The paper was shifted to Hubli and it became a daily in 1933. The Loka Shikshana Trust of Diwakar took over the management. Its Bangalore edition was launched in 1959. *Karmavzera* weekly was also taken over. Hanumantha Rao Moharay spent all his energy to the development of *Samyukta Karnataka*. However, the daily has changed many ownerships. R. R. Diwakar's *Nava Shakti* (1923, Dharwad) was an English weekly.

The *Kaanada Vritta* (1916, Kumta) of North Kanara has an impeccable record. Pandit Taranatha printed a monthly, the *Prema*. The *Karnataka Sundari* came out from Haveri under the editorship of P. S. Desai. N. S. Hardikar's Kannada monthly *Hubballi Gazzete* (1939, Hubli) exposed the official apathy to civic facilities. Later, he started a Kannada weekly *Jai Hind* from Hubli.

The district of Dakshina Kannada, has played a prominent role in the development of newspapers in Karnataka. Its leading journals were the *Kantheerava* (1919, Mangalore), the *Rashtra Bandhu* (1928, Mangalore), the *Bhakti Sandesha* (1918, Mangalore), the *Navayuga* (1921, Mangalore), the *Udaya Bharatha* (1927, Mangalore), the *Badavara Bandhu* (1932, Mangalore), the *Bharathi* (1933, Moolki) and the *Karnataka Kesari* (1928, Mangalore). As early as in 1923, Kota Shivaram Karant, a renowned writer, had launched a monthly, the *Vasantha* from Puttur. Some prominent weeklies were the *Navashakti* (1938, Udupi), the *Dhureena* (1935) and the *Antharanga* (1938 Udupi). The leading dailies of the district are the *Nava Bharatha* (1941, Mangalore) and the *Udayavani* (1970, Manipal). The publishers of *Udayavani* of late have started a new illustrated weekly, *Taranga* (1983).

Bangalore saw two journals exclusively meant for publishing short stories, the *Kathegara* (1933) and the *Katha-kunja*. The *Naguvanaanda*, and the *Koravanji* (1942) were humour journals. Devudu Narasimha Sastri edited the *Namma Pustaka* (1936). G. S. Krishna Rao published the *Katha Chandrike* (1942). B. N. Gupta's *Janapragati* (1951, Bangalore) was a weekly reveller to the readers. Patil Puttappa has been editing the *Prapancha* weekly (1954, Hubli) and the *Vishwa Vani* (1959) daily with gusto. The *Kasturi* (1956, Hubli) and the *Tushara* (1973, Manipal) are the popular monthly digests in Kannada.

The Printers (Pvt.) Limited, Bangalore, a joint stock company created history with their newspapers, the *Prajavani* (a Kannada daily

(1948) and the *Deccan Herald* (1948). Now the institution is the foremost of all the newspaper concerns in terms of circulation and prestige. Its other publications are the *Sudha*, a Kannada weekly and the *Mayura*, a Kannada monthly. Another Kannada daily, the *Kannada Prabha*, belong to the Express Group of chain newspapers. Its inaugural issue came out on September 4, 1967, with N. S. Sitarama Sastry as its editor. The *Lokavani* (1974, Bangalore), the *Vishala Karnataka* (1947, Hubli). The *Janamitra* (1962, Hassan and 1969, Chickmagalur) and the *Nadoja* (first started as weekly in 1973 and in 1974 it became a daily, Belgaum) have earned a name in Kannada journalism. Other dailies to reckon with are: the *Samaja* (1961, Hubli), the *Nagarika* (1954, Gadag), the *Kannadamma* 1974 (Belgaum), the *Loka Darshana* (1961, Belgaum), the *Girivartha* (1962, Chikamagalur), the *Nagaravani* (1973, Davanagere), the *Janatavani* (1974, Davanagere), the *Shakthi* (1957, Madikeri) the *Ravi* (1965, Modikeri), the *Navashakthi* (1973, Madikeri), the *Hitavani* (1967, Virajpet) and the *Rashtra Bandhu* (Virajpet). The *Sandyadeepa* (1954), was an evening daily from Mangalore, now defunct.

The Mysore, City has a record number of evening dailies, beside other periodicals and journals. They include, *Mysore Patrike* (1941), the *Varthamana* (1947), the *Vishwadoota* (1862), the *Ashok* (1964), the *Rajya Dharma* (1967), the *Sudharma* (1970) a Sanskrit daily, the *Aruna* (1947), the *Vijaya* (1947), the *Independent* (1967) and the *Sankranti*. The *Sadhvi* (1936) is being edited by Agaram Rangaiah, who has had his training in journalism under Dr. Annie Besant.

A record number of Urdu journals have found their way in Karnataka. The first Urdu newspaper was said to have started in 1794 as a weekly. It was the *Fauzi Akhbar* (from Srirangapattana). The next weekly was the *Khasim-Ul-Akhbar* (1861, Bangalore). The *Bangalore Akhbar* (1876) was a bi-weekly. Later many more weeklies and monthlies appeared. The daily *Salar* started publication from 1964. The City of Mysore also has some Urdu journals.

The *Chitragupta* (1928, Bangalore), of H. K. Veeranna Gowda and P. Sheshappa's *Kidi* from Bangalore have their own place in Kannada journalism. Notable Kannada weekly newspapers are the *Pouravani* (1966, Mandya), the *Jana Jeevala* (1948, Belgaum), the *Malenadu Vartha* (1954, Shimoga), the *Sharavathi* (1963, Shimoga), the *Tumkur Times* (1971, Tumkur), the *Nava Sandesh* (1935, Bellary) and the *Samaja Vikasa* (1969,

Raichur). Besides, there are a number of other weeklies and dailies that are being published in the State in many languages. Some have lived longer and others have perished soon. The *Hindu*, the *Indian Express* (English dailies), the Tamil daily the *Thanthi* have their editions from Bangalore. Finally, newspapers in Karnataka have a fairly long history and theirs is a saga of many upheavals. It is really an enthralling development.

The newspapers have played their own role in the political, social and literary life of Karnataka. Their part in freedom movement is notable. Good number of newspapers supported the Unification movement wholeheartedly and they fostered the emotional integration of Karnataka. The encouragement and support they gave to cultural activities like drama, music, cinema, art, sports and literature are commendable. In propagating new and progressive thoughts, they have played a prominent part.

Statement showing the language-wise and periodicity-wise distribution of periodicals in the State of Karnataka from 1978 to 1980.

Language	1978			1973			1980		
	Daily	Weekly	Others*	Daily	Weekly	Others	Daily	Weekly	Others
English	5	13	106	6	12	89	8	14	101
Kannada	57	123	230	59	134	250	67	146	309
Tamil	1	3	10	1	3	10	1	3	12
Telugu	1	1	2	1	1	3	1	1	2
Malayalam	2	1	2	2	1	2	—	1	2
Hindi	1	2	7	1	2	7	1	2	7
Urdu	8	15	11	8	16	12	8	17	15
Marathi	2	6	1	2	6	—	2	6	1
Konkani	—	1	7	—	1	3	—	1	6
Tulu	—	—	2	—	—	2	—	—	2
Sanskrita	1	—	—	1	—	—	1	—	—
Bilingual (English & Kannada)	2	14	46	2	14	45	2	15	47
Multilingual **	—	2	11	—	2	8	—	2	11

* Others include 1) *Fortnightlies*, 2) *Monthlies*, 3) *Quarterlies*, 4) *Half-yearlies* and 5) *Annals*.

** (Kannada—common with English, Tamil, Telugu, Hindi, Urdu and Marathi).

Source : Press in India (1978, 1979 and 1980),
Ministry of Information & Broadcasting—Govt. of India, New Delhi.

List of Newspapers from Karnataka till 1956

Name/Periodicity	Place of Publication	Year of Starting	Editor
1/2	3	4	5
Abhyudaya W*	—	1951	—
Adhunika Bharat F	Ranebennur	1938	—
Adhyatmaprakash M	H.N. Pura (C.M.)	1930	Y. Narasappa
Advaita Prabhodini M	—	1935	—
Ahara Vijnana Q/B/M	Mysore	1956	B.V.S. Rayappa
Akashavani Prasrika M	Mysore	1958	Mysore Government
Alankar F	Bangalore	1956	M.N. Somashekar
Al Kalam(U) W.3	—	1938	—
Amaravani M	Yadgiri	1949	B.M. Vireshwar Shastri
Ananda M/F	Bantwal	1916	M.N. Kamath
Ananda M	Mysore	1934	R.K. Lakkur
Ananda Q	Bangalore	—	S. Sampathaingar
Anandachandrika M	Bangalore	—	—
Ananda Chandrike M	Kelamangalam	1916	—
Anandajyoti W/F/M	Bangalore	1948	M. Shivaram
Antaranga W	Udupi	1938	R. Honnaiah Setty
Aradhya	Mysore	1920	P.H.K.C. Nanjundaradhya
Dharmojjivini M	—	1927	K. Shivaram Das
Arogya Bhagya M	Hubli	1939	Bhaskar S. Gore
Arogya Mandira M	Bangalore	1915	Dewan Ananda Rao
Artha Sadhaka Patrike WMF	—	1921	Hanumanthegowda
Aruna M	Bangalore	1947	S.R. Bhat
Aruna M/W	Mangalore	1947	V.N. Shrinivasa Bhat
Aruna D	Mysore/Bangalore	1947	H.K. Kumaraswamy

* Note : D-daily ;
Q-quarterly ; W-weekly ; F-fortnightly ; M-monthly ;
BM-bimonthly ;

1/2	3	4	5
Arunodaya W	Belgaum	1936	P. Venkatesha S. Pandit
Arunodaya M	Bangalore	1862	B.H. Rice
Arya Dharma Prakasha M	Nadahalli (Sorab)	1914	N. Venkatappa
Arya Dharma Sangraha M	C.R. Nagar	1937	C. Venkata Shastri
Arya Kankana M	—	1939	—
Arya Karnataka	—	1928	—
Arya Mahila M	Sringeri	1913	—
Aryamata Sanjivini M	Mysore	1889	M.R. Ayyangar
Arya Vani D	Tumkur	1952	R.S. Aradhya
Arya Vaidya M	Hubli	1938	Damodar A. Halsikar
Arya Vidya Sanjivini (K + T + E) M	Melukote	1887	Ramaswamy Shelva Pillai Ayyangar
Asha Jyoti M	Mulki	1954	M.N. Kamath
Atma Jnanodaya W	Mysore	1936	Vedanta Shankar Shastri
Atmananda M	„	1910	—
Atmadhwani M	Chikmagalur	1922	J. Aprameya Ayyangar
Atmavichara M	Mysore	1949	M.L. Naganna
Avakasha Toshini M	„	1906	B. Venkatacharya
Ayurveda M	Tirthahalli	1925	P. Suryanarayana Shastri
Ayurveda M	Hiriyadka (Karkala)	1948	K.R. Puranika
Ayurveda M	Mysore	1952	M. S. Nageshwar Rao
Ayurveda Kala Bhushana	Chitradurga	1937	A.M. Pandit
Ayurveda Marthanda M	Shivagange	1935	Y.P.N. Pandit
Ayurveda Vaidya M	Hubli	—	N. Srinivasa Murthy
Badavara Bandhu M/W	Mangalore	1932	B. Jarappa
Balabandhu M	Bangalore	1950	N. D. Ramamurthy
Balachandra F/M	Mangalore/Udupi	1929	K. Subbannayya

1/2	3	4	5
Balachandra M	Bangalore	1952	Tara Prakashana
Balamitra M	Dharwad	1921	V. Mahalinga Tatti
Balapatra M	Mangalore	1866	Basel Mission
Bala Prakasha W	—	1935	B. Ranganathan
Balashahitya M	Hunagunda	1956	
Banshankari M	Banashankari	1927	—
Bangalore Examiner M	Bangalore	—	Trust
Bangalore Times (E + K) D	„	1928	K. M. Zupari Khadri Mohiuddin
Basavaraja W	Haveri	1928	M. Halappanavar
Belaku M/W	Mysore	1943	V. Srinivasan, H. V. Subramayya
Belaku W	Hubli	1945	Gowrish Kaikini
Belgaum Bharati W/M	—	1912	Karibasava Shastri
Belgaum Samachar W	Belgaum	1864	—
Bhagawata M	Mysore	—	—
Bhagyodaya M	Shimoga	1914	T. Sanjivamma
Bhakta Bandhu M	B'lore/Koppal Davanagere	1919	H. Chidambarayya
Bhakta Kesari W	Hassan	1953	M. Narasimha Shastri, D. Basavaraja Urs, M. C. Singegouda
Bhakta Vani M	Mysore	1934	Sitaram Shastri
Bhakta Vijaya M	„	1909	D. K. Bharadwaj
Bhakti Sandesh M	B'lore/M'lore	1918	Vishwamitra Rameshwar Avadhani
Bharata Darshana M	Bangalore	1944	
Bharati D	„	1907	D. V. G., Navaratna Ramarao
Bharati M	„	1907	K. Shivram Das
Bharati M	Mulki	1933	U. Vaman Shenoy
Bharati M	Gadag	1950	K. Savitri
Bharati Samaja Darpana M	Mysore	1931	G. C. Shankarappa

1/2	3	4	5
Bharatiya Itihasa M Kathavali	Bangalore	1933	K. R. Seturaman
Bharatiya Vilasa M	Mysore	1909	A. Rama Rao
Bharat Kesari W	Hassan	1953	—
Bharat Mitra M	Bangalore	1908	—
Bharat Nandini M	Nanjangud	1922	N. Tirumalamba
Bharat Putra W	Bangalore	1928	V. R. Hanumantayya
Bharat Sandesh M	Tumkur	1927	K. M. Deen
Bharat Sevaka M	Bangalore	1955	N. C. Chikkanna, K. N. Vasavani
Bharat Shreni M	Mysore	1923	N. Laxmana Sharma
Bharat Varsha W/M	Mandya	1909	G. V. Nanjappa
Bhavana M	Sirsi/B'lore	1956	S.M. Bongale
Bhavaroga Vaidya M	Mysore	1925	K. Shivaram Das
Bhavishya Bandhu M	Tumkur	1948	K. Narasimhamurthy
Bhavishya Vani Q	Gulbarga	—	S. Rudrashastri
Bhishagwara (K&M) M	Belgaum	1955	R.K. Kulkarni
Bhudana F/W	Bangalore	1955	Priyavrata Kovida
Bhudana Sarvodaya Sandesh F	Kadoli	1945	Vaman A. Hodiike
Bodhaka Bodhini M	Bangalore	1905	B'lore Books and Tract Society
Bodhaka Seva Q/M	C.B. Pura	1922	A. Krishnaswamy Ayyangar
Bodhamrita M	Hubli	1926	Shivaputraswami
Bodhini M	Udupi	1915	T. Mangesh Rao
Brahmana W	Bangalore	1918	R.G. Sharma
Brahmana M	„	1935	K. Shrikanthayya
Brahmananda M	Mysore	1907	Shankarananda Sabha
Brarat Jyothi M	Jumna	1911	C. Nagashastri
Brahat Horaphala Chintamani M	Bangalore	1931	Shrinivasa Rao Joshi

1/2	3	4	5
Budhajana			
Manoranjini M	Tovinakere	1890	B. Padmaraj Pandit
Business Magazine M	Bangalore	1935	
Chaitanya M	Ilkal	1931	Shivashankara Rao
Chaitanya Kusumavali M	Dharmasthala	1934	—
Chalachitra M	Bangalore	1956	—
Chandrika M	Bagalkot	1896	Kerur Raghava Bhat
Chandrodaya (Litho) W/M	Dharwad	1877	Panditappa, Chikkodi, G.S. Krishna Rao, H. Vibhuti
Chaturya M	Bangalore	1909	B. Janaradana Rao
Chaya M	"	1942	—
Cheluva Nadu M	"		C.N. Swami
Chennabasaveshwara (E&K) W	Tumkur	1926	Syed S. Hussain
Chetana M	Chitradurga	1948	T.R. Subba Rao
Chikitsaka		1903	Gangadhara Rao
Chintamani	Mysore	1908	
Chintamani			
Abhyudaya M	Chintamani	1920	Tahsildar
Chirayu M	Mysore	1954	M.S. Subba Rao
Chitra W	Mangalore	1937	Kumar Venkanna and V.R. Koliurkar
Chitra M	Bangalore	1938	S. Narasimhayya
Chitragupta (E&K) D/M	Mysore	1928	H.K. Veeranna Gauda N.G. Sanjivayya
Chitragupta M/W	Bangalore	1955	M.S. Bharadwaj
Chitra Samachar (E & K) M/F	Bangalore	1938	H.R. Krishna Murthy
Chitravani M/W	Mangalore	1952	Kumar Mangalore

1/2	3	4	5
Chitravani M	Bangalore	1943	C. Satyanarayana S. Ramanathan T. K. Janardana
C.R. Patna Taluk Vartamana F	C.R. Patna	1918	—
Dakkhan Prabhat W	Raichur	1940	P. R. Rachotayya, S. Sharma
Dalita Bandhu M/F	Bangalore	1952	S. Gopal Salenna, K. Gurudatta
Dampatya Jeevana M	Dodballapur	1951	Dr. D. V. Rao
Darshana W	Belgaum	1956	M. B. Desai
Dasavani M	Mangalore		B. Keshava Das
Deccan Herald (ED)	Bangalore	1948	Pothan Joseph
Deenabandhu W/BW	Mysore	1928	T. Ramachandra Rao
Deenavani W	Bangalore	1928	B. C. Rangappa
Deerghayu Q/M	Mangalore/ Bangalore	1954	M. R. Bhat M. Gopalakrishna Rao
Deshabandhu D	Hubli	1930	B. S. Pavate
Deshabandhu W/D	Bangalore	1926	N. Subba Rao
Deshabandhu D/W	Bangalore	1940	N. S. Sitarama Shastri N. S. Venkob Rao
Desha Bhakta M	Mangalore	1940	Jayadevaji
Deshabhimani D	Mysore	1894	B. S. Ayyangar
Desharanjana BM	Mangalore	1931	B. Raghavendra Rao
Deshiya Missionary Patrike Q	—	1914	—
Devabhujia Q/M	Ron	1927	S. C. Salimatha
Devanga Patrike(K&E)W	Bangalore	1931	N. Siddalingayya
Divya Jeevana M	Bangalore	1956	Y. Narasappa
Divya Jyoti M	Mysore	1927	A. Vasudevayya
Dhananjaya W/D/M	Dharwad	—	Gururao Valvekar, M. Krishna Rao
Dhanurdhari W/F	Hubli, Davanagere	1906	Hardekar Manjappa

1/2	3	4	5
Dhanvantari M	Bijapur	1938	A. Anantacharya
Dharma (K&E) M	—	1935	B. K. Laxminarayanayya
Dharma Bodha M	Udupi	1948	Venkataramanacharya K. Rajagopalacharya
Dharma Purushartha M	Belgaum	1936	P. Tatacharya R. M. Munavalli
Dharma Sandesh M/BM	Bangalore	1947	G. S. Krishna Rao D. S. Krishna Rao
Dharma Samrajya	—	1928	—
Dharma Sanjeevinee M	Raichur	1924	Basavaraj Shastri
Dharma Tarangini M	Dharwad	1911	H. S. Shivalinga Shastry
Dharma Vichar (K&E) M	Mysore	1913	A. Mahadeva Shastri S. Venkataramayya
Dharmojjivini M	Mysore	1905	A. Mahadeva Shastry
Dharwada Vritta (K&M)	Dharwad	1873	—
Dhureena M	Udupi	1935	J.S. Shenoy, R.S. Shenoy
Doota Q/M	Dornalli	1925	Dayananda Prabhu
Dwaita Dundhubhi M/Q	Hubli/ Bagalkot	1923	Ramacharya Katgeri
Eleyara Geleya M	Mysore	—	Swami Joseph Ram
Examiner M	Chikka- ballapura	1946	Narayana Rao
Federal India W	Bangalore	1938	A. Srikantaiah
Fortnightly Chronicle (E&K) F	Tumkur	1916	K. Ranga Iyengar
Ganavahini M	Mandya	1950	K.S. Chandrashekarayya
Garike	Mysore	1935	S. L. Shrikantayya
Garjane M	Gadag— Betageri	1950	P. N. Bankapur
Gayana Ganga M	Bangalore	1954	R. V. Sheshadri Gavayi
Geetavani M	Bellary	1937	Jeerigekatte Basavappa
Geleya	Kolivada	1929	V. K. Kolivad

1/2	3	4	5
Geeta Nama Pustaka M	Bangalore	1947	K. C. Chandrashekara Reddy
Gokula M	„	1951	Kalasa Satyanarayana
Gopala M	„	1938	K. S. Narasihmayya
Gorakshana M/D	Mysore	1949	M. S. Krishna Rao
Gosevaka M	Belgaum	1925	Gopal A. Deshapande
Grihavidya M	Hubli	1938	A. M. Halishkar
Gramabhyudaya M	Elibandalagi Athani	1927	J. S. Patil
Gramabhyudaya Mattu Mysore M	Bangalore	1947	Jeerige Katte Basavappa
Gramabhyudaya Mattu Sahakara M	„	1950	K. C. Choudappa Reddy
Grama Jeevana	Bangalore	1927	M. Sitaram Shastri
Grama Jeevana M	Kumta	1956	L. Tingesh Sharma
Grama Jeevana Artha	Mysore	1928	M. Sitaram Shastri
Grama Sevak	Ramadurga	1925	Mudikariya Mahadeva- naik
Grama Sevak M	Ankola	1956	Thimmappa Naik
Grama Sevak F	Arasikere	1950	Yashodara Dasappa
Gramaseva Patha M	Mysore/B'lore	1934	N. Bhadrappa
Grama Sudharaka M	B'lore	1938	B. S. Sharma
Gurudeva M	Humcha	1956	Kunda Kunda Vidya Vedaswami
Halliya Aalu or			
Grama Sevaka (K&M) Q	Belgaum	1935	D. S. Paramaj
Halliya Patrike M	Bangalore	1931	K. S. Ramaswama- yyangar
Hamdard W	Mangalore	1939	K. R. Mahajan
Haridasa Bharati M	Bangalore	1950	Gopaladas
Haridasa Deepika M	Mysore	—	M. G. Gururaja Rao
Harijana W	Bangalore	1942	S. Krishna Sharma
Harijana Bandhu	Mandya	—	D. Manchayya
Harijanabhyudaya	Dharwad	1954	—

1/2	3	4	5
Havyakodaya W	Nadahalli	1916	—
Hindiwani (K + H + E) M	Bangalore	1953	P. R. Sriprivasa Shastri
Hindu Dharma M	„	1937	Narayana
Hindu Matabhimani M	„	1888	Venkatakrishna
Hindu Mata			
Prakashike M	Melukote	1882	A. Ramanuja Ayyangar
Hindu Samrakshane M	Mangalore	—	—
Hindustan Samachar W	Dharwad	1907	Narayana Rao Giridhara Rao
Hindustan Scout M	Mangalore	1940	B. Srinivas Rao
Hitabodhini M	Mysore/ Magadi	1883	M. Venkatakrishnayya.
Hitachintaka M	Nanagundi	1916	Bhimaji Kulkarni
	Koppa		
Hitavadi	Bangalore	1905	—
Hitavadi M	Mysore	1908	V. Varadarajayyengar
Hitechchu (M) W	Kaladgi	1870	—
Holigeya Kale Q	—	1952	—
Hosa Hadi (K&E) W	Bangalore	1928	D. Narasimha Shastri
Hosa Hadi M	Hubli	1956	L. B. Muddannavar
Hoysala Q	Hassan	1947	—
Hubli Gazettee F	Hubli	1939	S. S. Karant
Hubli Patra W	„	1893	—
Hurana M	Hassan	1951	K. N. Murthi
Huvina Kolu W	Tumkur	1952	Uma Shankar
Jaganmohini W	Mysore	1911	S. Ramanathayya
Jagrithi W	Dharwad	1947	Khadri Shamanna
Jahiratu Mattu Sama- chara Patrike M	Mangalore	1955	T. R. Govinda
Jai Hind W/M	Hubli	1939	S. B. Managoli
Jaina Bandhu M	Kokkarne	—	—
Jaina Hitaishini	—	1907	—

1/2	3	4	5
Jaina Tarangini M	—	1921	—
Jana Hitaishini F	—	1912	M. S. Dharanendrayya
Jana Hitopakarani D	Mysore	1912	—
Janajeevala W	Belgaum	1948	B. M. Elukoti
Janajivana D	Mandya	1956	M. C. Madegowda
Janajivana	Bangalore	1912	D. V. Gundappa
Jana Mata W	„	1956	Kalasa Sathyanarayana
Janapada W	Mangalore	1950	Narayana Rao Kalle
Jana Pragati W	Bangalore	1951	R. Uchila, B. N. Gupta, Kalle
Janapremi W	Mangalore	1954	F.I.A. Pinto
Janapriya B/M	„	1954	Munipalaraju
Janapriya D	„	1955	R. K. Nayak
Janatha M	Bangalore	1941	A. Keshava
Jana Sevaka W	Ankola	1955	Dinakar Desai, A. Ananda
Jana Sevaka D	Davanagere	1924	K. Gurupadappa
Jana Shakti W	Bangalore	1951	C.R. Krishna Rao
Janatha Bandhu	—	1956	Shadakshara
Janavani M	Mysore	1951	M.C. Padmanabha Sharma
Janavani D/W	Bangalore	1933	B. Puttaswamaiah
Jana Yuga F/W	Katpadi	1952	M. V. Hegde
Janma Bhoomi D	Bangalore	1930	B. Puttaswamaiah
Janma Bhoomi W	Madikeri	1932	K.A. Somanna, M. Subba Rao
Janma Bhoomi W	Tirthahalli	1928	C.B. Subba Rao
Jaya M	Hubli	1928	S. Bhimachar
Jayakarnataka M/W	Dharwad	1947	Alur Venkata Rao D.R. Bendre, V.S. Basavanal

1/2	3	4	5
Jayamala M	Mangalore	1935	M.K. Babu, Pinto
Jayanthi M/W	Dharwad	1938	B. Krishnasharma, H.V. Melligatti
Jeevajala M	Bangalore	1952	R. Greenfield, B. Sumant
Jeevajala M	Malavalli	1953	K. Newton Samuel
Jeevana M	Dharwad	1940	D. R. Bendre, Masti
Jeevana Prakasha	Belgaum	1953	Smt. Prema
Jeevana Shikshana M	Belgaum/ Dharwad	1956	B. D. Mugi, S. Hiremath
Jinamatadarsha M	Mysore	1898	Ramanna Vagmi
Jinamata Prakashika (K & E) M	"	1933	—
Jinavani M	"	1951	M.C.P. Sharma M.C. Jayakirti
Jnanajyoti M	Mysore	1926	S.R. Ramaiah
Jnana Prakash	Belgaum	1855	—
Jnana Prakash D	Mysore	1910	—
Jnanajna M	Bangalore	1908	—
Jnanajnana M	Belgaum	1919	S.S. Petkar
Jnanodaya M	Bangalore	1912	Bhakti Marga Sabha
Jnanodaya F	Mysore	1921	Shantharaja Sastri, Shrikantha Shastri.
Jnanodaya M	Shimoga	1896	B. Sheshagiri Rao
Journal of Education	Dharwad	1934	S. S. Negalur
Jwalamukhi W	Bangalore	1954	C. S. Satya, H. Rama- swamy
Jyoti F/W	Mangalore	1950	B. S. Bhaskar Rai
Jyoti M	Kumbale	1935	A. Ganappayya Alse, K. Haider Kumble
Jyoti M	Lingasugur	1954	Kuppe Rao
Jyotishya Kalpadruma Q	Thirthahalli	1926	P. K. Jois, K.N. Sastri
Jyotishya Kirana M	Guruvinahalli	1948	Guru Jeevaradhya

1/2	3	4	5
Jyotishya Vichara Sagar M	Shimoga	1932	C. Lingajois
Jyotishya Vidya Sagar M	Bangalore	1908	D. Ramajois
Jyotishya Vidya Sangraha	—	1910	—
Kaanada Vritta W (K.E.M.)	Kumta	1916	P.K. Shanbhag
Kadambari Sagar M	Bangalore	—	C. K. Hanumantappa
Kadambari SangrahaM	C. R. Nagar	1913	K. Venkataraman Shastri
Kaigarike M	Kolar	1935	Fr. J. J. M. Furtado
Kalachandra M	Karkala	1929	B. V. Krishnamurthy
Kalanivedana M	Karkala	1933	B. J. Shenoy
Kalavida M	Mangalore	1947	M. S. Shetty
Kaliyuga Q/M	Dharwad	1936	Dr.M.Gopalakrishnarao
Kalki W	Gadag	1949	Andanappa Doddmeti
Kalki W	Bangalore	1954	D. V. Ramesh
Kalpana M	Hubli	1949	S. V. Patil, K. Ramaiah
Kanaka M	Bangalore	—	Hoysala
Kanda M	Udupi	1951	R. S. Mailarayya
Kangress D	Mysore	1927	A. Rangayya
Kangress Bulletin	Bellary	1938	T. B. Keshava Rao
Kaniyar Patrike	C. R. Nagar	1927	T. Ramachandra Rao
Kannada Chaluvali	Bangalore	—	—
Kannada Jnana Bodhaka M	Dharwad	1861	Venkata Rango Katti
Kannada Jyoti W/M	Bangalore	1937	B. L. Muniyappa
Kannada Jyoti (K & E) M	Bangalore	1933	B. Satyanarayana Sharma
Kannada Kanda M	Dharwad	1937	K. S. Narasimhaiah Karaveera Mannigatti, Mevundi Mallari

1/2	3	4	5
Kannada Kesari D	Mangalore	1885	M. Anant Rao
Kannada Kesari W	Hubli	1906	Mutalik Desai
Kannada Kogile M	Mangalore	1916	M. Thimmappaiah
Kannada Kokila M	Naregal	1938	Gurupada Matha
Kannada Kraista Bandhu F/M	Mangalore	1932	Karunakar, K. R M. Benz,
Kannada Law Report M	Mysore	1908	M. Mallaradhy
Kannada Music Journal M	Mysore	1933	A. Krishna Ayyangar
Kannada Nadegeannadi	Bangalore	1895	M. Gopalayyengar, M. Shrinivasayyengar
Kannada Nibandhamale M	Bagalkot	1919	—
Kannada Nudi W/M/F	Bangalore	1938	M. S. Subramanya Shastri
Kannada Nudi M	Mysore	1895	A. N. Krishna Rao Venkatasubbacharya
Kannada Prathamika Shikshana M	Dharwad	1929	R. V. Desai
Kannada Sahakari M	Putturu	1919	U. Mangesrao, M. Anantrao
Kannada Sahakari M	Mangalore	1936	V. Narasimha Rao, B. Prabhakara Rao
Kannada Sahitya H.Y. Parishat Patrike	Bangalore	1916	A. R. Krishna Shastri
Kannada Samachara F	Bellary	1844	H. Moegling
Kannada Shala Patrike M	Belgaum Dharwad	1867	Deputy Channabasappa
Kannada Sheershike	—	1916	M. Raman
Kannada Shikshaka M	Dharwad	1917	—
Kannada Suvartika	—	—	Basel Mission
Kannada Vani M	Bangalore	1935	T.D. Shamanna Shetty

1/2	3	4	5
Kannada Vartika (K & E) (Canarese Message) F	Mangalore	1857	—
Kannadiga W/B.W	Bagalkot	1925	—
Kannadiga W	Hubli	1937	Huccheswar Medi
Kannadiga W	Bangalore	1938	St. Joseph College Union
Kannadigara Jnanadeepike M	Mysore	1922	M. Tirunarayana
Kanhtirava W/B.W.	Mangalore	1919	B. Vittalrao
Karmaveera W	Hubli	1921	R. S. Hukkeri and R. R. Diwakar
Karmika W	Bangalore	1956	—
Karnataka B.W.	„	1912	D. V. Gundappa
Karnataka D/W	Mysore	1296	H. Sharma
Karnataka Bandhu M	Bellary	1925	Y. Nagesh Shastri, T. Veeramallappa
Karnataka Bandhu M/W	Gadag	1931	O. B. Swamy Hiremath
Karnataka Bhasha Sevaka M	Bijapur	1894	Sheshagiri Konnur
Karnataka Chandrike M	Mysore/ Bangalore	1908	K. Ramanarasimaya.
Karnataka Dhananjaya D	Dharwad/ Belgaum	1910	M. Krishna Rao
Karnataka Granthamale M	Mysore/ Bangalore	1893	B. Subba Rao, B. Krishnappa, M. Shama Rao
Karnataka Guide M	Bangalore	1918	A. D. Anandan
Karnataka Janajivana B.W.	Bangalore	1909	—
Karnataka Jeevana M	Bangalore	1916	D. V. Gundappa
Karnataka Jnana Manjari M	Belgaum	1874	Bikaji Hari Samanth
Karnataka Kavya M	Mysore	1892	M.A.R. Ayyangar
Karnataka Kesari M	Puttur	1928	M. Anantha Rao

944

KARNATAKA STATE GAZETTEER

1/2	3	4	5
Karnataka Kesari W	Bellary	1931	Tekur Subhramanya, T. B. Keshava Rao
Karnataka Kirtanatarangini	Bangalore	1927	M. Raman
Karnataka Nandini M	Nanjangud	1916	N. Tirumalamma
Karnataka Nava Jeevana M	Bijapur	1928	P. G. Halakatti, B. C. Puranik
Karnataka Patra W	Belgaum/ Dharwad	1883	Venkata R. Katti, Honnapuramatha
Karnataka Prakashike F.W.	Mysore/B'lore	1865	C. Shrinivasachar
Karnataka Sahakara Patrike	Bangalore	1954	P. R. Kanthi, V. S. Hali- keri, M. M. Basrur
Karnataka Sahakara Vijaya M	Mysore	1930	Madhavan, Shrikanta- shastri
Karnataka Sahakari Mitra M	Dharwad	1922	—
Karnataka Sathyagraha	Hubli	1924	Chandur, Murthy
Karnataka Scout	Dharwad	1927	B. T. Chari
Karnataka Scout & Guide (K&E) M	Bangalore	1917	M. C. Anandan M. Venkatakrishnaiah
Karnataka Shikshaka M/BM	Dharwad	1918	J. A. Balavantha Rao
Karnataka Shikshana M	Bagalkot	1920	H. B. Konnur R. Y. Yalagurda
Karnataka Sundari M	Haveri	1922	Desai Pavappa Somappa
Karnataka Times W	Bangalore	1908	—
Karnataka Times W	Dharwad	1930	H. S. Shivalinga Shastri
Karnataka Vaibhava B.W/W	Bijapur	1892	M. Gundurao, Hanumanthrao
Karnataka Vani W	Nagamangala	1925	N. T. Hiriyanna
Karnataka Vani Vilas B.M.	Mysore	1888	L. S. Subba Rao

1/2	3	4	5
Karnataka Varthamana	Bangalore	1922	C. P. Sundara Rao
D			
Karnataka Vidyarthi	Mysore	1922	—
Karnataka Vartta W	Dharwad	1895	Mudaveedu Krishna Rao
Karnataka Vyshya Patrike M	Mysore	1948	P. Gopalakrishna Setty
Karthavya W	Channapatna	1918	R. S. Hukkeri
Kasturi M	Hubli	1956	Mohare, R. R. Diwakar
Katha M	Bangalore	1929	—
Katha Chandrike M	„	1942	G. S. Krishna Rao
Katha Kunja M	Belgaum	1934	Pyati Shamarao
Katha Kusumavali	Hubli	1938	C. S. Kulkarni
	(Dharwad)		
Katha Loka M	Mysore	1925	—
Kathanjali M	Bangalore	1929	A. N. Krishna Rao
Kathanjali M	Mangalore	1930	—
Kathanjali M	Hubli	1934	Pattabi Ram
Kathapremi M	Bangalore	1938	B. S. Sharma
Katha Sangraha M	Hichkad	1953	Vaman A. Hodikey
Kathavali M	Bangalore	1937	Gupta
Kathegara M	„	1932	M. N. Gopalarao G. A. Narasimhamurthy
Kavita M	Dharwad	1918	—
Kavita Q	Belgaum	—	S. M. Desai Rudrapur
Kavyakalpadhuma (K&S) M	Bangalore	1892	—
Kavyambudhi M	Mysore	1894	P. Padmaraj Pandit
Kesari M	Mysore	1928	V. Seetarama Shastri
Khadi Vijaya M	Almatti	1928	Hardekar Manjappa

KSG-60

1/2	3	4	5
Kidi BW/W	Bangalore	1892	K. S. Ayyangar
Kidi W	"		B. Sheshappa
Kirti Kirana M	"	1943	G.S. Narasimha Murthy
Kodagu W	Madikeri	1920	K. B. Mallappa, Pandyanda Belliyappa
Kodagu Bodhini D	"	1925	Abdul G. Khan
Kodagu Chandrike W	Bangalore	1883	Mysore Rangarao
Kodagu Chandrike M	Madikeri	1939	B. R. Subraya
Kodagu Sahakara Bandhu M	"	1941	P. P. Belyappa
Kodagu Samachara W	"	1952	B. K. S. Murthy
Kodagu Vrittanta W	"	1921	Punachcha
Koravanji M	Bangalore	1942	M. Shivaram
Kranti D	Bangalore	—	R. Dayananda Sagar
Kraista Hitavadi M	Mangalore	1924	I. L. Joshuva Jatanna
Kripeya Suvarte M	—	1937	—
Kraista Matabhimani M	—	1931	Z. Issac
Kraista Sabhapatra M	Mangalore	1867	C. Stolz and J. J. Brigel Vatsa
Krishi Kalandhi F	Mysore	1913	—
Kshema Samachara W	Dharwad	1912	Kavyananda
Kunchitigara Patrike W	Mysore	1930	M. C. Mallaya
Kurubara Jagatpavana W/M	Bangalore	1927	M. N. Lingappa
Kurubara Patrike	Mysore	1928	N. Sanjeevappa
Kurukshetra W	Dharwad Jamkhandi, Bijapur	1947	Babureddy, V. Tungala Kokatnur
Kurukula Kirti (E. & K.) W	Mysore	1934	M. N. Lingappa
Kuruvijaya W	—	1913	M. N. Lingappa
Law Gazette (E) M	Mandya/ Kengeri	1907	B. Narasing Rao

1/2	3	4	5
Lekhaka (S&E) M	Bangalore	1953	S. Balu Rao
Lingayat M	Belgaum	1942	Lingayat Vidyabhi- vrudhi Samste
Loka Bandhu W	Dharwad	1880	Guru Rao and R. Mamadapur
Loka Hitaishi D	Bangalore	1928	—
Loka Matha D	"	1929	P. R. Krishna Murthy
Lokamatha D/W	Hubli	1924	V. B. Puranik
Loka Mitra W/B.W	Haveri	1900	Devanagowda Patil
Lokapavana W	Madikeri	1925	B. Belliappa
Loka Rahasya M	Virajpet	1925	K. Narayana Rao
Loka Sanchar (K&E) F	Bangalore	1933	A. S. Narayana Prasad
Loka Shikshaka M	Dharwad	1888	V. R. Katti
Lokavani W	Koppala	1956	Vittaladasa Nandalike
Madhura Karnataka M	Bangalore	1938	M. Nanjunda Sastri
Madhva Siddanta Prakashini M	Mysore	1916	M. Narasingaraya
Madhurawani M	Mysore	1911	Hanuman
Magu M	Tavarekere	1952	B. B. Joshi
Mahadhvani M	Dharwad	1940	Kavali, S. V. Jathar
Mahavira M	Dharwad	1950	Negalur Ranganath
Mahila Q	Dharwad	1927	—
Mahila Prakasha M	Mysore	1939	M. C. Umabai
Mahila Sakhi M	Mysore	1900	—
Mahila Jnanotkarsha Mala Q	Gadag	1917	C. R. Chandurmatha
Mitra M	Guddetota	1950	G. S. Subba Rao
Makkala Bavuta M	Bangalore	1953	R. Kalyanamma
Makkala Mantapa M	Mangalore	1955	B. M. Sharma
Makkala Patrike M	Mangalore	—	K. S. Karant
Makkala Pustaka M	Mangalore	1949	K. S. Karant

1/2	3	4	5
Makkala Pustaka M	Bangalore	1926	A. Ashwathanarayana
Maleya Vani Annual	Siddapur	1955	Gajanana Sharma, Ramakrishna Hegde
Malenadu M	Bangalore	1953	M. V. Gurubasappa Shetty
Malenadu M	Mundaje	1947	M. N. Bhide
Malenadu Samachara M	Shimoga	1917	P. Venkappayya
Malenadu Vijaya Kesari W	Sagar	1920	N. Venkappa
Mangalore Samachara F	Mangalore	1843	Fr. H. Moegling
Mangala M	Kumta	1952	H. R. Prabhu
Manava M	Sirsi	1952	B.P. Hosmani
Manava Dharma Vichara W	Udupi	—	—
Matha Patrike M	Belgaum	1865	Deputy Channabasappa
Matru Bhumi M/D	Belgaum	1920	R. B. Kulkarni
Mayura M	Mavalli	1946	Mayur Prakashana
Mogaveera Q/M	Kapu	1939	B. S. Padubidri
Mukkanna M	Bijapur/ Bangalore	1947	R. Kulkarni
Mundalu W	Bijapur	1926	V. S. Gudakanti
Muslim Sandesh M	Dharwad	1935	Imamuddin Killedar
Mysore Chronicle (K&E) W	Tumkur	1924	K. Rangayyengar
Mysore Economic Journal M	Mysore	1914	—
Mysore Gazette (K&E) W	Bangalore	1866	L. Rikets
Mysore Grama Panchyati M	„		S. Sitaramayya
Mysore Information Bulletin M	„	1937	C. Nataraj Ayyangar

1/2	3	4	5
Mysore Labour Gazette F	Mysore	1939	Govt. Labour Division
Mysore Mail (K&E) D	„	1937	H. V. Anantaramayya
Mysuru Makkalu M	„	1928	N. S. Laxminarayana Shastri
Mysore Prabha D	B'lore/Hubli	1953	Rajashekar Ullagaddi- matha
Mysore Paraspara Sahaya Patrike M	Bangalore	1913	K. S. Krishna Ayyar
Mysore Patrike D	Mysore	1941	T. Narayana Venkata- ram
Mysore Police Gazette M/F	Bangalore	1886	I.G.P.
Mysore Review Q	Mysore	1920	M. Venkatakrishnaiah
Mysore Revenue & Agricultural Gazette F	Bangalore	1906	Mysore Book Depot Press
Mysore Sahakara Patrike (K&E) W/M	„	1927	K. R. Srikanthaswamy
Mysore Scouts & Guides (K&E) M	Bangalore	1917	A. D. Anandan
Mysore Soubhagya M	Mysore	1937	B. Shamanna
Mysore Star W	Mysore	1900	Y. Veerabasappa
Mysore Standard B W	Bangalore	1908	M. Srinivasa Ayyangar
Mysore State Education (K + E) M	„	1946	B. Mariraj
Mysore Vaishaya Patrike	Mysore	1940	D. Gopalakrishna Shetty
(K + E) M			
Mysore Vrittanta W	Gundlupet	1920	V. K. Nanjundaiah
Mysore Vrittanta	Mysore/	1859	B. Bhashyacharya
Bodhini (K&E) W	Bangalore		
Mysore Vyavasayaka Mattu Parikshaka Sanghada Patrike Q	Bangalore	1924	B. Narasimha Ayyangar

1/2	3	4	5
Mysore Vyavasaya Patrike M	"	1924	M. V. Rajashekaran
Mysore Vyavasaya Shodhaka Patrike M	"	1924	M. Vasudeva Murthy
Nadagudi M	Mangalore	1938	P. Murahara Rao
Nadakahale M	Tirthahali	1950	Kalingayya Putturao
Nadegannadi W	Mysore Bangalore	1899	M. S. Ayyangar
Nagarika W	Kalburgi Raichur	1947	S. Hanumantha Rao
Nagarika W	Honavar/ Karwar	1948	S. K. Pai, G. R. Yaji
Nagarika D	Gadag/ Bagalkot/ Hospet	1954	B. H. Hombali
Naguvananda Q/M	Bangalore, Hubli	1932	B. Ranganatharao
Nammanadu F	Mysore	1947	B. N. Aradhya
Namma Pustaka M	Bangalore	1936	Devudu N. Shastri
Namma Raitaru M	Mandya	1953	K. R. Lingappa
Namma Varabhavishya	Bangalore	1951	Pandit Lal
Nandadeepa M	Madikeri	1955	B. S. Gopalakrishna
Nandini M/W	Gokarna	1938	S. V. Badti D. S. Vishwamitra
Nandini M	Bangalore	1949	Krishnamurthy
Nandini Q/M	Shimoga	1950	G. R. Subbarao
Narada W/F	Bangalore	1955	C. H. Subbayya
Naradana Sanchara	Bellary	1920	Karibasavasastri
Narasimha M	Dharwad	1940	Dixit Ramachandra
Nature Cure M	Mysore	1921	M. Venkatakrishnayya
Navabharata W	Bellary	1938	T. B. Keshav Rao
Nava Bharat D/W	Mangalore	1940	V. S. Kudva

1/2	3	4	5
Nava Chetana M/W	Sirsi/Sagar/ Sorab	1939	R. V. Valagalli H. Sitaram
Nava Jeevana M	Babaleswar	1928	B. C. Puranik
Nava Jeevana M/Q	Suratkal	1949	Panje M. Saliyan
Nava Jeevana M	Hubli	1954	Shilottama Narayana
Nava Jeevana D/W	Bangalore	1929	C. A. Narayan
Nava Jyoti F	Shimoga	1949	B. Ananthayya Shetty
Nava Karnataka W	Bijapur	1920	P. G. Halakatti
Navaneeta M	Dharwad	1926	Pandit Kavali
Navaneeta M	Belgaum	1920	K.T. Betgeri
Navaneeta M	Byadagi	1926	K. Ramachandrappa
Nava Sandesh W	Bellary	1935	Holebasava Sastri
Navashakti D	Bangalore	1935	K. Singalachar
Navashakti F	Mangalore	1952	K.M.G. Hussain
Navashakti M	Udupi	1938	P.N.B. Ramachar
Navayuga W	Mangalore	1921	A.B. Shetty
Navayuga D	Hubli	1948	T.R. Nesvi
Navina Bharata W	Bagalkot	1922	Y. Dharwadkar
Neelakantha Vijaya M	H. Bagewadi	1910	Veerappa Shastri Dundappa
Negila Yogi M	Hassan	1949	G.H. Rangappa
Netaji D	Hubli/ Davanagere	1948	Itgi Vedamurthy
New Era (K & E) M	Bangalore	1936	P. M. Shamarao
Nikhila Karnataka Q Ayurveda	Bijapur	1938	A. Ananthacharya
Nirikshaka W	Dharwad	1949	M. Govardana Rao
Nisarga M	Bangalore	1951	—
Nisarga Chikitsaka Q	Lakshmeshwar	—	Shamarao Chitragar
Nyayavani	Sorab	1953	A.V. Kadam
Nyaya Sangraha F	Mangalore	1868	U. Gopalkrishnayya

1/2	3	4	5
Nyayadhikarana M	Mangalore	1877	M. Subbarao
Nritya Bharat Q	Hansabhavi	1954	Mallari M. Kulkarni
Nutana M	Dharwad	1952	H.R. Kidiyur
Okkaligara Bandhu W	Mysore	1911	S. Venkataramayya
Okkaligaru Okkalutanavu	Dharwad	1911	Desai, Honnapurmatha
Okkaligara Patrike W	Bangalore	1907	B. Puttaiya
Panchacharya Prabha W	Mysore	1927	S.P. Mahadevaiah
Panchajanya M/W	Bangalore	1947	Rukminiyamma
Panchjanya W	"	1948	Krishnappa, A.
Panchamrita M	Hichkad	1950	Vaman A. Hodike
Panchamrita M	Gadag	—	Pandarathacharya Galgali
Pandit Mandala Patrike M	Bangalore	1941	K. Pattabhiram
Panju W	—	1950	B. K. Puttaramayya
Papachhi M	Bangalore	1951	Kumar Venkanna
Paramananda Sadhana M	Shigehalli	1926	Manjunath D. Hegde
Paramartha M	—	1924	H. Chidambarayya
Pariksha Darpana Q	D. B. Pura	1935	J.R. Swami
Parimala Q	Bangalore	1952	R.M. Vishwamitra
Parimala Q	Nanjangud	1952	R. Gururajacharya
Pasban (U) D	Bangalore	1946	H.M. Ismail Tabish
Patelara Patrike W	Bangalore	1928	H.K. Veerannagowda
Pathika M	Hubli	1956	S.R. Gopinath
Patrikodyami	Mysore	1953	—
Patrikodyogi Q	"	1925	—
Paryaya Prakashini Q	Udupi	1942	B. Ramakrishnachar
Prabhat M	Dharwad	1918	Y.B. Jathar
Prabhat W	Mangalore	1935	K.V. Shenoy
Prabhat M	Madikeri	1948	I.M. Muttanna

1/2	3	4	5
Prabhat D	Mysore	—	T. Venkataraman
Prabodha M	Belgaum	1918	S.S. Basavanal
Prabodha M	Durvasapura	1945	Gundimi R.M. Bhat
Prabodhak M	Mysore/Bom	1930	Kannada Mitra Mandali
Pradeepa (K&T) W	Mysore	1956	P. Kodandarampillai
Pradeepa M	Dharwad	1954	Vineeta Ramachandra
Pragati M	Rabkavi	1945	G.V. Daphalapur
Pragati W	Bangalore	—	B.S. Satyanarayana
Prajabandhu (K&T) W	Bellary	1924	A.R. Ayyangar
Prajabandhu W/D	Bangalore	1932	Y. Krishnappa
Prajamata W	Hubli/B'lore	1924	K. Raghavendra Rao
Prajamata W	Madras/B'lore /Hubli	1931	B. N. Gupta, M.N. Chowdappa
Parjamitra D	Babaleshwar	1926	B.C. Puranik,
Prajarajya W	Bangalore	—	L.S. Ramalingaiah
Prajavani D	Bangalore	1938	B. N. Manjappa
Prajavani D	"	1948	B. Puttaswamiah
Prakash M	Belgaum	1948	R.K. Mensi
Prakash M/W	Udupi	1948	A.J. Alse & B. Ramachar
Prakashini M	Surathkal	1942	T. Shripathi,
Pranidaye M	Bangalore	1933	Gundurao Khadri
Pranidaye Pracharaka M	"	1936	Gundurao Khadri
Prapancha M	Mangalore	1947	B. Narasappa
Prapancha W	Hubli	1954	Patil Puttappa
Prarthane (K,E,M) F	Belgaum	1928	
Prasad M	Gadag	1939	Tatti Krishnarao
Prasanga M	Bantwal	1916	
Pratibha M	Bangalore	1939	A. Narayana Ayyangar
Pratibha M	Dharwad	1940	Balachandra Ghanekkar
Pratibha M	Bangalore	1948	B. Puttaswami
Pratibimba F	Hoskote	1953	N.S. Shetty

1/2	3	4	5
Pratinidhi W	Birur	1947	V.S. Shivalingamurthy
Pravaha M	Davanagere	1951	N.M.A. Rao
Pravasi M	Mangalore	1953	Shrinivasa Upadhya
Prema (K&E) Q & M	Tungabhadra	1923	Taranath
Poorna Bodha M	Mysore	1935	Praneshachar
Pouravani W	Bangalore	1942	R. V. Bhadranna
Pouravoni D	Mandya	1947	H. S. Doreswami
Public Affairs (E) M	Bangalore	—	D. V. Gundappa
Purna M	—	1927	T. Krishnachar
Purnachandra W	Bangalore	1935	—
Pushpa M	Udupi	1949	K. Prabhakar
Pustaka Prapancha M	Mysore	1946	S. V. Kumar
Raita W	Bellary	1948	K. Charnabasappa
Raita W	Mysore	1949	—
Raita Vani W	Mangalore	1948	N. Vithaldas
Raita Vani F	Bangalore	1955	T. M. Thimmegouda
Rajabhakti W	Mysore/ Madras	1939	S. Sharma
Rajahansa M/W/D	Dharwad	1891	R. V. Jathar
Rajahansa W	Bellary	1953	Shriramappa
Ramarajya F	Bangalore	1946	H. V. Varadarajan
Rangabhumi M	—	1925	D. K. Bharadwaj
Rasika Ranjini W	Gadag	1884	Gourishankar Misar
Rastra Bandhu W	Mangalore	1928	K. S. Bhat
Rastra Jyothi W	Mangalore	1951	—
Rastra Mata W	—	1954	K. Shankar Bhat
Rashtriya Shikshana M	—	1918	—
Ratnagiri M	Bangalore	1929	Munireddi Hosur
Ratnamalike M	Mangalore	1901	—
Rayabhari W	Udupi	1951	S. L. N. Bhat
Sachitra Bharata M	Hubli	1913	Vasudevacharya, K

1/2	3	4	5
Sachitra Chaturya M	Bangalore	1910	Janardanarao, B.
Sachitra Lokabandhu W	Dharwad	—	Irani L. R.
Sadananda	—	1935	Jathar, S. V.
Sadbodha Chandrike M	Agadi	1907	—
Sadbhakti Chandrike M	Mysore	1907	—
Saddahrma Pracharaka (K&E) M	Mangalore	1933	Lakshmandev Vidyarthi, H
Sadguru M	Haveri	1919	Kulkarni, V. T.
Sadguru Padaseve M	Udupi	1913	Sharma, K. V.
Sadhana F	Karki	1920	Ganapati Bhat
Sadhvi W/M/D	Mysore	1912	Venkatakrishnayya, M Rangayya, A.
Sadvaidya M	Nanjangud	1931	Pandit, B. V.
Sadvichara M	Honnali	1917	Krishnarao, M.
Sahakara M	Dharwad	1047	Hallikeri, V. N.
Sahakara Patrike W	Bangalore	1952	Shrikanteshwara, K. R.
Sahakara Samachar F	Mysore	1945	Shrinivasayya, Y.
Sahakara Vani M	Chitradurga	—	Jilla Sahakari Sangha
Sahakari M	Mangalore	—	Shiv Rao, M.
Sahayog M	—	1951	—
Sahitya W	Hubli	—	—
Sahitya Q	Peradal	1929	—
Sahitya M	Bangalore	1935	Krishna Rao, A. N.
Sahitya Pragati M	—	1953	Sharada Prakashanlaya
Sahitya Samiti Patrike	Dharwad	1941	Basavanal, S. S.
Sahitya Samputa Q	—	1929	—
Samachara M	Mangalore	1954	Mallya, H. R.
Samachar Sangraha D	Bangalore	1906	D.V. G. and Tindal, V.S.
Samadarshi M/W	Mangalore	1939	Holla, S. N.
Sampadabhyudaya D	Mysore	1912	Venkatakrishnayya, M
Samsthani Swarajya F	—	1943	—

1/2	3	4	5
Samyuktha Bharata D	Bangalore	1948	Shrikanthayya, H.
Samyuktha Karnataka W	Belgaum	1929	Datar, B. N.
Sanatana M	Bangalore	1947	Subrahmanya, B. N.
Sanatana Dharma Patrika M	S. Belgola	—	Subrahmanya Jois, B. N.
Sanatana Dharma Sanjivini (K&E) M	Mysore	1925	Raghvacharya, S.
Sanatana Jaina M	Mandya	1931	Dharanappayya
Sandesh W	Belgaum	1938	Deshapande, G.
Sandesha Divya W	"	1937	—
Sandhya D	Tumkur	1954	Seturamarao, A. R.
Sandhya Deepa D	Mangalore	1954	H. M. Kamath
Sangati W	"	1949	Navinachandrapal, M.
Sanjaya W	Davanagere	1944	Shamrao, K.
Sanmarga Bodhini M	Bangalore	—	Murthyrao, M.
Sanmarga Darshaka (K&E) W	Chitradurga	1939	Andanayya
Sanmarga Darshi M	Nanjangud	1922	Kalyanamma, R.
Sanna Kathegalu F	Mangalore	1935	—
Saraswati M	Bangalore	1921	Kalyanamma, R.
Saraswati Siddhi M	"	1935	Yellappa, M.
Sarathi M	Mangalore	1948	Krishnamacharaya, K.
Sarvajna Sandesh M	"	1941	Raghunathachar, S.
Sarvamangala M	Doddaballapur	1943	Narasimha, K. C.
Sarvara Mitra M	Mysore	1930	Smit Gershow
Sarvodaya D/W	Belgaum	1888	Narasingarao, B.
Sarvodaya W	Mangalore	1948	Narayana S. Kille
Sarvodaya M	Bangalore	1949	Krishnasharma, S.
Sarvodaya M	Hubli	1951	S. H. Korlahalli
Sarvodaya Shala Patrike M	Hichkad	1956	Vaman A. Hodiike

1/2	3	4	5
Sarwajanahitopakaini M	Mysore	1908	—
Sarwajna Sandesha M	Bangalore	1937	Rama Rao, M.
Sati Hitaishini	Nanjangud	1913	Tirumalamma
Satsampradaya	Hassan	1906	Ramaswami Ayyangar
Deepika M			
Satshikshana M	Gadag	1922	Hiremath, B.
Satya M	Mangalore	1953	—
Satya Deepike W	"	1896	L. F. Jattanna, B.
Satyagrahi W	Udupi	1921	Ramaraya Mallaya, H.
Satyarthi M	Punampura	1952	Muttanna, M.B.
Satyavadi D/W	Mysore	1917	Krishnarao, M.N.
Satya Vrita W	Gadag	1888	Srinivasa Bhimaji
Satya Vrita F/M	Mangalore	1925	Imon, S.I.
Savadhana F	Dharwad	1948	Nagabhushana Sastry
Savigara W	Agadi	1916	—
Savinudi (K&E&H) M	Hoskote	1899	Bharati Sampangiram
Savinudi M/W	Bangalore	1906	Narayana Ayyangar
Seva Sadana M	Gubbi	1951	Sharma, T. S.
Shaikshanika Patrike M		1893	
Shakti M	Karkala	1926	Kamat, M.P.
Shakti M	Mysore	1950	Kaveramma, L.Y.
Shanti M	Hassan	1954	Narasimhashastri, M
Shanti Sandesha (K & E) F	Mangalore	1953	Shahi, M & Moulvi, M.A.
Shanti Sandesh M	Hubli	1949	
Shanti Sandesh M	Gadag	1956	Bardur, M.B.G.
Sharada B/M	Madikeri	1927	Belliyappa, B.A.
Sharada M	Belgaum	1959	Prabhakar Anigol
Sharana Sahitya M	Bangalore	1937	Shivamurty Shastri, B.
Sharana Sandesh F	Almatti	1931	Manjappa Hardekar
Sharana Vani M	Mysore	1951	Gangadharayya, H.

1/2	3	4	5
Sharira Vyayama M	Bangalore	1911	Krishnarao, M. V.
Shikshaka Bandhu M	Hubli	1934	Nadakarni, S. R.
Shikshaka Mitra M	Belgaum	1939	Joti Aravindrao
Shivamogga Gazette W/D	Shimoga	1952	Ramakrishnarao, H.
Shivamogga Vrittanta	"	1915	—
Shivamogga Vrittanta Manjari W	"	1898	Sheshagiri Rao, B.
Shivanubhava Q/M	Bijapur	1926	Halakatti, P. G.
Shivapratap W	Haveri	1929	Gurumurthy Sastri, K.
Shobha Q	Mangalore	1950	Bhat, S. P.
Shodhaka (Litho) M	Belgaum	1875	Venkata R. Katti
Shri M	Dharwad	1947	Shahapur, V. K.
Shri Adichun- chanagiri M	Mysore	1931	Lingegowda, M. C.
Shri Dhanvantri (K & S) F/M	Sringeri	1923	Sheshashastri, K.
Shri Haridasa Bharathi M	Bangalore	1949	H. R. Gopaldas
Shri Jinavijaya M	Belgaum	1905	Chougule, A. P.
Shri Karnataka Haridasa Kirtana Tarangini	—	1926	Haridasa Sevasamithi
Shri Krishna M	Mysore/ Bangalore	1914	Chakravarthi, B. R.
Shrikrishnaraja Vijnana Vaibhava M	Mysore	1921	—
Shri Krishna Sandesh M	Bangalore	1921	Janardanacharya M.
Shri Krishna Sandesh M/F	Udupi	1932	Janardanacharya, M.
Shri Krishna Sukthi M	Udupi	1905	Karodi Subbarao
Shrimaddharmani- danam M	Nadahalli	1912	Venkappa N.

1/2	3	4	5
Shri Madhva Siddanta Bodhini M	Mysore	1913	—
Shri Madhva Siddant Prakashini M	Mysore	1916	Vyasacharya K
Shri Madveerashaiva M	Jummal	1911	Nagashastri C.
Shri Purnabodha M	Mysore	1935	Ramachandracharya. K
Shriram Mathitartha M	Mysore	1924	—
Shri Saraswathi (Litho) M	Siddapur	1900	Ramachandra N. Bhatkal
Shri Saraswathi M	Gadag	1901	—
Shri Sarvartha Siddhi M	Bangalore	1934	Ellappa M.
Shri Shankara Vijaya M	Mysore	1940	Shrikantha Shastri
Shri Sharada M	Bangalore	1911	Doddabele N. Shastri
Shri Sharada F	Sringeri	1924	Sesha Shastri K.
Shri Sudha M	Bangalore	1953	Ranganathacharya H. K.
Shubhodaya W	Dharwad	1918	Vasudevacharya K.
Simhavani W/D	Bangalore	1949	Gopala M. S.
Sinima M	Gadag	1930	Hirematha C. B.
Siniprabha F	Bangalore/ Bellary	1954	Sitalakshmi A. G.
Sodari W	Bangalore	1950	Lakshamma M. R.
State Advertiser (K & E) F	Bangalore	1914	Shrinivasa B. L.
Sthaleeya Samsthegala Patrike (E & K) F	Bangalore	1932	Chinnappa Y. N.
Sthaleeya Samsthegala Pathrike (E & K)	Bangalore	1938	Chinnappa T. N.
Sthanika Swarajya Vritta Q	Dharwad	1934	Jathar R. V.
Subhashini M	Mysore	1908	—

1/2	3	4	5
Subodha M	Hospet	1925	Pampapati, B.
Subodha M	Bangalore	1925	Ramarao, M.
Subodha M	—	1912	Sheshashastri, H.
Subodhini F	Mangalore	1871	—
Subuddhi Prakasha W	Belgaum	1849	Khiru Sheshu
Sudarshana M	Udupi	1884	Krishna Rao, K.
Sudarshana M	Dharwad	1937	Jathar, R. V.
Sudarshana M	Mysore	1939	B. Shastri
Sudarshana W	Udupi	1951	Ramacharya, B.
Sudarshana M	Bangalore	1948	Umapathi Setty, K.
Suddigara D	Davanagere	—	I. Channabasappa
Sudhakar Q	Hubli	1921	Gururao, K.
Sudhakar F	Mysore	1952	—
Sudharaka Q	Belgaum	1923	Naik, R. K.
Suggiya Mysore M/W	Mysore	1947	Ayyangar, R. K.
Sujnana Dayini M	—	1923	—
Sukhashraya Prabodha M	Jagalur	1949	Jadesiddappa, K.
Sukumar M	Badami	1950	G. M. U. Shastri,
Sumati W	Bangalore	1909	Gundappa, D. V.
Supantha M	Mysore	1910	B. S. M. Shastri,
Suprabhata M	Udupi	1952	S. Rajwade
Suryodaya Prakashike D	Mysore	1888	—
Surabhi M	Mysore	1896	Srikantheshagowda
Suvartha Dootanu M	Hubli	1946	Abraham, V.J.
Suvartha Pracharaka Samachara B.M.F.	Mangalore	1922	—
Suvasini B.M.F.	—	1949	Varijadevi, K.
Suvasini M	—	1900	Ramarao, B.
Suvicharini Q	Mysore	1925	Tirumalacharya, K.
Svatantra M	Bangalore	1946	Kattimani, B.

1/2	3	4	5
Svatantra W	Bellary	1953	Kotraiah S. N.
Svatantra D	—	1953	—
Svatantra Bharatha W/D	Udupi/M'lore	1937	Mallya, H.R.
Svatantra Karnataka W	Bangalore	1937	Shivamurthy Sastry, B.
Swadharma M	Dharwad	1924	Chidambarayya, H.
Swadeshabhimani F/W	Mangalore	1907	Shrinivasa Kamat, V.
Swadeshi Pracharaka M	—	1932	Baburao Prabhu, M.
Swarajya M/D.	Dharwad	1931	Kesari, M.S.
Swarajya M	Udupi	1949	Antayya Shetti
Swatantryodaya W	Bangalore	1948	Sheshappa
Swayam sevaka (K&E) M	—	1953	Ramayya, V.
Swayam sevaka M	Dharwad	—	Hardikar, N. S.
Tainadu W/D	Bangalore	1927	Ramayya P. R.
Tamash M	Chikmagalur	—	Madhava Rao
Tandenadu (E & K) W	Bangalore	1931	Bhima Rao J.
Tarakodaya M	—	1923	Jagadguru Seva Samaj
Taranga M	Gadag	1951	—
Tarangini M	Bangalore	1955	Ganapathi Sharma K.
Taruna M	Mangalore	1951	Nayak Ramdas
Taruna Karnataka W/D	Hubli	1928	Patil L. S.
Taruna Vani	Bangalore	1942	Chandrasekhar N. S.
Tatva Prakashike M	Kautal	1908	—
Tatvavada M	Gadag	1952	J. Malgi
Tilak Sandesh W/M	Mangalore	1918	Bharadwaj D. K.
Trade Reporter (E & K)	Bangalore	1935	Revanna G. R.
Trishuli M	—	1932	Lingegowda M. C.
Triveni M	Mangalore	1933	Narayana Bhat, T.
Tribhasha Girvan Vachana Chandrika	Dharwad/ Belgaum	1890	Anad Chanabasappa
Truth (E) B/W	Bangalore	1919	Swami Ayyangar K.

1/2	3	4	5
Tumkur Vartamana W	Tumkur	1917	Rangaiyyangar K.
Tunuku-Minuku M	Mangalore	1928	Bhat M. P.
Tutturi M	"	1952	Vishwamitra R. M.
Udaya D/W	Bijapur	1930	S. C. Mirji
Udaya (Eng & Kan) W	Madikeri	1936	B. M. Kariyappa
Udaya Bharat QMF	Udupi/ Mangalore	1927	A. Sheshappayya
Udayaranga M	Sagar	1956	U. Subba Rao
Usha M	Bangalore	1941	B. Kattimani
Vagbhushana M	Dharwad	1896	Alur Venkatarao
Vagdevi M	"	1907	G. H Honnapur Matha
Vahini W/M	Bangalore	1946	T. R. Subba Rao
Vaidika Mitra Q. M. F.	Mangalore	1910	Basel Mission
Vaidika Sanatana Dharma Patrika	Bangalore	1947	B. M. Subrahmanya Joti
Vaidya Bandhu W	Mysore	1955	K. P. Puranik
Vaidya Prabhodini F	—	1912	—
Vaidya Sindhu M	Bangalore	1905	U. D. Pandit
Vaishyakula Vardhini M/F	"	1908	V. V. Sabha
Vakchitra (K & E) M	"	1936	Ranganatharao
Vakchitra M	"	1943	M. N. Chowdappa
Vanamala M	Hassan	1951	K. N. Murthy
Vande Mataram W	Bangalore	1950	M. Ramamurthy
Vani M	"	1943	B. S. Panduranga Rao
Varta D	Bangalore	1942	H. K. Veerannagouda
Varta Patrike D	Dharwad	1924	—
Vartaka Dhureena M	Udupi	1935	R. S. Shenoy
Vartamana D	Mysore	1949	M. N. Thimmayya
Vasanta M/F	Kundapur	1923	Shivarama Karant
Vasanta M	Gadag	1938	N. K. Kulkarni

1/2	3	4	5
Vasanta M	Mysore	—	T. S. Shamarao
Veda Sandesha M	Mangalore	1926	Dharmadev
Veda Vahini "	Bangalore	1911	R. Venkataram Shastri
Vedanta			
Vedavali (K & S) M	Mysore	1898	—
Veena M	Shirva	1950	Shankaranarayana Rao
Veera Karnataka M	Bangalore	1928	H. K. Veerannagouda
Veera Kesari M	B'lore/ Bombay	1928	M. Sitaram Shastri
Veera Mate M	Dharwad	1952	Dr. Sarojini Mahishi
Veera Muslim M	Haliyal	1930	Imamuddin Killedar
Veera Prabhu W	Bagalkot	1934	Mallikarjuna Havalgi
Veera Vilasini W/D	Bangalore	1921	—
Veerashaiva M	"	1935	C. Sangayya
Veerashaiva Chandrike M	Shirahatti	1934	A. Murugendrashetty
Veerashiava Darpana "	Mysore	1924	S. G. Shastri
Veerashaiva			
Matadarshana W	Bangalore	1896	B. Muniyappa
Veerashaiva Vijaya M	Hubli	1910	H. Manjappa
Veerashaiva Dharma			
Prakashike M	Harapanahalli	1923	Holebasavashastri
Veerashaiva Dharma			
Samrajya M	Sankeshwar	1926	R. L. Hiremath
Veerashaiva			
Dharma Sangraha M	Magadi	1923	Veerappa Shastri
Veerashaiva			
Dharma Sanjivini M	"	1925	S. S. Basavaprabhayya
Veerashaiva Dharma	Dharwad	1911	H. S. Shivalinga Shastri
Tarangini M			
Veerashaiva Grantha	Mysore	1907	Grantha Prasarak Mandali
Prakashike M			
Veerashaiva Mata	Mysore	1891	N. R. Karibasava Shastri
Prakashike (K & E) M			

1/2	3	4	5
Veerashaiva Vachana Jnana M	Harapanahalli	1918	Holebasava Shastri
Veeravani M	Hubli	1937	G. S. Hodlur
Vibhakar (K & E) W	Belgaum	1915	P. R. Chikkodi
Vibhakar W	Belgaum	1918	Panditappa Chikkodi
Vibudharanjini M	Mysore	1909	—
Vicharavani M	Tirthahalli	1939	K. Chidambaram
Vicharavani W	Putturu	1947	Shivarama Karant
Vicharatarangini M	Birur	1929	T. Chidambar Pandit
Vichari W	Karwar	1895	S. I. Sheikh Adam
Vichitra Vartamana Sangraha F	Mangalore	1862	F. Kittel
Vidyabhivardhini F (K & E)	—	1936	E. Subbakrishnayya
Vidyadayini M	Mysore	1893	M. Shamrao
Vidyadayini M	Mysore	1925	G. Hanumant Rao
Vidyananda M	Bangalore	1909	B. Adinarayana Shastri
Vidyanandini M	Bangalore	1897	—
Vidyaranya M	Navalgund	1934	—
Vidyarthi BM	Kodagu	1926	D.M. Siddalingaiah
Vidyarthi F	Bangalore	1948	H.S.R. Prasad
Vidyarthi M	Bijapur	1951	T.K. Naik
Vidyarthi Nidhi (K & F) M	C. Ballapur	1928	Vidyarthinidhi Office
Vidya Vardhini M	Mysore	1914	Editor 'Sadhvi'
Vidyodaya M	Mangalore	1941	S. Mukundrao,
Vihari M	Bangalore	1948	T. R. Iyyangar
Vijaya D/W	Dharwad	1921	Hosakeri Annacharya
Vijaya D	Mysore	1947	A. Ramanna
Vijaya M	Karkala	1951	Dharmapal
Vijaya M	Raichur	1951	R. Venkateshetti
Vijayadhva W	Bellary	1880	—

1/2	3	4	5
Vijayamala M	Bangalore	1951	K. P. Muttuswami
Vijayavani W	„	1949	D. R. Shivappa
Vijayavani W/D	Tumkur	1954	H. R. Gundu Rao
Vijnana M	Bangalore	1918	B. Venkataramappa
Vijnana M	—	1952	B. V. Subbarayappa
Vijnana Dipike M	—	1892	—
Vijnana Jyotishya M	Bangalore	1953	B. N. Mahadev Rao
Vijnana Vaibhava M	Mysore	1908	Gundashastri
Vijnana Yuga M	Bangalore	1950	B. V. Subbarayappa
Vikasa M	Hubli	1951	N. K. Deshpande
Vikasa M	Raichur	1953	—
Vikasa M	Shikaripura	1953	K. R. Lingappa
Vikasavani M	Mangalore	1954	K. L. Suryanarayana
Vikata Mava M	H. Narasipur	1934	—
Vikata Pratapa M	Bangalore/ Kuppam	1905	P. M. Chakrapanayya
Vikata Vinodini M	Bangalore	1911	N. Shivaram Shastri
Vikrama W	„	1948	B. S. N. Mallya
Vimarshaka M/F	Udupi	1950	Nandalike Vithaldas
Vimavanijya M	Bangalore Mysore	1935	J. V. Doddaveerappa
Vinoda W	Bangalore	1933	K. Singalachar
Vinoda W	„	1951	G. Narayana
Vinoda Bharata M	Mangalore	1934	M. Jarappa
Vinoda Chandrike M	Bangalore	1926	J. Krishnamurthy
Vinoda Prapancha F/W	„	1931	T. Gopalacharya Sharma
Vinoda Prapancha W	„	1935	T. Gopalacharya Sharma
Vinoda Ranjini M	„	1930	M. V. Rangarao
Vinoda Vani M	„	—	B. N. N. Murti Rao.
Vinodini M	Karwar	1905	K. Vinayakashastri
Vipanchi HY	Bangalore	1950	Gurusiddaswami

1/2	3	4	5
Vishala Bharata M	Bangalore	1934	B. Satyanarayanasharma
Vishal Karnataka W/D	Dharwad	1938	R.V. Jathar
Vishala Karnataka D	Hubli	1947	K.F. Patil
Vishistadwaiti M	Mysore	1908	—
Vishwabandhu M	Gadag	1921	Gurumurthy Shastri
Vishwabandhu F/W	Mysore	1924	K.S. Dharanendrayya,
Vishwa Bharati M	Bangalore	1934	G.M. Siddalingappa
Vishwakarma M	—	1948	Gangadharmurti
Vishwakarma M	Mysore	1954	B. Harishchandrachar
Vishwa Karnataka W/D	Bangalore	1925	T.T. Sharma
Vishwa Prabha W	„	1957	N.L. Somashekharayya
Vishwapremi W	Bellary	1948	B. Sheshagiri Rao
Vishwavani M	Bangalore	1936	A.N. Krishna Rao
Vistarana Vijnana W	Hassan	1954	D. Basavaraj Urs
Viveka W	—	1951	—
Vivekabhyudaya M	Mysore/ Mangalore	1933	Shantirajashastri
Viveka Dipika M	Mysore	1894	K.T.S. Deshikacharu
Vivekananda M	„	1898	R.S. Venkatakrishnayya
Vivekodaya M	Srirangapattana	1904	S.V. Venkataramayya
Vrittanta Dipike W	Mysore	1909	K. Narasimha Ayyangar
Vrittanta Chintamani W/B.W	„	1885	M. Venkatakrishnaiah
Vrittanta Manjari W	Dharwad	1885	—
Vrittanta Manjari W	Shimoga	1898	Byadgi Sheshagirirao
Vrittanta Patrike W	Mysore	1887	H. Hague
Vrittanta Ratnakara W	Chitradurga	1918	M.B. Krishnaswami
Vyavasaya Darpana M	Mysore	1909	—
Yadugiri Q	Melukote	1936	E.L. Pillai,
Yugantara M	Bangalore	1950	N. D. Shankar

1/2	3	4	5
Yugapurusha M	Udupi, Kinnigoli	1947	K.A.P. Udupa
Yuvajana W	Bangalore	1947	V. Annayya
Yakshagana BM/M	Tadguni, Kumta	1956	M. K. Bhagavat

The list is not exhaustive. The article on journalism and the above list are from two different authors and they have their own separate sources. There is a likelihood of some discrepancies in the information furnished by these two authorities. But the discrepancies do not minimise the value of the total information furnished by them—Ed.

KODAVA LANGUAGE AND LITERATURE

The Kodava language is one of the Southern Dravidian languages and is spoken by about a lakh Kodavas who live mostly in the Kodagu district. Among the cultivated languages of the Dravidian group, Kodava language has no script of its own. However considerable volumes of folk literature, translations and other books are published by using Kannada script. Though an earnest attempt was made in 1902 by Coravanda Appaiah to find a script for the language, it did not catch the imagination of the people and they continued to write with Kannada script. In 1978 at the conference of the Kodavas that was held, the Kodava Thak Parishat was established. Considerable work is being done to develop the language. The conference has decided once for all to adopt the Kannada script only with the necessary innovations to suit the peculiarity of the Kodava tongue.

Historically speaking, it has been proved that till the 17th century Kodava language was spoken as the principal language in Kodagu, which was then a separate State. Then Kodagu had considerable Malayalam influence as its principal trade connection was with Malabar. With the ascendancy of the Haleri dynasty in Kodagu, Kannada became the court language. This Kannada influence of about 230 years has changed many shades of the original language of which the writing system through Kannada script is the most important one. Though Kodava language has adapted the Kannada script, it is not yet being taught in schools through Kannada script.

The phonetic structure of the Kodava language differs from other languages of the Dravidian group. Kodava language consists of 38 letters that is 14 vowels, one half vowel and 24 consonants. There are seven vowels including *a, i, u, e, o*—each long and short (*deergha* and *hrisva*). It must be noted here that the sounds *r* (as in *rishi*) and its long form are not found in the Kodava language and *ai, au, am* and *ah* are treated as the combinations of two vowels. In addition to this the Kodava language has four vowels viz., *i, i, e* and *e*, which are peculiar to Kodava language.

The Kodava language has 15 consonants (guttural palatal, cerebral, dental and labial) without the *mahaprana* letters and *y, r, l, v, l* (the five liquid consonant and the five fricative consonants). It does not have aspirated consonants too.

Due to the impact of the neighbouring languages, Kodava language has absorbed many traits, idioms, words and usages of Tamil, Tulu, Malayalam, Kannada, Hindi and Samskrita. Some recent philologists have established certain common features of the Toda and the Caucasian languages. Though Kodava language imbibed a lot from Tamil and Malayalam, it can be said that it has very close affinity with Kannada than any one of the other languages. As a general rule every half letter at the end of a syllable whether mediate or final in Kodava language is pronounced in the consounding short nasal vowel *o*. For example in Kodava 'Ramo' is Kannada 'Ramahu'. But the half letter at the end of a word in Kodava language implies the vowel *u* of Kannada. Thus Kodava *ad* is Kannada *adu* (meaning 'that'). The Kannada *e* before cerebrals is pronounced *o*, but before a double cerebral the short *e* is changed into *o*; eg. Kan-*elu* Kd-*yol*, meaning seven. Slight nasal sound occurs at the end of the word *avan* (pronounced *avon*) instead of the Kannada *avanu*. Soft and hard consonants are often interchanged and simple consonants doubled, eg. Kan-*untu*, Kd-*und* meaning to be present. Kan-*ega* (now), is Kd-*ikka*. Compound consonants are separated; eg, Kan-*chandra* is Kd-*channura* (*nn* as in *kaṇṇu*, eye) meaning moon; Kan-*entha* is Kd-*ennatha* meaning what. The letter *sa* becomes *cha* and the letter *ha* becomes *pa*. For example, Kan-*suji* is Kd-*chood* meaning needle; Kan-*handi* is Kd-*pandi* meaning pig.

Literature

The output of literature in Kodava language is very meagre. The first book written about Kodogu was *Rajendraname*, caused to be written

by Dodda Veeraraja narrating the history of the Lingayat family's rule from 1633 to 1807. This book is in Kannada and its English translation was made by Lt. Abercomby in 1808. This book tells the story of the Rajas but does not shed much light on the life of the people. However, it narrates the part played by Kodava soldiers and officers in the efficient discharge of the administration.

In 1837, Chokanda Appaiya wrote a song known as the *Queen's Song* praising Queen Victoria which probably pleased the British people and Graeter translated it into English. He also translated some of the folk songs and he says that "the rules of versification do not apply to the Kodava songs. These cast in less artistic mould have something of the free mountain air about them. It is true that they move not in the gay iambic foot, but in the more dignified trachaic measure that suits Kodava mind better, each line containing seven or eight syllables but the accent is not carefully observed, nor is there any reasonable display of rhymes of alliteration. In its simple form the Kodava poetic measure may be best compared to that of English or German blank verse".

Since the publication of *Rajendraname* till 1868 there was practically no literary activity and the Kodavas who were given to manly pursuits and did not bestow their attention on literature. Appaneravanda Appacha, born in 1868 can be called the father of Kodava literature. He was the first man to use Kannada script and give the Kodava language a place in the literary world. He wrote a series of dramas of which *Savitri Nataka*, *Cauvery Nataka*, *Yayathiraja Nataka* and *Subramanya Nataka* are popular even to-day. Many of his devotional songs are sung in every home in Kodagu. He was a dramatist, a stage actor, a 'Haradas' and a musician. Another contemporary of Appacha was Nadikerianda Chinnappa, whose compendium *Pattole Palame* is a monumental work. He has also the distinction of translating the *Bhagavad Gita* into the Kodava language in 1922. An attempt was made by Goravanda Appaiah in 1902 to find a script for the Kodava dialect.

Since the merger of Kodagu with Karnataka, there is a great awakening in the literary scene. Dr. I. M. Muthanna who is the author of *A Tiny Model State of South India* and many other books has published a collection of poems in Kodava language. B. D. Ganapathi has written two books in Kodava language entitled *Nanga Kodava* and *Kuttumbolicha*. His Kannada book on Kodava culture *Kodagu mattu Kodavaaru* has won

him the State Academy Award. Recently efforts are being made to foster Kodava literature and the Kodava Thak Parishat was established in 1978. This Parishat, which is active, is working hard to have a printing press and a newspaper of its own. It is working to bring out a lexicon for the Kodava language.

Folk Songs

The folk songs in the Kodava can be grouped into three categories, songs of martial traits *viz.*, of raids and heroic deeds, songs pertaining to their main avocation, *viz.*, agriculture, and thirdly the festive songs. These songs are mostly accompanied with dances also. Some of the dance patterns and the songs pertain to their martial faculties. In these songs the physical valour and the intrepidity of their heroes and heroines are sung.

The folk songs are quite simple in composition and sung with an amazing clarity of expression. Both men and women have their respective dances and songs. In olden days it is said that women used to participate in dances and songs with men specially during marriages and other social functions.

The vigorous and at times boisterous dances of men *viz.*, Bolakata, Putari Kolata, Pariakali, Kombata, etc., and the graceful dances of women like Ummattata are very famous. In these dances the beating of the drums and cymbals and the corresponding songs synchronise admirably with the dance pattern. In 1961, Periyanda Chengappa composed Kodagu songs on themes like the story of the Goddess Cauveri, harvest, marriage, customs, formation of trades or sub-divisions in Kodagu and allegiance to be paid to the headmen among the Kodavas called the Jakkar funeral ceremonies, etc., and published them in a book-form. This book is entitled *Kodavada Andolat Patu*.

The Kodava folk songs depict the fact of their colourful life and the poems are both robust and humorous. In them we can see the Kodava language in all its peculiarities. These songs seem to be very old being of a bygone age and their authors are unknown. The difference between the language used in these songs and the present spoken language is striking. The Kodavas, above all, loved their land and we find their

songs begin with patriotic praise of their land. One of them has been translated by Rev. Graeter reads thus :

High above the lofty hills
Thrones the lofty Mahameru
And among the flowering trees
The sampige is the finest
Thus doth Kodagu a string of gold
Far surpasses other lands

From the folklore of the Kodavas, we can infer that the Kodavas have been obsessed with unabounded love for songs and dances. They express both their joys and sorrows in songs only. In these songs we find that obscenity which is a common feature in other folklore, is conspicuous by its absence. Next to God and the patriotic love of their country, the Kodavas have given pride of place for sports and humour. Some of their festivals like *Bodunamme* are noted for their humour and ribaldry. When the singers begin and end their songs, there is a lively discussion between them which is full of meaning and good humour. I shall quote only one- the ending. When they are about to stop their singing one of them suggests that song should be kept at the Chomamalai hill in the abode of God so that it would be easy to take it when necessary. The reply is in the form of a poem. "On the path where Sita walked and where between the great boulders of stones the limpid water flows, where without sowing the fragrant cardamom grows, where the land is like the garland of gold and pearls, in that land live a valiant people, and let our song be lodged in the breast of these people."

Being agriculturists the Kodavas are very much connected with their land and whether rain or shine the soil is the foil on which their activities are confined. Whether it is transplantation or harvesting, they take it as part of their life and lighten its back-breaking tediousness with their humorous songs and sportive competitions. While transplanting they sing a song known as *Voyya Pat*. Many of the dances of the Kodavas are war dances, specially Bolakata and Pariakali. These dances are of great antiquity and have been preserved from time immemorial through tradition. These dances are very attractive and mirror the basic character of the Kodavas whose culture and martial tradition they represent.

The famous Ummattata of the Kodava women is also accompanied with songs and music. The rhythmic sound of their *ummat* (cymbal) and

their dance bears the stamp of great culture and artistic tradition. The singers stand on a raised pedestal around the traditional *Kuttumbolicha* (standing lamp) and the dancers dance in a circular form around. There are about 20 variations in this dance and the songs begin with the refrain. The various folk songs, dances, etc., were firmly planted and integrated in the cultural life of the Kodavas centuries back. These dance patterns were perfected and developed with many innovations with more aesthetic contents, conditioned and substituted by select and beautiful modes.

TULU LANGUAGE AND LITERATURE

Tulu, though ranked among the little known languages, is one of the rich and ancient languages of the Dravidian family, spoken by 1,158,419 people throughout India (Census of India, 1971). Tulu native speakers are called Tuluvas and their land is Tulunadu. The boundary of Tulunadu comprises a vast area from Kalyanapura river in the north, Arabian sea in the west, Western Ghats in the east and the Payaswini/Chandragiri river in the south i.e., the area would constitute the major parts of Dakshina Kannada district and the major portion of the Kasargod taluk in Kerala State. In Sangam literature *Akananuru* refers to Tuluva. 'The Tulu country with its plentiful groves where the dancing peacocks with their spread out tails and enchanting eyes was existing'. There are inscriptional references to Tulunadu and the people. Pattattalamangalam Tamil inscription (8th century) states that 'the palace gate of Pallava king was densed by various people including Tuluva for the opportunity to be admitted to serve the king'. In Dakshina Kannada many inscriptions written either in Kannada or in Sanskrit speak of Tulunad.

The Tuluvas were under the influence of Karnataka. Tuluva dynasties such as the Alupas, Bangas, Chautas and the Ajilas, were rulers of Tulunadu for several centuries.

Dakshina Kannada district and the Kasaragod taluk is a multi-lingual area where people can speak two/three/four languages with equal competence. Kannada is the dominant language in the schools and offices and in the folk dance called Yakshagana. But the language of the bazaar is Tulu. Tulu is the mother tongue of the majority of the people. According to the 1971 census, of the total number of Tulu speakers mentioned above, there we are 1,042,865 in Karnataka and 78,637 in Kerala. The remaining 36,917 Tulu speakers are settled in other states. Among the Tuluvas in Karnataka more than 90 per cent are found in Dakshina Kannada, and they

include the Brahmanas (Shivalli and the Sthanikas), Jainas, Bants, Gaudas, Kumbaras/Mulyas, Pujaris/Baidyas/Billavas, Gattis, Madivalas, Mogers, Ganigas/Sapalyas, Nayakas/Maratis, Paravas, ambadas, Nalikes/Holeys, Girijana/Koragas and the Protestant Christians.

From the available references, it is clear that the word 'Tulu' was first used for the land, afterwards for the people and finally for the language. Both, the word Tulu and its derivative form 'Tuluva' have attracted the attention of several scholars who tried to trace its origin. Tuluva is used in the sense of 'belonging to Tulunadu', a 'Tulu speaker', 'soft' 'fleshy', 'watery', etc. Tulu is a highly evolved rich language with its vocabulary, grammar and oral literature which preserves a number of its proto-Dravidian features. It preserves its own linguistic peculiarities and shares a number of features with Kannada and other Dravidian languages. Tulu language is characterized by dialectal and sub-dialectal divergences from both the angles : geographical and social. According to the regional differences it can be demarcated as Udupi-Tulu, Mangalore-Tulu, Puttur-Tulu and Kasargod-Tulu. On the basis of speech variation, Tulu has two major social dialects, Brahmana-Tulu and non-Brahmana Tulu. The non-Brahmana Tulu has further divisions as high caste-Tulu, middle-caste-Tulu and lower-caste-Tulu. Much variations are seen between Brahmana and non-Brahmana Tulu, but less within sub-dialects of non-brahmana Tulu. Tulu language may show minor variations between old Tulu and modern Tulu but there is no variation as written and spoken. Tulu is a highly developed language but it has no script of its own. People say that Tulu has a script which is identical to the Malayalm (Grantha) script. Mostly Samskrita works are written in the so-called Tulu script in olden days.

Tulu has a very vast folk tradition which carries its own peculiarities. The tradition includes folk culture, folk art and folk religion which have inter-connections. While transmitting from mouth to mouth the folklore is depending upon the style and taste of the individuals. Still the folklore provides materials to understand the manners, customs, traditions, superstitions and cultural activities of the Tulu people. Folklore in Tulu is mainly found in the form of *paddanas* (*pardana*) *sandi*, *kabita*, *uralu*, *madipu*, *nritya-padya*, *gadi*, *ogatu*, *joogulo*, *ajjikathe*, etc. *Paddana* or *sandi* is a ballad like narrative poem. These *Paddanas* narrate the history of the *bhutas*, heroes and quasi-heroes of Tulunadu who are worshipped. *Kabita* is a slightly long poem which depicts various incidents, used only during

the time of transplanting the paddy seedlings by women folk alone. *Madipu* is a kind of charm, neither poetry nor prose, used by the *bhuta* dancer while dancing. *Uralu* is a slightly long poem sung by the males while ploughing, driving the cart, tapping toddy, etc. The *Nalikes*, a lower community *bhuta* dancer takes a small troop, *Ati Kalanja* or *Madiro* from house to house in different seasons. This troop will dance and sing some song which is known as *nritya-padya*. *Gade* or proverb and *ogatu* or riddle are witty compositions of primitive people. *Ajjikate* or the folktale, *joogulo* or the lullaby are sung by people while rocking the cradle. While watering the field with a *piccotah*, pressing the coconut in the country oil mills and on other such occasions, too, certain songs are sung.

Distribution of folklore varieties among different communities/castes is worth mentioning. Tulu Brahmanas generally are educated people and are followers of the Vedic traditions. Their folklore varieties are different from non-Brahmanas. Their folk songs are mainly the prayers of various Gods and Goddesses, and heroes and heroines of the epic *Ramayana* and *Mahabharata* and other pleasant songs. During marriage, *puja* and other auspicious days elderly women used to sing these songs. Their songs are more sophisticated and are of the classical variety. Among the non-Brahmanas, the *Pambada*, *Parava* and the *Nalike*, who were untouchables in the society and also between themselves, are *bhuta* dancers by profession and are used to sing the folk epics, *paddanas* which narrate the story of the *bhutas*. One of the *paddanas* narrates that Lord Siva created 1,001 *bhutas*, and an equal number of diseases and sent them to earth to attack the sinners. People provide food once in a year to the *bhutas* to get relief from the trouble tormenting them. There are varieties called as the *nema*, *ayana*, *kola*, *bali*, *tambila* and the *agelu* in these annual ceremonies. People believe that the heroes and quasi-heroes or quasi-heroines will become *bhutas* after their death. Their stories are narrated in the *paddanas*. Other castes in the non-Brahmana community also sing these *paddanas* as means of entertainment only. Tulu folklore has thrown light on the primitive belief of the people. It provides ample scope for deep study of the social psychology and behavioural pattern of the society.

Tulu has very little classical literature when compared to other Dravidian languages; and a number of works are being produced in the language recently. A guess that there might have existed a good number of literary works in Tulu has been proved to be true when a manuscript of 200 palm leaves has been traced at Kasaragod just three years ago.

The name of the work is *Krishnaleela* written in 1695 in Tulu by making use of the so called Tulu script by Vishnu Kavi, a Brahmana.

Tulu language has adopted the Kannada script for its literary works only during the past 150 years. The Basel missionaries published some books in Tulu. Their first publications are the translation of the *Gospel of St. Mathew* (1842) and the *New Testament* (1847). They have also published a few biblical stories for the school children, and some religious books (1859). Rev. Brigel wrote the *Grammar of Tulu Language* (1872) in English which was the only source available for reference to the students of linguistics. In 1886 a *Tulu-English Dictionary* was published by Rev. Manner, and later he published *English-Tulu Dictionary* also. Manner's *Tulu-English Dictionary* was re-edited by Prof. Mariappa Bhat and Dr. Shankara Kedilaya and it was published by the Madras University. A few *paddanas* were also collected and published by the Missionaries. After the missionary movement, there was a batch of native scholars who contributed for the advancement of Tulu language and literature. The late S.U. Paniyadi was the first scholar who wrote *Tulu Vyakarana* (in Tulu language and Kannada script) and published it in 1932. He started the Tulunadu Press for the publication of Tulu works. The various books written by the team were published in 12 series. These works are mainly collection of the old folk songs, quasi-historical *paddanas* or *sandhis*. Some are translations and a few are original compositions like poems, dramas, etc. However, this enthusiasm did not last long. After 1950, Tulu literature grew rapidly. Several scholars both native and non-native, have contributed a lot to the development of Tulu literature. Their work, mostly on Tulu land, Tulu people, their culture, language and literature wrote in Tulu, Kannada and English. *A History of South Kanara* by K. V. Ramesh (1970) and *Studies in Tuluva History and Culture* by Gururaja Bhatt (1976) are two important books.

Among the various branches of literature, drama stands first. Yakshagana plays in Tulu are also becoming popular. Many scholars have collected *Paddanas* and published them in Tulu. A few monthly magazines (*Tulukuta*, *Tulusiri*, etc.) have been started and are trying to promote Tulu language and literature. For the last ten years, a few have started producing Tulu movies which proved to be very popular. Programmes in Tulu are being broadcast from the Mangalore A.I.R. Station. Sufficient work has been done in the field of modern linguistics. *Descriptive Analysis of Tulu* 1967 (D.N.S. Bhat), *A Grammar of Tulu-A Dravidian Language*,

1971 (S.L. Bhat), *Structural Description of Tulu-Kumbara Dialect*, 1978 (M. Rama) and *the Structure of Tulu Verb-Transformational Analysis*, 1979 (Mallika Devi. S) are some of the doctoral theses on Tulu language.

Tulu language, literature, culture and folklore is taught at the post-graduate level in the Mangalore University.

The project, Tulu Lexicon, supported by the Government of Karnataka was launched on 2nd October 1979 under the Chief Editorship of Prof. K. S. Haridas Bhat at the M.G.M. College. It is expected to be a comprehensive contemporary work. Tulu Kuta of Mangalore has taken interest in the development of Tulu language, literature and folklore. An All India Tulu Literary Conference was held at Bangalore in 1983. The International School of Dravidian Linguistics of Trivandrum has conducted a seminar on the Tulu language. It has launched a scheme to prepare an etymological dictionary on Tulu. Besides it has a plan to write a series of Tulu readers for primary classes.

Tulu has benefited a lot from Kannada. In the field of literary composition, especially modern, considerable influence of Kannada is found. Some of them are just translations of Kannada. Even the Kannada folk dance Yakshagana plays have been translated in Tulu. The interesting feature in Yakshagana plays is that the actors are both Kannada and Tulu speakers. Almost all Tulu writers know Kannada.

KONKANI IN KARNATAKA

Konkani, now officially acknowledged as an independent language, spoken by more than 15 lakh people mostly spread all over the Western Coast of the Indian peninsula, finds its origin, like many other Indian languages, in Samskrita, and is noted as an Avanti form of Aryan Prakrit, which itself is a mixture of Shauraseni and Maharashtri, though certain scholars have held it as having originated from Ardhamagadhi while some others claim it to be a variant of Paishachi. The name Konkani comes from Konkan, the ancient name for the Western Coast, the mention of which is found in ancient epics such as the *Skandapurana*, the *Brihat Samhita*, among others. The "Sahyadri Khanda" of the *Skandapurana*, divides the Konkan tract into seven territories: (1) Barbara, (2) Saurashtra, (3) Konkan (proper), (4) Karhata, (5) Karnata, (6) Telanga and (7) Kerala.

It is, perhaps, the most significant event in the history of the Konkani language and people that their entry into Konkan was due to a matrimonial alliance between the Kannada kings of the Kadamba dynasty (Jayakeshi 1050-1080), then ruling Goa, and the Saraswat Brahmanas. * At the time of the arrival of the emigrant North Indian Saraswat Brahmanas, the prestige and power of Kannada was immense throughout the coastal belt between the Godavari and the Cauvery, encompassing the entire Konkan tract.

The Saraswat Brahmanas settled in Goa soon became the leaders of trade and started making use of Konkani language in their account books and business correspondence, though the official language of Goa during the period was Kannada. The script used for writing the language was surprisingly, Kannada. However, the Kadamba kings were overthrown by the Yadavas and then by the Bahmanas who gave Marathi the official standing. It is said that when the Portuguese missionaries entered Goa and started cultivating the language during the 16th and the 17th centuries to teach their religion in the local speech, they were amused to find Konkani being written in Kannada script and for this reason they named Konkani as 'Lingua Canarina'.

The Konkani held important administrative posts under the Devagiri Yadavas (Seunas), the Vijayanagara Emperors and the Keladi Rulers as testified by the inscriptions of these kings. Their names can also be seen in *sanads* and other official documents. Small communities of Konkani had settled down all along the West Coast from Goa to Quilon in Kerala as early as in the 12th century. The Manjeshvar Ananteshvara Temple had come under the management of Konkani as early as in the 12th century. The Sanskrit work *Sumadhwa Vijaya* mentions Narasimha as the deity of the temple. This icon was installed by the Gauda Saraswath Brahmanas. A large temple like the Sri Anatheshvara can be administered successfully only if there is a considerable and prosperous community to support it. The migration of the Konkani speaking people from their Goan homeland to other parts of Karnataka is mainly attributed to the persecution by the medieval-minded Portuguese rulers of Goa who thought the unbelievers of Christianity to be inimical to their political power. The Hindus fled to the south in large numbers for fear of conversion into

* This may be the cause of large-scale migration, but the Konkani Brahmanas were already there on the Konkan Coast even earlier, as testified by some of the Shilahara grants of the 10th century A.D. — Ed.

Christainity and also as a sequel to Inquisition of 1560. Famines broke out in Goa (1553, 1570, 1682) followed by epidemics (1635) and frequent Maratha raids (1683, 1729). People, Hindus and Christians alike, migrated to the South to escape these disasters and settled down in the Kannada (Canara) districts, mainly in and around Mangalore and Karwar. Christians multiplied and flourished in the Kannada districts, keeping alive the Konkani language and culture. Their doctrine, religious hymns, songs, stories, etc., were written in long hand using Kannada script and preserved. Folklore abounded during this period which has been preserved through oral tradition to this day.

By then, the Kannada districts had come under Mysore. Hyder Ali was succeeded by his son Tipu Sultan. The Christians were suspected to be in alliance with the English. Tipu Sultan had them hearded into captivity in Srirangapattana, his capital (1784). This captivity lasted for several years and a large number of Christians escaped and sought shelter in the neighbouring districts, Kodagu and Chikmagalur, and thus Konkani spread in those districts also.

To-day, out of the 15 lakh Konkani speaking people, more than 6 lakh are in Karnataka. These are mainly concentrated in the districts of Uttara Kannada and Dakshina Kannada; the remaining are scattered in the districts of Shimoga, Dharwad, Belgaum, Hassan, Kodagu, Chikmagalur and Bangalore. People of various communities and castes speak Konkani. The main group are Catholic Christians, Navayats (Muslims), and among Hindus, Gauda Saraswats, Saraswats, Sonars, Gabris, Padits, Konkani Marathas, Harikantras, Mestas, Kharvis, Chamars, Bandis, Kudumbis, etc. In Uttara Kannada district, Konkani is not only understood, but actually used by one and all, even by those whose mother-tongue is Kannada. An inscription of A.D. 1345, at Shirali near Bhatkal which records the grant of a *bidara* to the Brahmanas of the village "speaking both the languages" and the languages appear to be Konkani and Kannada.

In spite of the suppression of Konkani language in Goa and elsewhere, its literary growth continued unabated, mainly in the beginning, due to the missionary zeal of the Christian priests, who as mentioned earlier, made it their cardinal principle to teach the Bible in the native language. Konkani was used throughout the Konkani tract to teach religion; and Christians had their early lessons of their doctrine in Konkani itself. Konkani Hindus too did not fall back in nurturing their mother-tongue though in those days their religious ceremonies were conducted in Marathi or Samskrita.

On an analysis of the Konkani literature produced in Karnataka, two distinct categories can be identified, one belonging to the Christians and the other to the Hindus. The differences in the respective faiths and the memory of hardships of the Inquisition which necessitated the migration of the Hindus from Goa, must be responsible for the literary and emotional cleavage between the two main Konkani communities now settled in the Kanara districts. For the purpose of studying the literary developments of Konkani in the Kannada districts, contributions made by the Hindu writers and their Christian counterparts, may be considered separately for the sake of convenience and comparison.

There is evidence that some of the famous *bhakti* poets and poetesses like Santappayya, Raghavadas, Jogavva and Avadi composed devotional and mystical songs in Konkani during the reign of Ikkeri Kings (17th and 18th centuries). Later, this *santa* tradition was revived by the Chitrapur Swamijis like Shri Pandurangashrama Swamy and Shri Anadashrama Swamy. Their disciples like Sahajananda (1850-1911), Nadghar Shantibai (1850-1902) composed poems in Konkani. The greatest of Hindu classics the Gita, was rendered into Konkani by Bangle Narayana Kamath (1872-1918). Mangesh Ramakrishna Telang (1858-1949), Bolantur Krishna Prabhu (1882-1965), Upendra Pai, Swami Prabhavananda, N. V. Prabhu of Gokarna and B. V. Baliga of Mangalore are other notable Konkani writers who wrote poems and plays. Scholars like Udyavar Narayanachar, Hattangadi Narayan Rao (1863-1921) and M. M. Shanbhag (1887-1950) published Konkani grammars and Konkani primers. Sheshagiri Keshav Prabhu wrote *Padaroopi Upanishat* and translated into Konkani *Gitanjali* of Tagore and *Narada Bhakti Sutra*. Other writers of note are Mundasi Devadas Pai, Kodbet Ramaray Kamati, Bantwal Pundlik Baliga, V. R. Prabhu, S. V. Kamat, and M. G. Pai. Bolantur Krishna Prabhu wrote *Chandrasahata Nataka* (1912), *Prahlada Charitra Nataka* and several *bhakti* poems. Kumbale Narasimha Nayak (1873-1945) wrote *Savitri Nataka*. Poets like Shrinivas Prabhu, Manjeshwar Govinda Pai, Shantaram Kamath, Dinakar Desai, N. V. Prabhu and K. N. Rao wrote Konkani poems and some of them are noted Kannada writers too. In recent times, Shri Ramananda Churya has earned a name in Konkani dramatics.

Since 1929, there was a regular fortnightly periodical by name *Saraswata* published from Mangalore using Kannada script. Manjeshwar

Govind Pai, Narayan Kamath Banglekar and Hattangadi Narayana Rao were some of the important persons behind the periodical. Other journals were: *Navyug* (Karwar 1940), *Uzvad* (Karwar 1947), *Konkana Kinara* (Kumta 1950) and *Sarvodaya* (Karwar). At present *Panchkadayi* (1966) edited by B. V. Baliga from Mangalore is the most successful Konkani monthly published by the Konkani Hindus, which is in both Kannada and Devanagari scripts. M. M. Shanbhag of Karwar (1887-1950) played a very important role in the promotion and organised study of Konkani. He founded Konkani Bhasha Mandal, the first session of which was held in Karwar in the year 1939. At present, the important institutions promoting the language in Karnataka are Konkani Bhasha Parishad, Karwar, Konkani Bhasha Mandal, Mangalore, Institute of Konkani, St. Aloysius College, Mangalore, Konkani Bhashabhimani Samiti, Udupi and Konkani Samaj, Dharwad. So far, three Konkani movies viz., *Janamana*, *Amchem Jeevit Ashem* and *Tapasvini*, have been released in Karnataka despite the limitations and constraints of commercial movies in minority languages. Bhadrakiri Achyutadas and Keshvadas, the two famous *kirtanakars* are serving the cause of Konkani through their poems and *kirtanas*. Hosad Babuti Nayak (Honavar) and R. G. Gole of Hubli have made successful attempts in writing and presenting Konkani plays.

Konkani language flourished among Christians in Dakshina Kannada district with their literary and spiritual headquarters in the city of Mangalore. Christians made a lavish use of their mother-tongue in their religious activities, prayers, books of doctrine, etc. The credit goes obviously to the foreign missionaries who initiated the study and use of the language to maintain the religious fervour in their folk. Two Konkani *pandits* prepared Konkani draft of the *New Testament* and *Pentateuch* and William Carey (1761-1834) finalised the same. Among the early Christian missionaries who made profound study of the Mangalorean Christian speech, Rev. Raffaele Pescetti and Rev. Francesco Saverio de Santa Anna made pioneering work in the field. Rev. Pio Noronha (1810-83) made an elaborated study of Konkani grammar and he can be named as the first grammarian of Mangalore Konkani. The arrival of Jesuits in Mangalore (1878) and establishment of institutions like St. Joseph's Seminary (1879), St. Aloysius College, Fr. Muller's Hospital (1881) and Codialbail Press (1882) heralded a new era in Konkani language and literature. Rev. Angelus Francis Xavier Maffei S. J. one of the first Jesuits to land in Mangalore was the driving force behind the creation of Konkani grammar

and religious literature. His Konkani grammar and dictionary were published in 1883 by the Basel Mission Press, Mangalore.

The earlier literary works were confined to the religious and doctrinal aspect of Christianity. Rev. Jochim Miranda, who was a hermit at the monastery at Farangipet, Mangalore, during the rule of Hyder Ali, composed and edited hymns of great literary worth and religious profundity which were later published as a collection of one hundred hymns to remain as a permanent souvenir to the ancient traditions of the Canara Christians. The great epic, *Christa Puran*, a composition of 11,018 verses, unique for its literary style, was originally written by the English Jesuit Missionary Rev. Thomas Stephens in healthy mixture of Konkani and Marathi so as to make the text understood. It was later rendered into chaste Konkani verse by poets like Joseph Saldanha, Leo Saldanha and Felix Paul Noronha. Compositions of hymns published by Rev. Michael Placid Colaco, collection of proverbs, riddles, lyrics, etc., published by Rev. Louis D'Souza, translations of the *New Testament* by Rev. Rymona Mascarenhas, Rev. Sylvester Menezes and then recently by Rev. William De Silva, remain with the Canara Christians as glowing tributes to the literary excellence of the scholarly authors.

A bold step in Konkani journalism was taken as far back as in 1912, by two youngsters of Mangalore, Louis Mascarenhas and Louis Kannappa by editing and publishing the first Konkani journal in Kannada script, the *Konkani Dirvem*. Writings of high literary style and educative substance were published in this journal. *Konkani Dirvem* was wound up mainly due to financial and managerial bottlenecks, but another weekly the *Raknno* was established in the year 1938 by Rev. Sylvester Menezes and is a leading Konkani weekly having considerable circulation in India and abroad. Editors like Rev. John Menezes, Dr. Alexander F D'Souza and Rev. Mark Valdar have rendered great service to the cause of Konkani literature not only by editing and publishing valuable literature in the pages of *Raknno* but also through various publications of *Raknno Prakashan*. Konkani literature was nurtured by the Mangalorean Christians settled in Bombay keeping a close link between the two cities. The *Poinnari*, a weekly journal, was established in the year 1950 by V.J.P. Saldanha and later headed by literary wizards like C.F.D'Costa, Mark D'Souza, Alphonse Costa and P. D'Souza. *Poinnari* has flourished over the years and now claims to be the largest Konkani weekly having wide readership. Other periodicals which gained popular support are: *Mitr*, *Sukh-Dukh*, *Jholho Aanj*, *Sevak*, *Zag-mag*, *Vishal Konann*, *Konkann*, *Kannik* and *Udev*.

Dramas (known as "tiatrs" in Bombay) have become an integral part of Christian culture in Mangalore. An association by name Konkani Nataka Sabha established in Mangalore has been doing substantial work in staging new dramas, conducting inter-parish drama contests and encouraging the fine arts. Among the Konkani playwrights of Mangalore, G. M. B. Rodrigues, A. T. Lobo, V. J. P. Saldanha, M. P. Desa, Henry D'Silva, Eddie D'Souza and C. F. D'Coasta have earned fame. There is no dearth for Konkani novels in Kannada script. Publishers at Mangalore like Sallak Prakashan, Raknno Prakashan, Punov Prakashan, etc., have been publishing Konkani novels on a regular basis. J. S. Alvares, a noted novelist has more than 30 novels to his credit. Historical novels of V. J. P. Saldanha assume high place in Konkani literature and cultural history. Other novelists and short story writers of repute are : C. F. D'Costa, Edwin D'Souza, Irene Pinto, J. C. Viegas, et al. Konkani poetry is usually published in the pages of various periodicals. Poets like Louis Mascarenhas, Felix Paul Noronha, Joseph Noronha, Gregory Menezes, Father Bothello, Anthony John D'Souza, Henry D'Silva, Wilfred Rebimbus, Cyril Sequeira, Leo D'Souza et al, have become quite famous among speakers of Konkani. Scholars like Dr. Willam Madtha and Dr. Rockey Miranda have been pursuing research studies in the linguistic aspects of Konkani. Various papers and theses prepared by these scholars on the language and its literature have been accepted by various universities for publication. Though much work has not been accomplished in Konkani folklore, some spade work has been done by scholars like Rev. Louis D'Souza, Joseph Lego, Rev. Cypian Pai and Cyril Madtha.

A mention must be made of the Konkani literary activities at Dharwad, one of the most important seats of learning in Karnataka. Konkani is spoken mainly by the Saraswat Brahmanas who are settled here since long, so much so that a part of the city is known as Saraswatpur. These Saraswats and other Gaud Saraswats as well as Christians migrated from Goa and Karwar have rendered substantial service to Konkani language. A Konkani Samaj was founded in the year 1942 by R. A. Pai, M. R. Pai, M. A. Kamat and others under the guidance of Prof. Armando Menezes, then Principal of Karnataka College, Dharwad, and has been conducting seminars, symposia, essay and elocution contests among Konkani-speaking students. Besides this, the local Gaud Saraswat Samaj has been regularly conducting cultural and literary programmes staging Konkani dramas, etc. A Konkani Sahitya Prakashan with scholars like Dr. D. N. Shanbhag, Dr. K. J. Mahale and Prof S. V. Bhat associated

with it has already published a couple of books on Konkani language and literature. All India Radio, Dharwad, has been broadcasting weekly Konkani programmes popularly known as "Zai-Zui" since 1965. This programme has been instrumental in identifying the literary talents among the local Konkani people and presenting their rich cultural heritage to the Kannada people. All India Radio, Mangalore, too has been broadcasting Konkani programmes.

Konkani, a pleasant sounding, independent modern language, is a "Cindrella" among Indian language. This beautiful language spoken by more than 15 lakh people has a great quality of surviving and flourishing even under duress. The influence of the powerful neighbours like Kannada and Marathi, lack of political support, relatively small number of its speakers and their financial poverty have stunted the growth of the language. However, there has been a recent awakening among the Konkani who have recognised that their mother-tongue has its own glorious history, tradition, independent status and therefore, a bright future.

MALAYALAM IN KARNATAKA

Evidences of cultural unity between Kerala and Karnataka emanate from the legends, like those of Parashurama creating the coastal belt. Leave alone the fact that the cultures of Karnataka and Kerala could be the sprouts from a common Dravidian source, both perhaps had exposure to more or less identical foreign influences also, because the entire strip of the West Coast constituted a centre of commerce and trade. The Aryan immigration into Kerala, it is believed, established a major channel through Tulunadu, a part of Karnataka. Mayuravarma, the Kadamba king, had an apparently decisive role in this process. His land in Dakshina Kannada was a reputed seat of Samskritic and Vedantic learning. The inflow of Aryans through this area into Kerala and their mingling with the native inhabitants there, perhaps, made the then language of Kerala undergo several changes. Prof. Elamkulam Kunjan Pillai, the prominent historian of the Malayalam language points out that Malanattu Tamil, the then language of Kerala in its evolution into the present form had evidently been influenced by Tulu and Kannada. The Karnataka area seems to have served as a link for the spread of Jainism in Kerala also.

Sri Shankaracharya cannot probably be considered as an exclusive representative of Kerala culture, since what he embodied was the general

Hindu revival. Still, the fact that he happened to establish one of his *mathas* at Sringeri, a centre at Karnataka, is important. The *matha* might have functioned as a medium of mutual cultural and religious contact. In yet another way too, Shankaracharya became instrumental in enriching this cultural contact. He is said to have consecrated the present idol in the famous Mookambika temple of Kolluru in Kundapur taluk. The temple continues to be a special attraction for the Malayalees. The incessant flow of pilgrims from Kerala to this temple could have ensured a certain amount of intermingling of the peoples. As an appendix to this religious contact has to be considered the effect of the increasing migration of Tulu Brahmanas to Kerala until recent years. A good number of them (known as the Embrandiris in almost every nook and corner of Kerala) took to priesthood in minor temples. (It is worthwhile to note here that in one of the early major Malayalam novels—*Sharada* by O. Chantu Menon, 1892—such a young priest appears as a character. His curious admixture of language is a point of humour and the novelist imparts a touch of authenticity to the whole situation by resorting to this type of character). The occasional revisit of these people to their original land opened up a channel for cultural exchange. The last link in this trail is perhaps the influence of Ayyappa, the Kerala deity, over the Kannadigas, apart from several groups of them going to Sabarimalai every year. The Dakshina Kannada area especially shares with Kerala, several features in terms of customs, rituals, ceremonies, etc., snake worship being the most significant one among them. These similarities have naturally found their way to certain art forms as well. Leave alone the minor forms of folk art, even the major art form of this area, namely Yakshagana, reflects certain trends that remind one of the leading art of Kerala, namely Kathakali.

In the realm of linguistic features, the affinity between Karnataka and Kerala can be further stressed upon. Kannada and Malayalam, the respective languages of these areas, do belong to a common source, the Dravidian. The Hale Kannada was often surprisingly close to Malayalam, alphabets, basic vocabulary, underlying structures—all these are identical, to a great extent, in these languages. On such bases were built the super structures of a considerably rich literature both by Kannada and Malayalam. In this process, Samskrita offered them substantial help. Later, perhaps, the real role and relevance of Samskrita was overstretched, and at one period in the history of literature of both Kannada and Malayalam, it just became a symbol of status and scholarship. Theoretical treatises not only adapted the Samskrita method, but had also to be

couched in that language. This general notion explains the peculiar phenomenon how books on grammar and poetics for Kannada and Malayalam were written in Samskrita. (*Karnataka Bhashabhooshanam* by Nagavarma II and *Karnataka Shabdanusashanam* by Bhatta Akalanka in Kannada and *Leelatilakam*—14th century—for Malayalam). The amount of influence of the great Samskrita classics and veteran Samskrita poets like Kalidasa over Kannada and Malayalam is obvious.

This age-old contact between Karnataka and Kerala entered into a new era during the Missionary activities in the West Coast. Mangalore served as a common centre for both the areas. Apart from attending to printing, publishing, journalism, etc., the aspects which mould the growth of modern languages, these missionaries rendered yeoman service by compiling grammars and dictionaries (Kittel for Kannada and Gundert for Malayalam), based on conversational specimens of Kannada and Malayalam. In short, they provided the necessary impetus for the evolution and development of prose in these languages. The modern age wherein both these regions were exposed to the systematic Western education in turn, should have created and enriched sense of unity and urge for earnest cultural exchanges, resulting in increasing efforts of translations. But somehow, against the background of this affinity and age-old contacts, the translations between Kannada and Malayalam remained rather surprisingly scanty. Only recently a new awareness seems to have been aroused and a more or less concerted move of mutual translations is now under operation, thanks to the patronage extended by Sahitya Academy and such other agencies. Prof. N. Kasturi has translated *Chemmeen* and *Randidangazhis*, works of T. Shivashankara Pillai. Malayattoor Ramakrishnan's *Yakshi* has been brought into Kannada by K. S. Karunakaran. B. K. Thimmappa rendered many Malayalam works into Kannada including those of the two mentioned above. Ubaid has introduced Vallathole's poems to the Kannadigas.

There may be instances, though rare, of Kannada writers drawing inspiration from certain settings and features of Kerala life and vice-versa. The well-known progressive novel in Kannada *Chirasmarnu* from Niranjana revolves around an incident that occurred in a Kerala village Kayyar, and no wonder its Malayalam rendering won a remarkably overwhelming appreciation. One of the latest poems by Dr. Ayyappa Panicker, the outstanding modern poet of Malayalam, goes under the title *Chamundi-malayile Thiravilayattam* and even Shivarama Karant along with

Purandaradasa, appear there as an image. But the acquaintance gathered through such instances is, after all, casual. More worthwhile than this will be the mode of mutual acquaintance which is sought to be fostered through the activities of Malayali cultural associations in Karnataka and their counterparts in Kerala. Mention especially may be made of the fine effort of the Trivandrum Karnataka Association which has recently brought out a volume *Mandara Mallige*, a collection of representative pieces of Malayalam literature translated into Kannada.

It is gratifying to note that, added to all such unofficial enterprises, there are official efforts also to encourage Malayalam in Karnataka. The Universities here offer it as one of the languages to be studied at the degree level. There functions a department of Malayalam in the Government College at Mangalore. The M.A. Course in South Indian Studies being run by the Mysore University, has also given Malayalam its due recognition, its impact, though limited in reach, promises to be deep in effect.

TELUGU AND KARNATAKA

The cultural, religious, and literary affinities between the State of Karnataka and Andhra Pradesh are intimate and significant. The cultural and literary traditions in these two States were almost identical. Geographically these two are contiguous and no fixed frontiers existed between these two regions in the past. The common heritage in ideological, religious and cultural fields, is largely responsible for the strong ties that have existed between these States. The Early Chalukyas ruled over Telugu regions and the Vengi Chalukyas were a branch of the Badami Chalukyas. Pampa, the greatest of the Kannada poets, is said to have migrated from Vengi, a Telugu region. He was patronised by Arikesari, a Kannada king who ruled at Vemulavada, which is a Telugu speaking area now. Durgasimha describes Vengipalu as the heartland of Karnataka. Narayana Bhatta, a great Kannada scholar and a multi-linguist, who helped Nannaya the first Telugu poet, in translating *Mahabharata*, was honoured in the court of Rajarajanarendra, the Vengi Chalukya King. He was gifted with an *agrahara* in Vengi. Critics have pointed out that the Samskrita phraseology and poetic strategies, employed by Nannaya, are largely influenced by Pampa. *Marga* and *desi* to which Nannachoda has referred in his Telugu *Kumarasambhava*, had been already in use in Kannada by that time.

While inscriptions in Telugu were found in Karnataka, Kannada inscriptions have been discovered in Andhradesha. In Kolar District of Karnataka, as many as 250 Telugu inscriptions have been brought to light. Many Kannada inscriptions are found in places which are purely Telugu speaking areas at present. Veerashaiva cult pioneered by Basaveswara was confined to Karnataka to begin with. During the same period a similar religious movement was spearheaded by Mallikarjuna Panditaradhy in Andhra. Though they did not meet each other, there seemed to have been a mutual regard. Mallikarjuna's *Sivatatvasara* was written in Telugu first and was translated into Kannada by himself. The work begun by Basaveshwara in Karnataka and Mallikarjuna in Andhra was kept up by Palkuriki Somanatha. He vowed to preach Veershaiva cult in Andhra and wrote *Basavapurana* and *Panditharadhy Charitra*. He led the way for permanent literary and religious affinity between Kannada and Telugu. Kannadigas have regarded him as the incarnation of *Bhringeeswara* and many Kannada poets have referred to him with great reverence. Palkuriki Somanatha lived in Karnataka for some time. His *samadhi* is in a village called Kalke, near Shivaganga in Karnataka. There are some Kannada works also in his name. His *Basavapurana* is translated into Kannada by Bhimakavi. *Andhra Bhasha Bhushanam*, the first work in grammar was modelled on *Karnataka Bhasha Bhushanam*. The titles are strikingly similar. Simhagiri *vachanas* and Venkateshwara *vachanas*, in Telugu, are written on the tradition of the Veerashaiva *vachanas* in Kannada.

In Vijayanagara empire, an impetus to Telugu literary activity was given by Bukkaraya. An inscription bears testimony to his generous gift of a village called Penchukaladinne to the giant of Telugu poets, Nachana Somanatha who was a great Samskrita scholar and who could compose poetry in eight languages. He is the author of two Telugu works *Uttara Hari Vamsam* and *Vasanta Vilasam*. The Vijayanagara King Praudhadevaraya felicitated Srinatha Kavi with gold showers in his pearl house (*Muthyalasala*). Subsequent years witnessed the dedication of *Jaimini Bharatham* by Pillalamarri Pinaveerabhadra to Saluva Narasimha. Krishnadevaraya's reign was described as the golden age in the history of Telugu literature. His scholarship in and service to Telugu, Kannada and Samskrita are universally acknowledged. His patronage to Telugu earned him the title Andhra Bhoja. His significant contribution to Telugu is his *Amuktamalyada* which is a landmark in Telugu literature. His court comprised of eight literary giants who were well known as *ashta diggajas*,

Allasani Peddana was the greatest of them. His *Manucharitra*, the first *prabandha* is translated into Kannada by Sathavalli Chandrasekhara Sastry. Kempegowda, the founder of Bangalore has composed a Yakshagana in Telugu, called *Ganga Gowri Vilasam* which is also the first of its kind in this language. Some of his inscriptions are also in Telugu. During the reign of Thirumalaraya, a great allegorical (*sleshakavya*) work by name *Vasucharitra* was composed by Ramarajabhushana. Its literary merit caused it to be rendered into Sanskrit.

Purandara Dasa and Tyagaraja are the two eyes of Karnataka music. Although the compositions of Tyagaraja are in Telugu, nowhere they are more popular than in Karnataka. In Andhra also, the first lesson in music begins with Purandaradasa's compositions which are in Kannada. It is believed rightly that the influence of Purandaradasa was there on the songs of Tyagaraja. Vijayanagara tradition of royal patronage to Telugu poets and the contribution by the kings themselves, was continued in Karnataka region by the kings of Mysore. Dodda Devaraya's victory over Keladi Shivappa Nayaka was sung in poetry by Telugu poets. *Chikkadevaraya Vilasam*, a Yakshagana, is attributed to Chikkadevaraya. In his *Saptapadi* Telugu and Kannada songs are interspersed. Thirumalaraya, a court poet of Chikkadevaraya, was well versed in Kannada, Telugu and Samskrita. It is believed that his hand is there in all the Kannada and Telugu works attributed to Chikkadevaraya.

Eight Telugu *Yakshaganas*, in the name of Kanthiravanarasaraja, son of Chikkadevaraya, are available. Among which *Astadikpalaka Vilasam* is an important one which has considerable literary merit. The Kalale dynasty, which gave two commanders—in—chief in Mysore kingdom, extended the literary munificence to Telugu writers. They are justly famous, and are praised for their service to Telugu. Kalale Veeraraja was the commander of armies in Dodda Krishnaraja's reign. *Veerabhupaleeyam* an important Telugu work in grammar is dedicated to Veeraraja by Nyayakanti Madanamaty. Veeraraja relinquished his commandship to take up the significant and toilsome task of rendering *Mahabharatha* into prose narrative. It is a pioneering work and he is the precursor in the art of writing *gadya kavya* in Telugu. His significance thus, is historical. In his work, only *Adi*, *Sabha* and *Bhishmaparvas* are available now. Veeraraja's son Kalale Nanjaraja was a bilingual writer. He has to his credit, as many as five works in Telugu and 10 works in Kannada. All his works relate to Shaivism, and are dedicated to Lord Shiva. He was

holding the position of Sarvadhikari in the court of Dodda Krishnaraja. Aluri Narasimhashastri, who was patronised by him wrote a *lakshana grantha* by name *Nanjaraja Yashobhushana* in Samskrita and dedicated it to Nanjaraja. His praise is sung in every poem, making him the hero. This work is translated into Telugu also.

Immadi Jagadevaraja who ruled over Channapatna in Karnataka, himself composed *Adhyatma Ramayana* in Telugu. Ponnatota Obalakavi who was the court poet of Jagadevaraja produced the finest work *Vamana Purana*. Besides Obalakavi, there were a few more poets in Channapatna and Sugutur principalities, to mention a few, Naishadham Thimmakavi, Koduru Venkatachala Kavi, Mummadi Thimma Bhupaludu (Sugatur) and Baddeveeti Dattakavi (Sugatur). *Shukasaptati* at once aesthetically most satisfying and the most popular among Telugu *Kathakavyas* is another significant work to come from Karnataka. It is unsurpassed in literary quality. The author of this *kavya*, Kadiripatinayaka ruled at Tadigolla, now in Kolar District, owing allegiance to Vijayanagara rulers.

In the eighteenth century, in the principality of Surapura (Shorapur in Gulbarga district) ruled by the Nayakas, three great works in Telugu were written viz., (1) Bahiri Pamanayakas *Bhargavapuranam*, (2) Purushakari Keshavaiah's *Dasarathi Charitra (niroshtya)* and (3) Kiriti Venkatacharya's *Achalatmajaparinayam*, the last being an allegorical work. Kiriti Venkatacharyulu journeyed into different parts of the country, expounding the philosophy of Vishishtadvaita and won a number of eloquent battles in religious contests. He was in the Surapur court during Venkatappa Nayaka's rule.

In the 19th and 20th centuries a few worthy works of art came to be written in Telugu in the Kolar area by Gummarajuramahakavi (*Chowdeswari Puranam*), Komarla Ramachandraiah (*Sukarma Neeti Chintamani*), Kahula Bhairava Kavi (*Padmavathi Srinivasa*), etc. Iduguri Rudrakavi was a scholar both in Kannada and Telugu. He wrote quite a number of dramas, *Yakshaganas* and poems both in Kannada and Telugu. Some of his Kannada works have been translated into Telugu by the author himself. What Sarvajnya is to the Kannadigas, Vemana is to the Andhras. Vemana could be likened to Sarvajnya in more than one way. Bhimaraju, a Telugu poet in Karnataka translated Vemana's poems into Kannada and Sarvajnya *vachanas* into Telugu.

There have been significant strides in literary activity in modern times. Various forms of literature, poetry, plays, novels, one-act plays, short stories, *khandakavyas*, have been translated from Telugu to Kannada and from Kannada to Telugu. Rallapalli Ananthakrishna Sharma did yeoman service to both Kannada and Telugu. He was a scholar in both the languages. He was also a great musician. A number of his works on literary criticism, and general essays have been translated into Kannada. *Digambara Kavita* by contemporary revolutionary poets called 'Digambara Kavulu', Pattabhi's *Fidel Ragala Dozen*, poems of Tilak, C. Narayana Reddi and Guntur Sheshendra Sharma are translated into Kannada. Some of the famous Telugu novels available in Kannada translations are *Rudramadevi*, *Narayana Rao*, *Mababu*, *Maidanam*, Panditha Parameshwara Shastri's *Veelunama*, etc. *Shantala*, *Vishavriksham* and other Kannada novels have been translated into Telugu. Dr. T. V. Subba Rao, Badala Ramaiah, K. S. Janakiramaiah, Dr. R. V. S. Sundaram and Hariharapriya have done commendable work in translating outstanding Kannada works of poetry, literary criticism, essays, etc., into Telugu. At present a number of Telugu organisations, Andhra Vijnyana Saraswatha Sangham in the Bangalore Cantonment area, Telugu Samiti in Basavanagudi, Andhra Vijnyana Sangham at Malleswaram, all in Bangalore are putting their best efforts to provide a common platform for literary and cultural activities. An attempt is being made to arrive at a common script for Kannada and Telugu. Till the close of Vijayanagara times, the two languages had a common script.

TAMIL AND KARNATAKA

Kannada is an independent language, that branched out from the original proto-Dravidian language. Kannada and Tamil originate from the same proto-Dravidian language, and Kannada is next only to Tamil in antiquity in this group. "Kannada is closely related to Tamil. They alone have a regular feminine gender. The various suffixes of the plural, of rational and irrational nouns are essentially the same in both and they are more consistently distinguished than in most other connected forms of the speech. Both languages agree in the principle for the formation of the oblique base. There are also a few points of differences between the two languages", says R. Narasimhchar. Being neighbouring States, the two States, Karnataka and Tamilnadu, speaking these two languages, had shown close affinity and influenced each other immensely.

In fact the Pallavas ruled over parts of Karnataka for several decades before the advent of the Kadambas and the Gangas. Considerable parts of Karnataka and especially the Gangavadi region were under the Cholas for over a century. Many Chola temples (Domlur, Ulsoor, Malur near Channapatna, etc.) and many *agharas* like *gamangala*, *Binnamangala*, etc., are reminiscent of Chola rule in Karnataka. Later, the Hoysalas captured parts of Tamilnadu. Hoysala Ballala II was known as Cholaraja Pratishtapaka. Srirangam and Kannanur Kuppam were centres of Hoysala activity, and they have left behind scores of Kannada inscriptions in Tamilnadu. The Vijayanagara Emperors ruled over the whole of Tamilnadu and the Mysore princes and Haidar and Tipu over parts of Tamilnadu. Vijayanagara rule in Tamilnadu had left behind many Rayagopuras (*gopura* built by the Rayas) and *kalyanamantapas* and *sabhamantapas* in Vijayanagara style in the temples of yore in that State. This long association has naturally brought about a lot of 'give and take' in many aspects of life and culture of the two States. As pointed out earlier, the word Karnataka itself appears to have been a contribution of the Tamils as it is used as 'Karunat' in Tamil works like *Shilappadikaram*. The two languages, Tamil and Kannada are so close to each other that some of the expressions in Kannada found in the earliest inscriptions even appear to be like Tamil.

One Shravanabelagola record reads as follows: "Kalavappina vettadul nontu munivaran devalokakke sandaan". Similarly, one other record reads thus: "Koduvorum pancha mahapataka Samyuktarappaar". There are more such expressions which look to be very close to Tamil: "Idarke nelavoduvon" or "eltukol-ille", etc. Such expressions are numerous in the inscriptions from the Mysore and Hassan districts which had keenly felt the impact of Tamilnadu. In the Kannada work *Vaddaradhane* many such expressions are seen, e.g. "Tay tandevira kelpiyam geyyade" (*kelpiyam*) like Tamil *kelvi* or "Samyaktvamanodayanagi", or "Savarna dharmamam kolalaga", etc. There are some words which are used in the same form in Tamil and Kannada such as *tay*, *pen*, *adi*, *mudi*, *kan*, *kal*, *man*, *pagal*, *tingal*, *puli*, *pon*, *panam* which are nouns; *nan*, *neen*, *adu*, *idu* which are pronouns; *kudu*, *kuru*, *nal*, *ner*, *tan*, *nun*, *mæl*, *kariya*, *iniya* which are adjectives; *adu*, *odu*, *kadi*, *tani*, *nambu* which are verbs; and *aru*, *el*, *pattu*, *nooru*, etc., which are numerals.

There are some words whose form has slightly changed; *tande* (*tandey*-Tamil), *arbi* (*aruvi*), *odal* (*udal*), *usir* (*uyir*), *posa* (*pudu*), *bel* (*vel*), *uri* (*eri*), *pordu* (*porundu*), *sol* (*tol*), *eradu* (*irandu*), *ippattu* (*irupadu*), etc.

At times, due to loss of contact or forgetfulness some words of the common Dravidian root have been misinterpreted. In Kannada the word *parame* is used for a bee. But in Tamil *parame* really means a bird. Similarly *pozhil* has been interpreted as sand dune. Actually, it is derived from Tamil *pozhil* which means grove, and both Pampa and Nagachandra have used the word *pozhil* in that sense only. Similarly *serapu* used by Pampa in the sense a festival, can be understood clearly from the Tamil *shirappu*. Thus the knowledge of Tamil can help us to correctly interpret some of the words used by our classical poets. But there are instances where Kannada alone has retained some of the ancient Dravidian word forms. The word *ayil* in Tamil means to eat. But its original meaning is to chew and in that sense it is used in Kannada. *Kiridu* has remained in its original form whereas in Tamil it is *shiridu*; similarly *kedaru* has become *shidaru* in Tamil; *kesaru* is *sheru* (Tamil).

There has been lot of give and take in literature. Pampa must have known Tamil literature. He uses Tamil expressions like *serapu* as already noted. Karna defeating Duryodana's wife Bhanumati in a game of dice and snatching her necklace as stake narrated by Pampa in *Vikramarjuna Vijaya* has a Tamil source. Later Harihara narrated the story of the Shaiva saints in his *ragales*. On the Veerashaiva movement, the impact of the Nayanmars of Tamilnadu was great. The Veerashaivas call them as 63 *Puratanas*. Harihara wrote his *ragales* narrating the story of most of these *Puratanas*. The very metre *ragale* might have been an adaptation of *agaval*, a metre used in *Shilappadigaram*, *Manimegalai* and *Tiruvashagam*. Harihara has also made use of Tamil expressions like *tirunal*, *tirupadu*, *perumale*, *tiruvidhi* and other usages. No doubt Harihara has been influenced by Tamil *Periyapurana* by Shekkilar who narrated the stories of these saints. But Harihara's originality also cannot be forgotten here. In fact he appears to have widely travelled in Tamilnadu as a Hoysala officer and visited many centres connected with these Tamil saints and he gives a detailed and original description of these places and temples while narrating the story of these saints and quotes many of the original compositions of these saints too.

In the days of Ramanuja who took shelter in Kannada regions for long, the Srivaishnava religion he propagated had its impact on Karnataka. Many Tamil Brahmanas came to be settled in the *agrarahas* founded by his urgings in places like Tondanur and Melukote. This religion and its literature in Tamil made a clear impact on Kannada literature. It is

believed that Sripadaraya who initiated Haridasa Sahitya in Kannada was influenced by the Tamil devotional songs sung at Srirangapattana. In the days of Chikkadevaraja Wodeyar at the Mysore court this influence was more articulate. The love of the Tamil poets for their own language, their enthusiasm for pure Tamil expressions and their deliberate effort not to borrow from Samskrita to the possible extent made them use and retain a good number of the original Tamil idioms in currency. This attitude is reflected in the writings of the Srivaishnava Kannada poets too at Chikkadevaraya's court like Chikkupadhyaya, Singararya, Tirumalarya and Sanchiya Honnamma. They have made use of chaste Kannada, despite the fact that they were well versed in Samskrita. One can see the impact of Tamil literature in this attitude of theirs. This attitude is clearly reflected in the writings of Prof. B. M. Srikantaiah in our own times. His solgan "Sirigannadam gelge" and his expressions like "El Kannada tay, bal Kannada tay" and "Kannadam balge, gelge", etc., clearly indicate his enthusiasm for chaste Kannada and it is clear he was influenced by Tamil literature in this regard. He used to read out Tamil works like *Agananuru*, *Purananuru* and *Tiruvashagam* and the *ragales* of Harihara to his students describing these works as the models to be used by those who want to write in Kannada. One can see the vigour and force of chaste Kannada in his work like *English Geetegalu*, *Honganasugalu* and *Ashwatthaman*.

The impact of Kannada on Tamil language and people is also not small. Many religious movements in Karnataka like Jainism and Ganapati cult appear to have moved from Karnataka and Tamilnadu. Many Tamil inscriptions speak of the Jain ascetics from Shravanabelagola having been active in Tamilnadu. Vatapi Ganapati whose praise is sung by Muttayya Dikshitar, indicates the advent of Ganapati cult in Tamilnadu via Karnataka. Of the many Kannada works translated from Kannada to Tamil, Chamarasa's work *Prabhulinga Leele* is one. In modern times, *vachanas* of Sarvajanya, Basaveshwara and Akkamahadevi have also been translated into Tamil. Tamil classics like *Tirukkural*, *Periyapuranam* and *Moodurai* have been translated into Kannada. Modern writers like Rajaji, Subramanya Bharathi, Akhilandan and a host of others have also found their way in Kannada.

URDU IN KARNATAKA

Urdu is being spoken by nine per cent of the people in Karnataka as their mother-tongue, and their number is next only to Kannada speakers,

It is the mother-tongue of a majority of the Muslims in the State. The Karnataka Government has established the Urdu Academy to foster the development of Urdu. Several theories have been propounded, tracing the origin of Urdu to Delhi, Punjab, Sindh and Ajmer. Yet there is another school led by Dr. Amina Khatoon and Fazlul Hasan which holds that Urdu had its origin in Karnataka. "What is now called Urdu, had its origin in Rekhta, in the days of Bahmani rule (1347-1490) which had its roots first in Gulbarga and later in Bidar. Rekhta first came into vogue when Kannada and Marathi words were used with Persian and Arabic expression," says Fazlul Hasan.

With the growth of Muslim power in the Deccan, a dire necessity for a new dialect which would help the ruling class to converse with the various sections of Muslims and the local population was felt. The new dialect, the Deccani that emerged, is a symbol of co-ordination, integration and understanding between the Hindus and the Muslims. This Deccani was fondly nurtured and built up through centuries into a polished and well equipped language. In course of time, this Deccani became the language of courts, conversations, culture, and learning. It was patronized by saints and the Sufis. The kings and the commons endeavoured to make it a fascinating phenomena of greatness. By the time of the foundation of the Bahmani kingdom the Deccani had developed into a well-equipped literary language. Bahmani rulers keenly patronised the Deccani. It was made the official language of the State. It was also during this period Hazarath Khaja Bande Nawaz wrote books in the Deccani. After the fall of the Bahmani Kingdom, the five successor states followed the Bahmani traditions of patronizing the Deccani. Of these Bijapur in Karnataka was a major state. This period of rule of the five sultans was the Golden age of the Deccani. The Deccani literature reached its great splendour. Some of the celebrated poets of this period were Nizama (his work is *Kadam Rao Padam*), Wajhi (*Qutub Mushtari* and *Sub-Rus*), Gawasi (*Saiful Mullock-o-Badie-ul-Jamal* and *Tuti Nama*), Aajiz (*Laila Majnu*), Balaqi (*Meraaj Nama*), Ibn-Nishati (*Phool Ban*), Tabie (*Khisa-e-Behram-o-Gul Andam*) and Sewak (*Jung Nama*). Hazarath Khaja Bande Nawaz, his son Hazrath Mohammed Hussaini and grandson Hazrath Syed Abdulla Hussaini, Meeranji Khuda Numa, Shah Meeranji Shamsul Ishaq, his son Shah Burhanuddin Janam and grandson Shah Aminuddin Aala were Sufis and scholars. They were the first writers of Deccani prose. It was during this period, Mahmood Gawan constructed his famous *madrassa* at Bidar and literary activity in Urdu received a fillip. *Kitab-e-Nauras*, one

of the early works on music in this language by Ibrahim II of Bijapur begins with an invocation of Ganapati and Saraswati.

With the advent of Haider and Tipu at Mysore began a new phase. Though the tenure of office of these two rulers of Mysore was very short (1761-1799), they patronized the Deccani and helped its growth. Some of the eminent poets and prose writers of this period were Mohammed Sayeed Mehkri Aasi (Nelamangala), Shah Mohammed Sadruddin (Nelamangala-author of many books in prose), Shah Syed Kamaluddin Kamal (Srirangapattana - great poet and a Sufi), Mohammed Ishaq Bijapuri (Maddur, author of a poetic work *Riyaz-ul-Aarifeen*), Ziaul Abeddin Shustri (*Tuhfathul Mujahedeen*), Hassan Ali Izzat (*Mufarah-ul-Qulub* and *Azrab-e-Sultani*), Ahmed Khan Sherani (Kolar, author of *Char Kurs*), Syed Shah Aarif Khadri (author of *Huquq-ul-Muslameen*, *Matlub-ul-Muredeen*), Qazi Gulam Ahmed (*Khulasai Sultani*), Lala Badha Singh (*History of Hyder Ali*), Lala Mehtab Rai Sabqat (*Sham-e-Saqun*) and Mir Hassan Kirmani (*Tajnis-ul-Lughat*).

The benevolent Maharajas of Mysore also extended patronage to the language and thus had the blooming effect on the Deccani. It blossomed to a full extent in the 19th century. The outstanding literary figures of this period was Shah Abu Haiwaiz, who was a master of prose and poetry, a great scholar, a reformer, an eminent educationist and a literary wizard of the South. He is accredited to be the author of 200 books. Many of his books were printed and published throughout India, not in thousands but in lakhs and even now they are read. His outstanding work *Janan-e-Syer* has been held in veneration next to the holy *Quran*. Another literary figure was Hazrath Mohammed Khasim Gham who is accredited to be the pioneer of Urdu journalism in Karnataka. In the year 1860, he started *Khasim-ul-Akhbar*. He was a poet, historian and a journalist. The other personalities were Nawab Sultan Naseem (Mysore), Athar, Dil, Sabir, Kaleem, Sufi, Shoukat Nasir, Barq, Tahqiq, Ameer, Jadoo, Tahseel, Asir and Aaram.

The development of the Deccani in Northern India under its new name Urdu resulted, of late, in setting a dual language in Karnataka. The language of speech throughout the State remained the time old Deccani, but the language of writing became the northern form, i.e., Urdu. The outstanding literary figures of the 1st half of the present century are Khazi Abdulla Hussain Khaleel, Shah Abdul Hussain Adib, Syed Ghouse Mohideen, Hazrat Faiq, Hazarath Alta, Hazrath Zaiq, Hazrath Showq and

Mahmood Khan Mahmood who wrote the *History of Sultanat-e-Khudadad*. The literary personalities of the the present generation are Sulaiman Khat-eeb, Imami, Taabish, Khaleel Semabi, Mahmood Iyaz, Hamid Almas, Rahi Qurashi, Dr. Muddanna Manzar, Fiyaz Belgudi, Shula Mailli, Mohamed Haneef Kaleem, Mohammed Khan and Mubarizuddin Rafat. With the change in the outlook and spread of education among ladies, many female writers came to the fore and among them are Sayeeda Akhtar, Mumtaz Sheeren, Begum Rahmathunnisa, Maimona Tasneem, Husna Sarur, Zubaida Nusreen, Dr. Habibunnissa Begum, Dr. Amina Khatoon, Dr. Waheedunnissa, Dr. Fahmida Begum and Basheerunnissa Begum.

Many Urdu journals also came to be published. The first newspaper in Urdu was *Khasim-ul-Akhbar* a bi-weekly started in 1860 by Mohammed Khasim Gham. This proved to be the harbinger of spectacular achievements in the 2nd half of the 19th and 20th century. *Mutba-e-Firdosi* was the first Urdu lithographic press established in the year 1848 at Bangalore. It was followed by *Mutba-e-Sunni*, *Mutba-e-Nabwi*, *Baqi Press*, *Sultan Press*, *Mutba-e-Ulwi*, *Mutba-e-Razwi*, *Mutba-e-Bahrul-Ulum*, *Akramul Mutabe*, *Mutba-e-Gulzar*, *Mutba-e-Naib Ahmed Khalandar*, *Mutba-e-Mohammadi*, *Mutba-e-Hashmath-ul-Islam*, *Mutba-e-Shoukath-ul-Islam* and host of others. *Shoukath-ul-Islam* was established by Ghulam Mohammed Shoukath. It became very famous and popular in a short while. By the end of 19th century, Bangalore had become virtually a centre of Urdu printing and publishing in the South. The tempo created in the 19th century continued in 20th century and a host of printing presses were established, out of which *Akram-ul-Mutabe*, *Khadria Press*, *Madina Press*, *Hafizia Press*, *Mazhar Press*, *Jamhur Press*, *Mashriq Press*, *Azad Press*, *Alkalam Press*, *Pasban Press*, *Aftab-e-Urdu Press*, *Raftar Press*, *Urdu Press* and *Nasheman Press* are worth mentioning. *Electric Quomi Press* was the first printing press started by Abdul Matheen. Today there are nearly 200 lithographic and 25 to 30 power printing presses all over the State busily engaged in Urdu printing and publishing. This gave a great impetus to journalism and literary activity. Another early Urdu journal *Manshur-e-Mohammadi* which was started in 1862. In a short period it became the most popular weekly with a wide circulation. The other important newspapers and periodicals of the 19th century were the *Mysore Akhbar*, the *Sultan Akhbar*, *The Bangalore Guardian*, the *Bangalore Akhbar* and the *Nyer-e-Azam*.

The enthusiasm created in the 19th century continued unabated during the 20th century with scores of newspapers and periodicals being

started. Abdul Hafeez Aaram started the *Targhzeb* which had the unique distinction of being the first Urdu monthly journal for ladies. The other monthlies were the *Taleem*, *Mussale* and the *Sham-e-Saqun*. The important newspapers and journals of the 1st quarter of this century are the *Eward Gazette*, *Akhbar Panchu-ul-Panch*, *Akhbar Al-Muslim*, *Commercial and Technical Guide*, *Barq-e-Sakun*, *Akhbar Hilal*, *Saifulla*, *Sub-he-Bahar*, *Habib*, *Nigarestan-e-Khiyal*, *Al-Irfan*, *Mazaq-e-Uruz*, *Paikr-e-Khiyal* and the *Mazaq-e-Sakun*.

The most notable Urdu journal of the second quarter of the present century is the *Akhbar-e-Alkalam* started by Syed Ghouse Mohideen in the year 1924. The other papers were the *Sitara-e-Mysore* (1926), *Daily Bangalore* (1928), *Weekly Qaum* (1933), *Daily Azad* (1940), *Daily Pasban* (1945), the *Daily Ealan* (1950) and the *Salar* (1960). The other important and weeklies and bi-weeklies, etc., were the *Aftab-e-Urdu*, *Jamhur*, *Sadaqat*, *Inqilab*, *Shar-e-Mysore*, *Filmkar*, *Naya Daur*, *Sanghat*, *Carvan* and the *Nasheman*.

The impact of Urdu on the Kannada language is also notable. Scholars have traced 438 Arabic and 614 Persian words which have entered into Kannada through Urdu. The entry of these words into Kannada writing and every day speech was so spontaneous that it went almost unnoticed. It is also said that Arabic and Persian influence is felt to a greater degree in Kannada than in the other South Indian languages. The revenue records and in the legal and judicial phraseology in Kannada following loan words have been in use: *Zamin*, *zamindari*, *zamindars*, *muzra*, *takavi*, *karabu*, *banjaru*, *fasal*, *inamu*, *inamati*, *rait*, *kotwal*, *mutsaddi*, *amin*, *amil*, *daskatu*, *moharu*, *pharman*, *parvana*, *kaidi*, *kaidu-khane*, *kaifiyat*, *kastagari*, *kharcu*, *kiraya*, *arji*, *sanad*, *dakala*, *jamabandi*, *ruju*, *muccalika*, *japti*, *jabitasi*, *gumasta*, *kaceri*, *risalu*, *daphedara*, *jamadara*, *havaludara*, *risaludara*, *mobalagu*, *najaru*, *tanka*, *mohalla*, *patvari*, *dargana*, *abadu*, *adalattu*, *nakalu*, *rafu*, *nasibu*, *bakshi*, *sipadara*, *daroga*, *khajane*, *khajanchi*, *naqdi*, *sarakar*, *kasaba*, *suba*, *pargana*, *mahal*, *panchayat*, *munsi*, *divan*, *gur-pira*, *riti-rivaju*, *karkhana*, *moulvi*, *imam*, *namaj*, *roja*, *masidi*, etc.

PERSIAN AND ARABIC LANGUAGES IN KARNATAKA

As the Indians and Persians belonged to a common race viz, the Aryans their languages Indic and Iranian, also belonged to common parents

called the Aryan languages. Apart from this racial and linguistic affinity, those two nations being close neighbours, had political, cultural and commercial ties from good old days. The Arabic is a Semitic language like the Hebrew. It was studied in India for works on astronomy and medicine. The Arab traders had commercial relations with Karnataka. The Moplas and Navayats on the West coast are an outcome of this contact. The Rashtrakutas had a "Tajjika" (Arab) Governor on the Konkan coast.

The Muslim rule in the South which began from the middle of the 14th century lasted for four centuries, starting from the Bahmanis upto the downfall of Tipu Sultan. During these four hundred years, the entire South India was under the grip of the Persian speaking rulers whose religious language was Arabic. During this period, Persian was not only the court language but also the language of culture. As such hundreds of books were written for the diffusion of Islamic law, literature and philosophy. There was a galaxy of *Ulemas*, poets and scholars in the courts of Muslim rulers. The entire vocabulary in various branches of administration and society was switched on from Kannada to Persian and Arabic. Thus *tanks*, *bazar*, *farmah*, *muzarai*, *mahzar*, etc. (see p. 997), became common and household words. During this period Karnataka has produced prolific writers and eminent scholars in Persian and Arabic. Their literary pursuits had enduring effect upon literature of these languages. Most prominent among them are Hazrat Khaja Sadruddin Abdul Fateah Syed Mohammad Hussaini (Bande Nawaz) who is known as Hazrath Gesu Daraz of Gulbarga. He was the author of several books in Persian and Arabic on religion, philosophy and mysticism. He was the outstanding person of Bahmani period. Other famous authors in Persian of this period were Shaik Alauddin Ali, Alama Abdul Azeez, Shaik Alimuddin Ganj-e-ulum Junaidi, Shaik Sirajuddin Junaidi, Mir Fazlullah Inju and Mulla Jalaluddin Dawani. The illustrious minister of Bahmani rulers namely Mahmud Gawan was also a poet and scholar. *Rauzat-ul-Insha*, a collection of letters and *Divan-i-Ashr*, a collection of essays are two notable Persian works of his. He founded a grand *madrassa* at Bidar and invited eminent authors, poets and scholars from Iran and Iraq. During this period Bidar had become a great centre of education and literature.

The Bahmani rulers were great patrons of learning and literature. It was during this period Adhari composed *Bahman Nama*. Several other important works on grammar, epistolography, mysticism and philosophy were produced.

After the downfall of the Bahmanis, of the five successor kingdoms that sprang up, the Adilshahis of Bijapur continued to patronise Persian. Yusuf Adil Khan, the founder of Adil shahi dynasty was himself a poet. Ismail, his successors, and Ali also were men of letters, and patrons of art and literature. It was during the period of Ibrahim Adil Shah II, the celebrated historian Mohammad Qasim Farishta wrote his famous *Gulshan-e-Ibrahimi* known as *Tariqh-e-Farishta*, one of the celebrated works on the Deccani history. Shirazi was another celebrated writer at the Adilshahi court. His historical work *Tazkirat-ul-Muluk* was completed in 1610.

During the regime of Adilshahi kings Bijapur, their capital, rivalled the Courts of Delhi, Agra, Asfahan and Qazwin in scholarship and literary activity.

As a court language under Haider and Tipu Persian continued to enjoy royal patronage. Tipu's own correspondence was in Persian and he spoke Persian with fluency and had profound knowledge of that language and its literature. It is said that the substance of *Sultan-u-Tawarq* was dictated by the Sultan to Zain-ul-abedin Shustree. Eminent Persian writers and scholars who were attached to Tipu's court were Zain-ul-abedin Shustree, Hussain Ali Kirmani, Maulwi Mohammed Hatibulla, Munshi Ghulam Hussain Munajjim, Hassan Ali Izzat and Mehtab Rai Sabqat. Even after the fall of Tipu, Persian continued to command influence in Karnataka for quite sometime. Some of the Maharajas of Mysore like Krishnaraja Wodeyar III and Dewans like Purniah were scholars in Persian and they used to correspond in Persian. They had Persian *moulvees* under them. Even upto 1835, Persian remained as official language in Mysore. Due to this patronage and official status Persian language gained superiority over other languages which were common in the State. The eminent scholars and poets of post-Tipu's regime were Munshi Ghulam Hussain Munajjam, his disciple Dewan Saiyid Amir Ahmed of Hassan, Mir Nayat, Siraj-ul-Ulema Syed Shahbuddin Shah Qhadri, Sufi Ahmed Ali Ahmed, Mir Fyaz Askari, Abid Mysori and Mohammed Ali Mekhri.

The Persian culture has influenced the arts and crafts of Karnataka. The Sufi movement played an important role in the cultural life of this region. Music in Karnataka was influenced by the Sufis. Persian calligraphy which is purely an Islamic Art was introduced and raised to great heights in Karnataka due to the encouragement and patronage by the Muslim rulers of the South.

People who had been forced by Mohammed-bin-Tughluq to join him while shifting of the capital from Delhi to Devagiri came to the Central and Southern parts of India. They brought with them their Khadiboli dialect which was the home-language of those residing in Delhi, Meerut and their surroundings. The Khadiboli influenced by the local languages shaped itself into the Dakkhni (Deccani) form of the language. Khadiboli is the direct descendent of the Shauraseni Prakrit, the central Prakrit *par excellence*. It has been, from times immemorial, the native language of the Delhi area. This language was brought by successive contingents of soldiers, their other camp followers and other members of their establishment to the Bahmani kingdom founded in 1347. Even though Persian was the recognised court language, the immigrants made use of Khadiboli amongst themselves. The local people also got conversant with it and when the respected Sufi saint Khaja Bande Nawaz Gesu Daraz commenced using it for his preaching and religious writings, this form of Khadiboli-Dakkhni slowly got the status of a literary language and became the medium of the literary compositions of the Muslims of Karnataka. This Dakkhni got royal patronage under the rulers of Gulbarga, Bidar and Bijapur. Ali Adilshah II of Bijapur composed in this language. He gave ample encouragement to many a poet who wrote in this language. Thus Ali Adilshah can be truly called the first real benefactor of Dakkhini poetry.

The proud privilege of starting the poetic era in Dakkhini goes to the Siddha poets of Karnataka, the first poet being Sidhalingesh the first. This Veerashaiva saint has made a mention of Nasiruddin Chirag Dehlavi as his *guru*. Worship of a *nirakar* (formless) God, belief in *yoga*, the *Vedas* and the Holy *Koran* are some of the themes dealt with in the poetry of Siddhalingaiah. Poet Mahipathi Dasa, a great saint poet of Karnataka, was another composer in the line. His life span extended from 1611 A.D. to 1681 A.D. Mohammed Adilshah and Sikandar Adilshah of Bijapur acclaim him as their *guru*. Manik Prabhu of the Prabhudatta school of devotees has written hundreds of devotional poems. Tippanarya was a poet who wrote in five different languages. His *Sri Krishnaleela* contains about 20 stanzas written in Hindi. Contemporary to him we have a devotional poet Annavadbut. He wrote under the pen-name "Vittala Vyas" and his compositions in Dakkhini are full of intensity of devotional fervour.

Sishunal Shariff (1819 A.D.-1889 A.D.) holds a special place in the galaxy of the Hindi poets of Karnataka. He has composed hundreds of songs both in Kannada and Hindi. His songs are very famous, not only for their literary excellence but also for the melodious way in which they were recited. It may not be out of place here to mention the fact that both Mahipathi and Sishunal Shariff have been subjects for research at the Universities. Mention must be made here of the great Urdu poet Vali Dakhnavi. He composed poetry in the traditional Khadiboli Urdu language. He migrated from the Deccan to Delhi and made his significant contribution to the Delhi school of Urdu poetry.

Another important factor which made the Khadiboli Hindi and Dakkhni languages so popular throughout the length and breadth of India is the fact that these two dialects of the same languages were established several centuries ago as the real *lingua franca* of our vast country. Whenever the Northerner came to the South either on pilgrimage or for business, he had no difficulty in making himself understood in Khadiboli Hindi as the Dakkhni form of it was widely understood in all parts of South India, especially by the Muslim inhabitants.

Thanks to the incessant efforts of the Indian National Congress and Mahatma Gandhi, the movement for the propagation of Hindi in South India started as far back as in 1918. The movement gathered great momentum after the decision of the annual session of the Hindi Sahitya Sammelan of Allahabad that Hindi *prachar* work should be taken up on a broad-based scale in South India with a view to forging the concept of a united and integrated India. Gandhiji has spelt out his views regarding the propagation of Hindi in South India thus: "If you can give Hindi to South India and if the people of South India accept your gift you will have solved a very important problem of National magnitude. Their acceptance of Hindi amounts to their complete integration."

The history of Hindi *prachar* in South India is really very interesting. In 1918 a branch office of the Hindi Sahitya Sammelan was opened in Madras and one of the prominent *pracharak* was Devadas Gandhi. The ceaseless efforts of these *pracharaks* from the North took a concrete shape when the Dakshin Bharat Hindi Prachar Sabha was started in 1927. This was an institution manned solely by the South Indians. As a consequence of this, several organisations owing their allegiance to either to the Dakshin Bharat Hindi Prachar Sabha, Madras (the president of which was Mahatma Gandhi)

or the Hindi Sahitya Samelan, Allahabad came into being. These organisations started teaching Hindi and coached up their students to the various examinations conducted by the two institutions. The main source of inspiration for the forging ahead of the Hindi *prachar* movement in Karnataka is the Dakshin Bharat Hindi Prachar Sabha of Madras. When the Dakshin Bharat Hindi Prachar Sabha was started in 1927, the workers in the Hindi *prachar* field were filled with a new enthusiasm. After Gandhiji's tour of Karnataka during the year 1927, Hindi *prachar* work got a new impetus. Successful attempts were also made to introduce Hindi as a subject of study in the Middle and High Schools. The D. Banumaiyah's High School of Mysore and the National High School of Bangalore were the earliest to introduce Hindi on a compulsory basis in the IV and V form classes in the early thirties. Later, Hindi was permitted to be offered as an additional or optional language.

Hindi *prachar* got a further impetus after Independence. A clear cut policy regarding the teaching of Hindi to Kannadigas was evolved. The Government of Karnataka have been a staunch adherent to the three language formula. Mysore was the first non-Hindi State in our country to introduce Hindi as a compulsory non-examination subject in high schools in 1949. People of all shades of political opinion welcomed Hindi as a necessary common language. Hindi *prachar* organisations in our State offered free service in various high schools in the early thirties when Hindi was taught as an optional or additional subject. Voluntary Hindi organisations did yeoman service in the cause of Hindi. The Hindi *prachar* movement received a big fillip when Hindi was adopted as the official language of the Indian Union by the Constituent Assembly. The number of students appearing for the various examinations of the voluntary Hindi organisations increased steadily.

The voluntary organisations propagated not only Hindi language but also Hindi literature in a rather elementary and diluted form. The higher examinations conducted by those organisations were actually examinations in the knowledge of Hindi literature the candidates possessed. In 1939, Hindi was introduced in the Mysore University as an optional subject in the Intermediate Arts classes. Later, Hindi was introduced as an optional subject and second language in the degree classes, and in 1959, M. A. course in Hindi was also started. The Mysore, the Karnatak and the Bangalore Universities came to have post-graduate Hindi Departments too.

The works of Hindi and Urdu writers like Prem Chand, Kishen Chand, Iqbal and a host of others have been translated into Kannada. Hindi saint poets like Mira, Tulsidas and Kabir have also been introduced to Kannada readers.

MARATHI LANGUAGE IN KARNATAKA

Marathi language (and literature) in Karnataka is a phenomenon with many aspects. The antiquity of Marathi in Karnataka is traced to the Shravanabelgola inscription of S. 905 i.e., 983 A.D. The inscription is at the foot of Gomateshwara. It contains two sentences, "Shri Chavunda Raje Karaviyale;" and "Shri Gangaraje Suttale Karaviyale"; Chavundaraya, the author of *Chavundaraya Purana* and minister of the Gangas caused this first Marathi sentence to be engraved.

When Kannada was having rich literature, Marathi was being evolved through Maharashtri Prakrit—popularly known as Jain Maharashtri. Under the rule of the Rashtrakutas the Jain Maharashtri was patronised. Koubal, the poet who wrote *Lilavayi* (about 800 A.D.) names his language as "Marahatta Desi Bhasa" and vividly describes the Maharashtra country. The Desi or Prakrit vocabulary and phrases were common in the Jain Maharashtri and in Kannada. This was very significant because the centres of genuine Karnataka like Puligere, Manyakheta and Kalyana were busy experimenting with Marathi. There is no evidence, so far, to show that any literary work in Marathi was either produced in Karnataka during the tenth and eleventh centuries. But the poets like, Pampa, Janna and Andayya show the signs of considerable contact of Kannada literature with Marathi. Janna's *Ananthanatha-purana* (1210 A.D.) has a Marathi line: "Uthi uthi maga bais ja tu halu."

Marathi and Kannada were very close to each other for centuries together. There were several reasons for the close contact in between these two languages and people speaking these two languages. Geographical, cultural, social anthropological and religious bonds were responsible for their affinity and closeness. The religious cults like the Natha Sampradaya, Jainism, literary-cum-philosophical movements like the Sharanasahitya and the Warkari Panth, etc., contributed to their close relationship. Mutual exchanges and influences are seen in the usage of these languages.

Linguistic peculiarities of the Marathi spoken in Karnataka are worth noting. Use of Kannada words and Kannada idioms form the major peculiarities. A word like *adakitta* derived from the Kannada noun *adakki* (betel nut) and verb like *kittuvudu*. A current Marathi idiom like 'Karayala gelo ek zale bhaltech' has its Kannada equivalent "Onda Madahodalli Mattondayitteмба" found in *Shunya Sampadane*. Common words used in rather technical meaning like *arogana*, *avastha* are worth noting. *Arogisu* is to have food and *arogana* is equivalent to meals or feast, in general usage but technically they are applicable only to the eating or meals of God or God-like persons in particular. In *Shunya Sampadane* there is a chapter entitled 'Prabhudevara arogane'. In the Mahanubhava literature, the word *arogana* is used in this peculiar sense. The word *avastha* in the sense of 'pangs of separation' from God-like person is used by both Basaveshwara and Jnyanadeva.

Marathi in Karnataka has some linguistic peculiarities like the 'dento-palatal' in *chyatni*, *chyapati* instead of palatal *cha* in those words; aspiration in *bhale* (bale), *bhangar* (bangar), *dhadda* (dadda), *khamb* (kamba). Some common proverbs like - *Bettad nelliya kayi*, *samudradolagana uppu - Dongarche avalie*, *samudrakathache meeth* reveal striking similarities in Marathi and Kannada.

The influence of Kannada *avaru* on Marathi in Karnataka is very interesting. Though a pronoun, it functions like a preposition when used as a term of respect. Kannada expression *Deshpande avaru bandaru* is automatically, rather mentally, translated as *Despande te aale* and *Deshpande avarige helide* as *Deshpande tyana sangitale*.

Before the Maratha rule in Karnataka, the Muslim rulers at Bijapur, Mysore and in small *jahgirs* in Karnataka had given a significant place to the Marathi language and the Modi script. Till the end of 19th century the Modi script was in use, especially in Uttara Karnataka. This script resembles the Kannada one. Under the Maratha rule, Kannada and Marathi came into closer contact and influenced one another to a considerable extent. The important literature in Marathi produced in Karnataka dates back to the 17th century. Mudalagi, a place nearby Gokak had a tradition of the *swamis* belonging to the school of Mukundaraja, the first Marathi poet. These Swamis of Mudalagi contributed significantly to old Marathi poetry. In the 19th century, Krishnaraja Wodeyar III patronised Marathi as one of his and his people's languages. He himself wrote a book entitled *Sankhya*

Ratnakosh on the game of chess in Marathi. This work was composed in 1846 and was printed in the State lithopress in Mysore in 1852. After the advent of the British rule, because of the contacts of Karnataka with Maharashtra in several spheres like politics, education, literature and other fine arts, Marathi could play a significant role in Karnataka. Political leaders like Gokhale and Tilak were respected and loved as their own by the people in Karnataka. Till the other day *Kesari* (the daily started by Lokmanya Tilak) had devoted readers even in the rural areas in Karnataka. Marathi dramas were very popular and a stage artiste like Bal Gandharva was very much liked in Karnataka. Historical novels of Hari Narayan Apte were translated into Kannada by Galaganath and Marathi Literature was gaining grounds in the form translations. The generation which was educated especially in Pune was responsible for the spread of Marathi language and literature in north Karnataka. Even in our own times, works of Sane Guruji, Phadke, Khandekar, Savarkar and Ranjit Desai have been translated into Kannada. Many modern Marathi plays have been translated into Kannada and *vice versa*. If Kannadigas are familiar with Tendulkar's plays, so are Marathi audience with Girish Karnad's.

PRAKRIT LANGUAGES AND KARNATAKA

In the course of the long history of about 3,500 years of the Indo-Aryan speech, the Prakrits have played an important role by contributing their own mite to the cultural life of India, as reflected in their literature, and covering a lengthy period of about 1700 years from the days of Mahavira and the Buddha (600 B.C.) until the 11th century A.D., when literature in the modern Indo-Aryan languages began to appear. And Karnataka has also been, naturally, influenced by the Prakrits. It is rather difficult to say exactly when the Prakrit speaking people came to Karnataka. But there is a persistent South Indian tradition regarding the immigration of the Jaina Sangha from the North, headed by Bhadrabahu I and accompanied by Chandragupta Maurya to the South and establishing a colony at Kalbappu (Shravanabelagola) in 300 B.C. It is possible that the Jaina and the Buddhist monks, who spoke Magadhan Prakrit dialects, reached this region by different routes.

The first historic evidence of the influence of Prakrit on the Karnataka region is borne by the Ashokan inscriptions found in its different parts *viz.*, in the districts of Chitradurga, Raichur and Bellary.

These inscriptions belong to the group of minor rock edicts of Ashoka. This shows that parts of Karnataka were in the Mauryan Empire and they had Prakrit as the official language.

Still later, several Prakrit inscriptions in Brahmi script (with southern peculiarities), belonging to the period between the 1st century A.D. and 4th century A.D. are found in different parts of Karnataka which formed the settlements of the Shathavahanas, the Chutus, the Pallavas and also a part of the Kadamba kingdom. The latest Prakrit inscription so far found in Karnataka is the Chandravalli record (350 A.D.) of the Kadamba, Mayuravarman. All these factors indicate that Prakrit was the official language under these earlier and to some extent under the Kadamba dynasties. Thus the period between 300 B.C., the days of Ashoka, and c 350 A.D., can be called the "Prakrit period" of Karnataka inscriptions. Moreover, these inscriptions form an important source of political, religious and social history of Karnataka. These have also served as models for the newly emerging Kannada script and inscriptions.

When Prakrit had the status of official language under some dynasties ruling over some parts of Karnataka during the early centuries of the Christian era, it also happened to be a medium of literary compositions at the hands of a few eminent authors. Of the basic *sutras*, in Prakrit, of the *Shatkhandagama*, 177 an *Satparuvana* are said to have been composed at Banavasi by Pushpadanta (c 100 A.D.) of whose domicile we have no clear idea. Then the great Kundakunda (c 100-200 A.D.), now well proved to have belonged to Karnataka, composed several texts in Prakrit which, later, formed a substantial part of the pro-canon of the Digambaras. His major works are: (1) *Panchastikaya*, (2) *Pravachanasara* and (3) *Samayasara*. His other works are: *Niyamasara*, the *Prakrit Bhaktis*, the eight *Pahudas*, *Bararsa Anuvekkha*, etc. He is also said to have written a commentary, called *Parikamma*, on the basic *sutras* of the *Shatkhandagama*. It is worth noting that all the works of Kundakunda are in Prakrit. The *Mularadhana* of Sivarya (c 100 A.D.) and the *Mulacara* of Vattakera (c 100-200 A.D.), respectfully and together mentioned in the *Vaddaradhane* and the *Chavundarayapurana*, appear to have been composed in Karnataka. Vattakera's name is associated with Betgeri (Dharwad dt), while Sivarya might have been an outsider. Then the two works on Jaina Cosmography, the *Lokavibhaga* of Sarvanandi (c 500 A.D.) and the *Tiloyapannatti* of Yativrishabha (c 600 A.D.) were in all probability, composed in Karnataka. Then came the

Prakrit portions of the great commentaries on the *Shatkhandagama*. We should particularly note that the *Dhavalā* commentary composed in 72,000 verses by Virasena (816 A.D.), contains 75% of it in Prakrit. At this context we cannot afford to ignore the Prakrit portions of the *Chudamani* of Tumbaluracharya (c 650 A.D.), and the *Paddhati* of Syamakundacharya (c 650 A.D.), which also were commentaries on the *Shatkhandagama* but lost irrecoverably. The study of the early Prakrit texts and commentaries like the *Dhavalā*, etc., by the Jaina monks and scholars in Karnataka appears to have been kept alive as late as the 10th century A.D., when Nemichandra, widely known as the Siddhanta Chakravarti, prepared a digest of the *Dhavalā*, etc., in the *Gommatasara* for his disciple Chamundaraya, who got erected the statue of Bahubali at Shravanabelagola. He also composed the *Dravyasangraha*, a manual of Jaina dogmatics. There are also found in the Moodabidri Manuscript Library, some Prakrit texts of his authorship and preserved in the Kannada script such as *Tibhamgi*, *Payadisamukhittana*, *Vishaparuvana*, etc. It is so very interesting to note here that all the Prakrit works and Prakrit portions of commentatorial works, noted above, are in the Jaina Shauraseni Prakrit, conveniently so called by R. Pischel, though this literary Prakrit dialect also has several Ardhamagadhi and a few Maharashtri features. Another important point regarding this Shauraseni literature is that almost the whole of it is produced by the Digambara monks and scholars in the Karnataka region. Several of these basic texts are endowed with Kannada commentaries, most of which are still in the manuscript form. Moreover, these authors and their works have considerably influenced and shaped the contemporary and later Kannada literature.

Karnataka has also produced a Prakrit Grammar, *Prakrita Shabdanushtasanam*, at the hands of Trivikrama (1300 A.D.). He is noted as the pioneer of the Southern school of Prakrit grammarians. Originally belonging to Andhra country, he seems to have come to Karnataka later. There is not so far, found any Maharashtri Prakrit work composed in Karnataka. But there is a possibility of several verses in the *Gathasaptashati* having been composed by poets from Karnataka, who can hardly be identified on the strength of their bare names given in some of the manuscripts. Some scholars hold that Naraseeha, poet of *gatha* 4.14 and Arikesari, poet of *gathas* 2.59 and 3.20, belong to Karnataka. The Kannada word, *gade* (wise saying), derived from *gatha* and found in currency even to this day, rather indicates the possibility that the Prakrit *gathas* were very popular in Karnataka in early days.

Similarly no work in Paishachi Prakrit seems to have been produced in Karnataka. However, the Ganga King Durvinita who is said to have translated the Paishachi *Brihatkatha* in Samskrita, could have, in all probability, rendered it into Kannada also, for he is mentioned as an eminent Kannada prose writer by Nripatunga in his *Kavirajamarga*. Moreover, some Paishachi speaking itinerant tribes or colonists in South India (including Karnataka) might have influenced the Kannada language in cases $j > c$ etc., as seen in words like *Rachamalla*, *Rachanayaka*, etc. Such influence could also be from Pali, for Magadhi had hardly any chance for it.

When we come to Apabhramsha, the last stage of literary Prakrit, we have two great Apabhramsha poets, Svayambhu (c 9th century) and Pushpadanta (10th century A.D.), who chose Karnataka as their favourable land for their literary activities. Svayambhu's *Paumachariu* and *Ritthanemichariu* are valuable *mahakavyas*, whereas his *Svayambhuchanda* is a unique work on metrics. Then Puspadanta, under the patronage of Bharata and Nanna during the reign of the Rastrakuta King Krishna III, composed 1) *Mahapurana*, 2) *Nayakumarachariu* and 3) *Jasaharachariu*. The *Mahapurana* is a work of great merit and importance. Besides, Kanakamara, the poet of *Karakanduchariu*, shows a close acquaintance with Karnataka as reflected in his detailed description of the Jaina caves at Tera, the old Tagara of the Shilaharas. Apabhramsha has also influenced Kannada literature in some respects. The Kannada metrical form *raghata* or *ragale* is nothing but an adaptation of the Apabhramsha *pajjhadia* metre. Such adaptation, first seen in Pampa, has had its several varieties later.

This is all that we could know about the literary Prakrits in Karnataka. But the Prakrit speaking people, since they came in contact with the Kannada speaking ones, must have influenced the Kannada language, of which process we have no early evidence. However, such linguistic influence is found reflected in some early Kannada inscriptions and literary works like the *Vaddaradhane*, etc., wherein are found pure Prakrit works and words with Prakritic influence (including back-formations) like *dhama*, *chaga*, *jasa*, *vakkhanisu*, *paguda*, *gudda*, etc. Then the Apabhramsha chapter in the *Shabdamanidarpana* of Keshiraja happens to be partly a replica of the phonological section of the Prakrit grammar. Thus the lexical contribution of Prakrit to Kannada is considerable and in this respect the Jains have a bulky share.

It is essential to note that Kannada has not remained as just receiver from Prakrits. But it has also lent several words, particularly through

Maharashtri and Apabhramsha, to Prakrit in general and enriched its vocabulary. The words like *tuppa*, *kona*, *beli*, *bhamdi*, *gomjala*, etc., which are listed as Desi by Prakrit lexicographers and grammarians, are but the Kannada vocables borrowed into Prakrit at different contexts and times. All this indicates the spirit of co-operation, accommodations and appreciation prevailing among the masses and writers using these languages.

At present Prakrit languages and literature are studied in some of the colleges and Universities in Karnataka. At times they also appear, in the form of quotations, etc., on the tongues of erudite persons in the course of their sermons and learned talks.

SAMSKRITA IN KARNATAKA

It is difficult to trace the advent of Samskrita language into Karnataka. The earliest available Kannada record, Halimidi inscription contains good many Samskrita expressions. Its *mangala* verse itself is in Samskrita. Though early inscriptions found in Karnataka from the 3rd c. B.C. to 4th c. A.D. are mostly in Prakrit, the Talagunda inscription of Shantivarma, was written by the famous Samskrita poet Kubja. This is the first Samskrita inscription of Karnataka. The next important Samskrita inscription is the Aihole *prashasti* (637 A.D.) composed by Ravikirti wherein poets Kalidasa and Bharavi are mentioned. For about three centuries from the 5th century to 7th century, inscriptions were mostly in Samskrita. Then inscriptions are found written both in Kannada and Samskrita. Such bilingual inscriptions belonged mostly to the periods of the Kadambas, Hoysalas, Gangas and the Chalukyas. Sometimes, even in a Samskrita inscription the boundaries of a gifted land and certain items of gift are found mentioned in Kannada language also. From the time of Nripatunga onwards the number of inscriptions in Kannada was on the increase. However, Samskrita inscriptions were again found during the Vijayanagara period. The inscriptional literature adopted Samskrita language with all its style and vocabulary and a few inscriptions being in Samskrita language itself.

It is difficult to assess the influence of Samskrita language on Kannada literary works, before the publication of *Kaviraja Marga* composed by Nripatunga. The early Jaina writers of Karnataka wrote in Prakrit only. A little later, they switched on to Samskrita. It was only around the 9th century that they started writing in Kannada. We find good many Prakrit

and Samskrita works produced by the Jaina scholars of Karnataka before the great Jaina poets started writing in Kannada. The scholars of Vedic religion were active in Karnataka as those in other parts of India in adding to their literature in Samskrita in different branches of learning. But they took to writing in Kannada quite late. By that time, there evolved a literary style in which Samskrita and Kannada languages were inseparably woven. Samskrita words are woven into Kannada language to-day both in its literary form and its spoken form. The difference of Samskrita mixing in the two is only a matter of degree. The extent of Samskrita partnership in vocabulary, grammatical devices, poetic practices and literary style is worked out by the competent scholars in detail from time to time. Kannada is a language of the Dravidian group while Prakrit and Samskrita belonged to the Indo-Aryan group. There are certain basic differences in the structure and habit of these languages. However, in view of the long association of Kannada with Prakrit and Samskrita remarkable fusion of the two languages in respect of vocabulary, grammar and literary expressions was evolved. The contact between Kannada and Prakrit seems to have been of the first phase and that between Kannada and Samskrita a second one. Since the time of the arrival of Bhadrabahu in Karnataka and until Jaina scholars themselves switched over to write in Samskrita and later on to Kannada, Prakrit was almost the scholar's language in Karnataka primarily for purposes of religious works and to some extent for literary works also. A large number of Kannada words in *tadbhava* form was words borrowed mostly from Prakrit. But a number of words of *tatsama* form increased in number at a later date. The attempt to write *Vaddaradhane* in Kannada, avoiding Samskrita words was more an attempt to avoid *tatsama* words than *tadbhava* words. Borrowing from Prakrit was already an accepted fact for over a few centuries and by the time of *Vaddaradhane*, they had become part and parcel of the then literary Kannada language. Consequent on the Jaina writers switching over to write in Samskrita and then on to Kannada, the borrowing of *tatsama* words directly from Samskrita was on the increase. This was probably protested against, and attempts were made to stick on to *tadbhava* words drawn from Prakrit. However, as there was a general tendency to draw the *tatsama* words more and more directly from Samskrita, the Kannada vocabulary of later centuries developed greater contacts with Samskrita than with Prakrit in the coming centuries.

The first available Kannada work on grammar, viz., *Bhashabhushana* was in Samskrita. However next work on grammar i.e., *Shabdamanidarpana*,

was in Kannada only. It was followed by another very elaborate and scholarly exposition on Kannada grammar, i.e. *Shabdanushasana* which was again in Samskrita. The methodology followed to analyse Kannada language in the works on Kannada grammar closely resembled the one followed in Samskrita grammar works. The terminology i.e., *nama*, *dhatu*, *kriya*, *karaka*, *vibhakti*, etc., was almost the same. The structural analysis, syntax, semantics, etc., were broadly on the same lines as those found in Samskrita. However, the influence of Shakatayana and Jainendra schools of grammar were discernible in addition to Panini's school in some respects. Thus the grammars written in Kannada were the grammars of Samskritised Kannada. The writers on Kannada grammar had before them a language which was considerably influenced by Prakrit and Samskrita but was basically different from the two. They had also a highly developed grammatical system in Samskrita which had analysed the fundamentals of a language as such, which could apply to study of any language, but formulated specific rules on grammar as was applicable to a developed language i.e., Samskrita. Thus the Kannada grammarians had a tool in the form of Samskrita grammar that could be used with suitable modifications, and a language, i.e. Kannada language that had already developed a complex character to suit this tool. However, they have shown remarkable linguistic insight so as not to miss the special characteristics of Kannada language, though some mixing in respect of certain grammatical peculiarities can be pointed out here and there.

As regards the Kannada script, it was altogether different from the Devanagari script now used for Prakrit and Samskrita. But Kannada script had also originated from Brahmi script from which Devanagari also had originated. The evolution of different Indian scripts can be traced to two branches of the Brahmi script viz., North Brahmi and South Brahmi. Kannada and Telugu scripts belonged to South Brahmi branch. A close study of the inscriptions in Kannada script reveals the fact that almost every three centuries there has been observable changes in Kannada script. The bifurcation between the present Kannada script source stage and the present Devanagari source stage appears to have taken place long back. However, one point deserves our attention. The older Samskrita manuscripts in Karnataka, particularly in South Karnataka are found in old Kannada (or old Telugu), Grantha, and Tigala script, not in Nandinagari or Devanagari. Devanagari script became more current in Karnataka after the advent of printing. Many Samskrita works printed in Karnataka in the early stages of printing were printed in Kannada or Telugu scripts,

This was the case in respect of Samskrita works in other parts of India also. Samskrita manuscripts are found in different regions in India in the scripts current in the respective regions. They were printed in the same scripts also in the early phases of printing. The use of Devanagari increased only lately.

In the field of poetics and prosody Kannada has derived much from Samskrita. The first available work on poetics in Kannada was *Kavirajamarga* which closely follows Dandin's *Kavyadarsha*. *Udayadityalankara* of Udayaditya, *Kavyalankara* of Nagavarma, *Madhavalankara*, *Rasa Viveka* and *Sringararatnakara* of Kavikama, *Rasaratnakara* of Salva, *Navarasalankara* of Timma, *Apratimaviracharita* of Tirumalarya, *Narapativijaya* of Lingaraja and many other *alankara* works written in Kannada closely follow Samskrita *alankara* works. Different theories of poetry, developed in Samskrita were accepted by Kannada writers also and an exposition of the same was given in Kannada, drawing the illustrations from Kannada poetry. Writing in Kannada was only adopting a different medium but not dealing with the subject in a different manner. We may note that even Samskrita *alankara* works get the required illustration from Prakrit. Poetry may be Samskrita, Prakrit or Kannada. But the poetics was common to all. The Kannada writers on poetics had the theories of poetics developed in Samskrita already before them. Their task was to put it in Kannada and illustrate it with examples from Kannada literature. In different branches of scholarship, Samskrita continues to be an elder partner in case of all other Indian languages. Kannada took full advantage of this Samskrita partnership. Most of the writers on these languages were well-versed both in Samskrita and Kannada. The works on prosody written in Kannada cover the metres current in Samskrita, Prakrit and Kannada. *Chandombudhi* of Nagavarma, the earliest available work on prosody mentions Pingala as the first propounder of Samskrita and Prakrit prosody. This work deals with the metres current in Samskrita and Prakrit, and also the metres that are especially current in Kannada. *Kavijihvabandhana* of Ishvarakavi, *Chandassara* of Gunachandra, etc. also proceed in the same manner.

The literary works in Kannada, mostly draw their themes from *Mahabharata*, *Ramayana*, *Brihatkatha*, the Jaina *Agamas*, the Saiva *Agamas* and the *Puranas*. Thus, their sources are Samskrita and Prakrit so far as the themes are concerned. It is already pointed out that their vocabulary and style are considerably influenced by Samskrita and Prakrit. Great

classics like *Vikramarjuna Vijaya* of Pampa, *Sahasa Bhima Vijaya* or *Gadayuddha* of Ranna, *Ramachandraracharita* of Nagachandra, *Harischandra-kavya* of Raghavanka, *Yasodharacharite* of Janna, *Ramayana* of Kumara Valmiki, *Mahabharata* of Kumara Vyasa, *Jaimini Bharata* of Lakshmisha, *Parashuramabharata* of Chandravarni and *Ramayanadarshana* of Puttappa are based on *Mahabharatha*, *Ramayana*, *Purana* and *Agama* works in Samskrita and Prakrit. A close study of these great Kannada classics reveal that the same literary excellences and cultural values are delineated in Kannada in these works. The poets of Samskrita and Kannada wrote in different languages but with the same ideal and purpose. The ornamental poetry developed both in Samskrita and Kannada on the basis of the same themes of epics and the *Puranas*. They breathed the same cultural spirit and expressed the same ideas and values in different languages.

Apart from the independent classics based on the themes of the epics and the *Puranas*, a few Samskrita works were translated into Kannada though they were not the verbatim translations but Kannada renderings closely following the Samskrita version. *Panchatantra*, *Kadumbari*, *Shakuntala*, *Mudra rakshasa*, *Ratnavali* and other Samskrita literary works were translated into Kannada quite early. Recently, many more literary works are found translated. On the *Shastra* side a few works on *ayurveda*, *jyotisyha*, *sangita*, *shilpa*, etc., are composed in Kannada, drawing the material from the corresponding Samskrita sources. A few works on the three schools of Vedanta are also written. Standard texts of *tarika*, *vyakarana*, *sankhya*, *yoga*, etc., are recently translated. Kannada language is utilised as one of the channels to communicate the knowledge developed by the great thinkers of India in Samskrita and Prakrit and also as a language in which such knowledge can be presented independently.

In view of the long contact between Samskrita and Prakrit with the people of Karnataka, it is quite natural that many poets and scholars of Karnataka also wrote in Samskrita. Karnataka made significant contribution to the growth of Samskrita. *Chudamani* of Vardhamanadeva is the earliest known Samskrita poetic work written by a Karnataka writer. It is referred to by Dandin but the copy of the work is not available with us. The credit of first translating into Samskrita the great collection of stories i.e., *Brihatkatha* of Gunadhya written in the Paisachi language goes to Ganga king Durvinita. However, this work is not available. *Kathasaritsagara* of Somadeva is a later Samskrita translation of *Brihatkatha*. Vidyadhananjaya, a court poet of the Ganga king Bhutuga has written a

dvisandhanakavya, i.e., *Raghava Pandaviya* which delineates the story of both Bharata and Rama by means of pun. This is the first work of this type. Jatasimhanandi's *Varangacharita*, Viranandi's *Chandraprabhacharita*, Vadiraja's *Paraswanatha Charita* and Yasodhara's *Charita*, Jinasena's *Hari-vamshapurana*, Gunabhadra's *Uttarapurana* and Jinadattacharita, Mallisena's *Nagakumarakavya*, Vadibha Simha's *Gadya-Chintamani*, etc., are some of the Samskrita *mahakavyas* written by Jaina poets of Karnataka. Though these are written with religious motives they are classed as excellent poems.

Vijayambika or Vijjika, the daughter-in-law of Pulakesi II was a great Samskrita poetess. Her literary works on drama, i.e., *Kaumudi Mahotsava* is a historical play with a romantic theme. She was a rival to Dandin and used to taunt him with admiration. Her verses are quoted in *alankara* works. Trivikrama's *Nalachampu* is the first *champu-kavya* in Samskrita. He was at the court of Rashtrakuta kings. *Madalasa Champu* is his another work. It is quite likely that the *champu* style was first developed in Kannada and later adopted in Samskrita. Somadevasuri's *Yashastilaka champu* is another fine *champurakavya*. *Prashnottara Ratnamalika* of Amoghavarsha is a small poem of philosophical touch. Halayudha's *Kosha*, *Kavirahasya* and *Mritasanjivini* deal with lexicon and prosody. Bilhana, though hailed from Kashmir, was a court poet of Chalukya Vikramaditya of Kalyan. His *Vikramankadevacharita* is a historical poem. During Hoysala period the poets of Vidyachakravarti family have made significant contribution to Samskrita poetry. *Gadyakarnamrita* of Vidyachakravartin II and *Rukminikalyana* of Vidyachakravartin III are outstanding works. Trivikrama Pandita, a contemporary of Sri Madhva-charya, has written a fine poem *Ushaharana*, *Madhvavijaya* of Narayana Pandita, son of Trivikramapandita, is a biographical poem. This became a model for the biographical poems of Madhva saints. *Jayatirtha Vijaya*, *Vadiraja Charitamrita*, *Vidyadhishavijaya*, *Satyanathabhyudaya*, *Raghavendra-vijaya*, *Satyabodha Vijaya*, *Satyasanda Vijaya*, etc., are biographical poems and they contain a good deal of historical information of the respective periods. *Vyasayogicharita* of Somanathakavi is a unique *champurakavya* written in scholastic style with rich vocabulary and charming expressions.

Guruchandrakalodaya is a drama describing the events in the life of Satyadharma. *Guruvamshakathakalpataru* gives a biography of Madhva saints from Sri Madhva to Satyabodha, *Sanharadigvijaya* of Anandagiri

and also of *Vidayaranya* are two biographical poems depicting the life of Shankaracharya. Samskrita literature was developed in all its branches during the Vijayanagara period. Bhoganatha, a brother of Sayana was a great poet. His *Udahanamala* was a collection of illustrations for different concepts at *Alankarashastra*. *Ramollasa*, *Tripuravijaya*, *Sringaramanjari* are his other poems. Sayana himself has composed *Alankorasudhanidhi* and *Subhashita Sudhanidhi*. Gangadevi, the daughter-in-law of Bukka, has composed a poem *Madhuravijaya* or *Veerakamparayacharita*. Some of the kings of Vijayanagara empire were poets. Important works of the period were, Virupaksha's *Narakasuravijaya*, Saluva Narasimha's *Ramabhyudaya*, Krishnadevaraya's *Jambavatikalyana* and *Madalasacharita*, etc. Praudha Devaraya's *Mahanatakasudhanidhi* and Immadi Devaraya's *Ratiratnapradipika* were some of the works that were produced by the members of the royal family. The poets of Dindima family, Anantabhatta, Shivasurya, Vamanabhattabana, Bhaskara, Ekambaranatha, Arunagirinatha, Mallikarjuna, Vidyaranya, Madhava Manthri, Bhoganatha, Svayambhu and Divakara and several other poets and writers flourished during Vijayanagara days. Vadiraja of Sode Matha, a philosopher, poet and saint, wrote *Rukminishvijaya* and *Tirtha Prabandha*. The poetesses Kamakshi, Tirumalamba, Madhuravani, Mohanangi, etc. also have left good trail of works.

Samskrita literary works were continued to be written even after the disintegration of Vijayanagara empire. It is difficult to mention even some such important works fully. Therefore, only a few will be mentioned to show the unbroken tradition of contribution to Samskrita literature by Karnataka poets. *Yadavapandavaraghaviya* of Anantacharya, *Kavikarnasayana* of Shadaksharadeva, *Veerabhadravijaya* of Ekambara, *Nanjarajayashobhushana* of Narasakavi, *Subhadradhananjaya* of Sudindrayogin, *Subhadraparinaya* of Sumatindra, *Konkanabhuydaya* of Ramacharya, *Shivalingasuryodayanataka* of Mallari Aradhya, *Hansasandesha* of Parakalayi, and *Meghapratisandesha* of Mandikal Ramashastry are some of the works that have filled the gap. Pradhani Venkatamatya tried his hand at all forms of Samskrita plays. He has written *nataka*, *prakarana*, *prahasana*, *bhana*, etc., in conformity with the respective forms. These are fine compositions. His *Alanakaramanidarpana* is a work covering all aspects of poetics.

Some contemporary writers continued the tradition of writing in Samskrita even during 20th century. Jaggu Alwar Iyengar and Galagali

Ramacharya are two out-standing poets of this century. Alwar Iyengar has written *Pratijnakautiliya*, *Prasannakashyapa*, *Adbhutamshuka*, etc., dramas like *Jayantika*, *Yaduvamshacharita*, etc., prose romances and *mahakavyas* like *Adbhutadutam*. He has about 30 works to his credit. Galagali Ramacharya has written forceful essays on current topics in Samskrita and charming verses. A few of his verses are published in *Madhuravani*. Alevur Sitaramacharya of Udupi has written *Bhaishmiparinaya*. Krishnavadhutapandita of Hospet has written *Mandaramakaranda Champu*, *Alankara Sutrani*, etc. He has written on Vedanta and *navya* also. K. S. Nagarajan has written poems, *Sitasvayamvara* and *Sabarivilasa*. Prof. K. T. Pandurangi has written radio plays based on Upanishadic dialogues under the title *Upanishad-Rupakani*. His other radio plays are published under the title *Nabhovani Rupakani*. In the place of *sutrdhara*, a new character *nivedaka* is introduced in these plays. *Shaishavam* is a collection of his poems. *Sarvajanya Vachanani* are Samskrita renderings of Sarvajanya's Kannada triplets. C. G. Purushothama has translated Puttappa's Kannada verses into Samskrita. Dr. Raghavan has translated Gundappa's *Manku Timmana Kagga* into Samskrita. Vighneshwara Sharma of Gokarna, Pandharinathacharya Galgali, Balaganapathi Bhatta of Srirangapattana and a few others continue to write in Samskrita.

It is noticed above, the contribution of Karnataka to the Samskrita literature in the field of *kavya*, *nataka* and in general literature. But its contributions in the field of *shastra*, particularly in Vedanta are very rich. The name of the great Sureshvara-Vishvarupa is associated with Sringeri *peetha*. His *Brihadaranyabhashyavartika* and *Naishkarmyasiddhi* are well known. Anandagiri's commentaries on *Gitabhashya* and *Upanishads* are very helpful to understand Shankara. *Nyayamakaranda*, *Nyayadeepavali* and *Pramanamala* are the works of Anandabodha of *Panchapadaikavivarana* of Prakashatman, *Vivaranaprameyasangraha* of Vidyaranya, *Vivaranabhava-deepika* of Nrisimhashramamuni are some of the important works of Vivarana School. Vadindra's *Mahavidyavidambana* and Bharatithirtha's *Vaiyasikanyayamala* are two other important works on Advaita. Vidyaranya's *Panchadas*, *Drig-drishyaviveka*, *Jivanmuktiviveka* and *Anubhutiprakasha* bring out Advaita doctrines with greater facility. Nrisimhashrama's *Bhedadhikkara* criticises Dvaita view point. Most of the Advaita writers are so closely connected with Sringeri *Peetha* and other centres of Advaita learning that it is very difficult to classify them on regional basis.

Among the outstanding works of Vishishtadvaita written by the scholars of Karnataka the works of Ramamishradeshika, Vatsyavarada

and Varadavishnumishra, who were all relatives of Ramanuja and migrated to Karnataka with him, deserve mention. The works of Parakalyati, Srinivasacharya and Anantacharya may also be mentioned. Here also classification of Vishishtadvaita scholars on regional basis is more difficult than Advaita scholars. Their association with Melukote, Mysore or some other Vaishnava centre in Karnataka is sufficient for our purpose to claim their works as Karnataka's contribution.

Karnataka has exclusive claim over the contributions made by the founder of the Dvaita School of Philosophy. Madhvacharya wrote *bhashyas* on *Prasthanatraya*, viz., *Brahmasutras*, *Upanishads* and *Gita*. He also wrote a *bhashya* on *Rigveda*, and prepared digests of *Mahabharata* and *Bhagavata*. In his 37 works, he has re-evaluated the entire Hindu sacred literature and established Dvaita doctrines. Jayatirtha, his chief commentator, has commented upon most of his works. *Nyayasudha* is the major work of Jayatirtha. This discusses all major problems of Indian philosophy and brings fresh approach to many of them. Vyasaraaja is another great Dvaita writer. His *Chandrika*, *Nyayamrita* and *Tarkatandava* are great dialectical works. Vijayayindra, Vadiraja, Vidyadhisa, Raghavendra, Satyanatha, Yadavarya, Pandurangi, Anandabhatta and Keshavabhatta, Srinivasa-tirtha and several others have produced voluminous commentatorial literature on Dvaita philosophy. This system is one of the powerful systems on Vedanta and has challenged Advaita assumptions in respect of illusory nature of the world. Another unique feature of this school is the Haridasa literature in Kannada. The teachings of the *Upanishdas*, Epics and Vedanta, as understood in Dvaita philosophy are delineated in Haridasa literature. This school has also influenced the Chaitanya school of Bengal.

Karnataka has been the home of Jaina scholars, right from the time of Bhadrabahu, Samantabhadra, Pujoyapada, Akalanka, Gunabhadra, Vadiraja, Prabhachandra, Manikyanandin and several other Jaina scholars who have written in Samskrita on Jaina Philosophy. Samantabhadra is stated to belong to Kadamba Family. He is reported to have stayed at Manukavalli, now known as Munavalli in Belgaum district. Pujoyapada belonged to Kollegal of Mysore district. *Tatvarthasutras*, *Sarvarthasiddhi*, *Tatvarthavartika*, *Dhavalala*, *Jayadhavalala*, *Pramanasangraha*, *Prameyakamalamartanda*, *Nyayakumudachandra*, etc. are some of the important Jaina works in Samskrita.

The *vachanas* of Shiva *sharanas* which embody the philosophy, ethics and religious practices of this religion are written in Kannada. However,

Shaktivishishtadvaita philosophy underlying Veerashaivism is traced to the shaivagamas like *Vatulagama* and a few Samskrita works embody this philosophy. Prominent among these are *Siddhantashikhamani*, *Shrikarabhashya*, *Kriyasara* and *Anubhavasutra*. Thus Karnataka has contributed to the literature in Samskrita on the three schools of Vedanta, Jainism and Veerashaivism, considerably.

In other branches of learning, particular mention has to be made to *Vedabhashya* of Sayana. It is a work of a team of scholars led by Sayana. The tremendous task of interpreting the entire Veda with complete notes on etymology, grammar, accent, meaning, *rishi* and *chandas* is really an achievement. Vijnyaneshvara's *Mitakshara* a commentary on *Yajnyavalkya-smriti* is a unique work of Hindu law. *Balakrida* of Vishveshvara is another commentary on the same. *Nirnayasindhu*, *Dharmasindhu* and several other *nibandha* works are outstanding contributions on the *Dharmashastra*. *Jaiminiyayamalavistara* of Madhava, *Bhattasangraha* of Raghavendra Yati and *Shastramala* of Dinakara Bhatta are some of *Purvamimamsa* works. Satyapriyatirtha's commentary on *Vyakaranamahabhashya*, Gajendragadkar Raghavendracharya's *Sushabdapradipa* and *Shabdakanthabharana* are some of the *Vyakarna* works. Besides the Paninian grammar, Jainendra and Shakatayana schools of *Vyakarana* were initiated in Karnataka

A few interesting works on polity such as *Nitivakyamrita*, and *Abhilashitarthachintamani* were also written. The latter, also known as *Manasollasa* is an encyclopaedic work. *Shivatattvaratnakara*, is another such writing which cover polity, fine arts, hunting, etc., all on secular and easthetic aspects of life. Thus, Karnataka adopted Samskrita as a medium of intellectual, religious and literary pursuits along with Kannada and never felt that Samskrita was an imposition or burden. Kannada language and literary pursuits were closely linked with Samskrita for centuries. However during the 19th and 20th centuries, Kannada developed contacts with English and started breathing in a different spirit. The wave of language patriotism as a part of nationalism created a feeling to assert the independence of Kannada.

The above account of Samskrita literature in Karnataka will be incomplete if the institutions, learning centres and societies that have worked for the growth of Samskrita literature in the past and are working even now are not added. At historical times, the centres of learning more or less coincided with the centres of royal headquarters and the centres of religious establishments. Slowly the *agraharas* donated to scholars became

centres of learning. The practice of some scholars, residences developing into small *gurukulas* could also be traced. The Samskrita education was more a teacher-oriented programme than institution oriented. We find institutions coming up at capital cities, whenever a royal family attained its glory and the same closed soon after the disintegration of that royal family. But the teacher-oriented small *gurukulas* in *agraharas* and *mathas* of different religious denominations continued to cater Samskrita education all along. (For details see chapter X, section on education).

Apart from these royally endowed centres, serving as the three headquarters of the three schools of Vedanta, Advaita, Vishishtadvaita and Dvaita, viz., Sringeri, Melukote and Udupi have been the centres of learning of the respective systems. In due course, Kudali, Shivaganga, Avani, Sankeshwara, etc., were also developed as centres of Advaita learning. Parakala Matha, Mysore, became a Vishishtadvaita centre, Uttaradi Matha, Vyasaraja Matha, Raghavendra Matha, Mulbagal Matha and a few other Mathas developed as the centres of Dvaita learning. The Jaina centres of learning flourished at Karkala, Mudabidri, Shravanabelagola and Humcha. While Veerashaiva centres are numerous, the Shivayoga Mandira and the headquarters of the Panchacharya Mathas and many other *virakta mathas* have to be specially mentioned here.

During the 19th century, with the introduction of modern type of educational institutions, Samskrita colleges and Pathashalas were started in several places. (see section on Samskrita Education in chapter X).

Ubhayavedanta Sabha at Bangalore, Madhvasiddhanta Sabha at Udupi, Abhivridhikarani Sabha, Unnahini Sabha, Samirasamaya Sabha and similar other organisations conduct *vidwat-sabhas* annually. A few registered societies organise literary programmes. Thus Samskrita is very much present in the intellectual life of Karnataka. If the protagonists of Samskrita expose themselves to the new intellectual and social upsurge in the country, Samskrita can play its role more effectively.

ENGLISH IN KARNATAKA

In the last about 150 years, English has proved to be a considerable force in the cultural life of Karnataka. The language itself has influenced Kannada writing and the vocabulary of both the common man and the highly educated speaker. English literature has had its impact on Kannada literature. It helped the Renaissance in the twenties and

influenced the later developments. English has been the key with which the Kannada reader unlocked the treasures of world literatures. Thus new influences entered Kannada literature through English.

The old Mysore State, which formed about half of the Kannada-speaking region, came under the suzerainty of the British in 1799 after the fall of Tipu Sultan. Mummadi Krishnaraja Wodeyar, the Mysore ruler was taught English. In 1833, the first school where English was taught was started in the old Mysore State. Introduction of printing, appearance of newspapers, etc., were notable developments during this period. The missionaries who came from the West were connected with all these efforts. Both the East India Company and the Mysore rulers recognised the need to teach English schools, and the Western system of education struck deep roots. (The first University in an Indian State was the Mysore University which came into being in 1916). The Old Mysore State itself was under direct British rule from 1831 to 1881 when the English language came to play an important role in the administration and in the educational system of the region.

Impact of the new language was first felt, naturally, in the fields of administration and justice. The common man, the officials, the villager, the city-dweller, the prince—all were affected by the East India Company's administration and its judicial system. A number of words passed into currency in every-day life—words like company, court and order; sometimes, they were slightly modified, as when 'company' became 'kumpany'. As time passed and the administrative, judicial and educational systems extended their area of influence, the number of English words passing into Kannada grew. This process has gone on and is likely to continue for a long time, though the borrowing tends to be more discriminating. Words like school, college, lawyer, record, adjournment, fees and mistake have practically become Kannada words. So have a host of other words relating to various walks of life—like, rail (for railway), light, bill, receipt, hotel, road, paper, pencil, vote, bus, lorry, cycle (for a bicycle), gate and cinema. As inventions and discoveries have enriched the English language, Kannada has freely taken over the new words, so that nylon, transistor and jet have become domiciled Kannada words. The process of borrowing has been going on at various levels. Even the villager annexed words like deputy commissioner, master, lawyer, court, fine, hearing and record. The educated users of the language chose words related to their professions and pursuits. All fields of knowledge are

under heavy debt to the English language for the enrichment of their vocabulary. Even the non-specialist has drawn upon English to fill up gaps in his diction, so that the educated speaker cannot do without words like 'hullo', 'gentlemen' and 'thanks'. The more sophisticated speaker freely uses words like serious, risk, romantic, cross section, authentic, positive approach, negative approach and constructive.

When English has so deeply influenced the language of the common man, the sophisticated thinker and the specialist, it is no wonder that it should have influenced both creative and non-creative writing. The very construction of sentences came to show greater variety when Kannada was wielded by those who have studied literary and non-literary writing in English. Their study had shown them the rich variety and conscious blending of the language to particular purposes in English. They saw how the emphasis was distributed in English writing, and the devices employed by masters of English like Ruskin, Newman, Carlyle, Burke and Dickens (who manipulates language marvellously, in spite of all his eccentricities). Kannada prose was one of the luckiest beneficiaries of the study of English language. It achieved variety and flexibility. The important writers of prose (and among them are a number of distinguished journalists) of the last several decades have been conscious artists, consistently guided by an awareness of the different elements in the verbal treasures of the language words of Samskrita origin, words native of Kannada, loans from English and from various Indian languages, etc., and of the rhythms of the spoken form.

The dawn of the Renaissance was heralded by the *English Geetegalu* (1921; enlarged edition: 1924). A number of literary forms like the sonnet, the ode, the short story, the novel and the personal essay were the gifts of English literature to Kannada in this period. But apart from this enrichment, something else also happened. First of all, the very spirit of literature underwent a radical change. Literature became humanistic and secular. Most of the Navodaya writers were steeped in Indian philosophy and were also theists. But the study of Shakespeare and of English Romantic Literature profoundly influenced them. Literature now came much closer to life. Earthly life came to be appreciated and accepted for its own sake and not as a passage leading to another world. The writers of this period, by and large, were not revolutionaries. (This was only to be expected, for this was the period when the struggle for freedom was intensified, and freedom was seen as the panacea for all ills).

But they were liberals, and affirmed the essential dignity of man as man and the sanctity of man's feelings. The beauty of the earth, the sweetness of love and friendship, the need for understanding and compassion—these came to be glorified in Kannada literature. A mystic relationship with nature came to be celebrated.

Secondly, almost all Kannada literature had, till then, embodied accepted ethical and social values. The writer was the guide and mentor of the community, setting forth in powerful and moving language the accepted values and attitudes of society. The Veerashaiva Sharanas and the Haridasas were, of course, critical of society. But they, too, built their philosophical citadels on the bed-rock of theism and other-worldliness. But in the age of the Renaissance, the individual element came to be more pronounced in literature, in journalism and in other serious writing. The writer was now sharing his vision with the reader. Through English, the Kannada writer had reached out to Greek literature and, to some extent, modern European literatures. He could not but respond to the personal visions of Aeschylus and Sophocles, of Shakespear and Milton, and Shelley and Ibsen.

English has continued to influence Kannada literature all these decades. This is not to suggest that Kannada literature has been imitative. The best of the Kannada writers have assimilated foreign influences. But there is no doubt that every phase of modern Kannada literature owes something directly or indirectly to English. The English writers themselves have suggested new possibilities. The novel of the progressive school was influenced by D. H. Lawrence. The spirit and the technical innovations of the Navya Age (which may be regarded as unmistakably beginning with Gopalakrishna Adiga's poems, 'Krishnana Kolalu' and 'Himagiriya Kandara'—1952) were inspired by T. S. Eliot. The Absurd Theatre caught the spirit of Samuel Beckett's play—notably, *Waiting for Godot*. Marxist tenets came to be woven into the fabric of Progressive Literature (about 1945–52) and post-Navya literature has been coloured by it. Beckett, Camus, Kafka, Brecht, Sartre—a host of English and European writers have been very competently translated into Kannada. It was through English that the Kannada writer entered the realms of American and Continental literature. Again, English was the key which unlocked the treasures of modern psychology, sociology, anthropology and other branches of knowledge which have profoundly influenced modern Kannada literature. Also, in India for several centuries, there has not been a

significant development of new schools of philosophy; and literature and philosophy have not been so closely allied as in the West. But the Kannada writer has become familiar with the philosophical bases of modern European literature, and Navya literature was inspired and sustained by Existentialism.

A student of modern Kannada literature is struck by the changing attitudes towards literature and the changing values manifest in the literature of the last six decades. Radical changes can be traced to the succeeded influence of Western literatures and literary criticism. The Navyodaya writer is reconciling the approaches and values of classical Indian literature with those of the leading Romantic and Victorian critics of England, so that ideas of Anandavardhana, Aristotle and Arnold may be expounded or may be implicit in the course of a single critical essay by Masti Venkatesha Iyengar or D.V.Gundappa or V.Seetharamiah or Gokak. But the old concepts of *rasa*, *ananda*, *vakrokti*, *sahridaya*, etc., appear less frequently in the critical writings of the *Pragatisheelas* (Progressives). Assertions of the need for commitment in literature appear for the first time in this age. The Navya writer speaks of literature as the quest of identity and of the language of creative writer as a means of the exploration of experience; he stresses the organic nature of a poem. The post-Navya writer condemns reactionary values and bourgeois attitudes. Theories about literature have influenced both the reader and the writer considerably in the last 30 years especially, and their ideas about the nature, purpose and potentialities of this medium have been deeply affected by Western literatures and criticism.

It is difficult to forecast the future of English in India and in Karnataka. But certain facts are of interest. Everyone who has learnt English—whatever the level of proficiency—has become bilingual, to a greater or lesser extent. In everyday life, one sees how often speakers, who are not very highly educated, sprinkle their Kannada with English words. In his plays, the late T. P. Kailasam made fun of this habit. But it has persisted, and how, time and again, a sentence in one language is immediately followed by a translation into the other. It is difficult to imagine a day when the typical doctor, the typical lawyer, the typical engineer and the typical intellectual in Karnataka can do without a good knowledge of English. The average journalist draws upon writings in English in no small measure. Oedipus, Hamlet, Don Quixote and such creations of Western writers have become symbols that Kannada writer

and reader cannot give up. One has only to compare the typical personal letter of to-day—the format, the address, the flexibility and informality of expression, and the conclusion—with the typical letter of, say, 50 years ago, to see how deeply and pervasively English has penetrated the linguistic habits of the average Kannadiga. There can be no doubt that for a long time to come, English will be one of the richest tributaries swelling the cultural and intellectual stream of Karnataka.

PHILOSOPHICAL SCHOOLS IN KARNATAKA

Karnataka has been the cradle of several religious cults since several centuries before Christ. And philosophical schools as explanatory adjuncts to these cults also developed since early days. An inscription of 1129 A. D. describes the then cultural capital of Karnataka, Balligame (Belgami) as the city that was irrigated by five 'rivers' (i. e., religious cults), viz., of Hari, Hara, Kamalasana (Brahma), Vitaraga (Jina) and Buddha. It is interesting that the inscription calls them the five *Mathas* (monastic centres which encouraged religious discipline as well as philosophical speculations). Karnataka has always lived with these religious philosophical systems.

Jainism arrived in Karnataka almost at the dawn of Indian history. The Magadhan emperor Chandragupta is credited with having brought this Northern creed to Shravanabelagola. It is flourishing to this day. The Gangas who ruled the country between 350 and 1000 A.D. were patrons of Jaina scholars and encouraged a rich philosophical literature to grow up during this period. Karnataka thus projected the Digambara point of view lucidly, consistently and elaborately. The philosophical writings of Kundakunda (*Pravachana-sara*, *Samaya-sara* and *Panchasti-kaya*), together with several smaller tracts called *Prabhritas*, Uma Svami (*Tatvartha-sara*) and Samanta-bhadra (*Apta-mimamsa*), all three of whom belonged to the early centuries of the Christian era, heralded a new age of philosophical thinking. Later Siddha-Sena (*Sammati-tarka*, *Nyayavatara*) and Akalanka (*Ashtashati* on *Apta-mimamsa*) crystallized the Digambara argument.

The most significant contribution of Karnataka to Indian thought, however, is the *Dhavalas* literature. The Digambara canon is represented largely by two works styled as "Sruta-Skandas": *Karma-Prakriti-prabhrita* and *Kashayaprabhrita*. The former, incorporating *Shatkhandagama*,

was commented upon by Virasena (around 790 A. D.) and Bhuta-bali, under the title *Dhavalas* (on the first five *Khandas*) and *Mahadhavalas* (on the last) respectively. The latter was commented upon in the corpus known as *Jayadhavalas*. Together, the *Dhavalas* literature comprises of 1,96,686 verses in Prakrit and Sanskrit and deals with the core-concepts of Jainism like the individual soul (*Jiva*), the 14 stages of its career (*guna-sthanas*) in *Dhavalas*, the eight-fold Karma conditions (*jnyanavarana*, etc.) in *Mahadhavalas* and the four-fold bondages (*bandhas*) in *Jayadhavalas*. Another Jaina cult that flourished in Karnataka was the Yapaneeya or Japuli. Grammarian Shakatayana (Palyakirti) was a great protagonist of the cult. "The Yapaneeyas were so called because they observed *yamas* or vows and led a life of *samyama*". Though the Yapaneeyas conceded the Svetambara principle that women too can attain *moksha*, their *munis* remained nude like the Digambaras.

Buddhism came to Karnataka a little later than Jainism, during the days of Ashoka in the third century B. C., and continued to exercise an influence until the 12th century. Kanheri, Karle, Dambala, Ajanta and Banavasi were important Buddhist Centres. The Buddhist monks at the *viharas* of these places evolved the Mantravada school of philosophy, which later became the well-known Vajrayana in Bengal, Orissa, Nepal and Tibet. An early text of this school, *Manjushrimulakalpa* is obviously a South Indian work, probably composed in Karnataka. There are evidences for the worship of Tarabhagavati and Avalokiteshvara in several temples in this region. The *vihara* at Dambala (Dharwad dt.), constructed in 1095 A. D. by sixteen merchants of the locality, was a shrine dedicated to Arya Tara Devi. The inscription here venerates her as "Wisdom" (*prajnya*), as the "giver of greatness to the Buddha" (*Buddhasya vibhutida*), "enlightenment incarnate" (*bodhi*) and as "the dweller in the heart of the Tathagatas". Tara was also worshipped in Balligame, Mangalore (Kadari) and other places. She was associated with Avalokiteshvara in Badami, Karle, Lokapur (Bijapur) and Mangalore (Kadari). This cult encouraged the development of *Prajnyaparamita* school of philosophy.

Balligame, which was the ancient seat of Jainism and Buddhism, was also the place that nourished the genius of Allamaprabhu in the 12th century. He it was that spearheaded the spiritual movement which became a social revolution under the leadership of his junior contemporary Basaveshvara. Widely travelled and well-acquainted with the Northern versions of Shaivism especially with the Natha-siddha system and with the Trika

doctrine of Kashmir, Allamaprabhu crystallized the basic concepts of Veerasaiva philosophy. He laid emphasis on integrative experience (*Shivambhava*), and on the effective spiritual technique (*Shiva-yoga*) to attain it.

The Natha-siddha outlook was mystical as well as philosophical. In philosophy it inclined towards the *shunya* aspect of the Absolute while the practical aspects took the form of 'natural expression of the psychophysical complex' (*sahajamarga*); The contact between the traditional 84 *siddhas* and the Mahayana Buddhism, whose main exponent Nagarjuna was also a *siddha*, was continuous and fruitful; it resulted in the *Vajrayana* philosophy, which became the official creed of the Himalayan countries. The role that Karnataka played in the crystallization of this system of thought is suggested by numerous Kannada expressions to be found in the *apabhramsha dohas* of the *siddhas* as well as in the thought-system that was peculiarly Allama's.

Shaivism has been prevalent in Karnataka from the days of the Shatavahana kings (about 30 B.C.), and it flourished with the patronage of the Kadamba and Chalukya monarchs. The neighbouring Tamilnadu witnessed the growth of Shaivism and the cult of the sixty-three ancient saints (*puratanas*) between the sixth and ninth centuries. The worship of the immobile (*sthavara*) linga and the popularization of Pashupatha philosophy (Shaiva-siddhanta) characterized this regional growth. Preference for 'personal' or mobile linga (*ishta-linga*) worn on the body and the philosophy of 'six stages of categories of spiritual unfoldment' (*shat-sthala*) dominated the Veerashaiva doctrine that developed in Karnataka a little later. Shiva-yogi Shivacharya's *Siddhanta-shikhamani* (11th century), Sripati Pandita's *Shrikara-bhashya* (on the *Brahma-sutras*) and Nilakantha-Shivacharya's *Kriya-sara* (14th century) crystallized the philosophical position of the Veerashaiva school as it developed here. An earlier attempt at crystallization was Shrikantha's (around 800 A.D.), who in his commentary on the *Brahma-Mimamsa-Sutras* advocated Shivadvaita or Shakti-Vishishtadvaita. This work marks a departure from what is usually known as Kashmir Shaivism, and inclines more in favour of Veerashaiva philosophy.

The credit for having integrated the philosophical doctrine of Shakti-vishishtadvaita with religious discipline should go to Allamaprabhu and Basaveshvara. The practical orientation of this religion is well brought out by the main tenets of this religion, and clearly expounded by the famous eight aids to the attainment of spiritual union with Shiva (*ashtavarana*: *guru, linga, jangama, vibhuti, rudrakshi, padodaka, prasada*

and mantra), and six stages for the advancement on the path of Shiva-yoga. viz., the union of *linga* (Godhead or the object of devotion) and *anga* (the individual soul or *jiva* as devotee). The dissolution of the distinction between the two is said to occur in six stages - *bhakta* (stage of the devotee who is initially committed to the *ishtalinga* given by the *guru*), *mahesha* (the stage of the advanced devotee whose faith is firm and devotion intense), *prasadi* (the obtainment of divine grace in terms of diminution of stains and purification of constitution), *prana-lingi* (inward orientation and experience of his individual life as the very Godhead), *sharana* (the stage of utter surrender to the Godhead and the experience of bliss thereby), and *aikya* (the ultimate condition of integration, when the individual self or *anga* is undifferentiated from Godhead or *linga*). The final stage is also called "*Linga-anga-samarasya*". The power (*shakti*) in the Godhead will now incarnate itself as devotion (*bhakti*) in the individual. The 'power' has two aspects—*maya* which is generative and is responsible for the world of multiplicity, and *bhakti* which is integrative and facilitates and dissolution of the individual with the universal.

This in short is the Veerasaiva metaphysics. it is the distinctive contribution of Karnataka to Indian thought. The movement heralded by Basava had an impact on the neighbouring Maharashtra, and was indirectly responsible for the emergence and popularity of the Mahanubhava cult in that region. It is possible to trace many of the ideas contained in the Kannada *vachanas* in the *abhangas* of some of the Maharashtrian saints. The movement also had its impact on the Andhra region, where an elaborate Veerashaiva literature developed.

The cult of devotion to Vishnu was also an ancient one in Karnataka. But a great support to this cult was provided when Ramanuja's influence was felt in this region during the eleventh century. While, however, the Srivaishnava religion spread, there was a little contribution by way of philosophical systematization from Karnataka. It was Madhva (1238) who was not only principally responsible for the popular resuscitation of Vaishnavism in Karnataka but to give a well-defined philosophical system based on the traditional Vedic lore. He is reputed to have written 37 works in all (including four on the *Brahmasutras*, 10 on the *Upanishads*, and two on the *Bhagavadgita*), which advocate the school of thought known as *Dvaita*, in sharp conflict with the *Advaita* of Shankara and as distinct from the *Vishishtadvaita* of Ramanuja.

The dualistic philosophy that he constructed recognizes two realities, one the independent Absolute and the other dependent matter-spirit

(*jada-jiva*). It further emphasizes the distinction between matter and spirit, spirit and the Absolute, matter and the Absolute, matter and matter and spirit and spirit. Madhva rejects the argument of the unreality of the world, as also the doctrine of identity of the spirit with the Absolute. While he accepts the value of knowledge as the final means for liberation, he emphasizes the utility of devotion (*bhakti*) in securing the divine grace. He regards the Absolute in terms of Vishnu and favours looking upon him as full of all auspicious attributes.

The practical teachings of Madhva as well as the doctrinal categories that he enumerated were accepted not only by the elite, but also by the laity, even as the teachings of Allamaprabhu and Basava were. A group got formed mainly owing to the efforts of Vyasa-Teertha who was the *raja-guru* to the Vijayanagara emperor Krishnadevaraya to communicate directly these teachings in simple Kannada songs to the lay folk. The group that followed Madhva was called *Dasa-Kuta* ('an assemblage of devotees'), while the group that followed Basava was the *Sharanas* (devotees). Both groups not only popularized philosophical ideas but also crystallized the respective philosophical positions *vis-a-vis* religious discipline. The *Dasa-kuta* contained within its fold eminent personages like Purandaradasa and Kanakadasa, whose songs heralded a new era of popular philosophy based on Vedanta.

Madhva's school of philosophy had an able exponent in Vyasateertha (1449-1537), whose celebrity rests on three polemical books, *Tarka-Tandava Nyayamritas* and *Tatparya-chandrika*. During his days, the philosophical school represented by Madhva spread to Bengal, Gaya, Puri, Varanasi and other places in the North. Its impact upon the Gaudiya cult in Bengal founded by Krishna-Chaitanya (1486-1534) has been well-known: Krishna-Chaitanya got initiated into an order that counted Madhva as the founder (*Madhva-Gaudiya-sampradaya*). The apostelic succession of Chaitanya is given as: Madhva, Padmanabha-tirtha, Narahari-tirtha, Madhava-tirtha, Akshobhya, Jaya-tirtha, Jnyana-sindhu, Matrinidhi..... Lakshmipathy, Madhavendra-puri, Ishvara-puri, Krishna-Chaitanya-deva. Chaitanya's initiation into this order at Gaya is dated 1508, and Gaya is reputed to have been a centre of Madhva philosophy at that time. Krishna-Chaitanya later visited Udupi in Karnataka, the birth-place of Madhva.

Madhva-Gaudiya tradition of Bengal accepts *Bhagavata-purana* as the core-text. It may be recalled that Madhva attempted to define the exact

import of this text and wrote an elaborate treatise on it (*Bhagavata-tatparya-nirnaya*). The Bengal tradition also relies predominantly on the validity of devotion (*bhakti*) as an approach to Godhead, as advocated by Madhva.

We can discern philosophical ideas of far-reaching importance at the back of many of the cultic practices current in Karnataka. The Karaga, for instance, is a celebration in honour of Shakti, which is a core-concept in the *Shakta* philosophy, which has a wide acceptance not only in Karnataka but in Assam, Bengal and Kashmir. Likewise, the philosophical ideas that form the theoretical framework for the *bhuta*-worship in the coastal regions of Karnataka are also to be found in many regions of the country. The Samkhya dualism between the feminine *prakriti* and the masculine *purusha*, its assumption of the proliferation of the productive powers of *prakriti*, of the auxiliary role of the male divinities, of the representation of the union of male and female powers in water (symbolized by *kalasha*) are doctrines that are basic to these cultic practices.

ARCHITECTURE

Indian art and architecture rooted in Indian soil has a history going back to the days of the Indus Valley (Harappa) Civilization. The cities of Harappa, Mohenjo-daro (Pakistan) and Lothal (Gujarat) were well planned and enjoyed maximum civic amenities. The secular buildings such as the Great Bath of Mohenjo-daro, the granary of Harappa and the dockyard at Lothal bear testimony to the engineering skill of the builders; strangely enough except for a few sacrificial altars at Lothal and Kalibangan (Rajasthan) no impressive religious structures of this civilization have been found. After the decline of the Indus cities there was a sharp decline in architectural standards too. But bronze-casting, one of their notable art, did survive. The bronze chariot and animal figures from Daimabad, a Late Harappan site in Maharashtra, are good examples of this art. In the South, where urbanisation of villages had not yet taken place, architecture is unimpressive, though art, especially painting, seems to have made considerable progress in the second millennium B. C. The rock-paintings of Hirebenakal in Raichur district of Karnataka may be cited as an example of Neolithic art.

Although there are several Ashokan inscriptions in Raichur, Bellary and Chitradurga districts, no architectural remains assignable to the 3rd-2nd century B.C. have been found in the region so far. The apsidal brick

stupa found in the excavation at Banavasi in Uttara Kannada district and a fortification wall of the early Shatavahana period at Vadgaon Madhavpur near Belgaum belong to a slightly later date. The remains of a rectangular brick temple with a pillared hall and *sanctum* laid bare during the excavation by Dr. S. R. Rao at Pattadakal in Bijapur district seems to have served as a model for the early experiments in the construction of stone temples by the Chalukyas of Badami. The Buddhist site at Sannati in Gulbarga district has yielded limestone sculptures of high artistic value.

Early Chalukyan Style

Karnataka is rightly called the cradle of temple architecture, for, two major temple styles of India namely the Southern *vimana* with a square storeyed superstructure and the Northern *rekhanagada*, also termed *rekhanagara*, noted for its curvilinear tower were evolved here simultaneously as a result of painstaking experiments carried out in the Malaprabha valley. A third type with a conical multi-tiered roof, called by some as *Kadambanagara* style also made its appearance and was popular for sometime in the West Coast. As a result of experimentation more than a 100 temples were built by the Early Chalukyan rulers at Aihole, Mahakuta Badami and Pattadakal within a short span of two centuries and a half (500 to 750 A.D.). They evolved sophisticated models from simple flat-roofed *mantapa*-type structures resembling the village assembly hall. Despite the fact that sand-stone used by them was not soft, they could produce sculptures of high artistic value.

The earliest stone temple, namely, the Gaudargudi, was built at Aihole on the model of the Late Shatavahana brick temple of the third-fourth century A.D., recently laid bare at Pattadakal. It is a rectangular pillared hall standing on a high moulded plinth (*adhishtana*), and is divided into three bays, the nave having a flat covered roof and the aisles a sloping one. The central square of the central bay is converted into a shrine (*garbhagriha*) thus providing an open circumambulatory passage (*pradakshinapatha*). Soon, the urge for experimentation and the need for protecting the devotees against sun and rain must have induced the builders to enclose the open hall of the next temple they built, namely, the Ladkhan (Surya) temple, with exquisitely carved perforated screens (*ajlandras*). In this case the shrine was in the rear bay and a circumambulatory passage could not be provided. The plan was, however, elaborated by adding a pillared porch (*mukhamantapa*), and the flat roof was given

an elevational rise by building an upper chamber. A further elaboration in plan can be seen in the Meguti temple at Aihole wherein an open hall, a closed circumambulatory passage (*sandhara*) and a large porch were added. The upper chamber added over the roof appears to be an afterthought. The Meguti temple which is firmly dated 634 A. D. by the inscription of Ravikirti marks the end of the first stage of experiment by which time, the main elements of a temple namely *garbhagriha*, *pradakshinapatha*, *sabhamantapa* and *mukhamantapa* had been evolved. The tower, however still remained undefined. So far as ornamentation was concerned it is only the ceiling, doorframe and the pillars and the plinth which were used for the purpose of producing relief sculptures of animals, human figures and floral and geometric designs.

The next stage in Chalukyan experimentation of temple construction can be seen in the pre-Pallava edifices such as the Upper and Lower Shivalayas at Badami where the first ever attempt to evolve a temple tower forming an integral part of the structure as a whole was made. The germ of the *talachchanda* concept can be seen in the faint division of the tower directly rising over the walls. In the hollow towers of the Upper and Lower Shivalayas there is clarity in the uppermost storey but the lower storeys are sumdged. As these two Shivalayas were built before 634 A.D., it can be said that the Chalukyan architects were pioneers in designing a Southern *vimana*. After 634 A.D., further details seem to have been worked out under Pallava influence. For tracing the subsequent evolution of the super-structure into a curvilinear tower of the Northern style (*rekhanagara*), one has to go to Huchimalligudi at Aihole and Sangameshvara and a few other temples at Mahakuta. The third type which emerged from the experiments carried out at Aihole in the 6th-7th centuries A.D. is a rectangular shrine with multi-tiered towers of receding tiers surmounted by an *amalaka* and *kalasha* but devoid of *bhumis* and the *shukanasa*. The Mallikarjuna and Galaganatha temples at Aihole provide excellent examples of this type which survived upto the Hoysala times as exemplified in the Lakshmidevi temple at Doddagaddavalli in Hassan district.

In addition to the three major types mentioned above, there is also an apsidal or oblate form as seen in the Durga temple and the recently exposed temple in the Chikkigudi complex at Aihole. Further evolution of the *vimana* type can be seen in the Bhutanatha group of temples at Badami and the emergence of the *rekhanagara* in the Huchimalli temple at

Aihole. The Mahakuteshvara is an example of the two-storeyed (*dvitala*) *vimana* with an octagonal dome and the Sangameshvara at the same place is a good example of *rekhanagara*. The *mahanasika* projecting from the *shikhara* is an important feature of the Northern type evolved here and adopted in the case of the Southern *vimana* models also. Similarly, the closed *pradakshinapatha* (*sandhara*) usually associated with Northern model occurs in the Southern also in some Chalukyan temples.

Both the Northern and Southern temple styles evolved at Aihole, Badami and Mahakuta were perfected at Pattadakal. Some further elaboration of the Southern type by way of introducing an ornamental enclosure with subsidiary shrines and embellishing the parapets in the storeys of the superstructure took place. Though the Sangameshvara and Mallikarjuna temples are good examples of the *vimana* type, the Virupaksha temple is the most sophisticated. The Kashivishveshvara, Galaganatha and Kadan Siddheshvara are noted for their soaring Northern *shikharas*. The Papanatha is, however, an admixture of the two styles.

Among the more significant architectural models noted also for their sculptural wealth, mention may be made of the structural temples known as the Ladkhan, the Durga, Kunti (1 to 4), Meguti, Hucchappayya, Chikki, Hucchappayya Matha and the Ravalphadi (a rock-cut temple of the Vedic faith), the Buddhist temple on way to the Meguti and other temples such as the Charanthi Matha—all situated at Aihole. For decorative details and figure-sculptures the Papanatha, Virupaksha, Mallikarjuna, Kashivishveshvara and Galaganatha temples at Pattadakal, the rock-cut temples of Badami and the Upper and Lower Shivalayas and the Malegitti Shivalaya at the same place are noteworthy. Large donations were given by princes and merchants for construction as well as maintenance of these temples. The inscriptions of Mangalesha, and the queens of Vikramaditya and the *prashasti* of Ravikirti mention the dates of construction and the occasion for it.

Rashtrakuta Style

After the fall of the Early Chalukyan kingdom which extended from the banks of the Narmada to Kaveri, the Rashtrakutas of Malkhed rose to power in the later half of the eighth century and ruled over a large area including Gujarat. They followed the Chalukyan tradition in architecture. The finest example of Rashtrakuta style is the rock-cut temple known as Kailasa at Ellora in Aurangabad district of Maharashtra. It had for its

model the famous Virupaksha temple at Pattadakal. Most of the Chalukyan themes such as Ravana lifting Kailasa, Jatayu attacking Ravana, *Lingodbhava* Shiva and Bhishma on a bed of arrows (*sharashayya*) are reproduced here on a grander scale and the style is more forceful. Among the few Rashtrakuta temples extant within the present boundary of Karnataka, only two deserve mention, namely, the Jaina temple at Pattadakal and the Triakuteshvara at Gadag in Dharwad district. The latter is extensively decorated with miniature figures of deities, royal processions, hunting scenes, etc., while the former is noted for its elaborate plan including a large *mukhamantapa*. Just as the Early Chalukyan school influenced the art of the Elephanta, the Rashtrakuta school had its impact as far west as Dwaraka as is evident from the recently discovered temple of the 8th-9th centuries.

Ganga and Chola Styles

The Gangas of Talakad built a few temples which are noteworthy for purity of architectural style and elegance of sculptural art. The Bhoga-Nandishvara (9th century) at Nandi in Kolar district built in what is known as the Ganga-Bana style, consists of two temples and is the finest example of a Southern *Vimana* in which the storeys are clearly marked and the parapets are profusely ornamented with figure-sculptures. The pillared hall, known as *navaranga*, carries some exquisitely carved deities and demi-gods. Its festival hall of black granite is famous for delicacy and details of carvings. The Kolaramma temple built in the Ganga-Chola idiom of the Southern *Vimana* and the Someshvara temple of Chola idiom (9th-10th centuries) at Kolar are other temples showing Chola influence. The *gopura* of the latter is a later addition.

Later Chalukyan Style

The temples at Lakkundi, Gadag, Kuruvatti, Haveri, Hangal and Chaudadanapura in Dharwad district, Itagi and Kukkanur in Raichur district, Hadagali and Bagali in Bellary district, Balligame in Shimoga district and Harihar in Chitradurga district are the better known monuments of the Later Chalukyan style. Among the less known ones, the temples at Unkal, Rattihalli, Galaganatha, etc., in Dharwad district and Khidrapur in Sholapur district of Maharashtra deserve mention. The Later Chalukyan temples show a further increase in the number of offsets in the facade of the *vimana*, thus providing greater scope for architectural embellishment and profusion of figure sculptures than was possible in the

Early Chalukyan style. The Early Chalukyan feature of spacing out the wall surface with pilasters, noticeable in the Virupaksha and Papanatha temples at Pattadakal, was carried further and a functional framework of architectural significance was given to the whole edifice. The pilaster-framed niche was skillfully incorporated in the architectural framework, and foliated curves were interposed between architectural motifs. The total mass of the superstructure was reduced and a batter was produced to give an effect of verticality as in the Northern temples while other features emphasizing horizontal lines in the tower were still retained to suggest its Southern origin. The cupola and pinnacle together with the frontal projection (*mahanasika*) suggest a Northern affiliation as in the case of the Nanesvara temple at Lakkundi. It is a compromise between the plainly defined storeys of the Early Chalukyan temples and the closely moulded tiers of the Hoysalas. The highly ornate doorframes, the embellishment of the horizontal courses of the *shikhara* with miniature figure-sculptures, the ornamented bracket figures (*kichakas*), such as those in the Kuruvatti temple and the larger but graceful figures of deities in the ceiling and niches of the Lakkundi and Itagi temples are some of the striking features of plastic treatment of the Late Chalukyan style. The Later Chalukyan builders made the entrance to the shrine chamber the focal point of attraction and bestowed great attention in decorating the door frames. While the Hoysala door frames are purely ornamental, the Chalukyan have an architectural framework consisting of pilasters on either side and a moulded lintel and cornice above. Such elaborate carving was possible on account of a softer material, namely schist used by the Later Chalukyas. Finally, mention should be made of a unique temple known as the Doddabassappa at Dambal in Dharwad district which is a landmark in the evolution of the Late Chalukyan style into the Hoysala style. Its *vimana* and the hall are both stellate in plan and what distinguishes this edifice from the Chalukyan and Hoysala temples is the carrying of the basal projection in a ribbed format upto the 'neck' (*griva*) of the tower, thus replacing the stepped pyramidal form by a soaring tower.

Hoysala Style

The Hoysala rulers of Dwarasamudra (Halebidu) were great patrons of art and learning. Apart from building temples and embellishing them with exquisite sculptures, they encouraged painting, music and dance too. The material used by the Hoysala builders is bluish or grey chloritic schist which lends itself to delicate carving and takes high polish. Of the severa

hundred temples built during Hoysala rule, 84 are in tact. The more renowned among them are those at Belur, Halebidu, Doddagaddavalli, Arsikere, Hosaholalu, Koramangala, Arakere, Harnahalli, Nuggihalli, Mosale and Aralaguppe in Hassan district, Somanathapura in Mysore district and Nagamangala in Mandya district. An outstanding feature of Hoysala temples is the dominance of sculpture over architecture. Almost every corner and niche and every moulded course of the plinth and *shikhara* and almost the entire ceiling are carved with delicate human and animal figures, gods and demi-gods and intricate floral and geometric patterns.

In plan and elevation the Hoysala temples show a departure from the Later Chalukyan temples. The ground plan of the *vimana* is laid out in a series of points to produce a star shape obtained as if by rotating the square on its common centre, the number of angular displacements depending upon the number of points needed in the star. The platform on which the temple is built closely follows the stellate plan. The high plinth is ornamented with successive bands of animals, floral designs and figure sculptures. The treatment of the wall surface is one of horizontality with three bands of figures running around the *vimana* and two around the hall (*navaranga*). The upper tendency of the superstructure is indicated by the fluting effect of the tower produced by carrying the stellate plan through the cave upto the finial but the introduction of the horizontal courses in the *shikhara* makes it less Northern in style. The pillars in Hoysala architecture are lathe-turned and carry smooth horizontal rings and grooves. The shaft has a bell-shaped motif at the base, while the capital has beautifully carved bracket figures attached to it. Some Hoysala temples are single-celled, but there are others in which two, or even three cells, each with a *shikhara* attached to a common hall. The Keshava temple at Somanathapur is the most complete, while the Channakeshava temple at Belur is the most ornate. The latter is unparalleled for its enchanting bracket figures and minutest details of carving in the ceiling and doorways. The Hoysaleswara temple at Halebid is another great achievement of the Hoysalas. It is a double temple, each one being cruciform in plan. The vast space provided on the exterior of the walls was most ingeniously used to turn the temple into a veritable sculpture gallery with a large number of deities and their attendants, musicians and dancers.

Vijayanagara Style

The Vijayanagara rulers built a rich and powerful empire which extended from the banks of the river Krishna to Kanyakumari. As great

patrons of art, they evolved a new style of architecture which is known for its ornate and massive towers (*gopuras*) over the gateways (*mahadvaras*) and also for the proliferation of ceremonial halls with imaginatively carved pillars and brackets. Composite pillars carrying mythical animals and riders are a unique contribution of the Vijayanagara rulers. They built a separate shrine for the consort of the main deity and also a number of subsidiary shrines with high-walled enclosure which itself was elaborately decorated with scenes of folk dance, royal hunts, victory parades, etc., as in the case of the Hazara Rama temple. Vijayanagara, the wealthy capital of the empire was a vast and well-planned city with as many as 11 bazaars, each one dominated by a magnificent temple. The construction of underground and overhead canals by Vijayanagara rulers is unique in conception and design and bears testimony to their achievements in secular architecture, while the temples of Virupaksha, Vijayavithala, Achyutapura, Krishna and Pattabhirama bear eloquent testimony to their achievement in religious architecture. Within the citadel walls are remains of large palaces and open platforms meant for inspecting the military parades. They are embellished with interesting figure-sculptures and narratives. Scenes from the *Ramayana* can be seen in the Hazara Rama temple, while those from *Bhagavata* are narrated in Krishna and Vitthala temple at Hampi. The musical pillars in the Vitthala temple produce different musical notes when gently tapped with fingers. Outside the imperial capital a large number of temples were built by the feudatories of Vijayanagara like Keladi, following the Vijayanagara style.

Islamic Architecture

Karnataka or parts thereof were ruled in the medieval period by Muslim dynasties, viz., the Bahmanis, the Baridis (Bidar) and the Adilshahis (Bijapur). Consequently, at these and other important places, a number of impressive monuments came to be constructed in a distinct style of Indo-Islamic architecture. *Albeit*, of the pre-Bahmani period, we do have in Karnataka, one of the earliest Islamic buildings of Deccan, the Karim-ud-Din's Mosque at Bijapur, which, however, as in the case of early buildings, has little evidence of purely Islamic building tradition and design. But, with the establishment of the independent Bahmani rule, there came into vogue a distinct style which drew in initial stages from the existing Tughluq style of Delhi and later on also from the building art of Persia and in its natural form, assumed a definite regional look whose characteristic features were grand and massive forms, sound structural methods and rich ornament in stone as well as stucco.

The building at Gulbarga comprises two groups of royal tombs and a few mosques. The three tombs of the first group belonging to the first three Bahmani kings are architecturally alike: they consist of square chambers with sloping walls, lined with a parapet of arch-head merlons and a small fluted minaret-like finial at each corner and roofed by a flat single dome. The other monument of this period is the Shah Bazaar Mosque, whose most typical feature is its main domed entrance-hall designed after the tomb of its builder the second Bahmani monarch Muhammad Shah I (1358-75). The other group of royal tombs at Gulbarga numbers seven and is hence locally called Haft-Gumbaz. In general form, these tombs are also similar to those of the first group, but are much more larger and massive. Indigenous influence is discerned in the carvings of the prayer-niche in the tomb of Ghiyathud-Din Tahamtan (d.1397) and more prominently in the Tomb of Taj-ud-Din Firuz (1397-1422), in the richly carved door-jambs and the beautiful cornice-brackets. On the other hand, the profuse stucco or cut-plaster decoration above the arch-heads and the spandrels and painted in bright colours in the dome-interior denote Persian influence.

The most outstanding of the Gulbarga monuments is the Jami Mosque inside the fort, generally believed to have been constructed in 1367. Indicating a marked Persian influence, the mosque, a multi-domed and multi-gabled building, is quite unusual; though built in the usual plan of a court enclosed by cloisters, its unusual features is that the court instead of being kept open is roofed in line with the cloisters; also unusual are the contrasting shapes of the arches of its side-cloisters and the rest of the building. Stilted domes and narrow entrances also indicate Persian source. An interesting feature of this mosque is the lofty and substantial square base supporting its main dome. This mosque, regarded as one of the finest in India, is a landmark in the Deccan Islamic architecture, and some of its features like the dome-base and broad and squat arches were adopted in later buildings, particularly at Bijapur.

Among the most important Bahmani buildings at Bidar are the fort and its palaces, the Sola-Khambh Mosque, the *Madrasa* of Mahmud Gawan and the group of twelve royal tombs. The palace buildings are in ruins but their substantial remains point to their original grandeur and magnificence. The vast Sola-Khamb or Zanana Mosque, one of the largest in India has massive circular pillars in its large prayer hall which is crowned by a majestic shapely dome placed on a high clerestory. Its

frontage is topped by a parapet of pleasing design. The tombs are in the style of the Half-Gumbaz tombs at Gulbarga, but they are still larger in size, their walls have series of arched recesses and screen-windows and their domes are bulbous. Some of these had rich surface decoration of glazed tiles and multi-colour paintings. The finest of these is the tomb of Ahmad Shah I (1422-36). It is particularly remarkable for the most pleasing ornamentation of its interior achieved through graceful inscriptions in letters of gold against a bright background and paintings in bright gold, vermilion and green colours, executed by a Persian painter, Shukrullah of Shiraz. Another very important monument at Bidar is the *Madrasa* of the famous Bahmani Vizir Mahmud Gawan, built in 1472. Its huge typically Persian building consists of three-storeyed blocks, enclosing an open rectangular court, which contained a mosque, a library hall, lecture-rooms, professors' and students' lodgings, etc. Its front side, which had two minarets one of which has since fallen, was lavishly decorated with glazed tile-work in various colours and designs. Another important building at Bidar of this period is the tomb of Shah Kalilullah.

Quite a few interesting buildings were constructed at Bidar by the Baridi kings who succeeded to this part of the Bahmani kingdom with their capital here. Their buildings also show some individuality as reflected in the general tone of the buildings which now take a lighter and refined form. The Jami Mosque is a large but simple structure in the usual plan of a pillared prayer hall, with an imposing facade, overlooking an enclosed court. Among the tombs, the finest is the Tomb of Ali Barid (1542-79) which served as a model for later tombs. It is a square chamber with large arches forming its sides and roofed by a bulbous dome. Architecturally thus, simple in design, it is quite elegant and imposing on account of its excellent form, fine workmanship and above all, its embellishment in brilliant encaustic tile of different colours executed in great taste. The mosque attached to this tomb is also a fine building. The tomb of Ibrahim Barid (d. 1587) is another building of note, but is incomplete. Other tombs in this open type are those called locally the Barber's Tomb and the Dog's Tomb. The closed chamber variety of tomb is represented by the modest tomb of Qasim Barid (1587-91), which is more or less like later Bahmani tombs in general design but has fine proportions and refined workmanship, the tomb of Khan Jahan (c 1553) and the Tomb of Chand Sultan, which are of sufficient architectural interest. The Kali-Masjid, perhaps the most impressive mosque at Bidar, is of stone and is particularly remarkable for its pleasing proportions and wood-like workmanship.

This mosque has been regarded by some scholars to have given the final form and design to the Bijapur mosque. The mosque attached to the tomb of Hadrat Makhdum Qadiri is also in this style.

Bijapur, under the Adil Shahi ruler, witnessed building activities on a very large scale, resulting in the construction of a great number of grand and imposing monuments comprising mosques, tombs, palaces, step-wells, etc., in a highly developed architectural style. The most striking features of this style are largeness and grandness of conception, the three-arched facade (the central one being wider), bulbous dome almost spherical in shape, with its drum concealed within a band of upturned conventional petals, graceful tall and slender minaret and finial used for ornamental purposes at prominent parts in the parapet, pointed arch, bold projecting cornice on richly carved brackets, etc.

Among the early mosques at Bijapur which also include Yusuf's Old Jami mosque (1512), the Ibrahimpur mosque (c 1562), Ain-ul-Mulk's mosque (c 1556), Ikhlas Khan's mosque (c 1590), Ali Shahid Pir's mosque (c 1583), the tomb of Ali I (d 1580), the tomb of Ainul-Mulk (c 1556), etc. The most imposing is the Jami mosque said to have been started by Ali I but completed later. Of vast dimensions, it is also perhaps the only major mosque at Bijapur to be constructed in the orthodox plan of enclosed court. Its spacious prayer hall and double-storeyed corridor on three sides are remarkable for their proportions and though on the whole simple in design and less ornate, it is architecturally a very impressive monument. The Ali Shahid Pir's mosque is a small building but its transverse roof covering the whole of the prayer hall is vaulted while the three arches in the facade are marked with receding tiers of arch-outline, the outer-most of which is cusped. The other notable building of Bijapur is the now roofless Gagan-Mahal (c 1561) which is remarkable for the huge arch thrown across the whole front of the Audience-Hall, contrasting with the tall and narrow arches on sides, Sangit-Mahal near, and Anand-Mahal, at Bijapur are similar buildings.

Among the later buildings, the Zanjiri-Masjid, also called Malika Jahan's mosque, is a small but very elegant building with an exuberant carving work of great excellence in its different parts, which has earned it the distinction of being called a gem among Bijapur monuments. The Andu Masjid, apart from its fine ashlar masonry, is remarkable for its somewhat unusual plan of a double-storeyed building but not a double-storeyed mosque and also for its melon-shaped domes. The Ibrahim

Rauza and its mosque are the most ornate and most perfect among Bijapur monuments, indicating the architecture style at its zenith. The Rauza or tomb consisting of a square central chamber enclosed by a double verandah is as perfect as a building could be in structural, technical details. Amazing wealth of surface carving in low relief in a variety of patterns including calligraphical ones, the perforated windows, deeply projected richly carved cornices and brackets, graceful minarets, perforated parapets and miniature minarets and tombs placed along, as well as at the corners of the parapet as well as dome-base, have invested this tomb with great charm and elegance. The mosque attached to it, though not as ornate, is quite pleasing. The Mihtar-Mahal is a tall square tower-like two-storeyed building with two slender minarets. It is also remarkable for the wealth of ornament. The mosque attached to it is also a building of great architectural merit in the style of Zanjiri mosque. Another pretty structure in this style is the dainty little pavilion called Jal-Mandir (Water-Pavilion) in front of the Sat-Manzil (Seven-storeyed) Palace, an impressive building by itself. The Athar-Mahal is another building of sufficient interest, conforming to the usual style of a building of this type. This particularly double-storeyed large mansion is remarkable for the varied media of decoration including fresco panels of portrait paintings. Among other buildings of note are the Rangin-Masjid, the Bukhari-Masjid and the Nau-Gumbaz-Mosque.

The last outstanding monument of Bijapur is the Gol Gumbaz of world renown. This monumental achievement of a very high order is believed to have been constructed by Muhammad Shah (d. 1656) for himself. Few buildings of its type in the entire range of Indo-Islamic Architecture are comparable with this cubic hall in simple but robust concept of stupendous mass. The large chamber, covered by an enormous dome, is externally buttressed at each angle by a multi-storeyed octagonal domed tower and decorated by a rich parapet of merlons; the walls are shaded by a massive and deeply projecting cornice. The construction of a single vaulted hall of such huge dimension with an equally huge dome testifies to the great engineering skill of the builders. Also, the 3.3 metre wide overhanging Whispering Gallery projecting from the starting point of the dome within and running all around is in itself a marvel of structural art as well as acoustics. The Gol Gumbaz is indeed a standing monument to the creative genius and gifted imagination of its builders. The Naqqar Khana and the mosque attached to this mausoleum is not without architectural merit.

There have been some Mughal buildings at Sirsa such as the Malik Rihan Dargah and the Juma Masjid and the mausoleum of Haider and Tipu and the mosques at Srirangapattana which are notable monuments of the Islamic style of the later centuries.

Modern Architecture

With the advent of Europeans, there was a change in architecture, especially in construction of churches and public buildings. The Portuguese who came to the West Coast had their factories in places like Mangalore and Honavar. They built churches in the European Renaissance style by following the Greco-Roman patterns. Later, with the advent of the Basel Mission, country-tiles were replaced by flat machine-made tiles and tall gabled roofs resembling those of the thatched ones on the West Coast became common. The weight of these tiles was less as they were broader than the country tiles and could be placed in a single layer. The public buildings that came to be constructed were partially Indo-Islamic, but mostly Greco-Roman, in imitation of the buildings of the European Renaissance days.

The Indo-Islamic style was popular already and the beautiful mausoleum of Haider and Tipu at Srirangapattana with its arches and domes was a fine creation of the 18th century. The Daira Daulat palace at Srirangapattana and the Tipu's palace in Bangalore Fort, mostly wooden excepting the outer walls, are also in this style only. The staircases, terraces, etc., must have been added to these buildings due to the advice of French engineers. The Onkareshwara temple at Madikeri, built by Lingarajendra during the early part of the 19th century with its central dome and minaret-like corner pillars and the *gadduges* of Dodda Viraraja and Lingaraja in the same town, resembling any mausoleum of a Muslim ruler, testify to the popularity of the style. The Mysore Palace completed in 1910, is a building of the composite style in its exterior with its majestic domes and arches, has the features of Muslim architecture, combined with many European aspects.

Christian Architecture: Of the Christian buildings the churches on the West Coast are the foremost. These were not structures of granite as in the West, but constructed by the locally available laterite stones, like the huge churches in Old Goa. But it is said that 27 churches on the West Coast were destroyed during the close of the 18th century as the Christians fell into disfavour with the then ruler of Karnataka. Of the

present churches in Dakshina Kannada, the Our Lady of Sorrows Church at Kodialbail, Mangalore, rebuilt in 1857 is the oldest structure. Attached to the residence of the Bishop of Mangalore, this church has an impressive facade. The tall frontal wall of the facade is divided into four rectangles of equal size and this wall supports a pediment. The rectangular portion at the bottom has the entrance to the church. This beautiful structure has borrowed many fine aspects of European architecture. The next notable church in Mangalore is the Melagres Church. Though built in 1680, the present structure is a creation of 1910. This imposing building has a beautiful European classic facade lined with beautiful statues on the parapet, reminiscent of the St. Peter's Basilica of Rome. The church proper is 60 mt in length and 27.5 mt in breadth. The apse is covered by an imposing semi-dome, and the prayer hall with its wide nave, colonnades and well decorated aisles is a highly artistic creation. A building of same antiquity is the Rosario Cathedral Church, Bolar, Mangalore. Though originally built in 1526, and was the oldest church in Dakshina Kannada, the present structure is of 1910. This complex structure with an imposing dome over the crossing, has a well-defined transept and two semi-domes at the two ends of the broad nave, and has two smaller domes beside the semi-dome behind the choir. It is in the Italian Gothic style and reminds one of the St. Maria Church of Genoa in Italy. An equally notable building is the St. Joseph's Seminary at Mangalore, erected in 1890. The other old church in the district is the Melagres Church at Kallianpur near Udupi. Though originally built in 1678, the present Church is a construction of this century. It has many beautiful statues of antiquity in it.

Of the churches in old Mysore State, the one at Shettihalli in Hassan taluk, built in 1848 is a notable structure. This fine Gothic building with a frontal tower has been submerged in the Hemavati Project. The Church ascribed to Abbe Dubois in Srirangapattana, a small structure, has thick masonry walls. Of the other notable churches, the St. Philomena Church (1943) in Mysore and the St. Mary Church (1882) Shivajinagar, Bangalore, have fine tall Gothic towers and pointed arches. If the former has two massive towers beside the entrance, the latter has a similar tall tower at the entrance, like the one at the Shettihalli Church. They are of complex workmanship. The St. Mark's Cathedral (1926), Bangalore, is a complex structure with its row of Roman arches and an imposing central dome. It is noted for its intricate wood work in the interior. In the same style is built the St. Joseph's Church, Bangalore,

with gigantic facade having two tall towers on two sides supporting twin domes, and the *sanctum* having another huge dome above it. It is the only church with a crypt. Its plan is cross-shaped. The Hudson Memorial Church and St. Patrick's Church (1899) are two other beautiful places of Christian worship in Bangalore. The former has all features of an English Gothic chapel. The latter has a facade with an arched entrance flanked by twin Etruscan columns on each side. It is modelled on many such Churches in France and England.

Modern Buildings: During the 19th century many secular buildings on the European Renaissance style were built. There were buildings with Ionic and Corinthian features, Gothic structures and many more raised on the European models. Of these the Athara Cutchery (the present High Court building) in Bangalore has a wide front with Ionic columns in its two floors (1867). The Bangalore Museum is a beautiful structure with Corinthian columns, built in 1877. The Central College (1860) is another huge structure of the Gothic style with its tall clock tower, spacious halls, broad corridors and attractive windows with pointed arches. The Bangalore Palace, a huge granite structure, is built on the model of the Windsor Castle in England, and it reminds one of an European manor house. Its interior has fine wood carvings. The Sheshadri Memorial Hall in the Cubbon Park is another memorable building of the composite style. The use of cement and introduction of R.C.C. has been responsible for radical change in architectural techniques during the 20th century. This is visible in many modern buildings like the Karnatak University building at Dharwad or the Vidhana Soudha.

Of the memorable modern buildings of Karnataka, the Vidhana Soudha is a notable construction of our own times. It is a building with traditional Indian features. It has an imposing entrance porch with broad flight of steps. Its massive dome, tall cylindrical pillars and walls decorated with relief designs in cement makes it an epic poem in granite. It is one of the wonderful buildings of our times, and it can hold its own with any similar building of the contemporary world. It has fine wood works too in the interior. Of the other notable modern buildings in Karnataka the Agricultural College and the Karnatak University buildings at Dharwad, the palace in which CFTRI at Mysore is housed, the Lalitamaharaj palace in European style and the Indian Institute of Science are the most notable. The last named is one of the most stately buildings in the European classical style. Its central quadrangle here is decorated with

classical Persian *motifs*. The Mythic Society's Daly Memorial Hall (1917) and the Town Hall (1935), both in Bangalore, are two other fine buildings in the Greco-Roman style. The Utility Building on the Mahatma Gandhi Road, Bangalore, is a 30-storeyed construction of the 1970s, built on the model of the Empire State Building in United States.

SCULPTURE

Early Chalukyan Sculpture

The first major art style evolved in Karnataka is that of the Early Chalukyas of Badami. During the Chalukyan rule visible expressions were given to Vedic concepts which had receded to the background during the preceding centuries when Jainism and Buddhism were popular. It must, however, be said to the credit of the Chalukyan kings that though they were devotees of Vishnu, they gave equal encouragement to the construction of Shaivite and Jaina temples. Even when Buddhism had declined, a Buddhist *vihara* was also built at Aihole. Within the temples of Vedic tradition, Brahma, Vishnu and Shiva were awarded equal status as can be made out from the panels in the Hucchappayyatham, Kunti, Ladkhan and Durga temples at Aihole. For sometime, Vishnu gained prominence in the cave art of Badami, but soon Shiva assumed prominence, and this accounts for the construction of several temples of Shiva at Badami and Pattadakal.

It is the simplicity of Chalukyan art that was responsible for its lasting contribution to Indian art, unlike Gupta art, which had reached a supra-human level, where thought and form were one. The stupor and bliss in the Buddha and Vishnu figures of the Gupta School gave place to a calm and reassuring mood in the Chalukyan art. The sturdy calmness in an active worldly life within a graceful and refined form appealed to the common man and the elite alike. The Chalukyan style swung towards an outer dynamism and vitality expressed through the diagonal movements of the limbs, while the Gupta art emphasized on smooth malifluous curves. The Chalukyan artist was anxious to depict the bursting forth of energy, of which the Mahishasuramardini in the Durga temple and Trivikrama in Badami Cave No. 3 are good examples. The Rashtrakutas followed the Chalukyan style by emphasizing vitality and movement in their art which can be seen in the figures of Shiva as Tripurantaka and Kalari and Ravana lifting Kailasa at Ellora. The ideal form of the Gupta relief gave place

to the blending of refinement and naturalism in the Early Chalukyan art, but rhythmic beauty, a legacy of Gupta style, continued. The *mithuna* (couples) in the Virupaksha temple at Pattadakal and the flying *Apsaras* from Aihole (now in the Prince of Wales Museum collection) are good examples of the blending of two traditions.

In Chalukyan art, the subsidiary figures are arranged around the principal figure in a spacious and orderly fashion to heighten the meaning and form of the deity, a good example of which is the Trivikrama panel in Badami. Without any overcrowding of figures, there is a superb blending of massiveness and gorgeousness in the artists of Mahabalipuram, Ellora and Elephanta. There is more tension, bursting forth of energy and dramatic thrill than cosmic myth or transcendental truth in the Trivikrama of Badami and the Mahishasuramardini and Kalari of Pattadakal. Early Chalukyan art is characterised by an iconographic transition, as in its architectural style. The evolution of iconographic formulae can be gauged from the position of Ashtadikpalas which kept alternating till definite positions were assigned to them. The Chalukyan artist gave an aesthetic finish to some of the iconographic forms hitherto poorly represented. While Krishna as Govardhanagiridhari resembled Skanda in Gupta art, he is more human in Chalukyan art in which details are worked out by introducing ornaments and depicting cows, etc. Some innovations in iconography to suit the architectural models and local religious requirements of the age can be seen in different phases of the Chalukyan art. To quote an instance, Narasimha of the first phase in Durga temple at Aihole underwent considerable change by the time the God came to be represented in the Virupaksha temple at Pattadakal. Similarly, the *mahisha* in Mahishasuramardini figures assumed a semi-anthropomorphic form in due course. These features were finally codified in the *Agamas*. Another contribution of the Chalukyan rulers who were themselves *paramabhagavatas* is that they gave a visual form to many of the hitherto unrepresented anecdotes from the *Bhagavata Purana*. For example, the scenes of *Krishnalila* which appealed both to the Shaivites or Vaishnavites were produced in a narrative form in elegant relief panels. The best examples are those from Cave 3, Upper Shivalaya and Malegitti Shivalaya at Badami. It is interesting to find that Shiva is frequently represented as *samharamurti* such as the Kalari, Tripurasamhara and Andhakasuramardana, but rarely does he appear as an *anugrahamurti*. Further it is observed that the iconographic formulae of sum of the forms such as the Nataraja were evolved by the Chalukyans. The Chalukyan rulers tried

to accommodate all sects under the umbrella of royal patronage in order to gain support for the newly built empire. This accounts for the presence of Lakulisha at Mahakuta and the *matrikas* at Aihole and Pattadakal. Some *saptamatrika* figures exhibited in the Aihole Museum are massive.

The *Ganas* occupy a unique position in Chalukyan art. Their comic acts and their very presence provide relief in a tense situation, as for example, in the Mahishasuramardini panel in Badami Cave No. 1. These dwarfs enhance the liveliness of some scenes such as the procession of worshippers, etc. The Chalukyan contribution to secular art lies in the sublimation of mildly erotic couple. The credit for depiction of *kamashastriya* poses for the first time goes to the Chalukyas. As an auspicious symbol *mithuna* occurs on pillars, lintels, brackets, etc. The *mithunas* on the brackets of Badami Cave No. 3 are full of cheer and elegant in appearance and the artist has not adorned them with too many ornaments. Some of the scenes described by Kalidasa in *Meghaduta* and *Vikramorvasi* seem to have inspired the artist in producing the *mithunas*. The Gupta art *motifs* such as the *purna ghata*, *chaitya* arch, garland-bearers and pearl garlands were discretely carved on pillars and capitals.

Later Chalukyan and Hoysala Art

The Later Chalukyas revelled in embellishing the temples with delicately carved miniature figures of gods and demi-gods, which appear mostly in the upper register of the wall and the string courses of the *shikhara*. The larger figures occupy the pilastered niches surmounted by architectural *motifs* which are said to represent the *Nagara* and *Dravida* forms of temple. Both in the Vedic and the Jaina temples, the ornamentation of figures is discreet, and the drapery is thin. Some of the best examples of delicate and graceful figures can be seen in the collection of the Museum of the Archaeological Survey at Lakkundi. Particular mention may be made of Kubera, male *Chauri*-bearers, Sarasvati and Ganesha. The Mahishasuramardini and Sarasvati from Bagali, the bracket figures from Kuruvatti, the ceiling panels in the temples of Haveri, the miniature deities in the *shikharas* of temples at Balligame and Lakshmeshvar give an idea of the wealth of the Later Chalukyan art.

The temple in Indian art is considered the spiritual centre regulating the religious life and social activities of man. He learns all fine arts and the very art of living. Hence it is a centre of education for his spiritual attainment. Before realising God the devotee has to turn away from

worldly pleasures and give up the ego. By depicting scenes from the epics and *puranas* in the temple walls the artist reminds the visitor of his duties and means of self-realisation. The Hoysala temple is a veritable jewel box wherein every part of the temple is tastefully decorated with animal and plant life besides enchanting damsels and benign looking gods. The Chennakeshava temple at Belur may be taken as the best example of Hoysala art. Here at the entrance to the temple the devotee is reminded that he is still in the mundane world of desires and emotions, symbolically represented by figures of Kama and Rati. As he looks up the doorframe he sees the mythical animal *makara* and the beautiful scroll work in which the 10 incarnations of Vishnu are delicately carved.

The moulded courses of the plinth are embellished with successive friezes of elephants, scroll work, dancers, musicians and rows of female figures standing under bowers. Some ladies in the act of dressing, evoke admiration for details and delicacy of carving. The figures are well-proportioned. Above them can be seen perforated screens and above the pillars are the famous bracket figure, locally known as *madanikas*, standing in graceful postures. The robust anatomy of the female bursts forth through the ornaments she wears. Sculptured as dancers, huntresses or musicians, they give expression to a variety of emotions (*rasas*). These celestial numpths who are messengers of the Supreme Goddess symbolise the ceaseless play of emotions and the intellect of man ultimately directing him to eternal bliss (*ananda*). These bracket figures are masterpieces of Hoysala art noted for delicacy of modelling and harmony between essential plasticity and monumentality. A careful study of the bracket figures reveals that the artist was inspired by great poets like Kalidasa and Pampa. He must have had a good knowledge of the epics and *Puranas*, as is evident from the *Ramayana* and *Mahabharata* panels, depicted on the temple. His aim is to remind the visitor that he should not swerve from the path of righteousness. Through the narratives the devotee is warned against arrogance and misuse of power or wealth.

To the artist, philosopher and poet nature does not exist apart from man. The Hoysala artist has, therefore, emphasized that nature, man and God are all part of a continuity, which can be seen not only in the friezes on the plinth but also in scenes like Ravana shaking Kailasa. In repeating *samharamurtis* such as Gajasuramardana and Narasimha the artist is conscious of the fact that he should emphasize destruction of wickedness on a transcendental plane and not the fury of God. This explains why

some of the *samharamurtis* are mild in Hoysala art. There is none to excel the Hoysala artist in carving the minutest details. The Narasimha and Mohini pillars in the hall and the bracket figures outside bear testimony to his skill. The bracket figure in which a lady attendant is shown removing thorn from the foot of her mistress is a good example of the meticulousness with which the artist went in for details. Even the needle used for removing thorn is shown. The lighter side of Hoysala art is seen in the bracket figure showing a monkey pulling the garment of a lady. Having been rendered half-nude she is trying to drive away the monkey but it does not move. The monkey is only an excuse for the artist to depict the physical charm of a nude lady.

Vijayanagara School

The use of hard granite did not permit delicate carvings in Vijayanagara art, but its low relief sculptures are full of vigour and dynamism where massive (seven to eight metre high) monolithic sculptures such as those of Lakshminarasimha and Ganesha (*Sasivekalu* and *Kadalekalu* Ganeshas) are concerned, the very concept reveals a desire to impress on the people that Vijayanagara was a mighty empire. The might of the empire was also hinted at by the parade of troops in sculptured art. The Vijayanagara kings took particular delight in encouraging folk art especially folk dances and festivals, such as the sprinkling of colour in Holi. Scenes from the epics are repeatedly shown in various temples especially in the Hazara Rama temple. Animal life received the special attention of Vijayanagara artists. The composite pillars in the temples at Hampi, Srirangam and Vellore carry real and mythical animal figures.

Sculpture in Modern Times

The rich tradition in temple building had helped the growth of sculpture and painting too in ancient Karnataka. These two arts were considered as a part of architecture in ancient India. *Manasollasa* has also discussed these faculties after discussing architecture. The tradition in sculpture has continued in Karnataka even today. Apart from the Gudigars of the *malnad* region who work on wood (especially sandal) and ivory and the Chitragars who produce toys and other such items, there are the Vishvakarmas who are familiar with bronze and stone mediums. (See part I, pp. 880-892). Apart from the traditional sculptors at Nagamangala, Shivarapatna, etc., who cater to the traditional taste by producing idols of gods and goddesses, there have been sculptors who have developed their art to cater to secular tastes too. There have been notable sculptors like

Siddhalinga Swamy of Mysore and his son Nagendra Sthapati, who have made a mark both in religious and secular works. The Sri Chamarajendra Technical Institute, Mysore, has been the training ground for many. Among the notable sculptors of modern Karnataka, who have made a mark as painters too, are K. Venkatappa and R. S. Naidu. The former's unique works in plaster of paris are preserved in the Bangalore Museum in the art gallery, appropriately named after him. Hanumanthachar of Devanahalli has been also running a school to train young sculptors. D. Vadiraj of Bangalore has been following the traditional style and he is at ease with wood, bronze and stone mediums. Ranjala Gopala Shenoy of Karkala by his sculpture of Gomata at Dharmasthala (47 feet tall) and the 67 feet Buddha statue being installed at Nara in Japan, has gained international repute. Appukuttan Achary is renowned for his talent in ivory medium. Among the Gudigars who have made a name in modern times Shantappa Gudigar and Manjunathappa Gudigar of Sagar and Vithal Ramachandra Gudigar and Vithal Manjunatha Gudigar of Kumta may be mentioned. C. Parameshwarachar of Mysore, Somanatha Shilpi of Gadag, Nagalinga Sthapati of Dharwad, Sreenivasachar of Nagamangala, Neelakanthachar of Bangalore and Basavanna Shilpi and Narasimhachar of Mysore are noted sculptors who have specialised in producing idols. The Craft Council of Karnataka, Bangalore, has been striving to encourage craftsmen specialising in sculpture. There are a host of other sculptors whose works in wood, bronze, ivory and stone have reached the nooks and corners of the world, and are decorating many museums and drawing rooms, and are adorned in many temples. A well-carved door in the Vidhana Soudha at Bangalore is one such specimen of repute.

PAINTING

Mangalesha as a great patron of art not only excavated the magnificent Vaishnava cave (cave 3) at Badami but also got it painted beautifully. But most of it is lost due to natural causes. Some patches of the painting can be seen in the cave and ceiling of the verandah. In one of the panels the king witnessing a dance performance is depicted while in another he is seen discussing something with his counsellors and the queen is seated nearby in a relaxed posture. In the third panel, six women are walking towards a man. The colour scheme of the painting is pleasing and the style is essentially of the Vakatakas style, noticed in the famous Ajanta caves.

There are no murals of Hoysala period but the illustrated Jaina manuscripts known as the *Dhavalā* manuscripts of Mudabidri give an idea of the style in vogue during the 12th-13th centuries A. D.

In the Vijayanagara Empire, Krishnadevaraya and his successors encouraged fine arts and got the temples painted profusely with religious and secular themes. The best preserved examples of Vijayanagara murals is the one in the triple shrine temple of Virabhadra at Lepakshi in Andhra Pradesh. At Hampi itself some panels are preserved in the ceiling of the front *mantapa* of the Virupaksha temple. In one of the panels, Vidyaranya, the spiritual leader who founded the Vijayanagar kingdom, is seen seated in a palanquin which is being taken in a procession. Another panel depicts Arjuna as a master-archer and a third one shows Rama winning the hand of Sita by breaking the mighty bow. The Vijayanagara paintings throw a flood of light on the dress and ornaments worn by the royalty, the courtiers and the common folk. The Gods in Vijayanagara style have a divine aura. The feudatories of the Vijayanagara and their successors continued the Vijayanagara tradition for sometime. A number of paintings executed under the Mysore Rulers are in the Chitrakala Parishat, Bangalore and Jaganmohan Palace, Mysore.

The Bijapur schools of painting, like its architecture, has been rightly regarded as the best among the Deccan Schools. Not many dated authentic specimens in this field have survived, but quite a number of manuscript illustrations, paintings and portraits can be assigned on stylistic and circumstantial or like grounds to the Bijapur court. (Of course, there are a number of specimens of books of excellent calligraphy produced at Bijapur by skilled artists). Of these, the most representative type of manuscripts are the *Ajaibul-Makhlūqat*, the *Najumul-Ulum*, the *Ratan Kahan*, the *Nimat Nama*, *Khawar-Nama*, *Diwan-i-Urfi*, etc., and among others, portraits of Ibrahim II and Ali II and their contemporaries and of birds and animals. Bijapur seems to have had a distinctly individual style of painting in the 17th century, characteristic features of which are unconventional composition, rich landscape, mysterious atmosphere, gem-like colouring, lavish use of gold, exquisite finish, profusion of foliage and typical Deccan forts.

The richly illustrated *Najumul-Ulum* (having as many as 876 miniatures) and the *Ajaibul-Makhlūqat* give an idea of the prevailing pictorial style in the second half of the 16th century. Among the portraits, a portrait of Ibrahim Adil Shah II as a prince with his retinue (now in the Lalgarh

Palace, Bikaner) is of a very high artistic order. Apart from the sensitive portraiture of his figure as also of his seven courtiers, the luxurious costume of the prince and the gorgeous colouring of this painting are quite outstanding. A noteworthy feature of the Bijapur portraits is that naturalism remains somewhat subdued due to imaginative composition and poetic content; the Bijapur artists have achieved agitated rhythms, luminous colours, flamboyant postures and mysterious romanticism.

Fresco and mural painting was also practised in Bijapur monuments. Extant specimens, mostly in fragments, may be seen in the Water-Pavilion at Kumatgi, Sat-Manzil Palace, Athar-Mahal and Mubarak Khan's Pavilion at Bijapur. The artists of the Bijapur school whose names have come down to us are Farrukh Baig, Murtada Khan, Muhammad Ali and Abdul-Qadir.

Modern Painting

The earliest paintings of Karnataka are of the pre-historic period, around 2000-1000 B.C. The representations of animals, human figures, etc., are painted beneath the projected rocks which formed the dwelling places of the pre-historic people. Such relics of the art of pre-historic man could be seen in the districts of Bellary, Bijapur, Raichur and Chitradurga. The rocks of Hirebenakal, Piklihal, etc., contain figures of hunters with weapons, horse-riders, bulls, etc. Many coloured figures on the mud-pots are plentifully found in Brahmagiri, Chandravalli, Hemmige, Herekal, Maski, Bangalore, and other places. The art of painting and its existence in the historical period have been referred to in the contemporary literature and inscriptions. The Manne plates of about 707 A.D. records that the court engraver of Ganga period was proficient in the art of painting. Similarly, the Devanahalli plates of 776 A.D. tell us about one engraver as skilled in painting pictures. Roots of painting in Karnataka may be traced to the days of the Western Chalukyan ruler Mangalesha. Now only traces of the paintings of his time are surviving in Badami. Due to historical factors, there are gaps in the continuity of this tradition of painting in Karnataka. We come across illustrated manuscripts belonging to the Hoysala period. But, the figures, settings, postures, etc., are different from the *Kalpāsutra* paintings of Gujarat illustrating the same themes. The style is distinctly indigenous and leaves an impression of the ornamentations in Hoysala sculptures. Many references to portraits and pictures are made by Kannada poets like Ponna and Rudrabhatta. Sanskrit literary

works refer to painted walls, execution of portraits and travelling exhibitions. *Manasollasa* has a section on this art.

A study of the painting of the Vijayanagara period reveals that mural painting was practised on a large scale. The earliest such specimens are found on the walls and ceilings of temples at Hampi. There were paintings on the walls adorning the interior walls of the palace depicting the ways of life of the various peoples down to the Portuguese. Paes conjectures that these paintings were intended for the kings' wives to understand the manner in which each one lives in his country. A close study of these paintings of Karnataka indicates that instead of reflecting life as it was during those periods, the painters had adopted conventionalised settings, highly stylised postures, all bound strictly by the canons of the *Agamas*. The paintings seem to be pictorial versions of sculptures. Even secular themes followed these stylised postures. It is possible that almost all the major temples in Karnataka were decorated with such murals. The *Mysore Gazetteer* edited by C. Hayavadana Rao mentions many such temples where murals or at least their remnants have survived. Some of the temples where mural paintings are or were found till recently are the Terumalleswara temple at Hiriya, Siddalingeshwara temple at Yedyur, Vailappa temple at Gubbi, Manteshwamy Matha at Boppagoudanapura, Mallikarjuna temple at Mudukutore, Virupaksha temple at Hampi, Prasannakrishnaswamy and Varahaswamy temples in Mysore fort, Jaina Matha at Shravanabelagola, Narasimha temple at Sibi, Prasanna Venkataramanaswamy temple at Mysore, and the Divyalingeswara temple at Haradanahalli. The Daria Daulat at Srirangapattana, Jaganmohan palace at Mysore, the mansions at Nargund, Kummatgi and Nippani and Kempegouda's *hazara* in the Someshwara temple at Magadi and Jagadevaraya's palace at Channapatna also have paintings.

From the later Vijayanagara period, the art of painting in Karnataka seems to have split into two branches. The Vijayanagara rulers and their feudatories followed the ancient tradition bound by the *Agamas* and other canons. But the rulers of Bijapur, Gulbarga and Bidar were responsible for the development of a distinct style known as the Deccani style. The finest specimens of this school were produced at Bijapur. Though this school was heavily influenced by the Mughul school, it had strong indigenous strains. The mural paintings of the northern parts of Karnataka as found in the palaces of Nargund, etc., are heavily influenced by this Deccani school.

At Mysore Court

The Southern parts of Karnataka continued the ancient style which was developed at Vijayanagara. After the fall of Vijayanagara, the painters in that court migrated to different places in the South. The rulers of Mysore extended patronage to art. A considerable section of them settled at Srirangapattana under the patronage of Raja Wodeyar. The colourful paintings on the pillars, walls, roofs, etc., of the Dariya Daulat at Srirangapattana, are of varied themes and objects. Similarly, the traces of paintings are available in the palace of Tipu at Bangalore.

In addition to murals, the painters were also commissioned to illustrate manuscripts. Such illustrated manuscripts with attractive and colourful drawings were in the possession of old families till recently. The most famous of such manuscripts is the *Sri Tattvanidhi* a voluminous work prefaced under the patronage of Mummadi Krishnaraja Wodeyar. This manuscript has nine parts, dealing with different topics, such as Shaktinidhi, Vishnunidhi, Shivanidhi, Brahmanidhi, etc. These contain about 1,888 paintings and about 458 drawings. It is an encyclopaedia of ancient knowledge in the branches of *Agama*, *Shilpa*, *Jyotisha*, *Tantra*, etc. The paintings illustrate these concepts. They are richly colourful and illustrate ideas and concepts of yore and each is an art work in itself.

The Jaganmohan Palace at Mysore, its construction being started in 1861 was converted into an art gallery in 1875 which has on its walls several paintings relating to the dynasty of the Mysore kings, scenes of tiger hunting by Krishnarajendra Wodeyar III, contemporary royal cows, horses, etc. In that period, Veeranna, Mallappa and Basavanna were among the noted artists. During the period of Chamaraja Wodeyar X and Krishnaraja Wodeyar IV, a lot of encouragement was given to traditional system in painting. Portrait pictures of kings and other novelty composition and pictures relating to *puranic* themes were either in water colour or oil colour on cloths, glasses, etc. Sundaraiah, Kondappa, Yellappa, Durgada Venkatappa, Narasimhaiah and others adopted and maintained this style.

In those days, the painter prepared his own materials. The colours were from natural sources and were of mineral, vegetable and even organic origin. Gold leaf was applied on the gesso work and was the hallmark of all Karnataka traditional paints. Besides paper, the painters used glass too on which they painted subjects.

Impact of West

European painting made its appearance in the 18th century. Later, it seems to have influenced the images in the traditional paintings which could be seen in the atmospheric perspective, their dimensional effect, etc. This period was ear-marked for transition. Some of the painters also trained themselves to handle oil paint and even produced paintings with in the traditional framework but with oil colour. The presence of Raja Ravi Varma in the early decades of this century at Mysore certainly influenced many young painters of the day. Introduction of European style of painting as a course of study at the Sri Chamarajendra Technical Institute, Mysore, relegated the older traditional painting to the background and produced a new generation of painters trained in the Western modes and style of painting.

Many young painters from Mysore and other parts of Karnataka went to Bombay and studied at the J. J. School of Art. A few even went abroad. Thus, the art of painting in Mysore came under the influence of the West in the 20th century. Many painters from Karnataka have distinguished themselves at the national and international levels. Mysore K. Venkatappa (who is also a figure of national fame and in whose memory an art gallery has been constructed in Bangalore), K. K. Hebbar, K. S. Kulkarni, former dean of the faculty of Fine Arts, Banaras Hindu University, A. A. Almelkar, N. H. Kulkarni, S. G. Vasudev, N. S. Subbukrishna, K. Keshavaiya, S. N. Swamy, Y. Subramanya Raju, Dandavatimuth, N. Hanumaiah, etc. are some artists of outstanding merit and reputation.

Among other artists of the State with renown, S. Nanjunda Swamy of Mysore, has made an impression by his renderings on all aspects of the art of painting. M. Veerappa, S. R. Swamy, and H. S. Inamati are noted for their composition drawings and paintings, mainly of Indian tradition. Shankarrao Alandkar of Gulbarga is famous for his paintings, intense with emotions. In the matter of portrait paintings, V. R. Rao, S. S. Kukke, R. Sitaram and others are adept. The composition paintings of Janab Sufi, and the exquisite incorporation of the art of painting in inlay works by Mir Shoukat Ali of Mysore are memorable. Paintings of the historical episodes by Y. S. Raju show an ideal admixture of Indian and Western system of art. *Ragamalika* paintings of M. V. Minajigi and the technique of mixing of water colour by M. A. Chetti in his paintings are superb. M. T. V. Acharya is noted for his paintings based on *puranic* themes.

The portrait paintings of S. N. Swamy in oil paints and his art of pencil drawing, the landscape paintings of Tankasale, N. Hanumaiah and F. G. Yelavatti in water colour and the colour compositions employed delight even a novice in the art. Y. Nagaraju, B. H. Ramachandra, S. R. Iyengar, S. N. Subbakrishna, M. H. Ramu and others are experts in portrait paintings. Rumale Channabasavaiah, Shuddhodana, Subbukrishna, M. S. Chandrashekar, Somasundara, P. R. Thippeswamy, Mariswamy and others have a typical style of exposing the varied rural life in colours. P. R. Thippeswamy is also an expert painter of scenes of temples and shrines which signify the glorious Indian culture and tradition.

Effective line drawings and caricatures (cartoon drawing) are also another aspect of the art of drawing. Kondachari of Bellary, Purushotham, Aragam Krishnamurthy, Shevagur, Bayiri, T. K. Rama Rao and K. B. Kulkarni of Hubli, etc., are famous in line drawing. R. S. Naidu, R. K. Lakshman, Murthi, Ramesh, Gopal, Hublikar, Ranganath, N. C. Raghu, S. K. Nadig and others are famous for the caricature drawings. K. K. Hebbar who is famous in both the traditional and modern style of painting has been unique in the art. Under the modern art, P. Subbarao, R. M. Hadapad, G. S. Shenoy, Vasudeva, Alpanjo, etc., are known personalities. In addition, many others such as Dandavatimath, Halabavi, V. G. Shenoy, B. G. Badigera, M. M. Chetti, B. G. Gowda, T. P. Akki, S. M. Pandit, Ramannarasiah, Raghottama Putti, Goolannanavar, M. E. Guru, S. Kalappa, M. S. Nanjunda Rao, M. B. Basavaraj, Vishnudas Ramadas, Sunkad, Manoli and others have enlivened the art in the State. P. R. Kamalamma, Subhashinidevi, S. Dhanalakshmi, M. J. Kamalakshi, etc., are among the noted lady artists. Among the noted artists in the classical painting and drawing of traditional Gods, Siddalingaswamy, Nagendra Sthapati, Mahadeva Swamy, etc., are mentionable.

There are many constructive art-critics of whom G. Venkatachalam of Pandavapura, Dr. Shivaram Karant, A. N. Krishna Rao, Prof. S. K. Ramachandra Rao, B. V. K. Shastry and P. R. Tippe Swamy may be noted.

Training facilities

There are only two Government institutes to impart training in this field. In the erstwhile Mysore State, Sri Chamarajendra Technical Institute at Mysore was started in 1913, which imparted training in drawing besides other subjects. This facilitated the art to reach the common people also interested in it. In this institution, new course in drawing,

painting and modelling are offered besides other technical subjects. Another institution is the School of Arts and Crafts, Davanagere established in 1964, now under the control of the Department of Technical Education. This school offers diploma course in painting (fine arts) and applied art (commercial art). Apart from these two institutes, several schools of art and crafts are functioning under private initiative. Among them, Kalamandira (1919) of A.N. Subbarao at Bangalore, School of Arts of Halabhavi (1935) in Dharwad, Vijaya Arts Institute (1941) of Gadag, Sri Vijaya Mahanthesha Lalitakala College of Hubli, Kalaniketan of Mysore, Chitrakala Vidyalaya of Karnataka, Chitra Kala Parishat, Ken School of Art, Acharya Chitra Kala Bhavan (all in Bangalore), Kalakendra and School of Arts at Dharwad, Ideal Fine Arts Institute of Gulbarga, Umar Khayyam School of Arts, Chitramandira, Benynon Smith D.T.C. Training School for Arts Masters (all in Belgaum) and Chitrakala Mandira of Katapadi (Dakshina Kannada) are some of the noted institutions striving for the promotion of drawing and painting. The Government of Karnataka has been conducting through the Karnataka Secondary Education Examination Board, Bangalore, several grades of higher arts examinations from 1967.

In addition, several grades of Examination on modelling and D.M.C. I and II are being conducted. The total number of candidates who had passed the higher art examinations have increased from 275 in 1967 to 1,195 in 1980-81. In 1981-82, the figure was 738. In addition to the higher arts Examinations, drawing (lower and higher) examinations are also conducted from 1967 by the Board. The number of the appeared and the passed in 1967 was 6,073 and 4,361 for the lower examination and 3,081 and 2,363 for the higher examination and the respective figures for 1982 are 20,558 and 12,269 for the lower and 13,205 and 9,243 for the higher. In order to encourage drawing and painting among the children, the subjects are included in the curriculum of primary and secondary schools. About 500 high schools possess the required trained staff in drawing and painting. Several voluntary service organisations such as Rotary and Lions club and the Junior Chamber, are conducting on-the-spot competitions in drawing and painting for children.

During the Third Plan period, Lalitakala Academy was established by the State in 1962 in order to help and encourage the art and artists. It finances holding of art exhibitions in and outside the State, publishes literature on the art, grants awards and monthly honorarium to the artists for their meritorious service in the cause of promotion of the art.

The Chitra Shilpa Academy established in Mysore in 1960, Chitra Kala Sangha. of Mysore, Karnataka Pradesh Chitrakala Parishat, Karnataka Chitrakalavidara Mahaparishat, etc., are engaged in activities such as organising the artists, arranging seminars and exhibition of paintings and drawings of high artistic value, etc. The exhibition of paintings and drawings during the Dasara Exhibition at Mysore for past decades, and frequent exhibitions at Sri Jayachamarajendra Institute, the Palace at Mysore, Venkatappa Art Gallery, Harve Art Gallery at Bangalore and other places have helped the art movement in Karnataka.

Closely associated with art is photography. Karnataka has been nurturing this creative art too. The Photographic Society, Bangalore, founded in the early 1970 has been functioning effectively. This society has bagged during its active existence, three Fellowships and 11 Associateships of the Royal Photographic Society of Great Britain, nine diploma's de honour "Artiste" of the Federation Internationale d'la Art Photographique, one Associateship of Photographic Society each of America and New Zeland, and one fellowship of the National Photographic Art Society of Sri Lanka. Besides, the Society is taking active steps to identify and nurture the seed of talent among the youngsters. The Society has sponsored among several other exhibitions, 'Balajagat' an exhibition of children's photographs as a part of the celebration of the International Year of the Child in 1979. There is also an association of amateur photographers in Bangalore, which is very prominent.

MUSIC IN KARNATAKA

Indian classical music consists of two systems called Hindustani and Karnatakaa. While Hindustani style prevails mainly throughout North India, the Karnataka system is flourishing in the four linguistic regions of South India. Interestingly enough, both these systems are prevalent in Karnataka. The Tungabhadra river more or less divides the domains of these two in this State. The word Karnataka in the context of music denotes a system of music prevailing in all the four States of South India, i.e., Karnataka, Andhra Pradesh, Tamilnadu and Kerala. In the evolution of this music, the role of Karnataka has been highly significant. This is attested by ancient monuments, inscriptions and literature.

Music, like literature and other creative arts, has been cultivated in Karnataka from ancient times. It was an indispensable part of the social

and religious life of the people. The sculptures from the caves of Ellora down to the temples of Vijayanagara period testify to the variety and range in the development of this art. Music was important both in peace and war. Texts on music generally mention ancient theoreticians but not the performers who gave shape to those musical ideas. Nevertheless literature and history have occasionally mentioned certain persons who were expert performers either as vocalists or on instruments. In the Veerashaiva literature for instance, mention is made of persons like Sakalesha Madarasa who was an expert player on nearly a dozen varieties of *vina*. Similarly, Allamadevi who played on *kahale*, Guddadevi who played *dandige* are also mentioned. A study of such references to music in ancient Kannada literature and history reveals that among the musical instruments, *kinnari* and *vina* were very popular. In fact, works like *Abhilashitartha Chintamani (Manasollasa)* and *Sangita Ratnakara* have made detailed references to *kinnari*, its two varieties, its structure, technique of play, etc. There were also experts like Bommayya, who was called as Kinnari Bommayya due to his expertise on this instrument. *Vina* among all the instruments was very popular. Apart from the descriptions of this instrument, and its expert players, we also come across interesting information like a *swayamvara* contest where the princess wed the person who has outshone all the aspirants in his expertise on *vina*. Most of the major temples had a *vainika* on their staff to provide music at prescribed hours during daily worship of the deity. We also come across names like Vina Ramayya who was conferred with a *jahgir* in Hassan district by one Vijayanagara emperor. There is also a figure of a *vainika* named Virupanna in the Chikkadevarayanadurga. We find instruments stimulating the fighters in the sculptures relating to war scenes. *Panchamahavadya* consisting of five important instruments was an essential part of the honours in royal courts, temples and also important social and religious events.

The earliest inscriptional reference to music occurs in the Talagunda inscription of the Kadambas and it describes how the Kadamba palace was vibrating with music. During the time of Chalukyas of Badami, musicians were usually associated with temples. The Pattadakal inscription mentions that Vijayaditya allowed certain privileges to the temple musicians. An inscription of c 1017 speaks of one Udayasimha as an expert in music, dance, etc. In many epigraphs of the latter periods we find the names of members of royal families who had earned distinction in the various branches of music. The Hoysala kings and noblemen gave

a lead to the people in the practice and development of music and dancing. The queen Shantaladevi herself was an expert in music and dancing. Musical instruments like drums, cymbals, etc., are often mentioned in contemporary literature and *veena*, flute, drums of various kinds, *mridanga*, cymbals etc., are depicted in sculptures. Musicians and dancers were among the employees of the temple. Bharata's *Natya Sastra*, perhaps the oldest treatise on the subject seems to have been known in Karnataka from early times. Ancient Karnataka had developed three distinct strains of music such as religious, secular and folk, born of different fundamental stimuli. The possibilities of folk songs being the early foundations to the classical schools of music cannot be ruled out. The musical notes in the songs of Betta Kurubas of Nagarahole resemble the *raga* Kharaharapriya in certain aspects. Sacramental music preserved in its pristine purity in the form of *Kambalas* and *Kapalas* have been described by Sharngadeva.

After Bharata wrote his *Natya Sastra*, the first notable work on music is Matanga's *bhihaddesi*. This work deals elaborately with the science of music of the folk songs of his time. Matanga was the first to use the word *raga* for the melodies that were current in his time, and this is probably the foundation for the *raga*-system of present-day music. Sharngadeva who was patronised by the Yadava king of Devagiri, gives a total number of 26 ragas in his work *Sangeetaratnakara*.

The references in the ancient Kannada texts are evidences to show that different classifications of ragas like the *Grana*, *Murchana*, *Jati*, *Shuddha*, *Bhinna*, etc., were formulated. *Raganga-Chatushtaya* or the *Raga-parivara* or the family-wise classification and finally the *Mala* system were all in use in Karnataka. They also mention a system that was distinctly indigenous to Karnataka, that is, the *Barteesa-Raga*, a classification of 32 ragas. This system, though not mentioned in the authoritative Samskrita texts on music, is alluded to in Kannada literature between the 11th and 17th centuries and in an inscription of 1074, testifying to the fact that despite the codification in Samskrita texts, Karnataka had also retained a distinctly indigenous system or classification of the ragas. Basaveshwara who flourished in the twelfth century, has mentioned in one of his *vachanas* about the 32 ragas. Vijayadasa who succeeded Purandaradasa more than a century later tells us that only 32 ragas were in vogue during the period of the latter. It was only after the Venkatamakhi (1660 A.D.) formulated his scheme of seventy two *meals*, the ragas became full-fledged. Similarly, references have been made to some exclusive compositions done

in Karnataka-bhasha (Kannada) even in such ancient texts like the *Brihaddesi* of Matanga whose date is placed sometime between the 8th and 10th centuries A.D.

Works on Music

A large number of theoretical works on music and dance were written by authors of Karnataka origin. This is because Karnataka had had a significant role in the evolution of Indian music. Its geographical position, made Karnataka a meeting ground of different cultures and helped to form a synthesis of the various musical concepts, ideas and styles so as to reinforce and enrich Indian music and give new directions to it. Though many works in Sanskrit and Kannada contain interesting references to music and dance, mention may be made of works which were meant exclusively for music and dance or works where music and dance form separate chapters and treated in their technical details. The prominent in these series is the *Abhilashitartha Chintamani* also called *Rajamanasollasa*. Three sections (out of a total of 100) of this work are mainly devoted to music and dance. In themselves, they constitute about 1,400 verses. The author is the Chalukyan ruler Somesvara III (1127-39). He has discussed the various branches of music popular in the early mediaeval ages of Karnataka. The great work *Bharata Bhashya* also called *Sarasvati Hridaya-lankara* consisting of 11,000 verses was written by Nanyadeva of the Karnata dynasty who ruled from Mithila between 1097-1133. *Sangita Sudhakara* was written by Haripala who belonged to the Gujarat branch of the Rashtrakuta dynasty. *Sangita Chudamani* is a work wherein more details in respect of *tala*, *raga* and *prabanadhas* are given. Its author is Chalukya Jagadekamalla Pratapachakravarti (1129-49). Sharngadeva, the finance minister under the Seuna ruler Singhana (1123-42), wrote *Sangita Ratnakara* which is also considered to be one of the most authoritative works on Indian music. Sinhabhupala who lived in about 1330 has written *Sudhakara* which is a commentary on the *Ratnakara* by Sharngadeva. During the Vijayanagara period, significant contributions in the form of literature could be witnessed. Vidyaranya himself is said to have composed a work *Sangitasara* explaining the theory and practice of music. In this work he mentions 15 primary or parent *ragas* and he is considered to be the first to indicate *janaka* and *janya* system of *raga* classification. This work has been quoted by Chikkadevaraya of Mysore in *Bharatasara Sangraha*. Kallinatha (Kallarasa or Kallamatya) a scholar in the court of the Immadi Devaraya of Vijayanagara (1424-46), wrote *Kalanidhi* a valuable commentary on the *Sangita Ratnakara*.

Nijaguna Sivayogi who lived in Kollegal sometime about 1500 A. D. is the author of the popular work *Vivekachintamani* wherein a chapter is exclusively devoted to music and dance. In one of the chapters, he describes the theory dealing with *shruti*, *swara*, *alankara*, *jati*, *grama*, *raga* and *vadya*. He classified the *ragas* as masculine, feminine and neuter. This is the earliest work on music in Kannada. Bhandaru Lakshminarayana, who was a court musician of Krishnadevaraya, wrote *Sangita Suryodaya*, a treatise on music. In this text, the author deals with five topics *tala*, *vritta*, *swarageeta*, *jati* and *prabandha* in five chapters. Similarly, Gopa Tippa, the viceroy of Vijayanagara who lived at Mulbagal, wrote *Tala Deepika* which was devoted to the system of *tala*. Ramamatya, who was in the court of Vijayanagara emperors and patronised by Aliya Ramaraya, is the author of the celebrated work *Swaramelakalanidhi* written somewhere about 1550 A.D. In the 'Mela-prakarana' of this work, he enumerates 20 *janaka ragas* and the classification of *ragas* that were current in his time on a scientific plan based on the affinity and number of allied notes in them. Tanjore became an important seat of culture after the fall of Vijayanagar. Govinda Dikshita (1577-1614), the chief minister of the three ruling chiefs Chevappa, Achyutappa and Raghunatha Nayakas is attributed to have written *Sangita Sudha*. His son Venkatamakhi is the author of the celebrated work *Chaturdandi Prakashika* which was considered as the most authoritative reference volume on Karnataka music. It was written sometime towards the end of 1650. They were Hoysala Karnataka Brahmanas of Karnataka origin. Four significant works such as *Shadraga Chandrodaya*, *Ragamanjari*, *Ragamala* and *Nartana Nirnaya* throw ample light on the state and development of music and dance. They were written by Pundarika Vitthaala who was born at Satanur of Magadi taluk, and he repeatedly makes mention of his Karnata origin in his above mentioned works. He was proficient in both Karnataka and Hindustani systems of music. The smaller principalities did not lag behind in producing persons of eminence. The ruler of Bijjavara near Madhugiri, Chikkabhupala or Chikkappagouda (1633 - 76 A. D.), wrote a work called *Abhinava Bharatasara Sangraha*. *Shivatattva Ratnakara* is an encyclopaedic work written by Immadi Basappanayaka the ruler of Keladi Kingdom (1697-1714) wherein a complete section is devoted to music and dance. Many kings of Mysore were eminent scholars and musicians of high calibre. Chamaraja Wodeyar (1617-37 A.D.) was a musician and lover of literature, Chikkadevaraya (1672-1704 A.D.), is the author of a musical treatise known as *Geetagopala* among his other works of literature.

Mummadi Krishnaraja Wodeyar (1799-1868 A.D.) is the author of famed work *Sri Tattvanidhi*, where a section is devoted to music and it contains beautiful paintings of *svara*, *raga* and *tala*.

During the 20th century, we come across with works like *Srutl Siddhanta*, written by Hulugur Krishnacharya and *Nisshanka Hridaya*, an exhaustive commentary on the first chapter of *Sangita Ratnakara*, written in Kannada by Prof. R. Satyanarayana.

On the practical side, almost all the royal courts and temples had their own musicians. *Manasollasa* describes a musical concert, the functions of the musicians and the different sections of the audience. The different classes of singers, their faults and their finer points and a classification of these according to the status and attainments are also dealt with. There seems to have been soloists called *ekala* and duet called *yamala* and chorus called *vrinda gayakas*. They had flute for *sruti* and supported by other different instruments.

Instruments

If we consider the instruments detailed in the sculptures, described in the texts and also in use in the folk music we would be surprised at the abundant variety of it that was in use in Karnataka. Instrumental solo music was performed usually on the *veena* or flute with the accompaniment of drum. Vocal music was rendered with suitable accompaniments, solo, duet, or choral. The chief vocalist, called *mukhari* was often assisted by second voices. Chamber vocal music was assisted by percussive, stringed or wind instruments as well. The system of orchestra, called *vrinda* or *goshti* and *kutapa* seemed to have been well developed and flourishing. Many references to several varieties of percussion instruments such as *pataha*, *bheri*, etc., as also wind instruments like the conch and the trumpet could be observed in the literature and they were used on occasions of festive joy, victory, hunt, rally-call, tom-tom, sacrifices, rituals, etc., and also to indicate the time. The *panchamahashabda*, an honorific title required the individual holding it to be served by the music of five instruments, was in vogue in Karnataka. There were instruments like *dandige* that seems to have been exclusively used in Karnataka alone. The astonishing variety of instruments played both in solo and in ensembles testify to the role of music in the every-day life.

The Kannada poets were well aware of the classical four-fold divisions of musical instruments into string, wind, percussive and solid. They also

reveal familiarity with an astonishing number of these instruments which were in vogue. Among the stringed instruments, *kinnari*, *vallaki*, *vipanchi*, *ravanahasta*, *dandika*, *trisari*, *jantra*, *swaramandala* and *parivadini* find a mention. *Shankha*, *shringa*, *vamsa*, *tittiri*, *bambuli*, and *kahale* are wind instruments. Among the large number of percussion instruments, *ottu*, *karadi*, *mridanga*, *dhakka*, *pataha*, *dundubhi*, *panava*, *bheri*, *dindima*, *trivali*, *nissana*, *damaru*, *chambaka*, *dande*, *runja* and *dolu* are prominently mentioned. Some solid instruments used were *ghanta*, *jayaghanta*, *kinkini*, *jhallari*, *tala* and *kamsala* (cymbal of bronze). Palkuriki Somanatha mentions by name about 32 *veenas*, 18 flutes, etc., and gives a great deal of information on musical instruments. They used different varieties of drums. But among the stringed instruments *vina* and *kinnari* seem to have been very popular. Instruments, played with bow resembling the violin also were in use. This is attested by the sculpture of a lady playing an instrument which could be the ancestor of the violin. This is carved on a pillar in the Agastyeshvara temple at Tirumakudlu in Mysore district. Similarly, specimens of ancient *pushkara* and *panchamukha vadya* are seen in the sculptures of many other temples. The earliest representation of *vina* with frets as also the rare *sukti vadya* could be seen in the sculptures of the Belur temple.

Compositions and Composers

Compositions currently in use in Karnataka in both Hindustani and Karnataka systems are mostly related to classical music and are common to the entire area where these systems prevail. Nevertheless, Karnataka also seems to have had compositional forms that were native to it. Ancient texts like *Brihaddesi* mention compositions like the *kanda*, *sukasarika*, etc., composed in Karnata Bhasha. Later, texts like *Manasollasa* and *Sangita Ratnakara* describe compositions like *kanda*, *tripadi*, *chatushpadi*, *shatpadi* and *varna* as being sung in Karnata Bhasha. In addition, mention may be made of *sangatya* and *ragale* belonging to this group. Till recently, literature and music were mutually complimentary to one another and sometimes overlapped. The art *gamaka* which is unique to Karnataka, formed a bridge between music and literature. And some other forms of music like *vachanas* could be both recited and sung and they form both the music and literature.

These apart there are certain other forms such as *dhavala* that have been popular in Karnataka from ancient times. *Suladi* is another distinct form contributed by Karnataka composers. Studying the texts on music,

it is gathered that besides Karnata *bhasha*, compositions in Samskrita, Prakrita, Lata and Dravida and such other languages were also in use. But these compositions seem to belong to the popular rather than classical spheres. The art forms that were used in classical sphere of music seems to have been composed mainly in Samskrita. But a new language to suit musical compositions was also devised. It was a mixture of Samskrita, Prakrit and regional languages and called Bhandira *bhasha*. Someswara, the author of *Manasollasa*, is credited with devising this Bhandira *bhasha*.

There is a vast body of lyrical literature popular as *Dasara padagalu*. Some of them are regular songs or *keertanas* set to definite musical tunes (*ragas*) and different time measure (*tala*). The songs of these composers, to whatever community they belong, breath the spirit of devotion and renunciation. That is why, Jaina and Veerashaiva songs may also be included under this section. The word *pada* denoted musical composition. We find a large number of composers throughout the ages who have composed besides *pada* and *suladi*, other forms such as *vachana*, *ugabhoga*, *kirtana*, *tattva* and also Yakshagana. Apart from a host of composers of folk songs whose authorship cannot be readily traced, the earliest composers of songs were members of Veerashaiva faith like Sakalesha Madarasa, Basavanna and others. But this contribution acquired greater clarity from the time of Nijaguna Shivayogi whose *padas* are beautiful combinations of word and thought. There were many other composers of Veerashaiva faith like Muppina Shadakshari, Bala Leela Mahanta Shivayogi, Nagabhushana Ghanamatharya, Madivalappa Kadakola, Nanjunda Sivayogi, Karibasavaswamy of Nonavinakere and Sarpabhushana Sivayogi. Some of the earliest available compositions in Kannada were from the members of Haridasakuta. Narahari Teertha (1300 A.D.), the disciple of Madhvacharya, may be regarded as the founder of the Haridasakuta, though it has been possible to discover only a few of his songs in Kannada. Sripadaraya (1450 A.D.) was well-known as Haridasa Pitamaha, who composed songs in Kannada in praise of Lord Vishnu. Subsequently, Vyasaraya (1449-1537), Vadiraja (1480-1600), Kanakadasa, Purandaradasa and others also composed *kirtanas*. Giryamma of Helavanakatte (1750 A.D.) wrote *Sita Kalyana* in the form of songs. Anandadasa of Surapura, a contemporary of Mummadi Krishnaraja Wodeyar of Mysore was proficient in both Hindustani and Karnataka music and he has composed songs in Karnataka music in his own style known as "Surapura style". The Tupaki family of Mangalore, Gurudasa Vithala, a blind *haridasa* of Bagepalli in Kolar district, Sosale Naraharivithala, etc., are known for their composition and musical erudition.

"Pillari Geetas" composed by Purandara Dasa forms the foundation step for learning the Karnataka music even today. Some of the Haridasas composed Yakshaganas too. Of the members of Haridasakuta, Purandaradasa is revered as "Karnataka Sangita Pitamaha" or the precursor of Karnataka music and is credited to have given a new direction to Karnataka music. It is the tradition that all students of music in the entire area where Karnataka music prevails must learn the compositions of Purandara Dasa before they study more serious aspects of music.

In addition to Haridasas, there are many composers belonging to other faiths or schools of religious thought. The Shivasharanas, whose compositions lend themselves to musical renderings have given great impetus to the development of music. Of these, Sappanna (Sarpabhushana), a Veerashaiva poet is the author of *Kaivalya Kalpa Vallari* a collection of songs in the tradition of the Haridasas, devoted to Veerashaiva philosophy. Among the Jaina composers, mention must be made of Ratnakaravarni, the author of the famous classic *Bharatesha Vaibhava*. His compositions are popularly known as "Annagala Padagalu". Members of other religious schools like Chidanandavadhoota and Shariff Saheb of Shishunul have composed songs on mystical experiences.

Music in Modern Period

In the 19th and 20th centuries, there was a marked separation of the classical and popular compositions. Some composers exclusively took to classical musical forms, while others chose both the idioms. During the span covering the period between Mummadi Krishnaraja Wodeyar and Jayachamaraja Wodeyar, numerous scholars and composers produced compositions which served the classical concerts and dance performances. The earliest here is Veena Bhakshi Venktasubbayya, the grandson of Veena Kuppaiyer of Tanjore. He was invited by Dewan Poornaiah and has left *Saptataleshvari Geeta*. Mysore Sadashiva Rao adorned the royal court of Mysore and was the *guru* of such celebrities as Veene Sheshanna, Subbanna and others. Among his contemporaries, Mugur Subbanna was a great musician. The Mysore palace invited great exponents of music from other States and honoured them. Music enjoyed a great patronage. Under the rule of Sri Krishnaraja Wodeyar IV in the early 20th century, he invited musicians of both Karnataka and Hindustani systems and honoured them. Seshanna, Sambaiah, Muthaiah Bhagavatar and K. Vasudevacharya have left their great compositions and also by their rendering of music. The book *Vasudevakeertanamanjari* written by K. Vasudevacharya (1929) bears

ample testimony to his knowledge of musical sciences and skill as a composer of original *keertanas*. Devottama Jois and Karigiri Rao were the other renowned men and among the disciples of the latter, Bidaram Krishnappa and Chikka Rama Rao were distinguished. Even Sri Jayachamaraja Wodeyar, the last of the Mysore kings, was not only a great connoisseur but was a composer of distinction. Veena Krishnacharya, Rudrapattanam Venkataramanayya, Aliya Lingaraja, Tiruppanandal Pattabhiramiya, Kolar Chandrashekhara Sastry, Hullahalli Ramanna, and Bellary Raja Rao are other noted musicians and composers, some of whom have composed *javalis*. Among the lady musicians, mention may be made of Bangalore Nagarathnamma, who renovated the *samadhi* of Tyagaraja at Thiruvaiyar, which is a sacred pilgrim centre to all musicians of the Karnataka school. The more important scholars and composers who undertook to compose songs for people at large, especially ladies, and also for social and religious events were, Basappa Sastry, Sosale Ayyasastry, Jayarayacharya, Bellave Narahari Sastry and Shantakavi.

Royal Patronage

The royal courts had numerous musicians among whom *vainikas* were prominent. *Kanthirava Narasaraja Vijaya* mentions the name of Veena Krishnaayya gracing the court of Ranadhira Kanthirava Narasimharaja Wodeyar. Chikkadevaraja Wodeyar himself was an expert *vainika*. The beginning of the 19th century found Karnataka in political confusion. But Mysore established itself as the principal seat of art and culture, and the petty principalities had disappeared one by one by then. The one-and-a-half century span covering the reigns of Mummadi Krishnaraja Wodeyar to Jayachamaraja Wodeyar, gave a unique place to Mysore as an important seat of music and culture. Eminent *veena* players graced the *durbars* of Mummadi Krishnaraja Wodeyar, Chamaraja Wodeyar X, Krishnaraja Wodeyar IV and Jayachamaraja Wodeyar. Jayachamaraja Wodeyar was a great composer, having about 94 *kritis* to his credit and he had a great interest in Western system of music also. Some of the well known artistes in Mysore court were, Vina Bhakshi Venkatasubbayya during the rule of Mummadi Krishnaraja Wodeyar; Chikka Ramappa, Subba Rao, Sambayya, Bangaru Samayya, Shamanna, Rudrapatnam Venkataramayya, Seshanna, Bhakshi Subbanna, Sundara Sastry, Venkatarigiyappa, Shivaramayya and Lakshminarayana. There was also one who was called Savyasachi Iyengar because of his capacity to play *vina* with either hand. Pallavi Ramalingaiah of Jodihalli in Kunigal taluk who lived around the second quarter of 19th century was proficient in

singing *pallavi* set to all the 128 *talas*. He had been honoured by most of the kings of the southern States. The other eminent vocalists who graced the *durbar* during this period or lived elsewhere in the State are Sadashiva Rao, Lalgudi Ramayyar, Mugur Subbanna, Ulsoor Krishnayya, Karigiri Rao, Bhairavi Kempegouda, Nakhas Rudrappa, Janjhamarutam Subbayya, Lalgudi Guruswamy Iyer, Bidaram Krishnappa, K. Vasudeva-char, Tiruvayyaru Subramanya Iyer, Nagaratnamma, Kolar Nagaratnamma, Shatkala Narasayya, Chikka Rama Rao, Belakavady Srinivasa Iyengar, Chintalapalli Venkata Rao, B. Devendrappa and T. Chowdaiya. In addition to being a vocalist, Devendrappa is an expert player on many instruments like *vina*, violin, *sitar* and *jalatarang*. Among the instrumentalists, Ponnuswamy, Muniswamappa, Puttappa and T. Chowdaiya were eminent players on violin. On the percussion side, mention must be made of Rangarao an expert in Ghata Vadyam, Muthuswamy Thevar in Mridangam and Lakshmanachar in Jews' harp (Morchang).

Hindustani Music

Regarding Hindustani music, Karnataka had already been exposed to the songs of Amir Khusro in the early parts of the 14th century. Many musicians sang Amir Khusro's songs during the war period between Bahmani Sultan Mahamud and Vijayanagara emperors. There were Sufis like Khwaja Bande Nawaz who composed songs. But, the most important composer in this respect was the great Sultan, Ibrahim Adilshah II (1580-1627) who ruled Bijapur. He was a great musician and a composer. His book titled *Kitab-e-Nauras* is full of musical compositions in variety of *ragas* of Uttaradi (Hindustani) style of music.

As mentioned before, Pundarika Vitthala (1562-1599), a native of Satanur near Shivaganga in Magadi taluk was proficient in both Karnataka and Hindustani systems of music. He went and settled in North being invited by Burhan Khan of Khandesh to systematise and co-ordinate the systems that existed in North Indian Music. Scholars say that many of the *ragas* of modern Hindustani music have retained the scale of Pundarika Vitthala. Anandadasa of Surapura, a contemporary of Mummadi Krishnaraja Wodeyar was proficient in Hindustani music also. Though Mysore mainly patronised Karnataka music, it encouraged Hindustani music also. It is on record that at the instance of Svati Tirunal, Maharaja of Travancore, two Hindustani musicians, Nandaram and his brother were sent from the Mysore *durbar* to Travancore. In the princely State of Mysore itself many Hindustani *ustads* were gracing the *durbar*

Some of them have settled in the city permanently and some others stayed for short durations. Among the *ustads* who were permanently attached to the palace were Nathan Khan, Hyder Baksh, Gouharjan, Barakatullah Khan, Hafiz Khan and Ustad Moula Baksh stayed at the court for a short while. Bashir Khan and Fayyaz Khan occasionally visited and gave performances in the *darbar*.

Though the northern half of Karnataka forming parts of Bombay Presidency came under the influence of Maharashtra, mostly Karnataka music flourished in the region. But petty principalities like Ramadurga and Jamkhandi patronised Hindustani music. Eminent Hindustani musicians like Balakrishna Raste, Ganapatrao Raste, Nandopant Joglekar, Balawantrao Vaidya and Dada Khare resided in Jamkhandi and Balwantrao Katkar and Antubuva Apte were employed in the Ramdurg *darbar*. But the arrival of Bhaskarbuva Bhakhle at Dharwad as a teacher in the training college, radically altered the atmosphere and gave a great impetus for the promotion of Hindustani music. Bhaskarbuva was an eminent musician and his residence was a meeting place of music enthusiasts, visiting maestros and soirees. Within a short time, Hindustani music replaced Karnataka music in the northern Karnataka and it developed so fast as to create an important place for Karnataka in the musical map of India. Besides Bhaskarbuva, the musicians who frequently visited Hubli-Dharwad or who permanently resided in those areas and popularised the Hindustani music were, Alladiya Khan, Khan Abdul Karim Khan, Rahmat Khan, Ramakrishnabuvu Vaze, Shivarambuva, Manji Khan, Vishnupant Chatre, Rahmat Khan Sitqriya, Nilkanthbuva, Shankardikshit Jantali, Dattopant Pathak, Panchakshari Gavay, Hanmantrao Walvekar and Vithalrao Koregaonkar. Ramabhau Kundgolkar, better known as Savai Gandharva was one of the distinguished disciples of Abdul Karim Khan who belonged to Miraj, just beyond the border of Karnataka. He has made a mark as a fine exponent of Hindustani music of Gwalior *gharana* with many famous disciples to his credit. Gururao Deshpande and Bhimsen Joshi (both of whom set Kannada devotional songs to new tunes and added them to their musical repertoire), Gangubai Hangal, Nilakanthabuvu Gadgoli and Venkatarai Ramdurg have been among the noteworthy exponents of the Gwalior *gharana*. Mallikarjuna Mansur has adopted in his art, the fine effects of both Gwalior and the Jaipuri School and he has trained numerous disciples. Ubhayagana Visharada Panchaksharayya who was a born blind, was a musical genius, among whose disciples, Basavaraja Rajguru is important. Another important

style of music is Agra *gharana* noted for the classical Hindustani style. Rama Rao V. Naik has popularised the style in Karnataka. North Karnataka also produced an eminent musicologist, Mangeshrao Telang who edited such famous works like *Sangita Makaranda* and *Sangita Ratnakara*. Among instrumentalists, Hanumantharao Walvekar created a vogue for violin in North Karnataka and Fiddle Ananthappa was a popular instrumentalist to the music of folk dramas. Dattatreya Parwatikar and Halagur Krishnacharya who play on *swaramandal* and *kinnari* respectively are noted instrumentalists, the latter being a distinguished musicologist also. Karnataka has maintained the same distinction even today in respect of both systems of music flourishing side by side. Some of the eminent figures of national fame in Hindustani music at present are Dr. Mallikarjuna Mansoor, Gangubai Hanagal, Bhimsen Joshi, Basavaraja Rajaguru and Seshadri Gavai. Kumar Gandharva, Devendra Murdeshwar and Vishnudas Shirali are some of the eminent musicians of Karnataka but residing in other States of the country, Puttaraja Gavai, Basavaraja Mansoor, Krishnabai Ramdurg, D. Seenappa, Phakeerappa Gavai, Guru-Basavarya Hiremath, Vittala Rao Koregaonkar, V. V. Utturkar, D. S. Garuda, N. G. Majumdar, R. S. Desai, Arjuna Nakod, Seshagiri Hangal, Lakshmi G. Bhavé, Manik Rao Raichurkar, Sangameshvar Gurav, etc., are among the other noted names in the field.

In respect of Karnataka music, many vocalists and instrumentalists have attained distinction and enriched the tradition of Karnataka by their original contribution. Some of them have been recognised at the all-India level. Among the vocalists, Chintalapalli Ramachandra Rao, Channakeshavaiah, Padmanabha Rao, T. Narasipura Puttaswamaiah, R. K. Narayana Swamy, R. K. Ranganathan and R. K. Srikanthan, Kurudi Venkannacharya, L. S. Narayana Swamy Bhagavathar, B. S. Raja Iyengar, Titte Krishna Iyengar, A. Subba Rao, R. Chandrashekaraiah, Pallavi Chandrappa, M. A. Narasimhachar, Rallapalli Ananthakrishna Sharma, Sandya-Vandanam Srinivasa Rao, Srinivasa Iyengar, Varadaraja Iyengar, etc., are notable. Chokkamma, Neelamma Kadambi, G. Channamma and Papa Chudamani are among the noted women musicians. Among the instrumentalists, R. K. Venkatarama Sastry of Rudrapatna family, Krishnamachar, R. R. Keshavamurthy, T. S. Tatachar, T. Gururajappa, P. Bhuvaneshwaraiah, Anoor Ramakrishna, H. V. Krishnamurthy, A. Veerabhadraiah, Seshagiri Rao, M. S. Govindaswamy, M. S. Subrahmanyam, T. Thyagarajan and Mahadevaiah (all in violin), Dr. V. Doreswamy Iyengar, R. S. Keshavamurthy and his sons R. K. Srinivasa

Murthy and R. K. Suryanarayana, R. N. Doreswamy, M. J. Srinivasa Iyer, V. Venkatasubbaro, R. Vishveswaraiah (all in *veena*), T. M. Puttaswamiah, M. L. Veerabhadraiah, M. S. Ramaiah, H. Puttachar and H. P. Ramachar, (all in *mridanga*), B. N. Suresh, B. Doreswamy and V. Deshikachar (*flute*), Manjunath (*ghatam*), Seshagiridas (*kanjeera*), and Venkataram are some of the noted artists. Among the noted artists of the younger generation, R. N. Tyagarajan, R. N. Taranathan and R. S. Ramakantha (vocal), Radhakrishna (*veena*), M. Nagaraj (violin), Praveen (*mridangam*), M. Nagaraj of Mysore and B. Ramadasappa of Bangalore (*Nagaswara*) are some of the artists of national fame.

Light Music and Orchestra

Another type of music prevalent in Karnataka is called the light music which includes singing *bhavageethas*, film songs, folk songs, *lavanis* and such other popular varieties. Shimoga Subbanna, Mysore Ananthaswamy, P. Kalingarao, H.R. Leelavathi, B. K. Sumitra, Shyamala Bhave, Gururaja Hulukoti, Balappa Hukkeri, Usha Khadilkar, Gitabai Kulkarni, Shantimati Gangoli, P.R. Bhagavath, etc., are some of the popular singers, though all of them have a sound grounding in classical music.

Orchestra system seems to have been existing even in early days. It was called *vrinda* or *goshti* and *kutapa*. With the advent of British rule the orchestra system became popular as the military band music in Western tunes became popular mostly from the period of Krishnaraja Wodeyar III. During the period of Chamaraja Wodeyar X, this system of music received greater patronage as the king himself began to learn the system through the experts invited from abroad. He was responsible to have instrumental orchestra groups of both Western and traditional system, of music in the palace. During his period, the popular Mysore State Anthem *Kayav Shree Gowri karuna lahari toyajakshi Shankarishwari* was composed in the major scale of Western music with the co-operation of the court musicians. In addition, several other songs were also rendered to the Western tunes. During the period of Krishnaraja Wodeyar IV, Western music got a firm hold and several court musicians were given training in the Western orchestra system and Veene Venkatagiriappa became the guide to the palace orchestra. An orchestra programme of Western music was rendered once in a week at the Cubbon Park, Bangalore and Curzon Park, Mysore. Sarasavani orchestra was active during the later half of this century with a large crowd attending its programme on every Sunday at the Cubbon Park. Sri Swamy and his daughters Usha Uthup and

Maya from Mysore were very popular vocalists in Western music. At present, the orchestra system is rendering music in both the systems and has gained immense popularity in recent decades. Several orchestra units are flourishing mostly in big cities of the State, giving programmes of light music on occasions attended by a large gathering.

Harikatha

Harikatha is an art of educating the people through the stories which are based mainly on the *puranic*, religious, ethical and devotional themes. This was popularised by the Haridasas of Karnataka. In this medium, the *Keertanakar* or the *Bhagavatar* employs the appropriate use of music, dance, acting, telling relevant supplementary stories, etc., to make the narration lively, effective and emotional. It was also made use of to awaken national feelings by Shantakavi, Belur Keshavadas, Koppala, Jayaramacharya and others. Even instruments such as harmonium, violin, *mridanga*, cymbals, etc., are used. Konanur Sitaram Sastry, Krishna Bhagavatar, Srikantha Sastry, Bhadragegi Kehavadas, Achutadas, Venugopaldas, Keerthanakoti Sripada Sastry, Gamaki Ramakrishna Sastry and others are some of the popular *keertanaks* of the 20th century. Of late *harikatha* programmes by Gururajulu Naidu, Shivalingaswamy Hiremath, Sosale Narayanadas and a few others are attended by a large crowd. Venugopaladas has been given the Academy award in 1977-78 by Karnataka Sangeeta Nritya Academy of the State. A few *Keertanaks* of the State have even rendered programmes abroad. There are ladies like Bhagirathi Bai engaged in this art.

Gamaka

Gamaka is a unique art of narrative singing giving greater stress on the *sahitya* or the text of the material. Epic poems in Kannada are sung in this style. This art of singing has been in vogue since early period. There are references to *Gamaki* in Ponna's *Shanthipurana*. Several inscriptions mention about the art and the artistes. An inscription of 1068 mentions Gangarasa as *kavi* and *gamaki*. References about the art are plenty in the Kannada works such as *Adipurana*, *Panchatantra*, *Nambiyannana Ragale*, *Mohana Tarangini*, *Jaimini Bharata*, *Bharateshavaibhava*, *Prabhulingaleele*, *Vivekachintamani*, etc. Nijaguna Shivayogi and Lakshmeesha have elaborated the characteristics of the art. The art of *Gamaka* is essential for any successful stage artist, musician or in any form of literary art. Tiger Varadachar, Garudanagiri Nagesharao, Belakavadi Srinivasa Iyengar Chikka Rama Rao and the Bhagavatas of Yakshagana have employed this

technique in their professional art. During the present century, Krishnagiri Krishna Rao, Kalale Sampathkumaracharya, Bharata Bindu Rao, K. T. Ramaswamy Iyengar, H. K. Rama Swamy, Chandrashekaraiyah, Gamaki Raghavendra Rao, Shakuntalabai Panduranga Rao, B.S.S. Kowshik and others are among the noted *Gamakis*. The State Sahitya Academy has set aside one annual award for a *Gamaka*.

From the middle of the 20th century, the gravity of the patronage to music shifted from the palace to the people. Well established cultural organisations and Sabhas are encouraging and promoting music in the cities of Bangalore, Mysore, Mangalore, Shimoga, Hubli, Belgaum, Bijapur, Gulbarga, etc. They are promoting music through concerts, competitions, festivals of music and other programmes. Gayana Samaja, Malleswaram Sangeetha Sabha, Ganakala Parishat, Academy of Music (builders of the famous Chowdaiah Memorial Hall), Hindustani Sangeetha Sabha, Ramalalita Kala Mandira, Sri Krishna Sangeeta Sabha (all in Bangalore), Bidaram Krishnappa's Ramamandira, Nadabrahma Sabha, Chowdaiah Smaraka Sangeethotsava (all in Mysore), Karnataka Pradesh Sangeeta Seva Samiti, Bijapur, etc., are among the notable organisations. The Music Conferences at Bangalore organised by the Bangalore Gayana Samaja and the Karnataka Ganakala Parishat are conferences in the real sense and are deemed as important annual cultural events. They are also providing impetus for bringing to light the budding talent. Of late Purandara Aradhana is organised at Hampi annually.

The role of the Kannada stage in popularising music is in no way small. Varadachar, Malavalli Sundaramma, Ashwathamma, Nagesh Rao, Subbayya Naidu, Gangubai Guledgud and Sonubai Dodmani are a few notable artists who made a name in this field.

In addition, the annual music festivals like the Ramanavami music festivals at Bangalore and Mysore, art festival at Hubli, Savoy Gandharva festival at Kundagol and others are providing this stimulus in larger areas of the State. Music is being imparted in almost all the girls schools of the State and regular departments to teach and conduct research in music have been started at Mysore, Bangalore and Karnatak Universities. The Karnataka Secondary Education Examination Board, Bangalore is conducting music examinations in grades, Junior, Senior and Proficiency in respect of Karnataka Music, Hindustani Music and Talavadya Examination for each system from 1967 and onwards. In 1967, the number of

successful candidates in the Examinations was 17 (Proficiency), 179 (Senior), 780 (Junior) of Karnataka Music, five (Proficiency), 13 (Senior), 43 (Junior) of Hindustani Music, one (Proficiency), six (Senior), 16 (Junior) of Hindustani Music, one (Proficiency), six (Senior), 16 (Junior) of Karnataka Talavadya and only two (Senior), 20 (Junior) of Hindustani Talavadya. These Examinations have been gaining popularity and in 1982, the number of candidates who took the respective examinations and the number who passed in them are 42 and 11 (Proficiency), 281 and 154 (Senior), 1,641 and 1,414 (Junior) of Karnataka Music, 18 and 10 (Proficiency), 36 and 26 (Senior), 203 and 179 (Junior) of Hindustani music, five and two (Proficiency), 13 and 11 (Senior), 48 and 42 (Junior) of Karnataka Talavadya, and six and three (Proficiency), 19 and 11 (Senior), 88 and 79 (Junior) of Hindustani Talavadya. Several institutions run by private agencies are training their pupils for the above examinations conducted by the Board. Sri Ayyanar Colleges of Music, Vijaya College of Music, Gana Kalamandira, Vijayakalamandira, Bami Sangeeta Shikshana Samste, Ganakala Bharati, Sri Venkateswara Gana Nilaya, Sri Vijaya Sangeeta and Chalana Chitra Vidyalaya (all founded in Bangalore), Sri Panchakshari Kripa Poshita Sangeeth Shala, Gudur (Bijapur), Sri Raghavendra Sangeeta Vidyalaya, Raichur, Tyagaraja Sangeeta Vidyalaya, Ramasagar, Sri Vani Vidya Society, Shimoga, Sri Panchakshari Lalita Kala and Sangeeta Kala Sangha, Bijapur, Supta Mahilamandali, Tumkur, Lalita Kala Vrinda, Karkala, Ekanatheshwari Sangeeta Kala Mandira, Chitradurga, etc., are some of the institutions affiliated to Karnataka Sangeeta Nritya Academy, Bangalore. In addition to this, a large number of private institutions running music classes can be found in most of the urban places.

DANCE IN KARNATAKA

As dance is a visual art, the visual impressions of this dynamic art are lost on the sands of time. Sufficient evidences are lacking to precisely determine the existing systems of dance during the pre-historic period though a few group dances prevalent among the local tribes are depicted on the rocks near the pre-historic sites in the districts of Raichur, Bellary and Bijapur. A painting in a cave of Tekkalakote giving a description of a group dance is supposed to date back to New Stone Age. The traditions of dances current in Karnataka can be broadly divided as *janapada* (folk dance) and *shista* (classical), the former being localised in certain areas only whereas the latter has spread to other parts outside the State. Very

few art lovers of yore have left any written literature on the then existing dance, art or dancers. But some art lovers of the previous century who have lived up to a great age in the present one have related many of their experiences which have been recorded. Dance seems to have been practised by the people of the State from early period. The Tamil text *Silappadikaram* refers to a dance of the Kannadigas witnessed by the Chera ruler Senguttavan. An inscription mentions a famous dancer and actor named Achala during the Badami Chalukyan period. In this period several schools of *natya* were popular, but the Bharata school of *natya* was enjoying a triumph over others. An inscription of Pattadakal (778-79) reveals that *devadasis* were engaged to offer *nritya seva* in temples. The Kalamukha Shaivas were very keen on having music and dance as a part of service in temples. The classical tradition of dance system seems to have received patronage as and when the temples became more and more revered. Kings and chieftains were patronising the art and the artists from the early period and even the princes and princesses were highly accomplished in the art.

Ganga rulers like Durvineeta and Narasimhadeva Satyavakya are described as well-versed in dancing and singing. During the Rashtrakuta and the Later Chalukya periods, the courtesans had duties assigned to them in temples and they were the custodians of the art. Kalachuri Savaladevi and Hoysala Chandaladevi were accomplished dancers. Many inscriptions have praised Shantaladevi, the queen of Hoysala Vishnuvardhana, as being an expert in dancing. Many dancing masters and dancing girls had been employed in temples during the Hoysala period.

The rule of Vijayanagara was one of encouragement to fine arts. Dancing was taught to girls from their childhood. Paes describes dancing saloons which existed both inside and outside the City, also equipped with a gymnasium. He gives a detailed picture of a well-equipped dancing hall, where dance was taught to the royal members. Bhandaru Lakshminarayana was the *natyacharya* in the court of Krishnadevaraya. He was also called 'Abhinava Bharata'. The dance poses, sculptures on the pillars and friezes further testify to the patronage given to the art. Dancers from the nooks and corners of the empire thronged to the capital to render recitals during the *dasara* festival in Vijayanagara and the empire encouraged this art on an unprecedented scale. During the rule of Venkatappa Nayaka I of Keladi, a beautiful *natyashala* was built at Ikkeri. Mysore court also encouraged the tradition of encouraging dance, following the footsteps of Vijayanagara.

Manasollasa of Someswara III, in its fourth book devoted to *vinodas* or diversions deals with dance exhaustively. Pundarika Vitthala a native of Satanoor near Shivaganga in his *Narthana Nirnaya* deals with the art of dancing. During the 17th century, a king named Simha Bhupala wrote a book *Lasya Ranjana* in Kannada, which deals with the art of dancing in all its details. The third part of the book *Rasikajana Manollasini Sara Sangraha Bharata Shastram* written by Venkatasundarasani (1908) is devoted to the arts of music and dancing.

During the reign of Krishna Raja Wodeyar III, there was a great impetus given to dance. He employed in his court during the middle of the 19th century Chinnayya Pille, the eldest of Pandanallur brothers as a dance *guru*. He trained many artists who later on adorned the court of the Maharaja. Chamaraja Wodeyar employed many well known musicians and dancers in his *asthana*. During the 19th century, there was no stigma on dance and professional dancers or the *devadasis*. Cities like Mysore, Bangalore, Kudoor, T. Narasipur and Mulbagal had quite a few distinguished exponents of the art, most of them being *devadasis* attached to the various temples and were living within the precincts of these temples. It was their privilege to dance in these temples as a form of worship. These ladies were well versed in the *shastras* of music and dance and in many languages, with the result they were always sought for intellectual company by the people. Theirs was a respected position in the social structure. However, in course of time, the prosperity of these ladies and the respect they commanded declined and dance became a tabooed art. But the art was preserved in a few families of *devadasis* and *nattuvanars* who practised it with reverence and kept it alive with indomitable determination.

By the end of the 19th century, in Tirumakudlu Narasipur, Mulbagal, Hoovadi or Poovalvadi near Chintamani and other places there were as many as 200 professional dancing women living with a number of *nattuvanars* or dances masters. It is said that in a single temple in Mulbagal, there were 14 *nartakis* attached to it, who offered service to the temple deities in the form of dance once a week. These apart, there were many Brahmana scholars well versed in Samskrita, Bharata Natya and *abhinaya* who taught these *devadasis* the intricate art of *abhinaya*. One such illustrious person was Pansekari Venkatasubba Bhatta, a revered *guru* of Mulbagal who was well known for his precision and skill in foot-work. One of his students, Bairatur Venkatalakshmi was an expert in subtle expressions and vivid *bhava*. Another dancer Tirumakudlu

Sundaramma gained great repute for her exposition of Jayadeva's *Asthapadi* "Yahi Madhava Yahi Keshava". The Late Krishnaraja Wodeyar IV of Mysore is regarded as an exceptionally great savant and an art lover. He gave full support to many dancers and musicians. In those days it took quite a long time for the young and talented dancers to come to the notice of the Maharaja. They were usually tested by reputed art lovers before they were presented to the Maharaja. One such great connoisseur of dance was Ambil Narasimhaiengar. In the erstwhile Mysore State, it is heartening to note that *Bharata Natya* developed its own style, due to the efforts of the temple dancers and their gurus encouraged by the royal patronage of about 200 years. Amongst them Kavisvar Giriappa and Kasi Guru (known for their teaching of *abhinaya*) Amritappa, Appayya, Dasappa, Kittappa and Jetty Tayamma were well known personalities of *Bharata Natya*. These teachers developed their own repertory of *Bharata Natya* and a sequence in an orderly way viz., *Mangalam*, *Stuthi*, *Alaripu*, *Swarajati*, *Varnam*, *Pada*, *Tillana* and *abhinaya* in which Samskrita *shlokas* and *Ashtapadis* of Jayadeva's *Gita Govinda* found a prominent place. Jetty Tayamma, daughter of the famous wrestler Jetty Dasappa during the reign of Krishna Raja Wodeyar III was a very learned and sensitive artiste. For, her dance was not merely an art or a profession but a means of self realisation. She learnt *nritya* or pure dance from Subbarayappa, *abhinaya* from Kavisvar Giriappa, Chandrasekhar Sastri and Karibasappa Sastri, well known as 'Abhinava Kalidasa'. She had in her repertory, thousands of *padas* and *javalis*. She received many honours from the late Maharaja. In her 80th year, Dr. S. Radhakrishnan conferred on her the title of 'Natya Saraswati'. Her disciple Venkatalakshamma has carried on the work of Jetty Tayamma and is now a well known and revered exponent of *abhinaya*. Among others during the period, Chandravadanamma, Puttadevamma, Nagarathna and Varalu of Bangalore, Konamara Deviamma, Ramamani and Mugur Tripurasundaramma are worth mentioning.

In the City of Bangalore, Kolar Kittappa shone as a brilliant teacher and under him Nagarathna, Varalu and later on Ramgopal and Krishna Rao became good dancers. Kolar Puttappa himself was the student of Kolar Kittappa who was a student of Kanchi Sadashiviah hailing from Kanchi and Pandanallore. Between 1910-1930, the art and the artistes had a decline due to break down of social values and also due to the influences of Western education which eclipsed the indigenous art. In the 1930s, *Bharata Natyam* caught the fancy of many art lovers who took to

it, practised it, presented it and popularised it. And today, it is a respected art taught to girls and even boys in schools and colleges. During the 1930s E. Krishna Iyer, a great protagonist of *Bharata Natya*, though a lawyer by profession and Rukmini Arundati, began the renaissance of *Bharata Natya*. Gradually students flocked to the various teachers and learnt this art. Dance left the temples and entered the various modern stages of all the various cities. In Mysore State, Ramgopal and later on U. S. Krishna Rao and his wife U. K. Chandrabhaga Devi, all of international fame popularised this art in the 1940s. Apart from these, the late Srinivasa Kulkarni was an illustrious figure who had trained a number of students. He was running a school in Hamsabhavi, hailing from Dharwad. Mohan Kalyanpurkar an illustrious figure in the Kathak school of dance, is a doyen of dance, who has enriched this school of dance by his technical abilities and acting excellence.

During the wake of the renaissance in 1940s there were many dance teachers cropping up in Karnataka. But since 1950s this State of affairs changed because of the formation of the Central and State Academies of dance, drama and music. These academies extended grants and aid to good teachers and institutions. Gradually in the erstwhile Mysore State and later in Karnataka, the dissemination of the knowledge of dance art improved. Later the then Government of Mysore started the Government examination in Junior, Senior and Proficiency grades in *Bharata Natya* and also other schools of Dance. The spurious teachers were either wiped out or they underwent training under reputed teachers. The whole horizon of *Bharata Natya* changed after the Reorganisation of our State.

As the 1970s dawned, Karnataka, specially Bangalore, and Mysore could boast of many dance teachers and institutions capable of producing proficient dancers. The Bangalore University started the department of dance, drama and music. The future of *Bharata Natya* in Karnataka is very promising and encouraging.

Many institutions are imparting training in *Bharatanatya* and other styles run by veterans in the art. In Bangalore City, apart from *Nritya Peetha* (1942) and *Mahamaya Nritya Peetha* (1973) of Dr. U.S. Krishna Rao, the others such as *Sanathana Kalakshetra* (1946) of V. S. Koushik, *Keshava Nritya Shala* (1949) of H. R. Keshavamurthy, *Menaka Nritya Shala* (1957) of T. S. Bhat, *Bharatheeya Vidya Bhavana Nritya Kendra* (1969), *Bharata Natya Kalashale* of Manikyam, *Ganesha Nritya Shale* of

Lalita Dorai, Saraswathi Natya Shala of Shekar, Venkateshwara Natya Mandira of Radha Sridhar, Meenakshi Sundaram Pille School of Leela Ramanathan, Chittaranjini Kalakshetra of C. Radhakrishna, M.L.V. School of Bharatanatyam, Sri Venkateswara Natya Mandira and Ganga Nritya Kalashale of V. C. Lokaiah are among the noted ones. Natya Bharati, Davanagere, Shri Devi Nritya Kendra, Nritya Vidyalaya, Kalaniketan (all in Mangalore), Ganesh Nritya Vidyalaya, Suratkal, Udaya Natya Kala Mandira, Bantwal, Natyalaya, Puttur, Shri Nataraja Nritya Niketan, Shri Raghavendra Nrityaniketan (all in Shimoga), Bharatheeya Sangeeta Nritya Kalashala, Madikeri, Gana Nritya Kala Shala, Saraswathi Nritya Kalashala (all in Hassan) and Bharata Kalaniketan dance schools, Arsikere, are some of the popular institutions teaching Dance, spread over various parts of the State. Most of these institutions are training pupils for Junior, Senior, Proficiency grades of examinations in Bharatanatyam and Kathakali Dance that are conducted by the Karnataka Secondary Education Examination Board, Bangalore. This Board has been conducting these grades of Examinations since 1967 and in that year 35 candidates had appeared (for all grades) and in 1982 the number appeared had increased to 162 in all. Many artistes of great renown have been striving for popularising the art of whom, N. Gundappa and Venkatalakshamma (1961-62), S. Sundaramma (1962-63), M. Jeamma (1963-64), Chandrakantamma (1964-65), Subbamma (1965-66), M. C. Veer (1966-67), Maya Rao (1967-68), Shantha Rao (1968-69), Chinnamma (1972-73), U.S. Krishna Rao and U.K. Chandrabhagadevi (1978-79), H.R. Keshava Murthy (1980-81), and V. S. Koushik (1982-83) are the awardees of Karnataka Sangeeta Nritya Academy. Besides, Leela Ramanathan, B. K. Vasantalakshmi, C. Radhakrishna, Lalitha Srinivasan, Radha Sreedhar, Padmini Ramachandran, Usha Datar, etc., are among other artists of fame, some of whom having a reputation even abroad.

THEATRE IN KARNATAKA

Speech came earlier than writing, music earlier than speech, and mimicry earlier than music. This is the story in brief of the evolution of theatre among the different peoples of the world. Karnataka is no exception. The only difference is that the time-distance in Karnataka between mimicry, music and speech on the one hand and writing on the other was, for historical reasons, centuries longer than in the case of others.

It is usual to begin the story of Karnataka Theatre by saying that the first written play belongs to as late as the 17th century A. D. It was a play called *Mitravinda Govinda* by a Mysore court-poet called Singararya. The relevant thing to be remembered is that even this play was not a original one but an adaptation of a Samskrita play *Ratnavali* by king Sri Harsha. This fact explains why a written play in Kannada appears only as late as just three centuries ago. A look at the Kannada poetic literature (there was hardly any prose till the 19th century) shows us that Kannada was thoroughly dominated by Samskrita from its very beginning. Its very grammar and poetics were modelled on Samskrita. It was a matter of pride for each and every Kannada poet to boast that he was a master (lit. emperor) of both Samskrita and Kannada languages (*ubhaya-bhasha-chakravartin*). Since writing a *kavya* was a hallmark of learnedness they wrote only poems. A Samskrita play was intelligible to every educated man and so, till Singararya, no poet was interested in writing a drama. How to model a Kannada play on Samskrita plays when there was no substitute for the prakrits used by a Samskrita dramatist?

As a matter of fact, a play itself was considered *prakrit* (vulgar—in the real sense of the word). As early as the 9th century there are references to plays, which were called *deshi* (in contrast to *margi*, Samskrita i.e. cultured). So we read of *deshi hagaranas* (probably, Samskrita *prakarana*, one of the ten types of plays). Later Kumara Vyasa refers to the *nadadigala nataka*—play of the common people. In spite of the absence of documented evidence, it is clear that a theatre of the people existed from much earlier time than the 9th century. It had to, particularly among Kannada people whom king Nripatunga described as 'of original intelligence though illiterate'. (That literacy robs a man of his originality was found only in the last 150 years). Apart from that, the tendency to mimic is born with a man and mimicry is a spontaneous means of entertainment. A child not only entertains but educates himself by imitating elders. It was this tendency, applied variously that must have originated the theatre. It was called an *ata*, a word also meaning a game. It was all for a game and nothing was to be taken seriously.

Even to this day we find a number of *atas* surviving over centuries. Want of communication on the one hand and physical circumstances on the other contributed to a variety of them. They may be called as the dialects of theatre. In the beginning there was probably no more than physical imitation (which led to the art of dancing); later birds, beasts,

winds and storms were also imitated and this must have been vocal imitation (leading to music). In the beginning, entertainment was the only purpose. But when man took to agriculture, he came face to face with nature. He had to depend on rain, wind sun and moon. So he thought that for a better harvest he could placate these forces by entertaining them. That is how even today a village play, by tradition, is performed in or near a temple and after harvest.

A revolutionary change came over the Kannada people's theatre when the stories of the two Samskrita epics—*Ramayana* and *Mahabharata*—were made available to them in an oral tradition. An entire mythology to explain nature, an organized religion, a purpose for man's life and means to achieve eternal happiness were provided by these two epics. The hold of these epics on the imagination of these illiterate common men can be seen in the fact that to this day the majority of the themes of their plays come from the stories of these epics. A *pundit* would recite the story and others would act. That is how a *bhagavata* in Yakshagana and a *him-mela* (lit. chorus behind) became the characteristic of these plays. There was hardly any dialogue, unless some actors, knowing the story in details, improvised on their own. But because of illiteracy, dance and music had to predominate. Gradually, the actors made themselves up as gods or demons etc., to give a sort of credibility.

In our tradition we have a number of such plays whose purpose is to bring about harmony between man and nature. For instance, there is a type called *Killi-ketara ata* whose purpose is to bring sufficient rains. The play is enacted by the shadows of leather puppets. There is another called *dasara ata*. This is played by both men and women, but belonging to an outcaste community. They usually travel from village to village doing manual labour in day-time and musical shows at night. But more important are Yakshagana (in coastal Karnataka) and *bayalata* and *Krishna Parijata* in North Karnataka. These are based on themes from the epics and *Bhagavata Purana* (A peculiar phenomenon is that the *Parijata* play is mostly produced by Muslims and is sometimes called *nabi-ata* because of one Nabi Saheb who was a famous producer). In all these forms music and dance formed not only an integral but a predominant part. It is a pity that with the growth of urbanisation the traditional folk theatre is fast disappearing.

The growth of urbanization has further introduced a new theatre which, in Karnataka, has its own characteristics. There was, however, a

transitional stage in the wake of our contact with the Western civilization from the 18th century onwards, particularly due to the conquest by the British. Unlike the other invaders, the British conquerors chose neither to settle in India nor to mix with the native society. In trying to create for themselves complete 'home' atmosphere they invited even dramatic troupes to sail to India and perform Shakespeare's and other English plays. Few Indians were allowed to enter the theatre. But even among those few, there were some to whom the idea appealed and with the help of a Russian they set up an Indian Theatre. Perhaps the novelty of the idea (and undoubtedly some snobbishness) attracted an audience. That a dramatic performance could bring in money was soon realised and the idea was exploited by forming a troupe. In the early days translations of English plays were performed. Gradually, knowing from the folk-theatre what our audiences would like, stories were written with plenty of dance and music. The pioneering troupe was called the Parsi Company.

The delightful performances and the commercial prospects of this theatre attracted others and such commercial companies were formed in Karnataka too as in other parts of the country. Sometimes, the ruling princes and *nabobs* had their own troupes. For nearly 100 years and more, the commercial theatre flourished in Karnataka. Its contribution to the theatre was a mixed one. It helped to create and develop and maintain for a long time a dramatic audience; the new urban population encouraged a theatre which in its external aspects was nearer to the folk. Theatre there had been earlier; it encouraged talented actors and singers; on occasions, it served social and political purposes by introducing contemporary situations. At the same time, it was a theatre which inherently was not destined to be people's theatre. As on the folk-stage, on the commercial stage too the artists were illiterate persons. The village play artist had a dedicated and religious approach to the theatre, while the one in commercial was only interested in his pay. The themes of the village plays were mostly from mythology and the purpose was to re-create the characters. In company plays, even when the themes were mythological, the purpose was to entertain only, and the educational aspect was completely lost. Throughout the century-long existence, these companies provided mainly melodramas and as additional sources of attraction there were sets and costumes which were either luxuriously irrelevant or gorgeously ugly or just stupid. The urban audience, with the spread of education, was less and less attracted. Nevertheless, in the history of Kannada Theatre, the commercial companies can claim a place of pride. Some companies like the Gubbi Company toured

successfully in Karnataka and the neighbouring states but equally successfully met the challenge of changing times and survives to this day. The list of important commercial troupes of Karnataka is indeed a long one. In North Karnataka there were companies like the Konnur Company, the Shirahatti Company, the Vishwagunadarsha company which had highly talented actors and singers like Yellamma, Gurusiddappa, Venkobrao, Garud Sadashiv Rao, Master Wamanrao and many others. On the Mysore side there were giants like Varadachar, Gubbi Veeranna, Mahomed Peer, Malavalli Sundaramma, Hirannayya and many others. With a thin story, uninspiring dialogue and melodramatic, action these artists held the audience by their melodious music and irrelevant comedy. In spite of all this, failing to respond to growing social consciousness and unable to compete successfully with the films as a source of entertainment, the commercial theatre had to fight a losing battle. It is true that there are still some companies (e.g., the Kala Vaibhav Nataka Sangh of Enagi Balappa) trying to compromise between tradition and modernity but the very fact that their field of action is restricted to village shandies and fairs indicates their inevitable end.

Now we come to consider what we can call an Urban theatre, usually known as the Amateur theatre. This is the theatre of the newly educated, or the English-educated urban people. In the early days, it arose as a college or school theatre where, once a year, students used to enact English plays or more often their translated versions. Many times, in a sense of patriotism (after Lokmanya Tilak and others started their political movement) they would translate classical Sanskrit plays and enact them. Thus Kalidasa's *Shakuntala* was translated by Turmari Sheshagirirao in Dharwad and Basavappa Shastri in the court of the Mysore Maharaja. These required educated artists. From translation to original writing was a natural transition. And this helped to bring into existence more and more Amateurs. It is not possible to name the institutions since they were rarely organized. Even then the Amateur Drama Association of Bangalore (A.D.A.) started in 1909, Bharat Kalottejaka Sangha (1904) of Dharwad, Young Men's Football Association of Gadag must be mentioned as the earliest ones. Bellary Raghava is a notable name among the amateur artists of later decades.

The movement got a fillip in the second decade of the century when Kailasam (Bangalore) and Narayanrao Huilgol (Gadag, North Karnataka) wrote their first original plays. To begin with they were a protest against

the melodramatic commercial theatre; secondly, they touched current social problems; and, thirdly, they did away with music, dance and irrelevant comedy. From this time onward the history of the Amateur theatre is closely associated with a dramatist. Thus in 1927, in memory of a brilliant writer who had written original plays and translated some of Shakespeare's, a troupe known as Vasudev (the author's name) Vinodini Sabha was started at Bagalkot in North Karnataka. Similarly in 1933, Shiranga who had started to write original plays founded the Kannada Amateurs in Dharwad. These two were very active for more than 25 years and the credit of establishing the Amateur theatre on firmer foundations and popularising new drama to a growing audience in that region goes to these two. Similarly on princely Mysore region, along with Kailasam, there were new dramatists like Ksheerasagar, A.N. Krishna Rao, Parvatavani (who adapted mostly Moliere's plays), Kaiwar Rajarao and others. In the coastal Karnataka area, though *Yakshagana* has not lost its popularity till today, K. Shivarama Karant popularised and wrote original plays. In the early days, the performances were part of some public celebrations like *Ganesh Utsav* or *Dasara Utsav*. It was only after Independence that the Kannada Amateur Theatre became to a great extent, independent of these festivals.

In the earlier years, the Amateur theatre was mostly a theatre to be heard. As the plays dealt with contemporary situations of poor middle class people, neither the stage nor the costumes had anything worth seeing. Apart from that the Amateur theatre was a protest against the artificiality and the melodramatic quality of the commercial theatre. But, in one respect, the change was revolutionary. The language of the dialogues was as near the colloquial style as the pompous, artificial, grammatical rhetoric of the commercial theatre was further from it. It was this which brought about an intimacy between the audience and the play. The one draw-back of this theatre was that not only it was not organized but, under the circumstances, it could not be organized. The artists were employed persons, liable to transfer. Besides, they were not paid for the theatre activities. A performance was hardly repeated, and even when repeated there was no knowing if the same actors could be there. For a long time, educated girls were not willing to come on the stage and the atmosphere of realism was adversely affected.

With the coming of Independence, the Amateur Theatre took a big spurt forward. Academies were established, subsidies were given, drama

festivals and competitions were arranged. But more important was the establishment at Delhi of a National School of Drama. Some youngsters from Karnataka received training there. It was Shriranga who, year after year, introduced these trained youngsters to the Karnataka Amateur Theatre which resulted, so to say, in a sudden flowering. Though to this day, our Amateur theatre cannot boast of a great actor or a great singer, it is attracting a growing audience. With the commercial troupe, the audience went not to see a play but to listen to a great singer or be thrilled by a great actor. But now the audience goes to see the play itself. This change was made possible by the realisation that a dramatic performance is a team-work and there should be some one to bring it about. That was how our young amateurs recognised the need and usefulness of a Director. Soon enough talented Directors arose and one Kannada dramatist B. V. Karanth, is now a director of all-India reputation. There are a number of younger ones promising enough.

At the end, mention may be made of new and younger dramatists like Girish Karnad (author of *Tughlaq* and *Hayavadana*), P. Lankesh (author of *Teregulu* and other plays) and Chandrashekhar Kambar (author of *Jokumaraswami* and other plays). All the plays mentioned by name above are translated and produced in Hindi. The senior-most dramatist, Shriranga, who started his career in the 1930s is still active. His *Kelu Janamejaya* was the first play to see the stage and print in Hindi and now nearly a dozen of his plays have been produced on the Marathi stage.

Today plays and Amateur troupes of Karnataka have been reaching the audience in places like Bombay, Delhi and Calcutta and have a bright future.

MODERN MOVEMENTS IN THEATRE

There are certain limits to an ordinary survey of the modernist movement of Kannada theatre that can be safely placed between 1955 and 1980 for all practical purposes. It is a period of assimilation of various Western ideas on theatre and in copying some of the practices regarding theatrical activity itself. Authors of this period have not hesitated to borrow ideas from the West alongwith the criticism in writing new plays for production. This is how we hear of the Existential, the Absurd and the modern aspects of our theatre activity. With all this, the contemporary theatre movement gained momentum. Among the playwrights of the

Romantic period Shriranga and G. B. Joshi could understand the new wave of theatre and wrote plays accordingly, and this happened after 1955, the reason being a change of outlook with the advent of freedom to the country.

Among the youngsters Girish Karnad, Lankesh, Chandrashekhar Patil, Chandrashekhar Kambar, B. C. Ramachandra Sharma, A. K. Ramanujam, Keertinatha Kurtukoti, N. Ratna and Puchante may be considered important who contributed for the movement itself. They are playwrights and participants in the theatre with a clear knowledge of the contemporaneity of this art form. Several new plays were written which demanded new directors like B. Chandrashekar, B. V. Karanth, M.S. Nagaraj, K. V. Subbanna and N. Ratna, who rose to the occasion. Therefore plays like *Yayati*, *Tughlaq*, *Kelu Janamejaya*, *Teregulu*, *Kadadida Neeru*, *Sankranti*, *Jokumaraswamy*, *Appa*, *Kunta Kunta Kuruvatti*, *Neeli Kagada*, *Neralu*, *Brahmarakshasa*, *Aa Mani*, *Ellige*, *Yamala Prashne*, etc., are important even to this day. Now that the plays written were complex in structure and poetic in effect needed interpretation of the director according to which the play would be judged for either a success or a failure. This ultimately established the institution of directors for ever.

Sriranga as the eldest playwright and theatre personality took the lead with his play *Kelu Janamejaya* and a one-act in *Svagatha Sambhashana* (soliloquy). The latter one was in fact an exploration of the concept of the total theatre. He drew inspiration from Pirandello's *Six Characters* in search of an author for his full length play *Kelu Janamejaya*, which made its name in the major cities of this country (in Delhi, Calcutta and Bombay through translations). His latest play *Agnisakshi* exposes the evils of the dowry system and widowhood as well. As a major playwright Shriranga has been the author of 45 full length plays and a hundred one-acts. All his plays deal with the immediate contemporary evils of our society since 1930. Being a Gandhian and a participant in the freedom movement, he remains a class by himself to the cause of democracy, and as a scholar he could assimilate the modern techniques of production which turned on the introduction of spot lights. His plays have been a success on the stage, in dialogues sharp and witty like Bernard Shaw's and progressive to the need of the society. *Harijanvara*, *Prapancha Pani*, *pattu Sandhyakala*, *Shokachakra*, *Kelu Janamejaya*, *Kattale Belaku*, *Nee Kode Na Bide*, *Swargakke Mure Bagilu*, *Agnisakshi*, etc., are some of the recurring plays on the Kannada stage. Perhaps he will be marked like

Sophocles for lady roles capable of exposing the weakness of man. Almost all his plays are translated into Marathi and the noted ones into Hindi (and a few into English also). In fact a troupe from Sagar called Udaya Kalavidaru devoted itself for the production of Sriranga's plays. He is a constant factor in all *Natyotsavas* and competitions. Sriranga is also a well known scholar in English and Sanskrita and could write on the Indian Theatre and translate (with an interpretation) *Natya Shastra* of Bharatha.

The next author of this period would be G. B. Joshi, a contemporary of Sriranga who began writing plays in the 1950's only. All his five plays are very significant as each one is based on the contemporary society - *Mookabali*, *Kadadida Neeru*, *Aa Ooru Ee Ooru*, *Sattavara Neralu* and *Nane Bijjala*. With the last one we can discover his model for the play in Pirandello's *Henry IV*, but yet his *Kadadida Neeru* (Troubled Waters) stands as one of the best plays of the period. We may excuse him for the influences and discover ourselves in his characters. B. V. Karanth made a grand success of the play *Sattavara Neralu* (which has crossed 100 shows to-day) and Prasanna came to light with the direction of *Kadadida Neeru* only.

Girish Karnad and P. Lankesh are the two most important contributors of the movement. Karnad with his *Yayati* (1961), *Tughlaq*, *Ma Nishada*, *Hayavadana*, *Anju Mallige* and *Hittina Hunja*, six plays in all, has created a new awareness of modernity. His plots are quite complex and difficult for production. The themes reflect national and international aspects of the human predicament, the characters being totally Indian, mythological and historical. B. Chandrashekhara first directed *Tughlaq* and B. V. Karanth made a success of *Hayavadana*. P. Lankesh is more at home with the contemporary problems of our society as a consummate artist in his ten plays of which only two are full lengths. His one-acts like *Teregalu* and *Kranthi Bantu Kranthi* have been equalled in effect to the full lengths as well. His *Sankranti* is easily the best modern play written in the historical context of the twelfth century, the situation being Basavanna and his followers (Holeyas). His poetic abilities has made this play remarkable and a creative model in Kannada dramatic literature. Even this play was first directed by B. V. Karanth in 1972. Lankesh is the only playwright in Kannada whose attitude towards life can be recognised as of a Socialistic approach, with a political purpose.

Among others Chandrashekhara Kambar came to light with popularising *Sangya Balya*, a folk play of the 19th century North Karnataka. As

a folklorist and poet he had been successful in utilising folk stories for his themes. Of the eight or 10 full length plays of Chandrashekhara Kambar's *Jokumaraswamy* was the one that won all-India Kamaladevi Chattopadhyaya Award like Karnad's *Tughlaq* and *Hayavadana*. Again it was B. V. Karanth who directed *Jokumaraswamy* to its success and now Jayashree has made a mark with the direction of the play *Karimayi*. The other young writers like Chandrashekhara Patil, N. Ratna, M. S. K. Prabhu and Puchante, have written very significant plays *Appa* and *Kunta Kunta Kuruvatti*, *Ellige*, *Baka* and *Yamala Prashne*. These plays look afresh even to-day. Playwrights like Kurtukoti with his *Aa Mani*, Ramachandra Sharma with his *Neeli Kadaga* and *Neralu*, A. K. Ramanujam with his *Brahma Rakshasa* seem to be away from the theatre. In fact Kurtukoti's *Aa Mani* (1958), the first modern play about the life of our school children and how the elders look at it, is fascinating. It is a drama of mystery of life. In all these plays we can recognise the influences of the Western theatre namely of the Absurd and the Existentialistic vehicles. A certain author, Chandrakantha Kusanur claims to be an absurd playwright himself.

In the 1970s itself another major influence namely of Bertolt Brecht became significant. His plays like *Mother*, *The Three Penny Opera*, *The Good Woman of Setzuan*, *Gallileo Gallileo* and some one-acts like the *Exception and the Rule*, *The Baby Elephant*, etc., came out either in translation from English or as adaptations into Kannada. Young theatre enthusiasts like B.S. Venkataram, G. Shivanand, Prasanna, Simha, Kavem and H.K. Ramachandra Murthy were mainly responsible for this cause and the major share goes to B.S. Venkataram and Prasanna. In fact Prasanna's production of *Mother* and *Gallileo Gallileo* with Venkataram's other productions Brecht came to stay as a major influence on Kannada drama. Also Prof. Benewitz of GDR (German Democratic Republic) who had come to Bangalore four times (in 1970, 73, 77 and 1982) produced plays in Hindi at the Ravindra Kalakshetra, the last one being in Kannada - *Sahukara Puttappa* and *His Driver Somu* an adaptation of Brecht's *Puntilla and his Man Mutti*. His *Midsummer Night's Dream* in Hindi was also produced at Udupi during January 1982 itself. Prasanna has been able to continue this trend with his own play *Dangeya Munchina Dinagalu* and other productions. So much so Brecht has come to stay as a major influence on the Kannada theatre.

The 1980s have found some other young writers and theatre workers in B.V.V. Raju, Srinivasa Raju, T.N. Seetharamu, Vishu Kumar, 'Shudra'

Srinivas and D. R. Nagaraj who could carry the spirit of the movement in being nearer to the socio-political conditions around them. B. V. V. Raju's two plays *Sandarbha* and *Sannivesha* have added a new trend of approach to the theatre in plot construction and execution of the theme itself. T. N. Seetharam's *Asphota* is a remarkable play which exposes the cross-currents of our socio-political conditions. Srinivasa Raju has written six mime plays (all one-acts) and at the latest two significant one-acts namely (1) *Nale Yarigoo Illa* and (2) *Yarillige Bandavaru*. Prasanna, who was one of those responsible for the Samudaya group, as a follower to Brecht has written his first play *Dangeya Munchina Dinagalu* and the theme is drawn from Premchand's story (like the *Satranji ke Kiladi* of Satyajit Rai as a film). Vishukumar's *Donkubalada Nayakaru* has made him popular as a political satirist. We also find young directors like M.S. Prabhu, Badardinni, Narasimhan and C.G. Krishnaswamy who have come to light as highly successful directors of 1980s while R. Nagesh, Prasanna and Jayashree have already been there through the 1970s as directors of due recognition.

The movement has been able to reach various district centres now, when in the 1960s only a few centres like Bangalore, Mysore, and Dharwad were involved in it. It has now reached a stage wherein the Government has come forward to establish theatre buildings in almost every district centres of Karnataka. Bangalore still enjoys a major share in this respect and a training centre in Heggodu (near Sagar) is established by K.V. Subbanna who is also an associate of B. V. Karanth. Of all his efforts in the theatre, *Post Office* of Tagore and *Panjarashale* (another story adapted by B.V. Karanth) have been contributions to the children's theatre.

This reminds one of the contribution of Prabhat Kalavidaru whose ballets like *Govina Kathe*, *Kindari Jogi* and *Cyndrella* have been significant.

Another trend in the field of Kannada theatre would be the street play which was first established by the Samudaya group during the elections after Emergency and continued further by A.S. Murthy and C.G. Krishnaswamy. *Belchi* and *Tabarana Kathe*, *Kotiya Kathe* by Vijaya and A. S. Murthy have been responsible for the benefit of the common man. Dr. D. R. Nagaraj's '*Kattale Dari Dura*' and K. Sadashiva's '*Sikku*' have been plays of serious nature. '*Shudra*' Srinivasa's '*Gandhari*' brings a note of tragedy about the neglected children like the Kauravas by *Gandhari* herself.

To conclude, the new movement has been able to establish modern Kannada theatre, making it capable of sustenance in the future. To-day about 50 amateur troupes are active in the State. Each one is conscious of the modern techniques of play production. The workshops conducted by well trained N.S.D. members are supported by the State Nataka Academy financially for imparting training in the latest techniques in stage-craft.

Several artists in the field of drama have been honoured with awards by the Kendra Sangeeta Nataka Academy since 1955. They are Gubbi Veeranna for acting (1956), M. V. Subbaih Naidu for acting (1961), Adya Rangacharya as a playwright (1963), Girish Karnad as a playwright (1972), B. V. Karanth for production (1976), V. Ramamurthy for stage-craft (1977), and Narasinga Rao ('Parvatavani') as a playwright (1980).

Professional Drama Companies

Many professional drama companies have existed in Karnataka, some of whom have been wound up, and some others have been active with their names changed as and when the proprietorship also had changed. The names of the companies with their location and year of establishment in brackets (wherever possible) are given as upto 1961, though the list is not exhaustive. The details are collected from a number of sources as readily available, and are to be subjected to verification. They are Karnataka Na Co*, Gadag (1872-73), Veeranarayana Prasadita Kritapura Na Mn, Gadag (1974), Halasige Nataka Sabha, Halasige (1878), Shri Channabasaveswaraswamy Kripaposhita Na Sa, Gubbi (1884), Raj dhani Na Mn (The Metropolitan Theatrical Co), Mysore (1881), Shri Chamara-jendra Karnataka Na Sa, Mysore (1881), Rasikajanamanollasinee Sa, Bangalore (1883-86), Rajadhani Sangeeta Mela (The Metropolitan Operatic Troupe), Mysore (1883), Shri Saraswati Vilas Karnataka Na Sa (1886), Tantupurusha Na Mn, Dharwad (1885), Rathnavali Nataka Co, Bangalore, (1890), Guledgudda Bala Co, Guledgudda (1885), Bullappanavar Co, Bangalore (1895), Bangalore Na Sn, Bangalore (1900), Ceded Districts Association, Bangalore (1900), Malavalli Subbanna Na Mn (1900), Thonnurkar Kadasiddeshwara Sangeeta Na Mn (1901), Sri Saraswati Vilasa Rathnavali Sa (The Rathnavali Theatrical Co Mysore), Mysore (1902), Tumakuru Co (1902), Shirahatti Na Mn (Shri Mahalakshmi Prasadita Na Mn Shirahatti, 1903), Bharatha Kalottejeka Sangeeta Samaja Dharwad (1904),

*Note : Na : Nataka, Sa—Sabha, Sn—Sangha, Co—Company,
Mn—Mandali, Ka—Kalavidaru.

Jeevananda Rathanavali Na Co, Gubbi (1905), Kannada Theatres Private Ltd, Mysore (1906), Saraswati Na Sa (1907), Balasarawathi Na Sn (1907), Sreekantheshwara Karnataka Na Sa, Bangalore (1907), Stree Sangeeta Na Mn Lakshmeswar, Haveri, Dharwad, etc., (1908), Konnuru Na Mn Konnur (1908), Koppala Na Mn Koppal (1909), Agali Co (1910), Shakuntala Karnataka Na Sa, Bagalkot (1910-11), Srikrishna Vilasa Na Sa (1910), Hombala Co, Hombala (1912), Halahalli Co, Halalli (1912), The Kottur Troupe Kottur (1912), Konnuru Co (Bhadracharya), Konnur (1913), Shri Chamundeshwari Na Sa, Mysore (1914), Shabu Shaheb Co and Manmohan Co, Dakshina Kannada (1914), Othello Theatrical Union (1914), Iyyangar Co, Gramani (1915), Sharada Na Co, Malvalli (1915), Shri Krishna Parijata Na Mn, Guledgudda (1919), Shri Dattareya Na Mn, Gadag (1916), Halagere Na Mn, Halagere (1916), Sahitya Na Sa (1919), Sellikeri Na Mn, Sellikeri (1920), Mahalakshmi Na Co, Davanagere (1921), Sharada Na Shale (The Sharada Theatre Ltd) Davanagere (1922), Bharata Janamanollasini Na Sa (1924), Bala Ratnakara Na Co (1925), Bharataseva Sangeetha Na Mn, Hubli (1925), Balakalavardhini Na Sa, Bangalore (1925), Chandramouleswaraswamy Kripa Poshita Na Sa, Doddaballapur (1927), Shri Durgamba Kripa Poshita Na Sa (1927), Yelandur Co, Yelandur, Lalitakaloddhara Na Mn, Ilakal (1928), Chandrakala Na Samsthe, Bangalore, Allabhakash Na Mn, Annigeri (1928), Abbigeri Na Mn, Abbigeri (1928), Vaneevilasa Na Mn, Asundi (1930), Amba Prasadika Na Mn, Mangalore (1930), Vishwa Gunadarshana Na Mn, Dharwad (1931-34), Kukanooru Co, Bangalore (1932), Joladarashi Co Bellary (1932), Vishvaranjini Na Mn of Hakkandi Veerappa (1932), Gurusevasangha Na Mn, Kittur (1933), Shri Sharada Sangeetha Na Mn, Gokak (1933), Shri Saraswathi Suprasadita Na Sa (1933), Bhagyodaya Sangeeta Na Mn, Athani (1934), Shri Jayakarnataka Natya Sn, Siddapur (1936), Sharada Sangeeta Na Mn (1937), Lokaseva Na Mn, Sampagaon (1938), Vishvaranjana Na Mn, Handiganur (1939), Kalavaibhava Na Sn, (1940), Shri Kumareshwar Kripaposhita Na Sa, Gadag (1940), Kumara Vijaya Na Sa, Chittaragi (1942), Hirannayya Mitra Mandali, Bangalore (1942), Satyanarayana Na Mn (1942), Akkamahadevi Kripaposhita Na Sa, Kollegal (1943), Sri Someshwara Na Sa (1943), Indira Lalita Kalaseva Ma (1946), K.B.R. Na Mn, Davanagere (1948), Kalaprakasha Na Sn, Byadgi (1950), Samaja Vikasa Na Sn, Doddwada (1953), Amareshwara Na Sn, Sindhanur (1957) Shri Na Ma (1957), Sheshakamala Na Mn, (1957), Seta Manohara Na Mn, (1957), Sri Honnappa Bhagavatara Sri Umamaheswara Na Mn, (1957), all these four from Davanagere Sri Siddalingeswara Na Sa, Vadenur (1960), Gayatri Na Sn, Jamakhandi (1960), Dattaraja Odeyar Co, Jamakhandi (1960), Kalavilasa Na Mn,

Bijapur (1961), Nataraja Na Sn, Holehadagali (1961), Veerabhadreshwara Na Sn, Talvanise (1961), Shri Ramalingeshwara Na Mn, Aihole (1961), and others.

Several other professional companies whose date and place of establishment could not be traced were also active, from the beginning of this century for over fifty years and most of them have faded away for various reasons. They are, Sumanorama Sa, Sarasavinodini Sa, Saraswathi Na Sa, Kottur, Basaveswara Na Mn of Kottur, Peri Shama Iyengar Co., Vyasa Rao Dramatic Co., Siddeswara Kripaposhita Na Mn and Malleswaram Kripaposhita Na Mn of Hunasaghatta, Shri Veeralingeshwara Kripaposhita Na Mn of Ambale, Sri Renuka Siddeswara Sangeeta Na Mn of Arsikere, Sree Rama Sevy Na Samste, Vijayalakshmi Na Sa, Gollara-pete Na Sa, Sangeetasagara Chandrodaya Sa, City Opera Troupe, Arya Ratnavali Na Sa, Sharadavilas Na Sa of Tumkur, Samrajyalakshmi Na Sa, Bangalore, Someshwara Kripaposhita Karnataka Sa, Gubbi, Shantarajappanavar Co, Gubbi, Gopalaraja Art Co, Arevalli, Thimmojappa Co., Somashekhara Vilasa Na Ma, Bellave. Shri Vijayalakshmi Na Sa, Shri Pancharatnakara Na Sa, Shri Sharada Vilasa Na Sa, Varadacharya Smaraka Ka Sn, Sri Ramasevya Na Samste, Vijayalakshmi Na Sa, Srimathi Lakshmisani Mn, Sri Chandramouleshwara Na Mn, The Popular Theatrical Co., Mysore, Sri Kamalakara Na Sn, Star Opera Troupe, Ramamanohar Na Sa, Shri Channabasaveswara Prasanna Na Mn, Kannada Theatres, Karnataka Na Sa, Vidwat Janamanollasini Na Sa, Eastern Theatrical Co., Bala Gandharva Co., Sri Shambhavi Prasadita Na Sn, Arya Karnataka Na Sa, Sri Kumara Vijaya Na Samsthe, Mahesha Na Sn, Nyamati, Shri Gajanana Natya Sn, Jamkhandi, Vanivilasa Na Mn, etc. Shri Huchcheswara Na Mn, Holehuchheswara Na Mn, Kala Prakasha Na Mn, Karnataka Kala Sn, Mahakuteswara Kripaposhita Na Sn, Sangameswara Na Mn, Onkareshwara Na Sn, Mallikarjuna Na Mn, Bharati Natya Sn, Shivayogishwara Na Sn, Shri Veereshwara Natya Sn, Kottureswara Natya Sn, Bhuvaneshwari Krupanidhi Sn, Shri Amareshwara Natya Sn, etc., had been active professional dramatic companies in the northern parts of the State during the later part of 1970s.

Amateur Dramatic Associations

Amateur dramatic troupes were in existence even during the later part of the 19th century and onwards. When Chamaraja Wodeyar X of Mysore witnessed the stage plays by dramatic companies like Sanglikar Nataka Mandali and Victoria Parsi Company of other States from 1876 and after

he was inspired to modernise the theatre in the erstwhile Mysore State. Being encouraged by this, the pupils of the Royal School enacted *Prahlada* in Marathi and in 1881. The students of the Royal School, the scholars of the Royal Court, artists of the Palace together founded Shakuntala Karnataka Na Sa. Later this Sabha was re-named as Shri Chamarajendra Karnataka Na Sa in 1882. During this period many young artists of Dharwad formed a Hindu Union Club being inspired by Kirloskar Na Mn which toured the northern part of Karnataka during 1893. During those days staging the Marathi plays in the Kannada area was the fashion of the times. As a protest against this attitude, the Prachya Kreedha Samvardhaka Mandali which was active in Madihal of Dharwad, began to stage Kannada plays under the name Bharat Kalottejaka Sangeeta Samaja formed in 1904 mostly by amateur artists. But this mandali became defunct in 1916 as most of its members were railway employees and the railway office at Dharwad was shifted to Madras. In that part of the century and in later period, Rukmangada Mandala of Bijapur (1894), Amateur Dramatic Association of Bangalore (1916), Amateur Dramatic Co of Hassan (1920), Abhinava Natya Samaj of Jamkhandi (1921), The Dramatic Section of Government Secretariat Club (1923), Vasudeva Amateur Na Ma, Bagalkot (1927), Karnataka Sn, Channarayapatna (1934), Vidyarthi Dalita Kala Sn, Badeladaku (1944), Shivayogi Bakkeswara Sangeeta Na Mn were some of the troupes who could be identified for activities of the amateur stage. In subsequent years, a large number of such troupes have flourished, of whom Chaya Artists, Ravi Ka, Kalajyoti, Prabhat Ka, Chitra Ka, Kannada Sahitya Kala Sn, Rangamantapa, Shashi Ka, Shakashailusharu, Lalita Kala Niketan, Bhoomika, Abhinayataranga, Rangasampada, Samudaya, Nataranga, Benaka, Sutradhara Na Academy, Ramya Ka, Mallika, Natyadarpana, Kalagangotri, Sphandhana, Prekshaka Theatres, Sanketha, Aakrantha, Yashasvi ka, Prajavani Lalitha Kala Sn etc., (all in Bangalore), Ranganataka, Samatento, Amara Kala Sn, Mitavrinda (all in Mysore), Mandya Ka, Mandya Nataka Kala Sadana, Mandya Sugar Town Amateur Dramatic Co. (all in Mandya), Udaya Ka, Saraswathi Mitra Mn (all in Sagar), Chaya Ka, Kalaseva Sn (all in Chikmagalur), Mitra Vrinda, Balabharathi Sn, Pratibha Artists, Vijaneswara Kala Sn, Mitra Kala Ma (all in Bhadravati), I. S. R. Sangha, Murthy Kala Balaga (all in Hospet), Raghava Memorial Association, Kala Premi Sn (all in Bellary), Bhoomika (Mangalore), Yavanika (Dakshina Kannada), Rangabhoomi (Udupi), Rooparanga (Kundapur), Sri Neelakantheswara Natya Seva Sn (Heggodu), Sahyadri Ka (Tirthahalli), Kala Nataka Sn (Shikaripur), Lal

Bahadur Kala Sn (Hosanagar), Kalaseva Sn (Ajjampur), Prayogaranga (Dharwad), Jyoti Kala Sn (Holenarasipur), Scout Ka (Shimoga), S. V. V. Kala Balaga (Jog Falls), Nataraja Kala Mandal (Jamkhandi), Kannada Ka (T. B. Dam), Mitra Vrinda (Bidar), etc., are popular.

Many theatres are providing facilities for staging the dramas in the State. Ravindra Kalakshetra, Bangalore, A. V. Varadachar Memorial Theatre, Bangalore, K. Shivarama Karant Rangamandira, Heggodu, Bidiramma Yaksharangabhoomi, Konehalli (Tiptur), Puttanna Kanagal Rangamantapa, Kaginele, Dharwad dt. etc., are some of them. Open air theatres and several venues exist specially for the purpose throughout the State in bigger towns and cities. Many periodicals are disseminating valuable particulars about the theatre. *Rangabhumi* (1926), *Nandi* (1958), *Rangamantapa* (1972), *Samudaya Varthapatra* (1975), *Theatre* (1975), etc., are some of the noted ones.

YAKSHAGANA THEATRE

One among a number of folk theatrical forms of Karnataka is known as Yakshagana, since recent times. Earlier it was called 'Bayalata', 'Bhagavatara Ata' or 'Dashavatara Ata'. It was because these plays were written in the form of musical dramas and that particular style of music was called Yakshagana. This term now has become a synonym for the theatrical form too.

Besides the two well known forms of classical Indian music namely, Karnataka and Hindustani, an equally ancient form existed in Karnataka and Andhra regions. This went by the name of 'Yakkalagana'. In Andhra musicians of this school were called Jakkulu. We find from early Kannada works like *Mallinatha Purana* (1105) and *Chandraprabha Purana* (1189) a mention is made of it. But later musicologists, except for acknowledging its existence as a separate style, make no mention of its nature. But for the fact that Kannada and Telugu playwrights adapting it for writing plays, this style would have gone into oblivion.

We get a rich harvest of Yakshagana plays from 16th to 18th centuries in Karnataka. About the 16th and 17th centuries, Siddendra Yogi the founder of the Kuchipudi School, wrote his plays in Yakshagana style. Mention is made of this style in Ramabhadrambe's biography of her husband Raghunath Rao. Thirthanarayana Yati disciple of Siddendra Yogi took these plays to Tanjore. In Melattur village it still survives.

But no where else as in the coastal districts and their hinterland is it so much practised and appreciated, as a live-form of folk theatre. Most of the 300 and odd playwrights hail from this region. The bulk of them come from Dakshina Kannada alone.

Old playwrights had exploited this Yakshagana style of music for every type of emotions and situations in their song, and dramas to the maximum extent. Over 160 *ragas* were used in their compositions, though today our Bhagavats are rarely conversant with 30 *ragas* or so. We find a few rare names of *ragas*, that we don't find in classical music—for instance Nepali, Gurjari, Madhavi, Panchagati, Gopanite, Huvu, Divali, Charite, Haradi, Mechale, etc. Rich and powerful song patterns depicting every type of mood and emotion is its greatest contribution to music.

Every play does have a theme and our Kannada writers had before them in the vernacular numerous versions of *Ramayana*, *Bharatha*, *Bhagavatha* and *Pauranic* lore which could provide material for hundreds of dramas. This they did to their utmost capacity. They were right in choosing such a material that was the very life of our villagers. This form probably was evolved with the objective of presenting the exploits of Rama and Krishna before a devout audience. The director of the play, the Bhagavata became its central character. He provided music, text and was accompanied by instruments. Barring a few narrative verses, all the rest of the text was set to *raga* and *tala*. This element provides the rhythmic content for the dance medium, which also is a part of the play.

One essential element of depiction consisted of music and the other dance, for both of which simple literary text provided the basic material. The dance elements have good support from percussion instruments like *chande*, *maddale* and cymbals. The characters of the play wear ankle-bells too. But the essence of its drama content was conveyed to the audience through the medium of spoken prose, which was extempore, and dependant on the textual content of songs. There is great scope of virtuosity in this, which of course has been overplayed and overstepped, the limits of relevant dialogue.

Mere prose and music provide the essential mediums in the folk form called 'Tala Maddale'. It seems to have begun as a temple ritual as early as in 1550. But in its theatricality, half the credit goes to its costume and make-up, with which these plays were presented on the open air stage, lit only by oil-fed lamps. It was some genius of yore who created very

appropriate and fantastic costumes to suit the various characters of such plays, which teamed with supermen, gods and demons of the *pauranic* story.

To an audience not conversant with the Kannada language, the range of costume and make-up seems to capture the grandeur of a wonderland, which is ably supported by its rich musical background. But the elements of dance consist of only *nritya*, particularly developed for the valorous elements. In totality Yakshagana Theatre is one of the few rich forms, that has still persisted today. But times have changed and the ethical and religious background provided by ancient temples have yielded to commercialism, carrying with it all evils of popular entertainment. But for a creative theatre artist Yakshagana still remains a rich source of inspiring form in Karnataka.

Towards the beginning of this century, there were a number of Yakshagana troupes, sponsored by prominent temples in the district of Dakshina Kannada. Soukur, Maranakatte, Mandartha of the northern parts, Mulki, Dharmasihala and Koodlu of the Southern area were famous. Some of these seem to have continuously thrived for a century or two. The temples concerned used to maintain them from their funds and devotees of each temple used to pay for each performance which was free to all people. There were quite a number of local patrons in the villages too. The plays were staged each night by special request. The actor-dancers coming from the agricultural profession served in them more as service to the deities than as a profession. Those desirous of taking this art used to join such troupes while very young and over the years this apprenticeship would make them ardent artists.

From the fourth decade onwards things began to change very much in the institutional set up of troupes. Temples began to auction the right of conducting the shows. By then, the influence of the commercial drama troupes had attracted people very much and Yakshagana artists began to copy the stage costumes and slowly discard traditional dance. Another feature, namely running the troupes on a commercial basis with tents and entry by tickets, began to gain ground. With this the total attitude of Yakshagana theatre changed.

Now there are a dozen commercial troupes and very few temple troupes maintained by devotees offering free performances. This has become a financial success by catering to mass appeal. Many traditional

elements of the Yakshagana theatre have been given the go-bye. Prose has eclipsed dance. Like the cinema's craze for novelty, new themes have driven away all old popular plays based on *pauranical* and epic themes. Vulgarly in dialogue has become the chief element in creating mass appeal. A few prominent Yakshagana troupes are Karnataka troupe, troupes from Ira, Suratkal, Saligrama, Dharmasthala, Amriteswari, Perdoor and Idugunji (the last named from Uttara Kannada). Amongst old type temple troupes those belonging to Mandarti, Katil and Maranakatte still thrive, but there too the trend of giving up old plays seem to gain ground. But the service of popular actors, Bhagavath, etc., in commercial troupes has become quite rewarding financially.

For long, nobody was bothered about systematically training youngsters for this folk theatre which has gained a lot during these years. There is one training school in Udupi, namely Yakshagana Kendra, run by the M. G. M. College, Udupi, where a dozen students are taught traditional dance and methods.

Two more training centres have been started at Kota and Dharmasthala in 1972. When we think of the great possibilities of Yakshagana as a creative art form with its rich costume, dance and music, with all its potentialities, one feels, people have yet to realise its greatness. All attempts in bringing it out as a sophisticated art form, have received scant respect or encouragement.

*Several artists of Yakshagana have enriched the art by their efforts. Veerabhadra Nayak, Uppuru Narayana Bhagavata, Irodi Sadananda Hebbar, Polali Shankaranarayana Shastri, Malpe Shankaranarayana Samaga, Movvaru Kittanna Bhagavata, Alike Ramayya Rai, Haradi Krishna Ganiga, Haradi Narayana Ganiga, Haradi Rama Ganiga, Damodara Mandecha, Basava Naik, Balipa Narayana Bhagavata, Shenil Gopalakrishna Bhat, Kumbale Subbaraya, Hiriyaadka Gopala Rao, Alike Monappa Rai, Agari Srinivasa Bhagavata, Kuriya Vithala Shastri, etc., are among the noted ones from Dakshina Kannada. Keremane Shivarama Heggade (Kendra Sangeeta Nataka Academy awardee in 1971), K. Sadananda Heggade, Mudkani Narayana Heggade, Babu Bhatta, Ganapati Bhatta, etc., are among the noted artists in Uttara Kannada.

*Note added by the Gazetteer unit.

In other parts of Karnataka too, Yakshagana is very popular and is identified as 'Mudalapaya' (Eastern variety; this is discussed under the section folklore; see p. 919). In this region, Aparala Tammanna (1800), the author of *Sri Krishna Parijata*, Kulagoda Tammanna (1860) of Kulagodu in Belgaum district and Aliya Lingaraja (1823-1874) of Mysore are famous Yakshagana poets. In the coastal region, Nanjaiah (1860), Parthi Subba (1750-1830), Halemakki Rama, Hattiangadi Ramabhatta, Venkata of Ajapura, (Brahmavar), Nityananda Avadhuta, Pandeswara Venkata, Gerasoppe Shantappaiah, Nagire Subrahmanya, Dhvajapurada Nagappaiah, noted Kannada poet Muddana and Halasinahalli Narasimha Sastry are among the noted writers of plays. In Dakshina Kannada, there are two schools of this art, called *Tenkutittu* (Southern) and *Badagutittu* (Northern). They vary in costumes, dance and other aspects from each other. Many Telugu Yakshaganas also came to be written in Karnataka, and of these, Kempegowda, the feudatory from Bangalore, composed *Ganga-Gouri Vilasam*. Many more such works were composed at the Mysore court in Telugu. In the puppet theatre too, the text or theme is of the Yakshagana itself.

KANNADA FILMS

Film industry in Karnataka has a history of over six decades. In its early phase, films produced in Karnataka were only a projection of the Kannada theatre. As early as 1924-25, an attempt seems to have been made for shooting a film 'Kabirdasa', a then popular play of the drama troupe of Gubbi Veeranna. The first silent movie produced was *Mrichchakatika* in 1929, and it was produced and directed by Mohan Bhavanani, in which Yenakshi Rama Rao (Benegal), Kamaladevi Chattopadhyaya, T. P. Kailasam, G. K. Nanda and others had taken part. During 1930, two industrialists from Bombay namely Haribhai R. Desai and Bhogilal Dave established the first studio of the Southern India in Bangalore namely Surya Film Company and this company produced about 40 silent films in about four years. The contribution of Nataratna Gubbi Veeranna for the development of Kannada film industry is noteworthy. During 1929, with the co-operation of Devudu Narasimha Sastry, Algood of Belgium, Gubbi Veeranna, etc., an organisation "Kannada Pictures Corporation" was established through which three silent movies *Harimaye*, *Song of Life* and *His Love Affair* were produced. To help these activities, a studio was established in 1931. In addition to this, Veeranna produced several films like *Sadarama* (1935), *Subhadra* (1941), *Jeevana Nataka* (1942),

Hemareddy Mallamma (1945), *Gunasagari*, *Bedara Kannappa* (1954) and others. Similarly in 1930-31 Dr. Shivarama Karant had produced in Puttur two silent movies namely *Bhutharajya* and *Domingo*, the latter based on the theme of upliftment of the Harijans. After the demise of Nataka Shiromani A. V. Varadacharya in 1933, some artists of his Ratnavali Theatrical Company started the production of *Bhakta Dhruva* under the banner of Jayavani Films of Bombay in which Varadacharya's grandson Muthu acted the role of Dhruva. The others in major role were Kanakalakshamma, T. Sunandamma, M.G. Marirao, Nageshwara Rao, etc. This was the first Kannada talkie film produced in 1934 but exhibited in April 1934 as the second Kannada film, *Sati Sulochana* being the first Kannada film released for exhibition the same year a little earlier to this at the Paramount Talkies, Bangalore. Bellave Narahari Sastry wrote the dialogues for *Sati Sulochana* and the film was directed by Y. V. Rao with famous artists like M. V. Subbaiah Naidu, R. Nagendra Rao, Tripuramba and C. T. Seshachalam acting in the film.

In 1935, Sri Gubbi Veeranna brought the popular play *Sadarama* on the screen which was received very well by the public, and he played a key role in the film. It gave a new dimension to the Kannada film industry, and introduced talented artist and director B. R. Panthulu and his wife M. V. Rajamma. The first social film i.e., *Samsaranauka* was produced in 1936 in the south by Rajagopala Chetty of Salem. The first film entirely shot in Karnataka was *Rajasuyayaga* and during this year Mysore Sound Studio was founded at Bangalore. Among subsequent productions, *Purandaradasa* and *Bhakta Markandeya* (1937), *Subhadra* and *Vasantasena* (1941), *Jeevananataka* (1942), *Satyaharishchandra* (1943), *Hemareddy Mallamma* and *Bhakta Kumbara* (1945), *Mahatma Kabir*, *Krishnaleela*, *Chandrasasa* (1947), *Bharathi* and *Nagakannika* (1949) and *Jaganmohini* (1951) are worth mentioning. In all, about 32 films were produced upto 1950. *Vasantasena* was one of the fine productions, demonstrating the fact that the Kannada films have come of age and matured.

By the close of the 1940s, the Navajyothi Studio in Mysore became very active, and leading producers like Kemparaj Urs, Shankar Singh, B.V. Vittalacharya and others came to light. In the year 1949 *Naga Kannika* a film based on a folk story was one among the six films produced and commercially it was a great success. Similarly, another film *Jaganmohini* produced at Mysore by Shankar Singh broke all the previous box office records by running for about 26 weeks in Davanagere.

Till 1950 the Kannada film industry was almost crawling. During the 1950s, when the producers like R. Nagendra Rao, B. R. Pantulu, Shankar Singh, B.V. Vittalacharya, B.S. Ranga and Kemparaj Urs started producing films on their own, the industry received an impetus. The Navajyothi Studio at Mysore closed down in 1953 in this period; but the Premier Studio was born at Mysore. However, Madras had established itself as an important centre in the South for film production with all necessary facilities. The architects of Kannada film industry like Gubbi Veeranna, R. Nagendra Rao, B. R. Pantulu, D. Kemparaj Urs, B.S. Ranga, H.L.N. Simha, etc., promoted the industry staying in Madras. A new chapter in film industry began when the Government of India instituted the national awards in 1954 to encourage the regional films. In the same year, a film *Bedara Kannappa* produced by Gubbi Karnataka Productions and directed by the renowned stage artist H. L. N. Simha bagged the national award. Incidentally, this was the first film of Dr. Rajkumar who has so far acted in more than 180 films and who is acclaimed as the matinee idol. He has been honoured with an honorary doctorate by the Mysore University, 'Padmabhushana' in 1983 and the Kentucky Colonel Award in token of his services for the promotion of art, culture and language of Kannada. Now he is producing several films. During the decade of the 1950s, about 75 films were released.

Among the films produced after 1955, *Premadaputri* a social film by R. Nagendra Rao (1957) earned a silver medal at the national level. *Modala Tedi* and *School Master* of B. R. Pantulu, *Kanyadana* of B. Vittalacharya were other popular films based on social themes. This period witnessed the release of several ambitious films based on *paurnic* and historic themes, such as *Adarsha Sati* (1955), *Bhakta Markandeya* (1956), *Ratnagiri Rahasya* (1957), *Nala Damayanti* (1957), *Bhookailasa* (1958), *Jagajyoti Basaveswara* (1959), *Dashavatara*, *Ranadheera Kantheerava* and *Bhakta Kanakadasa* (all in 1960). The 1960s witnessed a strong liaison between the literary field and film production. Many novels of the literary lights in Kannada began to be filmed. Thus the literary field has a lion's share for the improvement in the quality as themes became more realistic. More than 90 films produced so far are based on popular Kannada novels. The year 1964 was significant in the history of films as colour films began to be produced in the year, the first entire colour picture being *Amara Shilpi Jakkannachari*. The same year witnessed the release of *Naandi*, the new-wave film. This was the first Kannada film to be exhibited at the film festivals in foreign countries, representing India. The decade of the sixties is significant in the sense that

several good films like *Bellimoda* (1967), *Gejjepuje* (1968), *Uyyale* (1969), *Namma Makkkalu* (a children film to celebrate silver jubilee week), were released, and the first three were based on popular Kannada novels. The Government started the scheme of granting subsidy from 1966. Under the leadership of men of letters like Aa. Na. Kru., M. Ramamurthy, etc., the Kannada *Chaluvali* of the 1960s proved a boon to the development of the industry. The films dubbed to Kannada began to loose their popularity.

The period from the 1970s is an important phase in the history of Kannada films. The novels of the eminent writers like Aa. Na. Kru., Ta. Ra. Su., Krishnamurthy Puranik, Triveni and others were filmed and the lyrics composed by great poets like Kuvempu, Bendre, Gopala Krishna Adiga, Narasimhaswamy and others were entertained in the industry. It was during this time, the films *Karuneye Kutumbada Kannu*, *Kulavadhu*, *Chandavalliya Tota*, *Bellimoda*, *Chakrateertha*, *Nagara Havu* and *Mukti* were produced. The popular novels adopted by Puttanna Kanagal and N. Lakshminarayan as directors, set a new trend during the period. In the early part of the 1970s, the Kannada film industry bagged many national awards too. *Samskara*, the popular novel by U. R. Anantamurthy, filmed by Girish Karnad topped the award winners' list in 1970 by winning the Presidents's Gold Medal. This was the beginning of the low budget and off-beat films and this naturally opened a new chapter in Kannada film industry. A big boost to the Kannada film industry was the introduction of subsidy scheme to the films produced in the Karnataka State and the granting of cash award scheme. Then a series of low budget off-beat film makers came to light. The films like *Madi Madidavaru* directed by K. M. Shankarappa, *Kadu* by Girish Karnad, *Hamsageete* by G. V. Iyer, *Kankana* by M.B.S. Prasad, *Chomana Dudi* by B. V. Karanth, *Grahana* by Nagabharana, *Geejaganagudu* by T. S. Ranga, *Ghatashraddha* by Girish Kasaravalli, *Kakanakote* by C. R. Simha, *Pallavi* by P. Lankesh and *Rishyashringa* by V.R.K. Prasad opened a new chapter. Many of them won the national and international film awards and were screened at many international film festival (*Chomana Dudi* and *Ghatashraddha* were the best films in those years).

The decade of the 1970s is considered as the age of new-wave or experimental films starting from *Samskara* in 1970, followed by many more films, prominent among them being *Vamsha Vriksha* (1972), *Abachurina Post Officu* (1973), *Kadu* (1974), *Hamsageete* (1975), *Chomana Dudi* (1975),

Pallavi (1976), *Karavali* (1977), *Kanneswara Rama* (1977), *Ghatashraddha* (1977), *Ondu Oorina Kathe*, *Ondanondu Kaladalli*, *Maleyamakku*, *Sphandana* (all in 1978), *Kadukudure* and *Ariyu* (1979), *Yellindalo Bandavaru* (1980), *Grahana* and *Moorudarigalu* (1981), *Bara* (1982), etc. The last named was produced by M. S. Sathyu, who had already made a name in Hindi films. The new-wave films were highly artistic productions. Most of them had no songs and other items of cheap entertainment. Even the actors too were not the renowned stars. They were low-budget films. In fact, most of the artists were drawn from the amateur stage. Though a few films of the new-wave were a significant success, yet many of them have failed from the point of view of the 'box office'. Of the 'commercial' films of the period, many were good artistic creations too, and proved to be a commercial success. The prominent among them are *Nagara Havu* and *Bangarada Manushya* (1972), *Yedakallu Guddadamele* and *Professor Huchchuraya* (1973), *Upasane* and *Bhootayyana Maga Ayyu* (1974), *Shubhamangala* (1975), *Rithugana*, *Harake*, *Kokila* and *Sangharsha* (all in 1977), *Aparichita* and *Parasangadu Gendetamma* (1978), *Mother*, *Mithuna* (1980) and *Gaalimaatu* (1981). It could be observed that these films adopted a middle path between the old 'commercial' formula and the 'new wave' principle.

Music in Films

Even though background instrumental music was in vogue during the *mukie* (silent) films, the songs were sung in the first talkie film in 1934. Normally the actor himself would have to sing the song. The music directors of *Sati Sulochana* and *Bhakta Dhruva* were R. Nagendra Rao and Harmonium Seshagiri Rao of Hampapura respectively. Common musical instruments like harmonium, fiddle, *tabala*, etc. were employed in film music. The film music of the early days owed its origin and inspiration to the popular music of the then theatre. The popular dramas which were brought to the silver screen would usually have the same songs and tunes also adopted in the film. However this practice was given up by late Padmanabha Sastry who is considered to be the first to employ the classical music in Kannada films. It is said that the advent of modern orchestra in films was due to efforts of P. Kalinga Rao in 1941. Playback singing became more popular in the later years. Music directors like P. Shamanna, R. Sudarshan, G. K. Venkatesh, T. G. Lingappa, Vijayabhaskar, Rajan Nagendra and others have successfully transformed the classical music to orchestration in Karnataka. Rajeev Taranath, Chandrashekhar Kambar, B. V. Karanth, etc., have made original

contribution, evolving golden blending of different systems of musical notes including Western and folk-tunes. Sometimes, folk songs are also being employed. It may be pointed out that folk tunes were employed first in *Anna Tangi* by G. K. Venkatesh and later by Rajan Nagendra in *Parasangada Gendetimma*. Dr. Chandrashekhara Kambar and C. Ashwath have employed the folk songs in the films such as *Kadu-Kudure*, *Karimayi*, *Sangeetha*, *Kakanakote*, etc. Among the lady play-back singers, B. K. Sumitra, Kasturi Shankar, Vani Jayaram, Bangalore Latha and Sulochana Venkatesh are some leading artists, and among men P.B. Srinivas and S. P. Balasubrahmanyam are the notable.

The Kannada cinema, from its genesis to the present is maintaining a unique and close rapport with the Kannada stage. With the fading away of the professional Kannada theatre in recent years, the amateur theatre has continued this rapport. There has been a mobility of creative men—directors, singers, and actors from the medium of stage to the screen to the advantage of the latter. Gubbi Veeranna, R. Nagendra Rao, Subbaiah Naidu, Honnappa Bhagavathar and many other veteran stage artistes took keen interest in Kannada films. Actor-Director-Producer H. L. N. Simha, Rajkumar, T. N. Balakrishna, G. V. Iyer, Narasimharaju, Shivaram, Lokesh, Shankar, Ananthanag, Puttanna Kanagal, Kanagal Prabhakara Shastry, K.S. Aswath, Pandaribai, Lakshmidēvi Adavani, and a host of actors and actresses in films had been noted figures on the stage. This hop is only one sided and Kannada stage has always been the cradle and source of inspiration. P. Lankesh, Girish Karnad, B. V. Karanth, Kambar and C. R. Simha are also the luminaries from the amateur stage.

State Patronage

In view of the growing importance of the film medium for its educational, cultural and recreational value, the Government of Karnataka have been encouraging the industry through subsidies, awards, extension of entertainment tax exemption, etc. The subsidy scheme which was begun in 1966 envisaged the grant of Rs 50,000 to all the full-length films produced entirely in the State from 1967-68 and onwards. This amount was further enhanced to Rs 1,00,000 for black and white and Rs 1,50,000 for colour films of Kannada and regional languages produced after 1.4.1974 and censored after 1.4.1975. Subsidy to other language films and remake films has been discontinued from 1.8.1979. A sum of Rs 390.75 lakhs has been paid as subsidy to 474 films from the inception

of the scheme to the end of 31.3.1982 and in 1982-83, a sum of Rs 85 lakhs had been granted as subsidy to 104 films of Kannada and other local languages. The subjoined table gives certain particulars about the subsidy and also some salient features of the developing industry during 1975-76 to 1981-82.

Year	No. of films produced in the State	No. of documentary films	No. of films receiving subsidy	Amount (Rs in lakhs)
1975-76	43	1	19	9.50
1976-77	49	—	43	42.00
1977-78	54	6	55	59.75
1978-79	57	1	32	39.95
1979-80	68	1	51	59.75
1980-81	64	5	55	61.80
1981-82	63	5	38	27.50
1982-83	—	7	104	85.00

Note : Since 1981-82, the Department of Information and Publicity is producing documentary films for other department also.

Since 1967, three annual awards are granted to Kannada films (Rs 50,000, Rs 25,000 and Rs 10,000), on the recommendation of a committee constituted specially for the purpose. Individual cash awards and medals are also given to the directors of award-winning-films, best actor, best actress, best dialogue writer, best cameraman, best music director, best sound recordist, best editor and others. Since 1972-73, films in State-languages i.e., Tulu, Konkani and Kodava are also eligible for awards. In 1974, the order was modified to include the fourth best film as eligible for the award and this order was given effect to for films produced during 1972-73 onwards. Government have revised the scheme of awards during 1979 on the recommendation of the Film Advisory Committee with effect from 1977-78 and onwards. Accordingly, only three top films were considered for award.

State and National Awards

The State awards and national awards for films were instituted respectively by the State Government in 1966-67 and by the Central Government in 1954-55. The State selected three best films for the State awards upto 1971-72 and four films were selected from 1972-73 to

1976-77 and again only three best films were selected from 1977-78 and onwards. As from 1977-78, three best films on gradation will be awarded Rs 50,000 and a gold medal, Rs 25,000 and a silver medal and Rs 20,000 and a silver medal respectively. Besides awards to best films, best actors, best actresses, directors, story writers, screen play writers, dialogue writers, photographers, music directors, sound recorders, etc., are also extended with cash and silver medals. The awarded films from 1966-67 to 1981-82 are listed here on priority basis, with the year of award in brackets. They are *Nakkare Ade Swarga*, *Sandhyaraaga* (1966-67), *Bellimoda*, *Sarvamangala* and *Bangarada Hoovu* (1967-68), *Hannele Chiguridaga*, *Namma Makkalu*, *Mannina Maga* (1968-69), *Gejjepooje*, *Uyyale*, *Mukti* and *Eradu Mukha* (1969-70), *Sharapanjara*, *Samskara*, *Kulagourava* (1970-71), *Vamsha Vriksha*, *Bangarada Manushya*, *Sipayi Ramu* and *Yava Janmada Maitri* (1971-72), *Sankalpa*, *Nagarahavu*, *Bisatti Babu* (Tulu), *Hridaya-Sangama* (1972-73), *Bhootayyana Maga Ayyu*, *Kadu* and *Madi Madidavaru*, *Abachurina Post Officu*, *Koti Channayya* (Tulu) in (1973-74), *Upasane*, *Kankana*, *Bhakta Kumbara*, *Jagriti* (1974-75), *Chomana Dudi*, *Hamsageete*, *Premada Kanike*, *Kathasangama* (1975-76), *Pallavi*, *Rishyashringa*, *Kakana Kote*, *Ritugala* (1976-77), *Ghatashraddha*, *Sphandana*, *Anurupa* (1977-78), *Grahana*, *Savitri*, *Porasangada Gende Timma* (1978-79), *Arivu*, *Minchina Ota*, *Chandanada Gombe* (1979-80), *Ranganayaki*, *Moorudorigalu*, *Sangeeta* (1980-81), and *Bara*, *Muniyana Madari*, *Badada Hoo* (1981-82). Similarly, a number of films of Kannada and other local languages have won the national awards beginning from the institution year upto 1981-82 with the year of award in brackets. Certificate of merit for the best film in Kannada was awarded to *Bedara Kannappa* (1955), *Mahakavi Kalidasa* (1956), *Jagajyothi Basaveswara* (1960), *Bhakta Kanakadasa* (1961), *Kittur Chennamma* (1962), *Nandadeepa* (1963), *Mangalamuhurtha* (1964), *Navajeevana* (1965) and *Miss Leelavathi* (1966). Certificate of merit for the second best film was given to *Bhakta Vijaya* (1957), *Mane Aliya* (1965), *Miduve Madi Nodu* (1966). *Nirmon* (Konkani) was awarded a certificate of merit in 1966. Silver medal (Rajat Kamal) for the best film in Kannada was given to *Premada Putri* (1958), *School Master* (1959), *Santa Tukaram* (1964), *Chandavalliya Tota* (1965), *Satya Harishchandra* (1966), *Sandhyaraga* (1967), *Bangarada Hoovu* (1968), *Mannina Maga* (1969), *Gejje Pooje* (1970), *Naguva Hoovu* (1971), *Vamsha Vriksha* (1972), *Sharapanjara* (1973), *Abachurina Post Officu* (1974), *Kankana* (1975), *Hamsa Geete* (1976), *Pallavi* (1977), *Thabhal'iyu Neenade Mugane* (1978), *Ondanondu Kaladalli* (1979), *Arivu* (1980) and *Bara* (1981). Gold medal (Swaran Kamal) for the best film was given to *Samskara* (1971), *Chomana Dudi* (1976), and

Ghatashraddha (1978.) Besides, *School Master* was awarded all-India Certificate of merit and a silver medal as the best film in 1969, *Kadu* being declared as the second best National film (silver Medal 1974), 'Grahana' with silver medal as the best film on National Integration in 1979 and *Dangeyedda Makkalu* awarded in 1980 as the best children film. In addition to the above, several films from the State have won awards and appreciation in international festivals. They are *Samskara* awarded Bronze Leopard at Locarno Festival in 1972, *Akramana* given Mitra Award in Jakarta festival and an award in 26th Asian Film Festival held in Indonesia in 1980. Several individuals have won the national awards for their meritorious performances in the field. Some of them are S. R. Puttanna Kanagal, Girish Karnad, B. V. Karanth, Smt. Nandini (Urvashi award), Master G. S. Nataraj, M. V. Vasudeva Rao, Shankarnag, K. S. Ashwatah, Udayakumar, P. Lankesh, S. Ramachandra, Ajit Kumar, Shimoga Subbanna, S. R. Bhatt, T. S. Ranga and T. S. Nagabharana, and K. Shivaram Karant.

In order to facilitate shooting of the films, permissions are granted by the Director of Information and Publicity to film producers, for shooting in various places and particular special occasions in respect of State language films on payment of a nominal fee of Rs 100 per day and a higher fee to those of other languages. Government of Karnataka exempts from payment of entertainment tax to films screened in the State on the recommendation of the Committee constituted for the purpose. In addition to the above, an amendment to the Karnataka Entertainment Tax [Amendment] Act, 1981 provides for 50 per cent reduction of Entertainment Tax for all State language films produced in the State. This concession is extended to Kannada films produced in other States with effect from 22.1.1983.

In order to develop and improve the Kannada film industry, several organisations are working in the State. *Karnataka Film Industry Development Corporation Limited* was founded in Bangalore as a company on 1.2.1968 and it was taken over in 12.7.1974 by the Government investing 83.85 per cent of its shares. The authorised share capital of the Corporation is Rs one crore, of which a sum of Rs 77.598 lakhs is subscribed as on February 1982. The main objectives of the Corporation are to encourage the development of the industry in the State and to provide the necessary facilities for the production of films and their exhibition within the State. The Company has several schemes to execute

such as construction of Janatha Theatres throughout the State, financial assistance to Kannada film producers, production of documentary films, providing outdoor shooting mobile unit and editing facilities on hire charge, development of Sree Kantheerava Studio at Bangalore, etc. By 1981-82, the Corporation had helped 1) construction of low-cost janata theatres at Magadi, Kudur, Turuvekere, Chikjajur, Kushalnagar, Hunsur and Chikjogihalli, 2) production of four Kannada films namely, *Sule*, *Sadananda*, *Prema Jwale* and *Lakshmi Prasanna* (all in colour), 3) undertaken the construction of rerecording and dubbing theatres in the premises of Sree Kantheerava Studio, and production of 25 documentary films sponsored by various Government Departments and undertakings, etc.

Karnataka Film Chamber of Commerce, Bangalore, was started in 1944 as an association of the members from various sectors such as exhibitors, distributors, producers, studio and laboratory associates, etc., in the State. The main financial resources of the Film Chamber are membership fee collected at varied rates from different category of members, admission fees, collection of registration fee from the distributor for each of his films released, donations, gifts interest and other receipts. The Chamber is managed by the executive committees formed by the representatives of each sector. This Chamber was founded with the main objectives of encouraging and promoting the film industry in the State and working in conjunction with similar Associations in India, for protecting the rights and privileges of its members to establish an academy for the training of directors, technicians, artistes, etc., and encouraging the technical development in film industry. It acts as a mediator between the members and the Government to establish a congenial atmosphere in matters relating to the problems of the industry. It co-operates with the Government in the conduct of film festivals, etc.

Films Division is a Central Film Producing Organisation of the Government of India under the Ministry of Information and Broadcasting. One of the 10 branch offices of the Films Division has been functioning at Bangalore since 1-4-1971 having the jurisdiction over the entire Karnataka. This Division office has the main objective of distribution of approved films, like news reels, documentaries and other films which are important from the point of view of public information, education, motivation and instructional and cultural purposes. It also makes available the documentaries produced by the State for both theatrical and non-theatrical exhibitions.

Film Society Movement: The film society movement is existing in the State since 20 years. These societies exhibit good and educative films approved by the Federation of Film Societies of India for its bonafide members only. Among the aims and objectives of a Film Society, recognising the role of films as an art and social force, creating opportunity for the people to see good films, to act as a source of spreading film appreciation, associating itself with National and International organisations having similar activities and developing the techniques in the field of film art and craft to its members are important. Mayura Film Society, Bangalore was the first society formed in the State. After it became defunct Suchitra Film Society was founded in 1971. There are about 45 film societies in Karnataka which are spread over the State. The federation of film societies of India which is recognised and aided by the Central Government, happens to be the parent body of the film societies all over India. Some amateur film producing societies are busy with the production of short films in 16 mm or 8 mm. Popular among them are Aseema, Srishti, Swajan and Suchitra societies. These short films have no chance of being screened in public theatres. The Karnataka Film Societies Development Council had been founded in 1979 at Bangalore. The main objectives of the council are to promote the film society movement in the State, to act as a liaison with the Government on behalf of the Film societies in the State, to help the film Societies in conducting film screenings and Film festivals of Indian and Foreign films, and to help the film societies in conducting discussions on film classics, film appreciation courses and bring out related literatures.

Film Archives

The first regional office of the National Film Archives of India, Pune, started functioning at Bangalore from January 1982 at the Chowdiah Memorial Hall, having its jurisdiction over the entire South India. The primary objectives of the Archives are acquisition and preservation of National Cinema, classification and preservation of National Cinema, classification of films, documentation, research and encouraging film scholarship, spreading film culture in this part of the country etc., This office has a small distribution library of 16 mm classic films having non-commercial distribution rights, and a reference library of film books and journals for the use of film societies, educational institutions, cultural organisations, etc. Among the other activities, organising the screening of Archive's films independently or with the co-operation of film societies and institutions of similar aims, etc., acting as the liaison with the head

office at Pune to conduct film appreciation courses/seminars and symposia, to collect from producers/distributors films and ancillary materials, etc., of the films already produced and building a film vault for preserving negatives, master materials of significant films, etc., are important. This office has after its inception, procured the print of the film 'Chiranjeevi' produced in 1937. Under the new scheme 'Archives Screening in Mofussil Areas', to promote film culture in rural parts, films taken from Archives have been screened in Doddaballapur, Honavar, Yellapur, etc. The Head office at Pune has preserved about 60 to 70 films of Kannada in the vaults.

Adarsh Film Institute: The Adarsh Film Institute, Bangalore was founded in 1973 by B. R. Puttaswamy and started its activities under the principalship of the late R. Nagendra Rao, a veteran of the Kannada filmdom. This institution was started with the main objectives of imparting training to the deserving candidates in the various branches of film technology, giving a thorough idea about different aspects of film making, and of setting up a strong link between the industry on the one hand and trained talented artistes on the other. The institute offers diploma courses of one year duration, the medium of instruction being Kannada. For the present the institute offers four courses namely, a) film acting, b) play back singing, c) instrumental film music and d) classical and film dance, each course having an intake capacity of 15 students only. Admissions to the institute are made only on the basis of the results of an entrance examination. The student strength of the Institute for 1982-83 is 15 for film acting, 13 for play back singing, 10 for instrumental music and 15 for classical and film dance. The State Government grants aid to the Institute through the Directorate of Kannada and Culture.

Film Studios

Earlier, film producers had to go to places in other States to avail studio facilities. The Surya Film Company started in 1930 in Bangalore happens to be the first Studio of Southern India, which produced about 40 silent films. Later, with the cooperation of Devudu Narashimha Sastry, Algood of Belgium, Srinivasa Murthy of Oriental Bank, Natakarnatna Gubbi Veeranna and others, a studio was started in 1931 in Malleswaram Extension of Bangalore, which helped the production of several silent pictures. During these days, those who owned studios were producing films. In 1936, an industrialist of Mysore named V. Thimmaiah established a film studio namely the Mysore Sound Studio, in which *Rajasuyayaga* was the first film entirely shot in Karnataka. During the early 1940s, a

yarn merchant named Narayana had established the Mysore Movitone Studio which became defunct in a short period without any film produced in it. It was in 1946, that Navajyothi studio was inaugurated in a building near the present Marimallappa's Junior College, Mysore, with G. R. Ramaiah and others as partners. In the course of time, the studio was shifted to Saraswathipuram where about 30 films were produced, the first of which was *Krishnaleela* in 1947. This studio was closed in 1953. The Premier Studio was established in 1954, in Mysore after the closure of Navajyothi Studio. It has now six floors though started with only one floor. The studio has all the necessary equipments to shoot pictures and so far about 250 pictures have been shot in the studio. At present, the Studio has closed down its activities.

The Sree Kantheerava Studio Limited Bangalore, established in March 1966, had two shooting floors in 1970-71. This studio was taken over by the Government of Karnataka in December 1974. The Chamundeswari Studio and Laboratory started in 1969 is located in Bangalore City and has several facilities of the film production including re-recording and dubbing facilities. It has air-conditioned film storage facility also. The Abhiman Studio at Kengeri near Bangalore, was established in 1965 by the initiative of veteran actor T. N. Balakrishna and the first film produced in this studio was *Margadarshi* in 1969. The studio is still under the stages of expansion. In order to assist the Kannada film Industry in Karnataka, besides the film studios, colour laboratories, processing units, recording units, mostly located in Bangalore city, are active.

A steady growth in the number of films and also the number of theatres can be observed in the State commensurate with the development of the industry. From 1934 to 1950, nearly 32 films were produced in Kannada. There was a gradual increase in the number. The total number increased to 133 by 1960, 384 by 1970, 809 by 1980 and by the end of 1982, the total number of Kannada films was 936. In addition, 20 films in Tulu (from 1949 to 1980), 10 in Konkani (1969-1980) and one in Kodava (1972) languages were produced. The first Kannada Cinemascope film produced was *Sose Tanda Sowbhagya* (1977) followed by a few others in subsequent years. In 1969-70, there were 702 theatres of exhibition, comprising 309 permanent and 393 temporary. There has been a considerable increase in them in subsequent years. The total number was 744 (327 permanent, 417 temporary) in 1971-72, 1,024 (404 permanent, 620 temporary) in 1975-76, and 1,124 (526 permanent 598 temporary) in

1981-82. Exhibition of films have proved an important source of revenue to the State in the form of entertainment tax and the total revenue earned and the *per capita* tax was Rs 3.77 crores and Rs 1.25 crores respectively for 1971-72. These figures were to Rs 8.70 crores and Rs 2.62 crores for 1975-76 and Rs 20.59 crores and Rs 5.43 crores for 1981-82. Several Kannada films were exported to foreign countries like U.K., U.S.A., France, Canada, Frankfurt, Rumania, Ethiopia etc. and have earned foreign exchange. In 1978-79, nine films were exported and in 1979-80 three.

The following table gives a picture of the distribution of the film producing and distributing units in the State in 1981-82.

Sl. No.	Place of Location	No. of film producing companies	No. of film distributing companies
1	Bangalore City	61	318
2	Hubli	1	13
3	Mysore	4	9
4	Mangalore	2	3
5	Davanagere	1	2
6	Gulbarga	1	3
7	Chikmagalur	2	1
8	Kolar	2	1
9	Gadag	—	4
10	Other places	3	12
Total		77	366

EDUCATION IN FINE ARTS

Aesthetic education is a branch of education which relates mostly to drawing, painting, music, dance, acting and other fine arts. From the last decades of the 19th century, the importance of aesthetic education in formal education was recognised. Music and drawing were being taught in the primary schools of most of the integrated parts of the State. Music had been one of the subjects in girls' schools though not for the examination purpose. In Belgaum area, drawing was introduced in some middle schools from as early as 1890. Training in drawing and music was a part of the training programme to primary school teachers by about 1919-20. The subject was made compulsory in all secondary schools and a separate inspector for drawing and craft were appointed in 1914-15. The high

schools at Karwar, Dharwad, Belgaum, Bijapur, etc., were regularly sending the pupils to first and second grade (later called Intermediate and Elementary in 1915-16) drawing examinations conducted by the J. J. School of Arts, Bombay. Drawing was introduced into the curriculum of primary schools after 1938-39. A schools of arts was established in 1950-51 at Dharwad under private management, which conducted Drawing Teachers Certificate course and other courses in drawing and painting and prepared the candidates for the examination conducted by the Department. By 1956 like other subjects, drawing had become a vital part of school programme. In Madras Karnataka area, drawing or modelling had been a subject for middle school examination earlier to 1879. The revision of examination scheme in 1885-86, provided mathematics and drawing as two elective subjects. In primary schools, free-hand drawing was one of the optional subjects to lower secondary classes and a regular subject for upper secondary and S. S. L. C. scheme introduced after 1908-09. In the Government High School for Girls, Bellary, music was one of the subjects as early as in 1931.

In Dakshina Kannada, The Government Secondary and Training Schools for Women had music and drawing as subjects. The Academy of General Education, Manipal runs schools of music and fine arts. The new scheme of secondary education of 1947 introduced drawing, music and dancing from 1948-49 and under the Rajaji scheme, diversified courses were introduced in 1953-54 and drawing, painting and music were among them. In Kodagu district, from the early period, a little of advanced drawing, instrumental music, etc., were taught in the lower secondary schools at Madikeri. Music came to be taught in the girls' high school at a later period after 1921. Drawing and painting was introduced as one of the optionals in Government Multi-purpose High School, Ponnampet in 1956. A State Academy of Dance, Drama and Music, was started in 1953 by the Government of Kodagu. Music and dance classes were held for two days in a week at Madikeri, Ponnampet and Virajpet, and music classes, instrumental music, etc., were held in six community centres. In the Hyderabad Karnataka area, fine arts like painting, music, dance, etc., have received patronage from early days. During 1854-1911, Indian music was in the curriculum of school education for girls.

After the reorganisation of primary schools in 1937, drawing was included for V Standard. An institution, namely, Bharatiya Sangeeta

Vidyalaya was started at Gulbarga in 1954 being affiliated to the Gandharva Mahavidyalaya of Bombay. In the erstwhile princely State of Mysore, drawing, modelling, etc., were among the subjects taught in the industrial school at Mysore during 1895-1901. Singing had been a subject for both boys and girls in primary education. In 1915, under practical instruction scheme, drawing, music, etc., were introduced in the primary curriculum, though music had been a subject of instruction for girls of lower secondary course even earlier. When the S.S.L.C. scheme was revised in 1937, music, painting and drawing were introduced in the course as optionals. Many middle and high schools had their own trained and qualified drawing masters. Music was continued to be taught to girls in middle schools as an optional subject. During 1932, a fine arts section was opened in the Sri Chamarajendra Technical Institute, Mysore for teaching drawing, painting and modelling. Between 1932-44, a Music Education Board was set up under the control of the Department of Public Instruction which conducted music examinations in Karnataka music in grades, Junior, Senior and Proficiency. In 1943-44, out of 179, 49 and four candidates who appeared for Junior, Senior and Proficiency grade vocal examinations 128, 27 and one respectively passed. In the instrumental music for the same year, out of 37, nine and two who appeared for Junior, Senior and Proficiency grade, 25, five and one respectively, passed. From 1944-45 to 1951-52, and onwards, same encouragement continued. The Government have encouraged the fine arts by a liberal system of grant-in-aid to private schools of Art.

In 1952-53, there were three music schools and one fine arts school in the State, under private management, receiving lump-sum grants. The total enrolment in these schools was 142 of whom 67 were girls, and in 1955-56, the strength was 111 including 57 girls. In 1953-54, the Mysore University included Music, Drama as optionals for the degree examination.

After the Reorganisation, there was an accelerated progress in the field of music, dance and fine arts. Even though no college of music and dance existed in 1956-57, the number of private institutions of music increased from 13 in 1956-57 to 53 in 1968-69 with an increase of scholars from 478 to 3,882 for the same period. Many colleges under the Mysore University had music as an optional subject for B.A. students. During 1961-62, a training institute offering a Diploma course for drawing teachers was started in Bangalore as a private school with an intake of

40 pupils for which primary school teachers were deputed, to make them fit to handle high school classes. In 1969, 61 candidates took the examinations. Music and drawing were also introduced in teacher-training courses of one year duration as non-examination subjects. During 1966-67, the duration of the course was increased to two years. By 1968-69, one professional college for music and dance was functioning having 94 scholars.

In the new curriculum which was introduced in primary schools of the entire State from 1959-60, music was included under the head art, and it was introduced at the eighth standard in the high schools from 1960-61, and it could be taken as an optional. Music was also included as an optional for the Teachers Certificate Examinations. In addition, candidates can appear for various grades of music and dance examinations conducted by the Karnataka State Secondary Education Examination Board from 1967 and onwards. The total number of candidates appearing for various examinations in music, dance, *talavadya*, including film acting and playback singing in 1981-82 was 2,582 out of which 2,084 were successful.

There is a separate board for music, dance and drama education which advises the Government on the policy matters connected with the education in the field. A separate wing for the education of these subjects was established in 1963, attached to the Department of Public Instruction, looked after by a Senior Assistant Director. This wing is in charge of supervision of the school activities in the field, holding district and State competitions, awarding scholarships and cash prizes, stipends, etc. The number of teachers working in the State is about 300 for music, 50 for dance, 30 for *talavadya*, 2 for drama, and 10 for film acting. The Department of Public Instruction has started summer courses for drama and dance.

The Universities in Karnataka State have opened the faculties of Fine Arts such as music, dance, drawing, paintings, dramatics, etc. The University of Mysore started a University College of Fine Arts in 1965-66 and it is offering among others, a master's degree course in Karnataka Music. The Bangalore University has been running a Department of Dance, Drama and Music since 1973 and among other courses, it offers master's degree course in Karnataka music. The Karnatak University started the Fine Arts Department in 1976 and is offering Master's degree

course and also a certificate course in Hindustani Music. This University intends to introduce other faculties like dance, drama, drawing and painting from the year 1983-84. The University of Gulbarga is also running a course in fine arts.

ACADEMIES

The Mysore State Academy for dance, drama and music known as Mysore Sangeetha Nataka Academy was constituted towards the end of 1954-55, with a view to foster the development of music, dance and drama. Later in 1960-61, Lalithakala Academy and Sahitya Academy were set up. In 1977-78, Karnataka Urdu Academy was constituted. In 1978-79, there were five academies namely, Karnataka Sangeetha Nritya Academy, Karnataka Nataka Academy, Karnataka Sahitya Academy, Karnataka Lalita Kala Academy and Karnataka Urdu Academy and all of them had been made autonomous bodies under a charter of autonomy. In 1980-81, the Karnataka Janapada and Yakshagana Academy was added. All these six academies are functioning under the Directorate of Kannada and Culture, Bangalore with the President, Registrar and Finance Member as the Officers of the Academy. In addition, each of these six academies have committees having renowned figures in the respective fields as members, nominated by the Government for a stipulated period. The Karnataka Press Academy was established in March 1982, with the Secretary looking after its activity. This Academy has been under the control of the Department of Information and Publicity, Bangalore. This Academy was constituted with a view to foster and co-ordinate the activities in the field of journalism and to establish journalistic standards in Karnataka. A general council consisting of Director of Information and Publicity, Station Director of the All India Radio, Bangalore, representatives from the Karnataka Union of Working Journalists, All India Newspaper Editors Conference, Indian and Eastern Newspaper Society, eminent persons in the field of Journalism (all nominated by the Government) and the representatives of the Department of Journalism from the universities administers the activities.

During the Second Plan, three schemes were proposed to develop dance, drama and music, viz, 1) construction of a Central National Theatre at Bangalore and nine national theatres at district headquarters, 2) establishment of libraries containing valuable literatures on these topics, one at Bangalore and one each at the district headquarters and

3) encouraging the artists and drama writers by awarding grants to institutions of fine arts and prizes to writers and to publish the connected literature from time to time.

A sum of Rs 1.00 lakh was set apart for the establishment of Lalithakala Academy and Sahitya Academy at the State Level which were set up toward the end of 1961. During The third Plan an outlay of Rs 1.04 lakhs for Sahitya and Lalitha Kala Academy and a sum of Rs 1.50 lakhs for Mysore Sangeetha Nataka Academy were envisaged. During the Fourth Plan an outlay of Rs 3.00 lakhs to Sahitya and Lalitha Kala Academies were envisaged, out of which Rs 1.90 lakhs and Rs 1.40 lakhs had been the actual/anticipated expenditure for the period from 1969-1972. Among the activities taken up by the three Academies, organising seminars, music competitions, plays and dance recitals, art exhibitions, awarding scholarships to eminent students in each of the disciplines of fine arts, Yakshagana Melas, conferring awards to eminent artists, musicians, men of letters, painters, sculptors, granting financial assistance to artists, etc., are of significant value. During the Fifth Plan period (1974-79), an outlay of Rs 5.00 lakhs was proposed to Sangeetha Nataka Academy for the development of the art of Yakshagana, giving training in Bharatanatya to teachers, to conduct amateur drama festivals and seminars on folk arts, etc. In the case of Sahitya and Lalitakala Academies, an outlay of Rs 10.00 lakhs had been envisaged for schemes like copying and publishing of murals, conduct of seminars of artists, bringing out publications on art, compilation of a directory of eminent writers, sending cultural commissions to other States in India, etc. Under the Sixth Plan, an amount of Rs 3.50 lakhs and Rs 4.00 lakhs are earmarked for the programmes of the Academy for the year 1980-81 and 1981-82 respectively. During the Annual Plan of 1983-84, a special provision of Rs 25.00 lakhs has been proposed for the construction of a new building for all the six Academies in the premises of the Ravindra Kalakshetra. In addition to this, a sum of Rs two lakhs has been provided for each of the six academies for their activities in 1983-84.

The Directorate of Kannada and Culture gives encouragement to dance, drama, music, and folklore under the scheme of Samskruti Sudina. Under this scheme, cultural programmes pertaining to these arts are conducted throughout the State and in Bangalore at the Ravindra Kalakshetra. The Department controls the six academies which plan their own schemes and hold programmes.

The Sahitya Academy awards prizes to the best literary works, subsidy to the seminars on Kannada literature conducted by Kannada associations, travelling grants to writers, associations, institutions, academies, universities, etc., who visit other States and report the literary activities of those States to the Academy. It conducts workshops to young Kannada writers on all literary forms. Medical aid is also given by the Academy to famous writers who suffer from ailment of serious nature. Besides publishing selected works on criticism, etc., it grants scholarships to students who learn other Indian languages.

The Nataka Academy conducts drama festivals in various places of the State besides arranging seminars and workshops on stage-craft. Subsidy is given to independent associations which arrange stage training workshops and to troupes which represent our State in the festivals of other States. The Academy aids the dramatic associations/institutes to purchase stage equipments, for arranging drama festivals and seminars. The Academy provides scholarships to students studying in National School of Drama in Delhi, and other places.

The Lalitakala Academy arranges exhibitions of paintings, organises camps and seminars. It extends financial aid to art institutions and awards prizes to artists.

The Sangeeta Nritya Academy also gives subsidy for publications of outstanding works relating to the subject and to associations and institutes for conducting programmes of music and dance, and to *aradhanotsava* of Purandaradasa, etc. It grants scholarships to students studying in the field and awards to artists. The Academy conducts music and dance festivals at various places of the State.

The Janapada and Yakshagana Academy has several schemes in its programme such as publication of popular books, collection and publication of nursery rhymes and awarding merited books of the first edition in Yakshagana and folklore, conducting Janapada Kalamahotsava and giving financial assistance to institutes and associations which arrange folk-art festivals from village panchayat level to district level.

The Urdu Academy is formed in order to encourage Urdu literature and among its programme, it publishes best works of Urdu writers and poets, arranges translation of Urdu dictionary and other works, subsidises the publication of Urdu manuscripts and runs Urdu libraries. Under the Urdu encouragement programme, with the help of the Government of India's

Urdu Encouragement Office, a centre has been opened at Bangalore and Gulbarga where students are being trained. The Academy awards scholarships to the students of various colleges and universities of the State.

The Government of Karnataka has allowed a monthly pension of Rs 100 and an honorarium of Rs 250 and Rs 500 to eminent persons who have rendered significant service in the field of literature, music, dance, fine arts, folklore, drama, etc., as financial aid on the proposals of the Department of Kannada and Culture and on recommendations from the respective Academies. The total number of recipients of this financial aid as upto the end of 1981-82 is given in the sub-joined table.

Name of the Field	No. of recipients of monthly honorarium		No. of recipients of the monthly pension of Rs 100
	Rs 500	Rs 250	
Literature	93	31	40
Music and Dance	64	51	564
Drama and Acting	35	32	915
Fine Arts	16	17	47
Journalism	28	14	...
Sanskrita	14	6	...
Film world	2	...	...
Social Service	22	10	...
Folklore	8	...	56
Yakshagana (Janapada)	...	...	107
Paintings & Sculpture	...	...	17
Sahitya Gamaka	...	...	16

Recipients of the Padma Awards from Karnataka

Bharat Ratna: Dr. Chandrasekhara Venkataraman (1954), Dr. Mokshagundam Visveswaraya (1955).

Padma Vibhushan: H. V. R. Iyengar (1962), Pattadakal Venkanna Raghavendra Rao (1967), Dr. B. P. Gajendragadkar (1972), Dr. V. K. R. V. Rao (1974), Dr. Raja Ramanna (1975), Dr. Satish Dhawan (1981).

Padma Bhushan: Gen. K. S. Thimaya (1954), V. Narahari Rao (1954), Kamaladevi Chattopadhyaya (1955), Dr. N. S. Hardikar (1958), Dr. K. V. Puttappa (1958), B. P. Patil (1959), Mysore K. Vasudevacharya (1959), Svetoslav Roerich (1961), R.K. Narayan (1964), Benegal Shiva Rao (1967), Dr. Dadasaheb Chintamani Pavate (1967), Dr. K. Shivaram Karant

(1968), Dr. M. C. Modi (1968), Dr. P. L. Bhatnagar (1968), Raja Rao (1969), Gangubai Hanagal (1971), R. K. Laxman, Dr. Satish Dhawan (1971), Adya Rangacharya (1972), Lt. General G. C. Bewoor (1972), Mohamed Hayath (1972), T. A. Pai (1972), Yashodhara Dasappa (1972), Pothan Joseph (1973), Dr. Raja Ramanna (1973), Dr. D. V. Gundappa (1974), Mallikarjun Mansoor (1976), Prof. Udupi Ramachandra Rao (1976), Dr. Mysore Narasimhachar Srinivas (1977), Sivaputra Sidhram Konahalli (Kumar Gandharva) (1977), Singanallur Puttaswamaiah Mutturaj (Dr. Raj Kumar) (1983), Dr. V. Doreswamy Iyengar (1983).

Padmashree: Humayun Mirza (1955), Dr. M. C. Modi (1956), Dr. S. R. Ranganathan (1957), Ganesh Govind Karkhanis (1969), Mathew Kandathil (1959), Dr. Mary Rathnamma Issac (1959), Bellary Shamanna (1960), Dr. Vaidyanatha Subramanyan (1960), Agaram Krishnamachar (1961), Evangeline Lazarus (1961), Kamalabai Hospet (1961), Dr. Kattingeri Krishna Hebbar (1961), Veerangouda Veerabasangouda Patil (1961), Vinayak Krishna Gokak (1961), Channapatna Krishnappa Venkataramayya (1962), Dr. Tonse Madhava Anantha Pai (1965), Dr. Vishnu Madhava Ghatge (1965), B. Shivamurthy Shastry (1966), Sangambasappa Mallangouda Patil (1966), Dr. Satish Dhawan (1966), Anekal R. Gopala Iyengar (1967), Dr. Dattatreya Ramachandra Bendre (1968), D. N. Krishnaiah Setty (1968), Dr. Raja Ramanna (1968), Sudha V. Reddy (1968), Byrappa Saroja Devi Sriharsha (1969), Dr. R. B. Patil (1969), E. A. S. Prasanna (1970), Mallikarjuna Mansoor (1970), Dr. P. Narasimhayya (1970), T. R. Mahalingam (1970), Dr. Basavapatna Narayana Balakrishna Rao (1971), Dr. Coorg Narasimha Iyengar Krishna-murthy (1971), Gundappa Ranganatha Viswanath (1971), Satchidanand Keshav Nargundkar (1971), Shanta Rao (1971), Rev. Mother Mary Theodosia (1971), B. S. Chandrashekhar (1972), Bhimsen Joshi (1972), Dr. G. S. Molkote (1972), Dr. Gubbi Hampanna Veeranna (1972), H. P. Jaiswal (1972), Dr. K. N. Udupa (1972), Palahalli Sitaramiah (1972), Dr. Ravi Varma M. Varma (1972), Chinnaswamy Rajam Subramania (1973), Codanda Rohini Poovaiah (1973), Harischandra Kashinath Karve (1973), Girish Raghunath Karanad (1974), Dr. S. R. Valluri (1974), Kalluri Gopal Rao (1974), Dr. Mysore Srikant Pandit Nilakantha Rao (1974), Basavaraj Rajaguru (1975), R. Nagendra Rao (1976), A. K. Ramanujan (1976), B. V. Karnath (1981), Dr. Madhav Dhananjay Gadgil (1981), Dr. Krishnaswamy Kasturirangan (1982), Ramaswamy Manicka Vasagam (1982), Prakash Padukone (1982), Syed Kirmani M. H. (1982).

CHAPTER XII

PLACES OF INTEREST

With a rich heritage, history and culture, Karnataka has many cities, towns, villages and spots like water falls, hill ranges and other centres of interest. Some are noted for their archaeological remains like forts, temples, mosques, churches and other monuments of antiquity. Many places are of religious importance. Some others are notable for their industrial units, irrigation project, laboratories, museums, farms, plantations or natural scenery. Many more are places with sentimental value as they were associated with historical figures like kings, heroes, poets, saints or other noble personalities. In this chapter, an effort is made to introduce such places of interest from the all-Karnataka view point. Many minor places have been dealt under their respective taluk headquarters. *Abbreviations used*: dt - district; sd - subdivision; tq - taluk; hq - headquarters; p - population — in case of district and taluk hq 1981 figures are given; for small places, of 1971; dst - distance.

Adichunchanagiri: (Mandya dt; Nagamangala tq; p 876) A noted pilgrimage centre and a place of scenic beauty, about 21 km from Nagamangala and 66 km from Mandya, Adichunchanagiri is in the midst of a hilly range, near the village called Chunchanahalli. The place was once a seat of Natha cult. The *matha* established here is said to be the *adipeetha* for this tradition and was also called Jogimatha. Byravesvara is the main temple of the place. There are two cave temples enshrining Siddeshvara and Someshvara. Gangadhareshvara, Chandramouleshvara and other shrines *mantapa* and *gaddiges* of *swamijis*, have all added to the sanctity of this holy place. The place is an important religious seat for the Vokkaliga community as they have their *matha* here Adichunchanagiri

Educational Trust sponsored by the *matha* is running educational institutions and hostels at different places. There are tanks and streams around the place. A National Peacock Sanctuary, Mayuravana, has been recently started in the forests near where peacocks and other wild birds are abounding. *Bellur*, a place five km from Adichunchanagiri, has a famous temple of Mailara.

Afzalpur: (Gulbarga dt; tq hq; p. 10,589, dst from Bangalore 624 km) Afzalpur is associated with the name of Afzal Khan, the Bijapur general who perished at the hands of Shivaji at Pratapgad. There are many archaeological monuments in proper Afzalpur which is a municipal town and in Atnoor village of this taluk. There is a temple of Bhagyavanthi Devi at Ghattega village in this taluk built during the reign of Vijayanagara. Masnal is noted for the *dargah* of Saint Shahabuddin.

Agumbe: (Shimoga dt; Tirthahalli tq; p 1,974) Agumbe, a hamlet of Tallur village at a distance of about 32 km from Tirthahalli town, is the headquarters of Agumbe hobli. It is situated atop a *ghat* head and is about 60 km away as the crow flies from the Western sea. It is one of the places in the State which receives the highest rainfall from the south-west monsoon (June to October). The heavy rainfall has contributed to the growth of dense forests around Agumbe and greatly helped paddy cultivation and arecanut plantations. Agumbe is at a height of 826 metres above the mean sea-level. The sun set as seen from Agumbe is a spectacular sight and many visitors come here to watch it, especially in November to January. There is a temple dedicated to Gopalakrishna belonging to the early Vijayanagara period. The Meteorological Department of the Central Government is maintaining an observatory here.

Aihole: (Bijapur dt; Hungund tq; p 2,278) One of the most notable places in the history of art in the State, Aihole is 26 km away from Hungund and 510 km from Bangalore. Ayyavole and Aryapura and the names mentioned in the inscriptions. Now the place is popularly called as Aihole, Aivalli and Ayyahole. It was a prominent city in the Badami Chalukya times, and is renowned for its architectural remains. A place known by the name Morera Angadigalu near the Meguti hillocks has a large number of cists of pre-historic period. Excavations carried out near some temples resulted in the tracing of antiquarian pottery and bases of structures constructed with bricks of pre-Chalukyan times. After the

commencement of Chalukya rule, the place began to grow, and in about the 7th century, was a flourishing centre. Many of the present structures were built during this period. Most of the inscriptions here are of between the 6th and 8th centuries. During the period of the Rashtrakutas and the Kalyana Chalukyas a few temples came to be built, and the last inscription at Aihole is of 1169-70 A. D. The place was an *agrahara* with 500 *mahajanas*. Inscription from all over South India speak of (from 700 to 1700) a trade guild "Ayyavole Ainurvar" (500) but no record from this place speaks of such a guild. An Urdu copper plate in the possession of the present Desai (now taken by the Karnatak University), refers to the grant of Kelur (a village nearby) *paragana* (of which Aihole was a part) and conferring a title on the ancestors of the Desai by the Adilshahs of Bijapur. The village has as many as 125 temples divided into 22 groups by the Archaeological Department and scattered all over the village and in nearby fields. An extensive area was enclosed by fort walls, and presently mere traces of it remain. This is an ancient fort in Karnataka and its period may be assigned to 6th century A. D. A survey of various groups of temples can be briefly made here.

Triyambakeshwara Group: Close to the Charantimatha, towards north-east are the Triyambakeshwara group of temples, two of which are *trikutachalas*, assigned to the 12th century. Nearby is Maddinagudi, also in the above pattern. There is a beautiful idol of Nataraja in the *mantapa*. This is a 11th century A.D. temple. **Group of Jainagudis:** To the north or Triyambakeshwara lie some Jaina *basadis* called as Jainanarayana or Yoginarayana of the Kalyana Chalukya style *trikutachala* structures (11th century). The Parshvanatha idol in the central shrine remains. There are three other shrines here.

Gowri Temple: To the north of the Jaina temples is the Gowri temple. It appears to be a Vaishnava temple originally and is in Kalyana Chalukya style assignable to the 12th century. **The Ambigera Gudi Group:** Situated to the west of the Durga temple outside the fort, there are three temples of this group. The biggest among them has a *rekhanagara* tower. It is supposed to be a 10th century structure. **The Chikkigudi Group:** At a short distance to the north of the Ambigeragudi are a group of temples among which Chikkigudi is the biggest with a front hall, a *mantapa* and a cell shrine. This is supposed to be a 7th century structure. **The Huchimalli Group of Temples:** To the north of the village behind the travellers' bungalow is this beautiful temple. The *sanctum* here has a *pradakshinapatha* and its external walls contain lattices. The *sanctum* has a northern

style *rekhanagara* tower. It is in this temple the *shukanasa* or the vestibule was introduced for the first time. A little away in front is another dilapidated temple. Another small temple to the north of Huchimalligudi is assigned to the 11th century. *Ravalaphadi*: This Vedic rock-cut shrine is the most famous of the three rock-cut shrines at Aihole, located to the south-east of Huchimalli group of temples, dedicated to Shiva. Assigned to the sixth century, this rock-cut shrine has a fine figure of Nataraja dancing, surrounded by Saptamatrikas, all engraved in bold relief and in elegant styles. *The Jyothirlinga Group*: At a short distance to the south-west of Ravalaphadi is the group of temples called Jyothirlinga group. Two small temples here are flat roofed and in front of them are Nandimantapas. The remaining temples have a *sanctum*, *shukanasa* and a front hall in each of the temples. Two of the temples have Kadambanagara towers. Two of the temples have inscriptions of the Kalyana Chalukya period. The rest of the temples now dilapidated are of about the 8th to 10th centuries. *The Meganagudi and Other Temples*: There are several ancient temples on Megutigudda, a small hillock to the south-east of the village. A two-storeyed structure here has a natural cavern inside. The first floor includes a pillared hall, and at the wall behind it are three cells. The central room is the shrine cell, the second floor similarly has a verandah and a square cell behind. Buddha idol that once adored the first floor *sanctum*, remains outside now. A similar figure is carved on the ceiling of the first floor. According to some this was a Bouddha *vihara*. This is an ordinary structure and is assigned to the 5th century. The Meguti or the Meganagudi is a Jinalaya in the Dravidian style enclosed by a stone wall. It has a pillared hall in front, and *antarala* and the *sanctum* behind, with *pradakshinapatha*. On one of the outer walls is found the famous Aihole inscription dated 634 A.D. recording the construction of the Jinendra temple by Ravikeerti, who was a commander and minister of Pulikeshi II. The record makes a mention of Kalidasa and Bharavi and is composed in an ornate style in Samskrita by Ravikirti himself. To the south-east of Meguti is a small Jaina cave, which has a porch, a wall behind and a *sanctum* in the back which houses a five-feet tall-Bahubali figure and other Tirthankaras are also engraved in other parts against the walls.

The Galaganatha Group: Further south of Huchappaiah's temple is this group of about 38 small shrines in which the shrine of Galaganatha is intact, and most of the others are in ruins. The Galaganatha shrine has a

hall, interior passage and *sanctum*. Its tower is *rekhanagara*. The temple has been assigned to the 8th century. There is another 10th century *trikutachala* temple found in this group. *The Durga temple*: This is one of the important temples of Aihole and the architectural style, resembling a Buddhist *chaitalaya*. The temple stand on a high platform, and its back and the *garbhagriha* are aspidal. The temple has a *rekhanagara shikhara*. Scholars hold it to be a Surya temple. *The Ladkhan temple*: To the south of the Durga temple are the temples of this group. The Ladkhan temple, so named, as a general of the name had lived here, consists of a square *mantapa*, a *mukha mantapa* and the *sanctum*, built against the backwall. The west, south and north walls have beautifully carved stone lattices. On the lintel of the *sanctum* is a *garuda* image and in the shrine a Shivalinga. The central square has a flat roof. In the centre Nandi is installed, and just above Nandi, there is a damaged *nagara shikhara*, appearing to be a later addition. The period of this structure is about 450 A.D.

The Gaudaragudi: Very close to the Ladkhan temple is the Goudaragudi built on the lines of Ladkhan temple. It is standing on high moulded base. Outerwalls contains 16 pillars. Between them, stone slabs are fixed to serve as walls. An 8th-century inscription here refers to this as Bhagavati temple. Dr. S. R. Rao holds it as the earliest of the Aihole temples. *The Suryanarayanagudi*: This temple is located to the north-east of Ladkhan. It has a four pillared inner hall and in the *sanctum*, two feet tall idol of Surya. Over the *sanctum* is a *rekhanagara* tower. This has been assigned to the 7th-8th centuries. *The Chakragudi*: A little further to the south from Ladkhan group is Chakragudi with a hall and *sanctum*. Its tower is in *rekhanagara* style. Its period is about the 9th century. *Badigeragudi*: To the west of Chakragudi is Badigeragudi temple which was originally a Surya temple, which has a porch, hall and a cell shrine and over it a *rekhanagara* tower. The temple belongs to the 9th century. *The Rachigudi*: This lies to the west of the village. It is a *trikutachala* Shiva temple constructed in about 11th century. It stands on a high plinth, faces west and the three cells face three directions. On the external walls of the temple are small niches with Ganapathi, Nataraja and Vishnu images. *Huchappayya Matha*: Towards west of the village is this *matha*, and closeby is a temple. This temple includes a hall, and a *sanctum*. On the ceiling are the *trimurti* figures. Here is an inscription of 1067 A. D. *The Halabasappana Gudi*: This is to the west of the village. It is a small structure with a *sanctum* and a hall. At the entrance,

on the door frame are engraved the idols of Ganga and Yamuna. *The Kontigudi Group*: Situated in about the middle of the bazaar are four temples. The first among them has the Trimurthy idols on the ceiling of the *mantapa*. These temples are assignable to the 7th century with various adjuncts being added during later centuries. Only one among them is dilapidated, and is of about the 10th century.

The Charanthimatha Group: Very close to the Kontigudi group, to the north east is group of Jaina temples. In course of time they came under the control of one Charantimatha and hence the present name. The chief among these is *trikutachala*, and a hall connects the three shrines with a portico in front. It is of about 11th-12th century A.D., built in the Kalyana Chalukya style. There is a twin *basadi* with one porch serving both, with each housing 12 Tirthankars. An inscription here records the date of construction as 1120 A.D. *The Huchappayana Temple*: Located to the south of Aihole fort, on the way to the Malaprabha river, this Shiva temple has a *mukhamantapa*, a hall and the *sanctum*, adored with a *rekhanagara shikhara*. There are several big square pillars in the porch and hall. Pillars of the porch have finely carved figures of couples, and on the ceiling a fine Nataraja image. Exterior walls of the *sanctum* have three niches with Narasimha. This temple was constructed in about 8th century A.D. *The Group of Yeniar Shrines*: A little further away to the south, along the river bank are this group of eight temples, usually with a porch, hall and a *cella*, all of about 12th century. *The Ramalinga Gudis*: This group lies to the south of Yeniar shrines. Chief shrine among this group is Ramalinga. In this *trikutachala* shrine two cells have Shivalingas and the third, the image of Parvati. Period of this *trikutachala* is about the 11th century A.D. Facing westward, the shrine has two Kadambanagara towers. The place has a small mosque and it is the headquarters of the panchayat. Aihole has been described as "one of the cradles of temple architecture", by Percy Brown and of late some brick structures of pre-Chalukyan times have also been excavated. It must have been a great ancient city, a commercial centre as well, with the federation of trade guilds having its headquarters here. During the last 15 years, the town has been cleared of dirt and debris and parks are laid around some of the notable complexes. (Also see section on Architecture, chapter XI).

Aland: (Gulbarga dt; tq hq; p 26,425; distance from Bangalore-650km) A municipal town Aland is situated at 47 km away from Gulbarga. Of the many inscriptions here one is associated with the Chalukya Vikramaditya VI

and the place was the headquarters of the administrative unit called Alande-1000 under the Chalukyas. The place has a famous Jaina *basti*. Prior to 1950, it formed a *jahgir* under the Nizam and administered by a Duam Talukdar. It is a notable centre of weaving, and Aland sarees are popular. The *samadhi* of Raghava Chaitanya Maharaj, an eminent saint, and a tomb of Ladle-Mushaik an equally well known Muslim saint are located here. *Narona*, 25 km from Aland has Khemlingeshvar temple of Kartikeya and an underground Vishnudev temple. At *Padasavali*, 12 km away from Aland are many Later Chalukyan temples, and of these the Chennakeshava temple is the most notable.

Alur: (Hassan dt; tq hq; p 4,176) Situated at a distance of about 12.3 km away from Hassan and 192 km from Bangalore, Alur, a municipal town is one of the railway stations on Hassan-Mangalore railway line. *Maharajanadurga*, a hill on Bangalore-Mangalore road is at a distance of about 14 km from Alur. It is about 1006 metres high above the sea level and has huge precipitous rock upon which the remains of an old fort can be seen. The fort is an octagonal structure containing a pond. From the top of the hill, a good view of the country around can be had. The place is also called *Magana Tinda Maharajanadurga*. There is a secret passage leading out of the fort. Two Persian inscriptions are to be seen near a tomb at the foot of the hill. *Palya*, another village in Alur taluk is the headquarters of the hobli of the same name. at a distance of about eight km from Alur on Bangalore - Mangalore road has the Lakshmijanardana, Rameshvara and Tripurantakeshvara temples, the first one belonging to the early 14th century. The main image of the Lakshmijanardana temple is peculiar in design and is of the 11th century. The Rameshvara temple appears to belong to the 19th century. The Tripurantakeshvara temple looks like a country house of tiles enshrining the sculptures of the 17th century. The place is very near to a stream called the Padmavati, which is formed by the Shankatirtha and the Chakratirtha and is described as the site of the hermitage of the sage Jamadagni. The place was major centre under the chieftain from Maharajanadurga who had fortified it.

Amritapura: (Chikamagalur dt; Tarikere tq; p 621) Amritapura at a distance of 247 km from Bangalore is a hobli centre. The place name is derived from Amriteshwara Dandanayaka, a general of the Hoysala ruler Ballala II. There is the splendid Amriteshwara temple built by him. The temple is built in the Hoysala style with a star-shaped ground plan,

profusely carved doorway and highly ornamental sculptures. In the *navaranga* are placed stray statues of Ganapati, Saptamatrikas, Saraswati, etc., and the last named is a notable piece. Many figures here bear signatures of sculptores like Mallitamma, Padumanna, Baluga, Malaya, etc. The oldest of the 10 epigraphs found in the temple is dated 1197 A.D. and it describes the details of the construction, grants made by the king Veera Ballala II, etc. The inscriptions are composed by noted poet, Janna.

Anegundi : (Raichur dt; Gangavati tq; p 3,023) Anegundi a place of historical importance, is situated at a distance about 15 km of Gangavati, on the north bank of the Tungabhadra. The place has been identified with Kishkindha, the kingdom of Vali and Sugreeva of the *Ramayana*. Records also call it as Hastinavati and Kunjarakona, and was the capital of Kampilaraya, father of Kumara Rama before the establishment of Vijayanagara. It was a part of the imperial capital, Vijayanagara connected by a bridge and Paes calls it as Senagondim. It was a place where many Madhwa saints lived and there are nine *vrindavanas* or tombs of such saints. Of these are of Padmanabha Teertha, a direct disciple of Madhwacharya, Vyasateertha and Sudheendra Teertha. After the fall of Vijayanagara, it fell into the hands of Bijapur and later the Mughuls. It was ruled by a family of *Palegars* claiming to be the descendants of Aravidu Ramaraya of Vijayanagara. They later became the feudatories of the Nizam too. In 1776 Tipu Sultan overran this neighbourhood and burnt the town of Anegundi and its suburbs. Until 1949, Anegundi was a *jahgir* under the Nizam.

Remains of some magnificent buildings of Vijayanagara times are still traceable. The Huchappayana Matha here has some paintings of antiquity. There is a Sheshashayi cave shrine. Gaganamahala, Ranganatha temple and a ruined palace are other notable monuments of the place. The fortress of Anegundi was rebuilt in the 16th century, and has two walls and strong bastions.

Anekal : (Bangalore dt; tq hq; p 19, 227) Anekal, a town situated about 35 km from Bangalore is a municipal town. The origin of the name is not known, though it can be interpreted as 'hail stone' in Kannada. The town was founded in about 1603 by Chikka Thimme Gowda of the Sugatur family. The general of Bijapur, after annexing Thimme Gowda's hereditary possessions of Hoskote, granted him Anekal. He thereupon erected the fort and temple and constructed a large tank. At the time of

his grandson Dodda Thimme Gowda, Anekal was annexed by Mysore. The Chief continued by paying tribute to Mysore. Finally Haider Ali expelled the rulers and Anekal became a part of Mysore. There are many old temples in the town and of these the Chennakeshava temple is said to be the oldest and a shrine dedicated to Ramanujacharya in the complex. The other old temple is that of Amrita Mallikarjuna, having a lamp pillar of about 30-feet high. There are temples dedicated to Dharmaraya, Chowdeshvari, Gangamma, Kalikamba, Nagareshvara, Kannikaparameshvari and Kodandarama. Four Anjaneya temples are located at the four entrances of the town. The town is noted for *ragi* and mulberry cultivation. The *Bommasandra Industrial Area* is seven miles to the north-west of this place. The place is also noted for silk weaving. *Muthyala Madu* "The Valley of Pearls" is a fine picnic spot in Anekal taluk, 40 km from Bangalore and five km from Anekal. The fascinating scene of a perennial water falls from a height of about 280 feet is the main attraction here. The area abounds in natural beauty. The water drops appear like pearls in bright sunshine. At the bottom, overlooking the falls is a small shrine dedicated to Lord Shiva called the Kasi Vishveshvara temple.

Ankola : (Uttara Kannada dt; tq hq; p 12,152) Ankola is situated on the West Coast of Uttara Kannada district at a distance of 487 km from Bangalore. The place name Ankole is derived from a shrub or plant known scientifically as *Alangium lamarcki* grown on the coastal hillside and is worshipped as a totem by the Halakki Vokkals. From the known records, Ankola was an important centre of trade and commerce. It was under the Kadambas, Chalukyas and Vijayanagara. It came under Bijapur and later Shivaji invaded and burnt it. The Bijapur ruler placed it under the control of Sonda chief Sadashiva Nayaka I. In 1762, Haider took possession of Ankola and strengthened the old fort. After Tippu's death, Ankola came under British control. Ankola played a notable role in freedom movement in 1930 when the KPCC launched Salt Satyagraha here, followed by the No-Tax campaign. The fort of Ankola, the remains of which have almost vanished, was built during the early part of 17th c. Ankola, an important place of historical significance offers many beautiful monuments of the Hindus, Jains, Christians and Muslims. Jainism and Buddhism made their impact immediately after Hinduism. The famous caves of Honnebail, situated at a distance of 8 km from Ankola, at *Babruwada*, Jainbir near *Manjuguni*, *Belekeri*, *Kinegutti*, *Bhavikeri*, *Algeri* and other places even today contain Jaina monuments. *Babruwada* has a statue of Buddha of Kadamba times. The Hindu temples of Ankola are

of recent origin, built only after 1500 A. D. Fearing the threat of the Portuguese at Goa many Hindus migrated to Uttara Kannada along with their Goodesses like Bhagavathi, Shanteri, Mahamaya and Kundodari. The Mahamaya and the Kundodari temples of Ankola built in the 16th c. represent the influence of Christian as well as Islamic styles, with domes and arches. But these temples also possess the common Hindu features like *pradakshinapatha*, *garbhagriha* and *shukanasa*. The Mahamaya temple is profusely decorated with marble. The main idol of Aryadurga (which is at present in the Aryadurga temple) is said to have been brought from Anjadiv Island. The other important temples at Ankola are Shantidurga, Sundara Narayana, Dattatreya, etc. There is a beautiful Kathyayini Baneshwar temple at *Aversa*, about 4 km from Ankola which was built in the later part of 16th century and the main idols are believed to have been brought from Goa.

Syed Fatulla Bagdadi is said to have stayed at Ankola and the town has his tomb. There is also a mosque at Ankola. There is an old church built in the 17th c. Recently, the Christa Mitra Ashrama, a voluntary social organisation run by the Protestants has founded educational institutions and hospitals. This municipal town is on the banks of the Gangavali river, and near the low, the river forms an island called Koorve, a pleasant spot for picnic.

Annigeri : (Dharwad dt; Navalgund tq; p. 14,681) Annigeri which is about 19 km away from Navalgund and about 52 km away from Dharwad is on Hubli-Gadag road, and has a Town Panchayat formed in 1976. According to local legend the earlier names for this place were as Annagiri and Annya Tataka. It is also said that the Pandavas sojourned here during their exile. From ancient times, it was an important centre of cultural and political activity as the chief town of Belavola-300 country (a rich province in ancient Karnataka) and is mentioned as *rajadhanipastana* in several records. It has about 28 inscriptions, the earliest being of the period of Pulikeshi II and Kirtivarma II of the early Chalukya dynasty followed by the epigraph of Rashtrakuta Krishna II. During the latter part of 12th and earlier part of 13th centuries, it passed through the hands of several victors like the Kalachuris, Later Chalukyas, Seunas and the Hoysalas. Chalukya Taila III had made it his capital during his last days. Vira Bhammaraja, the Chalukya commander figures as the donor to the temple of Amritesvara according to the inscription of 1184. A lithic record of Vijayanagara king Achutaraya dated 1539 records his gift of

anandanidhi. At the begining of British rule, Annigeri formed the *jahgir* of Nipani chief and was lapsed to Government in 1839 for want of heirs. The noted ancient temples of the area include Amritesvar temple (a temple with 76 pillars) dedicated to Ishvara and Nandi, monument of Later Chalukyan architecture. A temple called Purada Veerappa (near the Railway station) dedicated to Veerabhadra is also an ancient temple, being renovated. The other noted old temples include partly ruined Banashankari temple, and temples dedicated to Hire Hanuman, Mailara, Uma-Parvati, etc. The place has an ancient *basadi* presently dedicated to Parshvanatha (earlier dedicated to Mahaveera) with an inscription which reveals about the renovation of the shrine by Rachamalla. In addition to these shrines there are seven mosques, a *dargah* and two *Veerashiva mathas*. The place is a noted trade centre in cotton.

Aralaguppe : (Tumkur dt; Tiptur tq; p 1,599) Aralaguppe, a village in Kibbanahalli hobli is situated at a distance of about six km from Banasandra railway station on Bangalore-Miraj railway line and about 18 km from Tiptur. The Chennakeshava temple at this place is a fine specimen of the Hoysala style belonging to about the middle of the 13th century A.D. It has a *garbhagriha*, a *shukanasi* and a *navaranga*. Attached to the southern wall of this temple is a temple of Narasimha. The Kalleshvara temple here which is assigned to about 9th century A.D., and a work of the Nolambas has a remarkable workmanship of Ashtadikplakas and dancing Nataraja. There are four other temples here belonging to the Ganga period.

Arsikere : (Hassan dt; tq hq; p 24,155) Arsikere is situated at a distance of about 41 km from Hassan and 176 km from Bangalore on the Bangalore-Miraj railway line and on Bangalore-Honavar road. It was also called in the remote past as Udbhava Sarvajna Vijaya and Ballalapura. Under the rule of the Wodeyars of Mysore, this place suffered greatly from the raids of the Marathas and was subsequently made over to the Marathas by the Wodeyars as security for the payment of tribute. Under the rulers of Vijayanagara it was under the administrative control of Jagadevaraya of Channapatna and later under Thimmappa Nayaka of Tarikere and was finally under the rule of Shivappa Nayaka of Ikkeri. It was acquired from Ikkeri rulers by the Mysore Wodeyars in 1690. The Kalameshwara temple here also known as Kattameshwara and Chandramoulisvara by the devotees is a monument of Hoysala style of architecture facing east and is attributed to 1220 A.D. It consists of a *garbhagriha*, an open *shukanasi*, an

open *navaranga*, a small rectangular inner porch and a circular *mukha-mantapa*. The Haluvakkalu Devasthanam has a *garbhagriha*, an open *shukanasa* with common hall in the front. The Sahasrakuta Jinalaya here is a Hoysala building of 1220 A.D. and was constructed by 'Vasudhaika bandhava' Recharasa, a minister of Ballala II. Sainatha and Ganapati temples are of modern design and construction. A State branch of the Kastur Ba Gandhi National Memorial Trust is located at Kastur Ba Gram very near here. The civic affairs of the town which is an educational centre are managed by a municipality which was founded in 1882. At a distance of about three km from Arsikere town, there is *Malekal Tirupathi* which has a temple of Venkataramana and of Govindaraja frequently visited by the pilgrims. *Nagapuri* fortress built on the Hirekal hill is eleven km north of Arsikere town and it is said to have been constructed by Haidar Ali. From the top of the fortress one can have the grand view of the landscape around, consisting of hills, forests, streams and ravines. *Haranahalli* is a big village (p 4,147) about eight km south of Arsikere town and on the Hassan-Arsikere road. There are remains of an old fort which is said to have been erected in 1070 A.D. by a chief named Someshvara Raya and the large Nagarti tank here was named after his daughter. The temple of Chennakeshava and Someshvara which were built here in the 13th century A.D. are good specimens of Hoysala architecture. *Javagal*, another big village (p 4,771) the headquarters of the hobli of the same name is situated at a distance of about 33 km west of Arsikere town and about 35 km north of Hassan town. It has a temple dedicated to Lakshminarasimha which is a good specimen of Hoysala architecture with an outer entrance. This temple is attributed to the middle of 13th century A.D. Gangadhareshvara and Veerahadra temples of this place show good workmanship. There is a Banashankari temple and Chandranatha *basadi* here.

Arkalgud : (Hassan dt; tq hq; p 11,069) Arkalgud originally called Arkapuri, 30 km away from Hassan and 195 km from Bangalore is so named after Arka (Surya). It is said that Gautama *rishi* performed penance to God Surya at this place and set up an image of Arkeshvara, the presiding deity of the local Arkeshvara temple. Krishnappa Nayaka, one of the Aigur (Balam) chiefs, founded the present town in 1560 A.D. It was then captured by Kanthirava Narasara Wodeyar of Mysore in 1647 A.D. and subsequently by Keladi Shivappa Nayaka of Ikkeri, and finally by Chikkadevaraya of Mysore. The town municipality here was established in 1924. *Konanur*, is a municipal town (p 6,931) and is the

headquarters of the hobli of the same name was formerly called Kolalur. It is about 24 km from Arkalgud and is on the left bank of the Cauvery. There is a fine temple dedicated to Kolala Gopalaswamy (from this *kolalu* or flute, the place had its name). *Ramanathapura* (p 1,155) about 19 km from Arkalgud is the headquarters of the hobli of the same name. It is picturesquely situated on the left bank of the river Cauvery and is a noted centre of pilgrimage and has been called "Dakshina Kashi". There are seven famous temples here namely, 1) Subrahmanyeshvara, 2) Pattabhirama, 3) Agasthyeshvara, 4) Prasanna Rameshvara, 5) Anjaneya, 6) Lakshminarasimha and 7) Durga Rameshvari. At the Vahni Pushkarani (pond) which is considered sacred and where fishing is forbidden, there are fishes which have grown to abnormal sizes. *Sompur* (p 560) is at a distance of about 25 km from Arkalgud town. To the north of this village, a number of earthen mounds locally called Pandu Gutti were found. They appear to be pre-historic tombs.

Ashoka Siddapura : (Chitradurga dt; Molakalmuru tq; p 2,777) Ashoka Siddapura is a village at a distance of about 93 km from Chitradurga and 264 km from Bangalore. At the foot of the Bramhagiri hill, there is a Jaina *basti*. To the south-west of the *basti* is a hill known as the Pagadesalubetta. There is a temple of Ishwara at Akka-Tangiyara Gudi on this hill. There is a *virgal* lying in a field to the south-west of this hill containing the inscriptions and *siditale* (to offer the springing head) in action is engraved on it. There are over 25 temples in this place. The most important among them are, the Kottala Thimmappa on the Venkataramana Betta, Keshava, Narasimha, Satyanarayana, Anjaneya and Devamma. A few furlongs to the east of Ashoka Siddapura is a small hamlet inhabited by a few Kurubas, which is named Kadusiddha Matha. The adjacent village, which is called *Haneya* in the inscriptions may have derived its later name Siddapura from the above hamlet. The Ashokan inscription at the hill, called Yemmetamma Gundu near Siddapura have been carefully conserved under the orders of the Government. *Bramhagiri* is a site of archaeological importance in Chitradurga district situated near Ashoka Siddapura of Molakalmuru taluk. It is the site of ancient Ishila, one of the provincial capitals of Ashoka's empire. The excavations made here have brought to light the existence of microlithic settlement. This culture is called Roppa Culture named after the nearest village Roppa, and found to be similar to that of the Campiguan culture of France and ascribed to about 8000 B.C. The place is best known for Ashoka's edict found inscribed on huge boulders

locally known as Aksharada Gundu and Yemmetamma Gundu. On Bramhagiri are the Trishankeshvara temple and the Mahal. The Mahal was built by a Lingayat *guru* some 100 years ago. An inscription at the temple of Trishankeshvara of Brahmagiri tells us that one Bichana, the minister of Bamma, who was the Bhoganripa, built the Haneya (Ashoka Siddapura) and the Nidugal forts. The hill, Bramhagiri is about 2,317 feet high. Recently investigations have shown paintings of animals, *swastika* and men and other *motifs* are found at Bramhagiri. Hence, the region of Bramhagiri was a centre of civilisation from ancient times. *Jatinga Rameshvara* is a hill about 3,469 feet above the sea level, about five km north-west of Brahmagiri of Molakalmuru taluk. It is one of the places where edicts of Ashoka have been found. It is locally known as Balegararagundu. The place is of great archaeological interest. The hill has a long ridge, having towards the western end an ancient temple of Rameshvara. It is an old structure, has a reference to it in an inscription dated 962 A.D. Originally a brick temple, it was converted into a stone structure in that year. The inscription also tells us that it was here that Jatayu was killed by Ravana. There is also a temple dedicated to Jatayu on an adjacent peak. There is a ruined temple of Ganesha at the beginning of the flight of steps leading to the top of the Jatinga Rameshvara Hill and the idol is two-handed. Bhogeshvara, Surya and Virabhadra temples here also contain inscriptions.

Athani : (Belgaum dt; tq hq; p 27,543) Situated at a distance of about 679 km from Bangalore and about 148 km from Belgaum, Athani has a municipality established in 1853. More details about this town are conveyed through the travel accounts of foreign travellers of the 16th and 17th centuries. A German traveller Mandelslo (1639) describes it as one of the chief markets between Bijapur and Goa. The English traveller Fryer (1675) notices it as a most important town in Bijapur kingdom. In 1679 it was taken over by Shivaji from the Mughal general Dilavar Khan. By about 1720, it came under the administration of Nizam-ul-mulk but soon he endorsed it to his ally, the chief of Kolhapur who in turn submitted it to Shahu of Satara in 1730. In 1839, it was lapsed to the British on the death of the Nipani chief who died without heirs. The chief objects of antiquarian interest of this place include old shrines dedicated to Siddheshvara (ascribed to Bijapur rulers), Amriteshvar and Kalmeshwar and a famous Veerashaiva Matha founded about 500 years ago, locally called Gachchina Matha (described as founded by Revanasiddhaswamy) Sri Murugharajendra Shivayogi who was known for his spiritual attainments and his disciple Sri Mrityunjaya Shivayogi who founded the

Murugha Matha at Dharwad were heads of this celebrated *matha*. The temple of Siddheshvara is the example of combination of Hindu-Islamic architecture. Among the modern temples Bheemadas Raghavendraswamy Matha is very famous. The place also has an ancient mosque and a ruined fort. Athani is noted for special quality foot-wears called as Kolhapur *chappals*, being exported on a large scale. *Khilegaon* situated at a distance of about 38 km from Athani near Maharashtra border, is noted for its famous Basavanna temple. The presiding deity Nandi is fairly big and very attractive. The place had a population of 2,056 in 1971. *Mangsuli* is another important pilgrim centre in the taluk situated about 24 km from Athani and is noted for the Mallayya temple locally called Mailara Marthanda or Khandoba, attracting large number of devotees from Maharashtra and Karnataka. *Shedbal*, situated at a distance of about 32 km from Athani is also a noted place of interest in the taluk. This place has an ancient temple of Basavanna and a Shilahara inscription of 1156 A.D. The special feature of Basavanna temple is that a lamp pillar set up in front of the shrine is so placed that when the lamp is lit on it the light falls on the *linga* and Basava but not on the other two images situated on either side of the chief deity. It is a centre of Jaina cultural and educational activity and noted writer Mirji Annarao belonged to this place (p 10,044 in 1971).

Aurad : (Bidar dt; tq hq; p 7,962) Aurad is at a distance of 42 km from Bidar and 712 km from Bangalore. This is an important centre of cattle trade. The Amareshwara temple here is notable. Bhalki Pattada Devaru, a Veerashaiva *swami* runs several educational institutions here. *Chintaki*, a village about 16 km from Aurad, is noted for the *dargah* of Shaik Sahab. Another village *Sangam*, about 32 km from Aurad has an ancient shrine of Sangameshvara.

Avani : (Kolar dt; Mulbagal tq) Avani, a village about 13 km from Mulbagal, is the hobli headquarters of the same name. According to local legends it was a place of penance of a sage named Rudrabhattaraka who came here and performed Ahavanya Yaga and hence the name Ahavani or Avani. Formerly this place was called Avantika Keshtra. It is said that this place was the residence of Valmiki, and is also known as Valmiki Parvata. The place is mentioned in a Bana inscription of 399 and in a later inscription it is called as the Gaya of the South. At this village there is a huge complex of fine temples in a single courtyard collectively known as the Rameshvara. According to local legends these temples were erected by Rama and his brothers and named after them as Rameshvara,

Lakshmaneshwara, Bharateshwara and Shatrighneshwara. There are also temples dedicated to Parvati and Subrahmanya. According to the inscriptions these temples go back to the later Ganga period, some constructed during Vijayanagar and Chola periods. Of these, Lakshmaneshwara shrine is the most ornate with well executed ceiling. Most of these temples are of the Nolamba style. On the Avani Hill there are a number of interesting spots like Sita-Parvati temple, Horalu Gundu, Thottilu Gundu (cradle rock), Agni Tirtha and Ekanatha Ramaswamy temple. There is a *matha* of the Smarthas of the Sringeri tradition here.

Baba-Budangiri : (Chikmagalur dt) Baba-Budangiri is situated at a distance of 279 km from Bangalore. The traditional name of the Baba-Budangiri hill ranges is *Chandra-Drona Parvata*. This present name is after a Sufi saint Baba Budan who lived in this place for a long period. This is the highest range in the Western Ghats. The loftiest point of the range is symmetrical Mullaiyanagiri which is 1,926 metres above the sea level. About 15 metres below the top of Mullaiyanagiri, there are three large caves in which Siddhas named Mullappaswami, Muppannaswamy and Noorondappaswami are said to have performed meditation. Even today, their *gaddiges* and icons are worshipped. There is also a temple belonging to Keladi Nayaka period, dedicated to Seetala Mallikarjuna on a hill ridge. There are two *garbhagrihas*, one enshrining a linga and the other Veerabhadra. The Yagachi river originates from the southern slope of this hill. The surrounding areas have coffee plantations. Baba-Budangiri which is also called Vayu Parvata, Marut-Shaila, Galipooje-Parvata or Jalamelagiri is 1,895 metres in height. The conspicuous conical peak on the outer verge of the eastern face is Deveeramma-Gudda (hill). The Baba-Budan mountain range is the cradle of cultivation of coffee in Southern India. The first European coffee plantation opened by Mr. Cannon in 1830 is to the south of Baba-Budangiri. There are many *teerthas* in the hill ranges namely, Gada-teertha, Kamana-teertha and Nellikayi-teertha, etc. *Inam Dattatreya Peetha* a small village on the Baba-Budangiri ranges, is situated at a distance of about 30 km from Chikmagalur town. According to tradition, the saint Baba Budan had his residence on one of the southern slopes here and he raised coffee seedlings from the seeds he obtained from Yeman. There is a well-known cave of laterite stone which is believed to have been sanctified by the residence of God Dattatreya and Baba Budan (Hazrat Dada Hayat Mir Khalandar) and other saints, and is a venerated place of pilgrimage for both the Hindus and the Muslims. (Bishagnimatha and Phalaharaswamimatha are two other

centres of Dattatreya worship in the Baba Budan ranges). The choultries at Dattatreya Peetha are said to have been constructed by Rani Chennammaji of Keladi. There is also a very spacious bungalow built by the Mysore ruler Krishnaraja Wodeyar IV, on a hill nearby.

Badami : (Bijapur dt; tq hq; p 15,201) About 499 km from Bangalore and about 113 km from Bijapur, is Badami known as Vatapi and Badavi and was also the capital of the Early Chalukyas, called as Vatapiadhishtana. Ptolemy's Badiamaioi has been identified with this place. Chalukya King Pulikeshi I strengthened Badami fort and perhaps made it capital and this is indicated by the earliest Badami Cliff Inscription of 543 and the place continued as the royal seat upto 753, barring a brief spell when Pallavas occupied it (642-55). An inscription here informs us that Badami had 2000 *mahajanas*. Badami was also in the possession of the Vijayanagara kings, the Adilshahs, the Savanur Nawabs, the Marathas, Haidar Ali and lastly it was annexed by the British who made it a part of the Bombay presidency. The main archaeological interest Badami lies in its ancient rock-cut shrines situated in the western part of the south fort, reached by a flight of steps. Out of four rock-cut shrines (caves), all hewn out of sand stone on the precipice of a hill, the first three are of the Vedic faith and the last one is Jaina. They are full of mythological sculptures. The first shrine has at its entrance Shiva's door keepers; to the right inside is the figure of Shiva of about five feet height and in the *tandava* dancing pose with 18 arms. Beside him are Nandi, dancing Ganapati, etc. There is a neatly carved perfect figure of Mahishasuramardini and several other rock-cut dwarf images of *kubja ganas*; Nagaraja or snake king, Vidhyadhara couple, etc., are on the ceiling. A little further up is the second cave and on its front are the guards or *dvarapalakas* holding lotus in their hands. East and west walls of the cave have large images of Bhuvараha and Trivikrama. On the ceiling are engraved Anantashayana, Brahma, Vishnu, Shiva and the Asthadikpalakas. The third cave lies a little ahead, dedicated to Vishnu, and is the best and the biggest, and it has splendid giant figures of Paravasudeva, Bhuvараha, Harihara and Narasimha. All these statues are engraved in a vigorous style. An inscription found here records the creation of the shrine by Mangalesha in 578. There are some paintings on the ceiling and the style indicates maturity but has lost its original dazzling colour. The bracket figures on the piers here are some of the finest. The fourth cave is Jaina which lies a little east of cave III. The *sanctum* is adorned by the image of Mahavira. The pedestal contains an old Kannada inscription of

the 12th century A.D., which registers the death of one Jakkavve. Scores of Jaina Tirthankara images have been engraved in the inner pillars and walls. In addition to it, there are some idols of Bahubali, Yakshas and Yakshis. Some scholars assign the cave to the 8th century. On the north hill, there are three temples, of which Malegitti-Shivalaya is perhaps the oldest temple and also the finest in Badami, and has a Dravidian tower. Out of the two inscriptions found here, one states that Aryaminchi Upadhyaya, as the sculptor who got this temple constructed and the other dated 1543 speaks of the erection of a bastion during the Vijayanagara rule. The lower Shivalaya has a Dravidian tower, and only the *sanctum* remains now. Jambulinga temple, situated in the town, is presumably the oldest known *trikutachala* temple in Karnataka. Its towers built of brick and mortar are probably of the Vijayanagara period. An inscription dated 699 ascribes construction of this temple to Vinayavathi, mother of Emperor Vijayaditya. Overlooking the cave temples is a well built reservoir, locally current as Agasthya Tirtha and its bank is dotted with temples. On south bank, two small and two big temples are situated. One among the big temples is dedicated to Vishnu and the remaining to Shiva. One temple on the west bank has a female idol, which is popularly worshipped as Goddess Yellamma. But according to an inscription of Chalukya Jagadekamalla, originally it was Yogeshvara or Vishnu temple and has fine figures of Vishnu and other gods. It has a Nagara style tower. Very near are the temples of Mallikarjuna, Dattatreya and Virupaksha. The first two are in Chalukyan style. A stone platform near Mallikarjuna temple is called as the Prasanna Venkatadasara Katte. Bhutanatha group of temples are most important in Badami and they lie on the east-end of the lake. It is a temple built in the Dravidian style with small shrines. A little away is a shrine having the image called as Lakulisha, a deified Shaiva saint and there is also an open shrine of Tattukoti Maruthi. The Archaeological Survey of India has set up a museum at Badami. A model of the Shidlupadi natural cave, a copy of the Vaishnava cave and several inscriptions are exhibited here. Near the cave temples is an imposing mosque ascribed to Tipu Sultan. The town has a municipality. *Cholachgud* is about five km from Badami and the famous temple of Banashankari or Shakambari here is highly revered. In popular parlance, the place itself is called Banashankari. The idol is of blackstone seated on lion and tramples a demon by foot. This old Dravidian temple has been modernised. In front of the temple in the courtvard are three high stone spires specially meant for burning light on important festival occasions. The *sanctum* has a tower. In front of the temple is a large pond called as Haridra Tirtha

corrupt form of Harishchandra Tirtha. It is enclosed by stone *mantapas* on the three sides with inner colonnades. Banashankari is the beloved deity of the weaver community. A *jatra* is held at Banada Hunnime. *Guledgud* is a town in Badami taluk about 24 km from Badami. When some emigrants came and settled by the side of a hill, it began to be called as Guledgud, meaning Emigrants' Hill. During the rule of Ibrahim Adilshah II, a fort was erected here in 1580, by a Bijapur Officer Singappa Naik Desai and later the place came under the Mughuls. On the site of a dry lake the present town was built in 1705. It fell into the hands of Tipu in 1787, and later came under the Marathas. The town saw many upheavals until it was finally taken over by the British in 1826. Some temples in the town are Balaji, Mookanevva, Shankramma, Basaveshvara, Shaleshvara and Hanuman. The town has Oppottayana Matha, Gurusiddeshvara Matha, Murugha Matha and Amareshvara Matha. Sayyad Basha *dargah* is another attraction here. The *choli (khana)* cloth manufactured at this place is very famous and in great demand. The town comprises of large number of weavers. The town has a considerable population of Marwaris engaged in handloom cloth trade. The town municipality is looking after the civic affairs. *Nandikeshvar* is a village at a distance of about 18 km from Badami, on the bank of the Malaprabha river. The old names of this place in Early Chalukyan times were Nandigrama and Lanjike-hvara. Two important temples of this place are Nandikeshvara and Kamaleshvara. *Mahakuta* is a historical place which lies about 14 km to the east of Badami and at a distance of about five km from Nandikeshvara village. Several ancient temples like Mahakuteshvara, Mallikarjuna, Kalakaleshvara, Virupaksheshvara, are located at this beautiful place which is encompassed by hills. It is clearly evident from the number of Shaiva temples here, that once it was a great centre of Shaiva cult. The Mahakuteshvara (Makuteshvara) temple has a Nandimantapa in front and its *sanctum* has a Dravidian tower. There is a natural spring pond called *Vishnu Pushkarani*, and in it is a stone structure with a Mukhalinga. Around it are several small shrines, each consisting of a *sanctum* and a porch. Some have *rekhanagara* towers and others Kadambanagara towers. In its external wall niches are images of Lakulisha, Shiva, Narasimha and others. A pillar inscription from this place of the 6th century refers to the gift of wealth to the deity by Mangalesha, at the instance of queen Durlabhadevi. Another record speaks of a grant by Vinapoti, the beloved courtesan of Emperor Vijayaditya. On the Mahakuta-Shivayoga mandira road is the place called Old Mahakuta and there is an ancient temple of Shiva. In the *sanctum* is a big Shivalinga on a circular seat. The idol

of Kartikeya in the main hall is notable. There is also a small temple of Badami Chalukya times and a small shrine belonging to Kalyana Chalukya period. *Shivayoga Mandira* is about 11 km to the east of Badami, on the bank of the Malaprabha river and is a picturesque spot. The present site was selected by Vijayamahantaswami of Ilkal, and later Hanagal Kumarswami founded an institute called Shivayoga Mandira here in 1909, for educating Veerashaivas in spiritual and religious matters. Under its aegis a residential or *gurukula* type Samskrita school is being run to train a line of *swamijis* of Veerashaiva monastic order. A big stone temple has been built over the *gadduge* of Kumaraswamiji. There is a rich palm leaf library here.

Bagali: (Bellary dt; Harapanahalli tq; p 1,916) Situated at a distance of about nine km north of Harapanahalli on Harapanahalli-Hadagali road, Bagali was also called Baguli and it is mentioned in a grant of the Hoysala King Ballala II in 1193-94 A.D. as one of his capitals. It has a noted pot-stone Chalukyan temple of Kalleshvara which is mentioned in a grant of 1013 A.D. The doorway of the shrine, the central ceiling of the *mantapa* and the extraordinary diversity in the designs of the pillars which support the *mantapa* are of importance in the temple. There are 59 pillars in the temple and nearly every one of them differs from all others in detail. More than 36 inscribed stones were found in this temple and five more in other shrines in the village out of which 12 inscribed stones belonged to the reign of the Western Chalukya King Vikramaditya VI. The Archeological survey proposes to establish a sculpture shed here, as a large number of sculptures are hewn all round.

Bagalkot: (Bijapur dt; sd and tq hq; p 67,865) Bagalkot is 90 km away from the city of Bijapur. According to a legend, the town was believed to be granted to the Vajantries (*i.e.* village orchestra) of Ravana. In inscriptions, the old name of the town was quoted as *Bagadage*, and headquarters of a unit called Bagadage-70 under the Chalukyas. One of the Bijapur kings said to have presented the town to his daughter as a bangle or ornament money; consequently the place is said to have been called Bagdikot and corrupted to Bagilakote or Bagalkot. Earlier to this, Vijayanagara kings had held sway over this part of the country. Between 1664 to 1755 this territory was under the management of the Savanur Nawab from whom it was annexed by the Peshwa, Balajirao. During 1778, Haider Ali took possession of Bagalkot and was later held by the Savanur Nawab as his vassal. Again it fell into the hands of the Marathas

by the agreement of Srirangapattana (1792). In 1800, the provincial manager, Anandarao Bhikaji belonging to the Rastia family residing at Bagalkot built a palace. In 1810, Peshwa Bajirao II gave the area to Nilakantharao Sarsubedar who held Bagalkot Fort supported by a garrison till Gen. Munro occupied it in 1818. The chief temples of the place are of Shri Bhavani, Panduranga and Kothalesha (which is dedicated to Hanuman), Raghavendraswamy Matha and of Motagi Basaveshwara. There is a Jaina *basadi* of Parshwanatha. The place has a Virakta *matha*. About two km to the north of this town, on a hillock are two temples of Mallayya and Sangayya and two *mathas* known as of Ramarudhaswamy and Durundeshwara. The place has several mosques of which Panka Masjid is a very fine stone structure. The civic administration is managed by the municipality. The Basaveshwara Vidyavardhaka Sangha here runs several colleges and educational institutions and the late S. C. Nandimath, noted scholar was closely connected with this organisation. The place was a noted centre of freedom movement and also of Unification movement. It is on the banks of the Ghataprabha river and after the completion of second stage of Upper Krishna Project, a large part of the town is expected to be submerged. A proposal to build a massive embankment to save the town is also being discussed. The place has a cement factory and it is a centre of trade in cotton and groundnut. **Kaladgi:** (p. 7,264). It is a big village situated on the south bank of the Ghataprabha river, about 24 km from Bagalkot. In the initial stages of the British regime, cavalry was stationed here by the Southern Maharashtra Jahgirdars. It was found to be a very suitable place for the movement of troops. After the war, in 1864 it was made the district headquarters. In 1884 the district headquarters was shifted to Bijapur. In this place is a fine temple of Basavanna, built out of famous Shellikeri blackstone. The beautiful idol of Basavanna is ornate. Another temple in the town has shrines of Maruti and Ishvara in it. There is a Jumma Mosque and two other mosques in the town. The *dargah* of Nuruli Saheb is very famous. The Hire Matha runs a high school, providing free boarding facilities. In geological circles Kaladgi range is very familiar. The place is well known for fruit gardens. Several old buildings and tombs of the British days, still remain at this place. The town has a town Panchayat and a khadi production unit.

Bagepalli: (Kolar dt; tq hq; p 7,923) Bagepalli also known as Bagenahalli is a town on the right bank of the river Chitravathi, about 110 km away from Kolar and about 120 km from Bangalore. This municipal town

is very close to Andhra Pradesh and has become a commercial town, being famous for commercial crops like groundnut, chillies and mulberry. Of the temples here Venkataramanaswamy, Anjaneya and Jadaleshvara temples are notable. There is also a mosque and a *dargah*, the latter revered by both the Muslims and the Hindus. About three km to the east of Bagepalli there is *Gadidam* which is famous for its Venkataramanaswamy temple, a large structure of Vijayanagara period. *Gummanayakana-palya* situated at 22 km east of Bagepalli, popularly known as Palya, was the residence of feudatory chiefs and the place has a fort on a small hillock. *Gulur*, a village situated at about 8 km from Bagepalli is noted for the famous Nidumamidi Matha of the Lingayats.

Bailhongal : (Belgaum dt ; tq hq ; p 26,465). Bailhongal situated at a distance of about 560 km from Bangalore and about 43 km east of Belgaum, appears to have derived its name from the fact that it stands on a rising ground in the middle of *bayalu* or vast plain area. Formerly, this area round about Bailhongal was known as *Kundaranadu* having special status and significance. The civic body here was formed in 1919. The Ramalingeshvara temple here, locally called Karigudi, situated outside the ruined fort wall, appears to have been a Jaina temple originally. Two inscriptions of the 12th century of the Ratta chiefs of Saundatti and Belgaum are found in this temple. There is another small temple on a small hillock near the town dedicated to Basavanna known as Maradi Basavanna, said to have been founded by Channabasavanna on his way to Ulavi. The place has also a *dargah* dedicated to Hafizbasi in addition to a mosque. This region is closely associated with the history of Kittur State. It was in Bailhongal fort that Rani Chennamma of Kittur was kept under detention from 1824 till her death in 1829. The local Veerashiva *matha* known as Kalmatha has the tomb of this brave queen. Bailhongal is also noted for its trade and commerce. In this taluk, there are several places noteworthy from the point of view of iconography where sculptures of unusual type or style are found. The noted among them are, two-handed Ganesha from *Sangolli*, which is also the place of Rayanna a noted hero of Kittur revolt, Keshava sculpture from *Itagi*, Hanuman from *Enagi*, Surya from *Hole Nagalapur*, Vardhaman from *Karukanda* and *Viragals* and *Mahasatikals* from *Savantgi*.

Balehonnur - Kanabur : (Chikmagalur dt ; Narasimharajapura tq ; p 4,734) Balehonnur which is a part of Balehonnur - Kanabur is situated on the left bank of the river Bhadra at a distance of 32 km from Narasimharajapura town. The place has a ruined fort near the river Bhadra.

Balehonnur is a very important religious as well as commercial centre. The Jagadguru Rambhapuri Peetha, a celebrated Veerashaiva *matha* of Sri Renukarya tradition is situated at Balehalli (also called Rambhapuri), a small hamlet of Balehonnur-Kanabur. It is one of the five Panchacharya Veerashaiva *peethas*, the others being at Kashi, Kedar, Srishaila and Ujjayini. The place name Rambhapuri is said to have originated from Rambhasura a giant who was killed by Shiva. The *matha* complex consists of several *gaddiges* of former *swamis*. Another important temple of Balehonnur-Kanabur is the Veerabhadra temple, built in Vesara style with a spacious *prakara*. There is a *dargah* of Hazrath Bana Shah Wali at Balehonnur. At a distance of about eight km from here, there is a Coffee Research Station (first of its kind in the country) functioning under the Central Government.

Banavasi : (Uttara Kannada dt ; Sirsi tq ; p 3,881), Banavasi is one of the oldest known towns of Karnataka and is situated at a distance of about 384 km from Bangalore. The place name Banavasi is derived from the earlier names Vanavasaka and Vanvasa. It was also known as Vyjayanthi and Banavase and Jayanthipura. Banavasi is on the banks of the Varada river surrounded by green forest which rightly justifies the old name Vanavasi. Various references of the place can be seen in popular literary works like *Ramayana*, *Mahabharatha*, *Mahavamsha*, *Pampabharatha* and *Prabhulingaleele*. Even accounts of Hiuen-Tsang, Ptolmey and Alberuni give the description of Banavasi. Ptolmey called Banavasi as "Banaouasei". *Mahavamsha* speaks of Ashoka sending Buddhist missionaries to the place. Banavasi's history can be traced back to 3rd century B. C. as pottery assignable to that period has been discovered in the town. Even under the Rashtrakutas and Later Chalukyas, there was a major province called Banavasidesha. Pampa recollects the sweet memories of his sojourn at Banavasi in his *Vikramarjuna Vijaya*. Kalidasa is stated to have visited the place as an ambassador of the Gupta Empire and has recorded his impressions about Banavasi in his *Meghaduta*. Buchanan also visited the place. It was the capital of the Chutu Shatakarnis and a Prakrit inscription of a princess of the family, Nagasri, is found here. It was the Kadamba Mayurasharma who made it his capital and thus it became a very prominent city. One of the striking monuments at Banavasi is the Madhukeshwara temple. This temple is a complex structure that has grown through centuries. The *garbhagriha* of the main temple, which bears three recent shallow niches on its three sides and the granite pillars of the *garbhagriha* and the *navaranga* which are lathe-turned and very short unlike

the Later Chalukya pillars, are typical Kadamba ones. The *mukhamantapa* which is surrounded by a parapet, appears to be a 11th or 12th century creation. In the exterior it has engravings of various forms of the Adityas, *ashta dikpalas*, *dashavataras*, etc. The ceilings are plain. The *shukara* on the *garbhagriha* (is of the stepped pyramid design) is of typical Kadambanagara style. It has stucco Nandis at the corners, *shukanasa* in front and a metal *kalasha* on the top. Around the Madhukeshwara temple there are various shrines, big and small, of Parashurama, Vithobha, Ardha Ganapati, Rama and five-hooded Naga. The last one has the inscription of Nagasri on the Naga slab. In the premises of the temple there is a sculpture shed of archaeological remains. The Parvati temple is to the left of the main building and the Sadashiva temple on the right appear to be of the late Vijayanagara period, reconstructed by using material of old temples. On the pillars in the *mantapas* of the Sadashiva and Parvati temples, it is mentioned that Sadashiva Rajendra, the ruler of Sonda was the builder of the *mantapas*. The Basavalingeshwara temple on the north-west corner is also of the late Vijayanagara or the Sonda period. There are small temples of Tirumala, Rameshwara and Kadambeshwara outside the south-east corner of the main temple. The Tirumala temple of Venkatesha has on the pilaster a Kannada inscription of Madhavamantri, governor under Bukka I. Another important piece of art in the temple is a beautiful cot made of hard stone having beautiful designs with a canopy borne on Dravidian pillars. This is kept in a separate room on the South and it bears an inscription stating that it was a gift of a Sonda ruler. About one km from the Madhukeshwara temple, there is Adi Banavasi with a temple of Adi-Madhukeshwara, Shiva-Parvati and is surrounded by the ruins of various buildings. The temple is an imitation of Hoysala and Keladi styles. An excavation near the temple has brought to light a few ruins of a brick structure, may be of a Buddhist *stupa*. Both Buddhism and Jainism were popular here even before the Kadambas. Not far away from the Madhukeshwara temple are the temples of Kadambeshwara and Sitakantheswara and the town has later temples like Basaveshwara, Hanuman and Marigudi and also a mosque. *Gudnapur*: Gudnapur is a small village situated at a distance of five km north-west of Banavasi. During the Kadamba period it was a part of their capital Banavasi. There is a Veerabhadra temple in the surroundings of which there is a pillared inscription of the Kadamba Ravivarma. This inscription, recently discovered, made it clear that Mayurasharma's father was Bandhushena and grandfather Veerasharma, and it also speaks of the *vasantotsava* that was celebrated in honour of Kama. It looks that the

place had the palace and other establishments of the Kadambas. Besides this inscription, various rare idols have also been located at Gudnapur. The idols of Kama and Rati, some Jaina icons, etc., were found here. There is a tank too here, also mentioned in the inscription.

Bandalike: (Shimoga dt; Shikaripur tq) Bandalike, 35 km from Shikaripur an uninhabited village, was an important place and was the headquarters of the division called Nagarakhand-70. It contains several dilapidated temples of large dimensions and marvellous sculptures. The *Shantinatha basadi* on the right side of the tank Nagarakere was endowed by one Jakkiyabbe. It has a front *mantapa* with a verandah all round and entrances on three sides. The *Veerabhadra temple* assigned to the 14th century A.D. has a well executed image of Veerabhadra. The Someshvara temple here was constructed by Boppa Setti in 1274. The structure is homogeneous and consists of three cells arranged on the three sides of the *rangamantapa*. The Trimurthy temple is a triple-celled Chalukyan structure assigned to about 1160 A.D. The three cells had originally stone towers above them. All the three cells have *shukanasa* with ornamental doorways and niches at the sides. The temple faces east with a *linga* in the west and south cells and a figure of Vishnu in the north cell. The *Sahasralinga* has a big *linga* with 999 *lingas* symbolically engraved on the *peetha*. It was constructed by Machayya Dannayaka in 1063 A.D. The Mahanavami Mantapa was constructed by Malla Dandanayaka in 1209 A.D. as per the orders of Abhinava Ketala Devi, the wife of Hoysala Ballala II. The chief deity of Bandalike is Banashankari, also called Mayadevi who is described to have been sent to test Allama Prabhu, but got herself transformed by him. A neatly executed *mastikal* can also be seen near this temple.

Bandipura: (Mysore dt; Gundlupet tq; p 461) Bandipura is in Hangala hobli, 19 km from Gundlupet, 80 km from Mysore and 220 km from Bangalore, on the Mysore - Ooty road. The Bandipur Wild Life Game Sanctuary covering an area of about 56.98 sq km is a beautiful tourist spot and considered as one of the best wild life sanctuaries in the country. It is a national park, now covering an area of 874.20 sq. km and has been selected in 1974 as Project Tiger area to protect and increase the tiger population. It is a dwelling place for wild animals like elephant, tiger, panther, sambar, wild boar, jackal, squirrel, gaur, barking deer, langur, etc. Among birds, robins, jungle fowl, tits, bulbuls, partridges warbles, peacocks, pigeons, etc., are in plenty. Flora of the forest are teak,

dindal, honne, matti, nerale, tadsal and bamboos. A number of tanks and streams are the water source for animals. The best season to see the animals is between May and November. There are vehicles and riding elephants to carry the tourists into the sanctuary. A number of cottages and dormitories for the visitors to stay are also there at the entrance of the park.

Bangalore : (Bangalore dt; hq of sd and tq; p 29,13,537) Bangalore is the capital of Karnataka, and was the capital of princely Mysore from 1831. A popular story is narrated on the origin of the present name. Hoysala Viraballala had to satiate his hunger with boiled green beans, served by an old poor woman during a hunting expedition to this place. After the food was served to him, he called this place as 'Benda Kaluru' which became 'Bengaluru' in course of time. A stone inscription dated 9th century found at Begur mentions the place as 'Benguluru' and belies the above story. The present site of the city had been a dwelling place even in the pre-historic period is clear from the findings of neo-lithic remains on the race course and at Jalahalli. Roman coins unearthed at Yeshwanthpur and near H. A. L. subscribe to the theory of early inhabitation and its trade links with the outside world in the first century A. D. itself. The Chola structures at Domlur and Ulsoor convinces one, that the place had flourishing townships from the 10th century. Kempegowda I, very familiar as Prabhu of Yelahankanadu built a mud fort in about 1537 A. D. with the approval of the Vijayanagara king, under whom he was a feudatory. Later he founded a new city and transferred his capital from Yelahanka to this place. Kempegowda paid much attention to Basavanagudi area. The Gavigangadhareshvara temple, the tanks Dharmambudhi (present bus stand area) and Kempambudhi are ascribed to this line of rulers. After the fall of Vijayanagara empire, in 1638, Bijapur Army led by Ranadullah Khan and Shahji captured the fort and sent the feudatory prince of Bangalore to Magadi. Bangalore (with Sira, Tumkur, Kolar, Doddaballapur, etc.) was granted as *jahgir* to Shahji. *Radhamadhava Vilasa Champu*, a Samskrita work gives a description of the city in Shahji's time. Shivaji, as a boy lived in Bangalore, and his second marriage took place in the city. When Tanjore principality fell into the hands of Venkoji in 1675 (Shahji's other son), he made Tanjore his headquarters. There is an inscription of Ekoji on a rock near Malleshwaram temple. Mughuls captured the city in 1687 and gave it on lease to Chikkadevaraya of Mysore, and in the end, the city became a permanent possession of Mysore rulers. Chikkadevaraya built the Kote Venkataramana temple here. In

1758, the city was conferred on Haidar Ali as *jahgir*. It was captured by the British in 1791 (by the army led by Cornwallis). Tipu had completed his palace in fort, the work of which had been started by Haider. After the death of Tipu in 1799, Bangalore was restored to the Mysore royal family. In 1809 some British troops were stationed at Ulsoor, as a prelude to permanent cantonment. Consequently, the area began to grow rapidly and popularly named as *Dandu*. Its authority was formally assigned to the British Government by the Mysore king, which became a municipality later. During the Commissioner's rule, Bangalore came to acquire the status of Administrative centre. The Secretariat was first housed in Tipu's Palace in 1831 and later shifted to the new building in 1867 called the Athara Kutcheri where the High Court is housed. Though the State administration was handed over to Mysore royal family in 1881, the British continued their rule in Cantonment until 1947. Bangalore Municipality was constituted in 1862. Both the cantonment Municipality and Bangalore Municipality were merged in 1949 to form Bangalore Municipal Corporation.

Bangalore is the headquarters of the Revenue Division, District, Sub-division and North and South Taluks bearing the same name. It is the biggest commercial and industrial centre in the State. By virtue of its position as the State capital, the highest office Raj Bhavan, both houses of Legislature and its office, most of the head offices of various departments, like High Court, Public Service Commission, Karnataka Electricity Board, etc., are located in Bangalore. The Central Government Offices like Accountant General, Divisional Office, Southern Railway, office of the Post Master General, Unit of the Survey of India, Coffee Board, various Defence establishments like the headquarters of a Sub-area of Indian army, Training Command of Indian Air Force, the L.R.D.E., the major set up of the ISRO., Army Recruitment Centre, etc., are also located in the city. The city is also called Pensioners' Paradise. *Places of worship :* The temple of Venkataramanaswami in Fort has been built by Chikkadevaraja Wodeyar, is in Vijayanagara style. The Gavi Gangadhareshvara temple in Gavipuram is housed in a cave. The central shrine is dedicated to Shiva and enclosed by a pathway, and to the west is the shrine of Parvati. Curious objects in front of the temple are four monolithic pillars with discs atop two, and a trident and a *dhamaru* atop two others. A huge decorated recumbent bull is enshrined in the Basavanagudi ("Bull Temple"). A short Kannada lithic record on the pedestal says about the origin of the Vrishabhavati river from the feet of Nandi. Annually a famous groundnut fair (*Kadalekayi*

Parishe) is held here. The temple is ascribed to the Kempegouda family. There are Shiva, Anjaneya and Ganapati temples near this, the last temple having a huge Ganapati. The temple of Someshvara at Ulsoor is a Chola structure, renovated and expanded by the Kempegouda family. The central shrine is dedicated to Someshvara and the other to his consort. This is a beautiful monument. A modern temple has been built on Hanumantharayanagudda (Hanumantanagar) and there are imposing tall statues (nearly 30 feet) of Rama and Hanuman (in cement concrete) locked in embrace atop the shrine. The temple of Dharmaraya, a Dravidian structure, contains a *mukhamantapa* and *sanctum*. The shrine contains Shakthipitha and behind it are images of Dharmaraya, Krishna and others. Two other shrines in the temple premises are of Ganapati and Goddess Muthyalamma; it has a fine modern tower. Every year, the famous *karaga* of this temple is held after *Ugadi* festival. The temple of Kadumalleshwara is dedicated to Shiva; a lithic record here mentions the grant given to the temple by Venkaji, son of Shahji, in the year 1669. One Anjaneya temple is situated on a small hillock in Jayanagar, popularly called as Ragigudda Anjaneya. It is a recent structure with calm surroundings. The Kumaraswamy temple is situated on a hillock, known as Naraharirayanagudda in Hanumantanagar. Several decades back, a temple of Gangamma was constructed at Malleswaram, and a *karaga* is held here 20 days after the Dharmarayana *karaga*. *Koramangala*, a suburb to the east of the city has an old shrine of Lakshmidēvi. A legend has it that when Kempegowda started constructing Bangalore fort it crumbled several times. The idea of a human sacrifice was mooted. Kempegowda's daughter-in-law sacrificed herself without informing her family members. Kempegowda built the Lakshmidēvi (that was the name of the daughter-in-law) shrine in her memory. Closeby, on her tomb, a *samadhi mantapa* had been constructed. The monolithic image Hanuman in the modern temple atop a hillock at Mahalakshmi Lay-out rises to a height of 22 feet. Construction of a modern temple and a tower over it is underway. Ranganathaswami temple at Ballapuradapet is very old. There is a stone record of 1628 A.D. in Telugu characters, which describes the grants given to the daily rituals of the temple by the leading inhabitants of Bangalore and other places. Another renowned temple in the heart of the city is that of Annamma. In the *sanctum* are enshrined seven deities in a row of seven small niches. Bathing of snake stones and other stones in front of the temple with curds and buttermilk forms a part of the worship of the devotees. *Mosques and dargahs*: Of the important mosques and *dargahs* of the

Muslims in the city, the Taramandal Sangeen Jamia Masjid is perhaps the oldest in the city, built by a Mughal *killedar*. The Jami Masjid at Old Poor House road is also the oldest in the Cantonment area, built with the materials of the razed Tipu's Palace. The Ibrahim Shah Saheb's Mosque at Kumbarpet was built in 1761 and got renovated in 1971. The Jamia Masjid which stands at City Market is one of the biggest mosques, in front adorned by two graceful high minarets. The *dargah* of Hazrat Taukkal Mastan at Cottonpet is deeply respected. *Churches*: The oldest European constructions are Bishop Turner's Church in the fort area, of 1830. The Roman Catholic Church known as St. Joseph's Church near Tharagupet is a fine large church built in the shape of a cross. The Hudson Memorial Church is a fine structure, completed in 1904, built for the Christians settled at fort and nearby places. Other 19th century churches are St. Mary's, St. Francis Xavier's, St. Mark's, St. Andrew's, Holy Tirnity, Sacred Heart, St. Johns', Methodists Memorial and All Saints. Many of these have been renovated recently. The St. Mary's church at Cantonment is stated to have been built by French Missionary Abbe Dubbois. *Other Places of Worship*: There is a Parsee Tower of Silence at the Military Dairy Farm on the Bangalore-Bellary Road, where non-Parsees are not allowed. There is a large Sikh-Gurudvara at Ulsoor. There is a beautiful marble temple of Parshwanathaswami in Gandhinagar. The imposing idol of Parshwanatha is in the pose of trance. The ceiling of the hall is ornated with coloured mirror glass work. The oldest Svetambara *basadis* are in Chikpet and the Cantonment area. *Important Buildings*: Some magnificent old edifices in Bangalore still stand as a testimony to its long association with the history of royal dynasties and British connections. Some modern buildings also have come up in recent years. Vidhana Soudha, a massive three-storeyed building stands majestically in the Cubbon Park, built under the leadership of erstwhile Chief Minister K. Hanumanthaiah, has towers in Dravidian style. Both the Houses of Legislature hold their sessions here. It also houses the offices of the Government of Karnataka State. It is the major centre of attraction in the city. Bangalore Palace is built on the model of Windsor Castle, England. It is enclosed by a beautiful garden, situated in the midst of vast open area. The Tipu Sultan's Palace in fort is a notable historic building. Its ornated wooden structure consists of two storeys. It has a stone tablet which records the starting of its construction in 1778 by Haidar Ali and completion by Tipu in 1789. Other important buildings are Athara Kutchery (1867, now occupied by

High Court), Daly Memorial Hall (1917), Puttanna Chetty Town Hall (1935), Mayo Hall, Raj Bhavan, Central College (1860), Kumara Kripa State Guest House, Meteorological Observatory, Mysore Bank, Sheshadri Memorial Hall, (now State Central Library) and the New Public Offices. The recently built Utility Building is the highest structure in the city. The Vishveshvaraya Industrial and Technological Museum is an addition in recent years. The Cultural Museum Building beside this is a fine building of the European Renaissance style (1877). Other objects of interest in the city are four watch towers erected by Kempegowda as four boundary points to his new city. A small remnant of the fort called Delhi gate now remains and the dungeons which were used by Tipu to keep British prisoners. The Government Museum has a rare collection of antiquities. Ulsoor lake is an enchanting pleasure spot with a waterspread area of about 125 acres and it provides boating facilities. The Shiva Balayogi Ashram (in Jayaprakashnagar) is an attractive shell roofed structure, surrounded by a beautiful garden. Basava Bhavana, Anubhava Mantapa attached to it and Ravindra Kalakshetra are other notable buildings. *Communication* : The city is linked both by broad gauge and metre gauge. Bangalore-Mysore, Bangalore-Madras, Bangalore-Guntakal, Bangalore-Pune, Bangalore-Salem, etc., are the major rail lines. From the city airport planes depart to Bombay, Madras, Hyderabad, Delhi, Mangalore, Cochin, Trivandrum and Coimbatore. Mofussil buses from here touch far off places of the State apart from the inter-state bus services. Chain of hotels ranging from ordinary class to Five Star class like the Hotel Ashoka have sprung up within the city. *Industries* : With a large number of Industries, Bangalore occupies an important place in the industrial map of the country. Several large-scale industries of all-India fame are H.A.L., N.A.L., I.T.I., H.M.T., N.G.E.F., G.E.F., B.H.E.L., B.E.L. and Government Soap Factory. The Bangalore Dairy is one of the biggest State enterprises and the Government press is the largest printing press in the State. Some of the busiest shopping centres are Kempegowda road, Chikpet, Avenue road, K. R. Market, Russel Market, M. G. road, Brigade road and Commercial street. New extensions like Jayanagara and Indiranagar have their own huge shopping complexes. Bangalore is called a garden city, and there are several well known gardens here. The famous Lalbagh founded by Haider Ali has a variety of flora ; in it has a fine glass house built on the model of Crystal Palace, London. Flowers, fruits and vegetables shows are organised here in August and January. It is a botanical garden also. The Chamarajendra Park, popularly called now as the

Cubbon Park, has an extensive area and some public buildings in this place are located. There are many minor parks in the city. *Education* : The city is the centre of learning and proud of its educational institutions. Large number of overseas students and pupils from different parts of the country are studying here. The Bangalore University and the Agricultural University are the two Universities. The Indian Institute of Science, Indian Institute of Management and Institute for Social and Economic Change, Raman's Institute, etc. have been providing higher education. The Central College is the oldest institution in Bangalore with a fine Gothic building. *Literary and Cultural Activities* : The institutions like Kannada Sahitya Parishat, Mythic Society, Bharathiya Vidya Bhavan, Indian Institute of World Culture, Max Muller Bhavan, Alliance Francaise, Gokhale Institute of Public Affairs, Rashtrothana Parishat, Basava Bhavana and many such institutions are in the forefront of cultural activities of the city. The Theosophical Society, Bible Society of India, the Shankar Matha, Mahabodhi Society, Arya Samaj, Ramakrishna Mission, Brahma Samaj, Poornaprajnya Vidyapeetha, etc., are some of the institutions active in the social and religious spheres of the city. There are three Film Studios and quite a good number of theatres in the city. Ravindra Kalakshetra is humming with theatrical activity. There is an All India Radio Station in Bangalore. A recent addition is the T. V. Relay Station. The magnificent Chowdaiah Memorial Hall, built recently, has a violin-shaped roof. Cultural programmes are organised here. *Banaswadi* : A suburb, eight km to the east of Bangalore, has a well known temple of Anjaneya ; the idol is said to be made of *saligrama shila*. In the precincts of the temple are the shrines of Rama, Sita, Lakshmana, Ishvara, etc. The place has a Panchayat. *Begur* : A village, about 13 km to the south-east of Bangalore. The Nageshvara temple is a fine Chola monument with twin shrines. Apart from chief shrine of Nageshvara, the temple consists of four shrines of Nagareshvara, Cholesvara, Karneshvara and Kamatheshvara. The temples are ascribed to about 10th century. Two Tamil and one Kannada lithic record are found in Kamatheshvara shrine and the last named, a herostone, has the earliest (10th century) reference to Bengulur (Bangalore). A fine herostone from this place is now preserved in Bangalore Museum. Several Jaina inscriptions found here indicate that once this was a Jaina centre. A Veerashaiva *matha* of Hosur, has a branch here with a Veerabhadra shrine attached to it. There is a 19th century church in this place. *Kenchenahalli* : This is a village situated about 11 km to the south-west of Bangalore. The well known Kailash Ashram here was founded by

Tiruchi Swamiji. The *ashram* has modern temple of Rajarajeshvari and two small shrines Ganesha and Muneshvara. One Veda school and a high school are run by the *ashram*. **Kengeri**: An important town (p 9,602) about 16 km to the south-west of Bangalore, on the Bangalore-Mysore Railway line and on the national highway, Kengeri in olden days was called as Tengeri. The place was destroyed by Tipu to prevent the army of Cornwallis from taking shelter there. Until 1873, it was the headquarters of the taluk of the same name. Some temples of this place are Someshwara, Anjaneya, Yellamma, Gramadevata, Ganapati, Sri Rama and Kannikaparameshwari. Among the *mathas*, Yekadala Bilva Matha and Kabir Matha are important. Also there is the famous Savan Durbar Ashram of Radhaswamy Satsang, which has number of followers. The *samadhi* of a well known saint Madikesvami, who lived decades back at Bangalore is here. The Abhiman Film Studio is located about two km from this place. There is a big mosque enclosed by a tiny garden. In recent years several industries have been set up in and around this place which has a municipality. The place is noted for fruit and vegetable gardens. Closeby is the Kengeri Satellite Town. **Vosanthapura** is a village in south taluk, about 13 km to the south of Bangalore. It is noted for its old temple of Vasantha Vallabharayaswamy and the name of the village is also derived from this deity. Adjacent to this temple is the temple of Bhavanishankara. There are several small shrines in it. The Bhavani idol in one of the shrines is said to have been installed during the rule of the Marathas. There are several *tirthas* or holy ponds around this place. It is a favourite spot for the wedding parties. **Subrahmanyapura**: About eight km to the south of Bangalore is Subrahmanyapura and the village is named after the presiding deity, Subrahmanyeshvara. The temple is a typical example of modern architecture. The central shrine is dedicated to Subrahmanya and there are shrines of other deities too. All these idols are of good workmanship. There is a big cloth mill here.

Bangarpet: (Kolar dt; tq hq; p 22,550) Bangarpet is a town situated at 18 km south of Kolar and 78 km from Bangalore. The town was founded in 1864 on the opening of a new railway line here and named after Bowring as Bowringpet, a former Chief Commissioner of Mysore. In 1948 the name was changed as Bangarpet. Bangarpet is a noted commercial centre and famous for wholesale grain business. Most of the temples in this place are modern. The town has a mosque. The following are the other places of interest in Bangarpet Taluk: **Bethamangala**, a big village on the right bank of the Palar, has a big lake supposed to be

repaired by Nolamba king Iriva Nolamba. It was once an *agrahara* called Bijayatimangala. **Budikote**, the birth place of Haidar Ali, is situated 13 km south west of Bangarpet. **Guttahalli**, popularly known as Bangara-Tirupati with its Venkataramanaswamy temple on the top of a hillock attracts hundreds of devotees from far and near. According to a legend, Sage Bhrgu had his *ashram* here. **K. G. F.** or the Kolar Gold Fields situated to the south of Bangarpet is in Bangarpet taluk and has a population of 77,622 (1981). It is about 36 km from Kolar and 96 km from Bangalore. This town is entirely a creation of the gold-mining industry. With its preponderating population, it has been aptly called a great labour settlement. Prior to the constitution of Robertsonpet Municipal Council in 1964, the town consisted of Robertsonpet, Andersonpet, some villages round about them like Sonnekoppa, Nachakapalli, Oorgam and labour colonies like Pandaram Lines, Krishnagiri lines and the Sanitary Board Rural Area. After the bifurcation from KGF, Robertsonpet was provided with a separate municipal council. **Oorgam** (also called Urigam), was a separate village, now a township, and comes under Robertsonpet Municipality. This place contains Tamil inscriptions of the Hoysala King Ramanatha of the 13th century in which the name appears as Urigaiyam. It was here in 1875 that the first shaft was sunk for gold and since 1885 this area has been entirely transformed by the development of gold mines and the foundation of a new township called Robertsonpet. At present the administration of K. G. F. is in the hands of Sanitary Board. In the neighbourhood of K.G.F area, the Government of India has started the famous Bharat Earth Movers Ltd., to manufacture heavy earth moving equipment. This large scale industry which is under the administrative control of the Ministry of Defence, manufactures crawler tractors, heavy earth-moving equipment and Railway coaches. The city has a number of temples, churches and mosques, most of them being modern structures.

Bankapura: (Dharwad dt; Shiggaon tq) Bankapura is situated about 45 km south of Dharwad and about 18 km from Savanur. Bankapur was the taluk headquarters of the Bankapura taluk till 1951 and later the taluk headquarters was shifted to Shiggaon. A town panchayat formed here in 1960 comprises three constituent villages namely Ankadkan, Shahabazaar and Kottigeri. According to a Jaina manuscript from Kholapur dated 898, the great city of Bankapur was named after Bankeyarasa of the Cellaketana family, a feudatory of

Amoghavarsha I. The place has 16 inscriptions including six of the times of Later Chalukyas and the earliest is dated 993. From 1052 the Kadamba feudatory Harikesari was ruling at Bankapura. For sometime, it was under the sovereignty of the Kadambas of Hangal. In 1140 it was taken over by Hoysala Vishnuvardhana who made it a capital of his northern dominions. Later on, the Vijayanagara rulers also exercised their control over it; it remained as a bone of contention between Vijayanagara and the Bahmani rulers. In 1573, Mustafa Khan, the Bijapur general succeeded in capturing it. Mustafa Khan laid the foundation of a mosque, ruled Bankapur for about six years and was assassinated in Bankapur in 1579. In 1673, Abdul Karim Khan, the ancestor of the Nawab of Savanur was appointed as governor of Bankapur province on behalf of Bijapur and it became the capital till it was shifted to Savanur. In 1755 Bankapura fort was pledged by the Nawab of Savanur to Holkar, to buy off the withdrawal of Maratha troops. In 1780 Tipu took Savanur and Bankapur from the Marathas. According to the Maratha records of 1780, Bankapura was the headquarters of a *sarkar* of 16 *paraganas* with yearly revenue of about more than 25 lakhs. In 1802, according to Bassin Treaty, Savanur country with 26 taluks and Bankapur taluk were ceded to the British.

The important objects of antiquarian interest of this place include the partly ruined Nagareshwara or Rangaswamy temple situated in the ruined fort towards the west of the town, locally called *Aravattu kamba* (temple of 60 columns) of the 11th-12th century noted for its architectural beauty both in and out. At present the ruined fort area has been developed as an important cattle breeding centre by the Government. There is another ancient temple dedicated to Siddeshvara with an inscription of 1055 A.D. The other noted modern temples of the town are Durga Devi and Yellamma. Recently, fairly big and artistically carved statue of Mahishasuramardini and two idols of the Jaina Tirthankaras with inscriptions engraved on them have been found. The place has 10 mosques and many *dargahs*. Among the *dargahs*, Allaudin Sha Khadari and Nurulla Sha Khadari are important. Manufacturing of beedis and weaving are the noted local home industries of this place.

Bannerghatta: (Bangalore dt; Anekal tq; p 1,277) Bannerghatta is a village located at a distance of about 19 km south from Bangalore on the Bangalore-Anekal Road. The place name is mentioned in several inscriptions as Bannurghatta and the present name is the corrupt form

of it. The Champakadhamaswami temple here is constructed on a high moulded base and can be reached by ascending a few stone flight of steps. The deity is described as Damodara in inscriptions. A stone inscription dated 1257 A.D. refers to the construction of the temple by Poorvadiraya, a Tamil feudatory under the Hoysalas. The other temples in the village are Anjaneya and Bisilumaramma, the *gramadevata*. There is about a 50 feet high stone pillar in front of Anjaneya temple and it has an inscription at its base. Behind the temple of Champakadhama is the Suvarnamukhi Hill, which has a small shrine of Narasimha. Two km from here is Suvarnamukhi pond, to whose water are ascribed many healing powers. A stone inscription of this place dated 1818 A.D., states the construction of the stone steps of the pond. There are shrines of Bhavanishankara, Anjaneya, Ramalingeshvara and an *ashrama* called Amba Bhavani here. About one km from Bannerghatta is the famous National Park, stretching over a forested area of about 104 sq km and it contains a variety of *fauna* like a crocodile farm, a serpenterium and a *safari* park.

Barkuru: (Dakshina Kannada dt; Udupi tq; p 2,140) Also called Barakanur and Barahakanyapura, Barkuru is a hamlet of Kachur village and is at a distance of about 16 km from Udupi. It was once a renowned capital of the Alupas and was the headquarters of the Barakuru Rajya under Vijayanagara. The two forts whose remains are vaguely seen had been built by the Alupas and Vijayanagara governors. It has a port on the common estuary of the Sitanadi and the Swarnanadi, but now it stands about four km inland. The Hangarakatta port, which is very near to this place, was once a busy port with trade contacts with other countries. The place has several temples containing scores of inscriptions of historical value, namely, (1) the Panchalingeshvara temple, Kotekeri, belonging to the eighth century, (2) Bette-Vinayaka temple, Kotekeri (c 9th-10th century A.D.), (3) Somanatha temple of Mudukeri (c 10th century A.D.), (4) Venugopala Krishna shrine of Kotekeri (c 11th century A.D.), (5) Siddheshvara temple of Manigarakeri (c 11th century A.D.), (6) Mahishasura temple (c 11th or 12th century A.D.), (7) Veerabhadra shrine of Pathashalakeri (c 12th-13th century A.D.), (8) Twin temples of Chaulikeri (c 14th century A.D.) which are dedicated to Ganapati and Shiva respectively, (9) Kalikamba temple (c 14th century A.D.), (10) Venugopalakrishna shrine of Mudukeri (c 11th century A.D.), (11) The Nagara-Matha Keshava temple (c 14th century A.D.), (12) Ganapati shrine of Mudukeri (c 13th-14th century A.D.), etc. In historical times,

the town had a very good civic organisation with representation to people of all *keris* and the Hanjamana (Muslims). There are three *sati* stones outside the Panchalingeshvara temple. These take the form of stone posts from the side of which project a woman's right hand and arm. Of the Jaina monuments, only three small groups remain, none of them being of any considerable archaeological value. The old mosque and the *dargah* of this place attract a large number of devotees.

Basavakalyan : (Bidar dt ; tq hq ; p 33,263) Basavakalyan is about 80 km from Bidar town, and 683 km from Bangalore. It was known as Kalyani and Kalyana and Kasba Kalyanabad in some Bahmani records. This came to prominence by the tenth century, when the capital of the Later Chalukyas was shifted here from Malkhed. It was the capital of the Kalachuris too. It extended over a large area and attained great celebrity as the metropolis of an empire, as a centre of wealth and prosperity, as a seat of learning and as an abode of spiritual wisdom propounded by saints like Basaveshvara, Akka-mahadevi, Channabasavanna, and Siddharama. Vijnaneshvara, the author of *Mitakshara* exclaims that no other city like Kalyana existed in the past or in the present. Samskrita poet Bilhana has also sung the glory of this city. The revolutionary Sharana movement led by Basaveshvara and Allama Prabhu was initiated from this place. The Kalyana city came into the possession of the Tughluqs, Bahmanis Baridshahs and Adilshahs after the rule of the Sevunas and the Kakatiyas. It was later captured by Aurangzeb and given as *jahgir* to a Muslim nobleman. Epigraphs found at Kalyana city vouch the existence of Bhimeshvara, Madhukeshvara, Hatakeshvara, Mahakaleshvara, Pampeshvara and other temples. The historical remains and monuments that can be seen today are, the Fort, Basaveshvara temple, Parushakatte, Prabhudevara Gadduge, Tripurantaka Lake, Akka-Nagamma's cave, site of Basaveshvara's Mahamane, Arivina Gavi, Arivina Mane, Nuliya Chandayya's cave, Ghanalinga Rudramuni's cave, Vijnaneshvara cave, Madivala Machayya's pond, Kambli Matha, Siddeshvara temple, Mahantha Matha, Sadananda Saraswathi Matha, Urilingapeddi Matha, Qhazi's Mosque or Peers Dargah and Sher Sawar or Bagh Sawar Dargah. The Fort in the north of the town, appears to have been originally constructed by the Chalukyas of Kalyana. It has many ancient gates and canons. There is a shrine without an image said to have been dedicated to Goddess Lakshmi. The *charaka mota* wheel used for drawing water from well can be seen. The single approach to the Fort speaks of the sound defence arranged. There is an archaeological museum of the State Government inside the Fort.

Basava Vana was formed here in 1967 in commemoration of eighth centenary celebrations of Basaveshvara by the State Government. A new Anubhava Mantapa is constructed by Basava Samithi, Bangalore, behind the Rudramuni's cave to commemorate the historic "parliament of religion" where the *sharanas* met. The building is in the shape of Shivalinga. The town is also a commercial and educational centre. Not far away is the village *Narayanpur*, formerly a part of Kalayana, where there is a temple of the Kalyana Chalukyas in a ruined condition. The other places of importance in this taluk are *Chandakapur*, 20 km from Basavakalyan, described as a place where Sri Rama had camped during his exile. *Kherda*, about 14 km from Basavakalyan is having the Upper Mullamuri Irrigation Project. *Mirkhal* about 19 km from Basavakalyan, referred to as Markhal in inscriptions, has a Ananthashayana temple constructed recently.

Basavana Bagewadi : (Bijapur dt ; tq hq ; p 18,881) A town and taluk headquarter of the same name, situated at about 43 km south-east of Bijapur, Basavana Bagewadi had old names like Nilagripattana and Vratendrapura. In the inscriptions, the place has been mentioned as Bagewadi. Several great poets referred this place in their literary works as Sanna-Ingaleshvara-Bagewadi, Ingaleshvara-Bagewadi, Tingaleshvara-Bagewadi, during different periods, for easy identification from other places bearing the same name. During the 11th-12th centuries it was a famous *agrahara* of Pashupatha Brahmanas, and was the habitat of many renowned scholars. Bagewadi is the birth place of Basaveshvara, minister-turned great social and religious reformer. The main temple here is popularly called as Basavanna or Basaveshvara, though the presiding deity is Sangamanatha. The temple is enclosed by a big compound with triple entrance doors. Perhaps the temple was constructed during the reign of the Kalyana Chalukyas. Access is gained to the temple from the south. On the west extreme of the temple is the *sanctum* of a *linga* called Sangamanatha and on the east extreme is the *adytum* of Nandi or Basaveshvara about 4 1/2 feet high and well executed. To the north-east, in a niche is a marble statue of seated Basaveshvara. In front of it is the statue of Nilambike in worshipping posture. A small circular platform in front of Nandi is surrounded by well executed square and round pillars. The temple has three inscriptions of the 11th and 12th centuries A. D. In front of the eastern entrance is a big stone pond called Basava Tirtha, recently renovated. The temple of Maruthi situated in the middle of the bazaar is an ordinary structure. There are old temples of Mahadeva and Ganapati. The Vithobha temple

1156

KARNATAKA STATE GAZETTEER

is an ordinary structure and it contains the Brindavana of Raghavendra-swamy. Siddarameshvara Matha is a neat modern structure. Here there are the *samadhis* of Saint Siddarameshvara Maharaj and Gurupadeshvara Maharaj of Inchageri school. The Viraktha Matha here is highly revered and contains the *samadhis* of saint Rudramuniswami and Rachotishvara. There are four mosques in the town and the town has a municipality.

Almatti is a village situated on the banks of the Krishna river in Basavana Bagewadi taluk and is about 28 km from Basavana Bagewadi. The late Hardekar Manjappa, a great nationalist leader had his *ashrama* here. He has scores of literary works to his credit. He also published *Sharana Sandesha*, a monthly from here. A high school is being run in his name. His *samadhi* is inside the high school. Nearby is the dam site of the Upper Krishna Project, and the construction work is under progress. When the first stage of the Upper Krishna Project is completed this village will be submerged. *Ingaleshvar* (p 5,366), is a historic place about 10 km from Basavana Bagewadi in the same taluk and it was once an *agrahara*. In the course of time, several names like Tingaleshvar and Hingaleshvar were associated with this place. The surrounding area was very familiar as Ingaleshvar-Bagewadi. It also flourished as a great Jaina centre during the 11th and 12th centuries A.D. Aggala, a Jaina poet of this place, had composed his celebrated literary work *Chandraprabhapurana*. The remains of an old *basadi* is found in the village. There are old temples in the village, and among them the Narayanadeva temple has a fine image of Narayana. During the rule of Chalukya Bhulokamalla (Somesvara III), offerings were made in 1128 to the God Nilakantha, which was built by Nilakantha Nayaka. Another old temple is of Someshvara, which has a lithic record of 1176 A.D., relating to the royal gift of a village to the God Somanatha by Kalachuri Sovideva. The temple of Kalmeshvara is dedicated to Shiva. The village has a Viraktha Matha, which has taken up the monumental work of inscribing on the stone tablets, all the *vachanas* composed by Basaveshvara and building them into the walls of the *Vachana Shilamantapa*. There is also another *matha* called Hirematha in the village. Closeby is the original site of the village known as Tingaleshvara. It has a dilapidated temple in Chalukya style. About one km from here on the Ingaleshvar-Bagewadi road, are two cave shrines, situated in a hillock. One cave shrine is dedicated to Siddeshvara. In it is a four feet high idol of Jaina Tirthankara. At a short distance is another cave shrine and in it is a female image, described as of Akka Nagamma. The place has a panchayat.

Basaral : (Mandya dt ; Mandya tq ; p 2,397) Basaral is a big village and hobli headquarters of the same name, 25 km away from Mandya town on Mandya-Nagamangala Road. Inscriptions of the place depicts that it was an *agrahara* by name Basurivalu during the time of the Hoysalas. The beautiful Mallikarjuna temple of Hoysala times was built by Harihara Dannayaka during 1234. The temple is in *trikutachala* with the *linga* facing east and to the south in a large *mantapa* with the figures of the Ashtadikpalakas. The temple has beautifully sculptured figures. There is a big tank in the village and it has large number of herostones, some of them placed on the side of the temple.

Belavadi : (Belgaum dt ; Bailhongal tq ; p 4,533) Belavadi is about 12 km away from Bailhongal. The name Belavadi is stated to have been derived from the word 'Belaval' meaning a fertile land. It was under the unit Belvadi Holalunda-30. The four inscriptions located at this place belong to the period of Chalukyas of Kalyana. These inscriptions of the 11th and 12th centuries here mention the place as an active centre of Jainism with several *jinalayas*. Some relics of a mud fort belonging to the period of the 17th century are in the village. In the Veerabhadra temple here two inscriptions have been noticed. It is said to be the family deity of the Kittur Desais. This small place attained great importance when it was ruled by a local chief, Isha Prabhu, a Bijapur feudatory. His heroic queen Mallamma was a princess of the Sonde family of Uttara Kannada. In 1677 when Shivaji attacked Belavadi during his return from southern expedition, the local chief faced him bravely and died in the course of war. Immediately his heroic queen faced the mighty Maratha force bravely. It is said that the war continued for about a month and ultimately Mallamma was captured. Shivaji very much appreciated her gallantry and treated her with full honour. After the death of Mallamma the state was merged with Kittur. The place has ancient temples dedicated to Parameshwara, Mallikarjuna and Dandidevaru, Maruti, etc., in addition to two Veerashaiva *mathas*.

Belavadi : (Chikmagalur dt ; same tq ; p 2,002) Belavadi is at a distance of 29 km from Chikmagalur town and about 10 km from Halebidu. The place is described as Ekachakranagara of *Mahabharatha*. Even today, a festival called Bandi-Bana is celebrated annually by villagers in memory of Bhima slaying Bakasura. There is a big tank ascribed to one Dhanakara, a local chief in whose honour a temple has also been constructed on the bank. It was originally a Jaina centre. Later Krishnaraja Wodeyar II

gave this village as a grant to the Sringeri Matha. There is a Ganapati temple and the main deity is variously known as *Huttada* (ant hill) *Ganapati*, *Udbhava Ganapati* and *Varada* (boon bestowing) *Ganapati*. Near this temple there is another temple of Shankarashwara. The ruined temple of Basaveshwara has been reconstructed recently. The other temples of Belavadi are Veeranarayana, Beeredewaru, Kariyamma and Bindigamma. The Veeranarayana temple is one of the largest Hoysala monuments. The *trikutachala* temple has three *garbhagrihas*, which contain the images of Veeranarayana, Venugopala and Yoganarasimha respectively. According to an inscription dated 1206 A.D., it is clear that the Veeranarayana temple existed even before this period.

Belgaum: (dt, sd, and tq hqs; p 3,00,290) Belgaum is the headquarters of the revenue division and the city is at a distance of about 502 km from Bangalore. It is a railway junction on Bangalore-Miraj section. A separate collectorate was established for Belgaum district in 1836. A Municipality was established here in 1851 which was upgraded as a City Municipality in 1883 and in 1977 City Municipal Corporation was constituted comprising nearby villages viz., Kudchi, Kanabargi, Alarwad, and the Notified Area Committee of Yemnapur. For the purpose of civic administration, Belgaum City is divided into Civil and Cantonment limits (with a population of 25,983 in 1981). There is a separate Cantonment Board (first formed in 1867) to look after civic amenities under its jurisdiction. Belgaum is one of the five military stations that were established in the old Bombay Presidency. It is the headquarters of the Maratha Light Infantry regiment. Regarding the origin of its present name, it is derived from Venugrama (1160) or Velugrama (Village of Bamboos), later becoming Belagugrama, Belugav and ultimately Belagavi or Belgaum. The earlier inscriptions and other sources also mention it as Yadugrama, Ikshugrama, etc. It was also called by name Azam Nagar (during Adilshahi period) and Mustaffabad (during Bahmani period). According to the local legend, in about 225 B.C., it was ruled by a Jaina ruler Jakkadeva who built a mud fort here, the traces of which can be seen even to this day at Vadagaon-Madhavpur area, said to be the old Belgaum. In this area the recent excavations indicate the existence of an ordinary rural settlement and its gradual evolution into well settled prosperous urban life during Shatavahana times.

The earliest mention of Belgaum City is in a Goa Kadamba inscription of 1160 as Venugrama or Venupura and it formed the chief town of the

district called Venugrama-70. Another inscription of 1208 (found at Hannikeri of Bailhongal taluk) mentions that the Ratta kings moved their earlier capital Sugandavati (modern Saundatti) to Belgaum. In about 1250 Devagiri Yadavas administered it. In 1375, it was under Vijayanagara rule. The Bahmanis also exercised their sway over it for some time, and later it fell into Bijapur hands. Asad Khan, a noble of Bijapur who held sway over Belgaum for 38 years (from 1511 to 1549) has left indelible impression of his great personality and benevolent rule over the area. In about 1550, Sher Khan, a commander of Bijapur built the present town of Shahapur originally called Shahapet. In 1673 Shivaji plundered this wealthy city. On March 20th, 1818, it was wrested by Munro from the Peshwa's possession, after the battle of 22 days. Foreign travellers who visited the city during the 17th century have left their record of appreciation of this city. In this big city there are good number of places of historical, architectural, religious, cultural and spiritual importance and interest. The chief among them are: **Belgaum Fort:** This historic fort having stood against the onslaughts of mighty rulers is situated in the eastern part of the town covering an area to the extent of 100 acres with two gates one in the north (Main gate built in 1631) and another in the west. Asad Khan contributed much to the construction of the fort. Inside the fort are Safa Mosque (pure Mosque), a *dargah* of Peer Badruddin and two *Jinalayas*. The One, Kamala *basadi* or the Neminatha *basadi* is well preserved and is of historical and architectural importance. The other one is badly damaged without any idol of worship. The fort had a small church built in 1833. The other noted objects of interest include Shiva Mandir popularly known as 'Military Mahadev' in the camp area, a fine modern structure. The Kapileshwara temple in Shahapur is said to be the oldest among the Shaiva temples of the City. The Ganapati, Venkataramana, Ananthashayana, Rama Mandir, Vithoba Mandir, Maruthi and the Basavanna are the other important temples of this city. The place also has a number of Veerashaiva Mathas and the Kalamatha is the oldest among them. The place has several mosques and *dargahs*. The important *dargahs* include those of Baharuddin Shawali, Khathal Shawali, Asad Khan, etc. The place has a number of churches of all denominations. The chief among them are, the St. Paul's Cathedral, St. Anthony's Church and the Church of England. The St Xavier's Church is said to be the oldest one. There are a good number of *samadhis* of greatmen. The chief among them are of the 1857 hero, Babasaheb of Naragund. There are about 15 Jaina temples and of them Kamala Basadi in the fort is the earliest. The places of interest situated round about Belgaum City include, *Kakati*, the parental

place of Rani Chennamma of Kittur where the temple of Siddeshvara is of importance. Basavanna Temple at Basavana *Kudchi* is also an ancient one. A cave temple dedicated to Revanasiddeshvara at *Kanbargi* and a sacred place called *Ramatirtha* nearby *Kanbargi* are of great interest. *Pant Balekundri* (a centre of Datta worship) is another noted place of spiritual importance. Belgaum town had a credit of hosting All India Congress Session in 1924, that was the only session presided over by Gandhiji and in that session for the first time, the late Huilgol Narayanarao of Gadag had sung the patriotic anthem *Udayavaagli namma chaluva Kannada nadu*. The Hindalga Central Prison here founded before 1880 is of historical importance since many top ranking national leaders including Gandhi and Nehru were detained here during the freedom movement. Belgaum is the City that represents the composite culture of Karnataka, Maharashtra and Goa. It is a noted centre of trade, industry, commerce and education. Shahpur is specially noted for its handloom products and special kind of saris and hosiery products. Belgaum has an Air Port at *Sambra* about 12 km east of Belgaum. The Ganesha festival is the special attraction of Belgaum.

Belagavi : (Shimoga dt; Shikaripur tq; p 2,342) Various known as Belagami, Balligave, Ballegavi and Balipura, Belagavi is 12 km away from Shikaripur town. This is a notable city of Chalukyan times and was a great cultural centre. According to a legend the place is connected with the demon king Bali. It was a place of great antiquity and was called the mother of cities and *anadirajadhani*, etc., (very ancient capital). It was the capital of Banavasenu or Banavase-12,000 province under the Chalukyas. It was a place of religious importance and was called Dakshina Kedara and a centre of learning and had five *mathas* and three *puras* and was associated with many prominent Veerashaiva saints, viz, Allamaprabhu, Akkamahadevi, Ajaganna, Mukhtayakka and Animisharya. The city had seven *brahmapuris* or streets of scholarly Brahmanas. The *Kedareshvara temple* which is of a *trikutachala* design (three-celled structure) made of soap stone is a fine specimen of Later Chalukyan style. It faces east with *lingas* in the west and south cells and a figure of Vishnu in the north cell. Also called Kodimatha, the temple was a great centre of learning renowned for its brilliant teachers of the Kalamukha clan, a university where 64 *vidyas* were taught. The *Prabhudeva temple* of the place, also called *Nakhareshwara* or *Nagareshwara temple*, is a smaller *trikutachala* structure, has a *mukhamantapa*, a small *navaranga* of good workmanship and three *garbhagrihas*. It was built probably about the

middle of the 12th century. It was constructed by the Veera-Banajus (merchants) of Pattadkal. The Buddhist image of Tara Bhagavati attributed to 989 A. D. was got made by a devout lady named Bappure Nagiyakka and was installed in the Prabuddha Jayanti Vihara which was built by Rupabhattachaiah, a Chalukya general. The *Tripurantakeshvara temple* situated in the north-east of the village was probably constructed during the reign of the Hoysala king Vishnuvardhana. It is a double temple with two parallel shrines facing east. The builders of the temple at Belur, Dasoja and Chavana, actually, came from this city. The *Vijaya stambha* (a pillar of victory) also called Bherundeshvara Stambha was installed by Chavundarayasa, a general of the Chalukya emperor Trailokyamalla, in commemoration of a victory. The pillar at its top has a figure of the fabulous bird *gandabherunda* in the form of a human being. The pillar was renovated and reinstalled during the time of Krishnaraja Wodeyar IV of Mysore. The *Panchalingeshvara temple* with a lofty *garbhagriha* doorway and a huge *linga* inside has an exquisite piece of sculpture of Umamaheshwara of about the 11th century. The Anantapadmanabha temple of the place was constructed by one Keshimayya, a governor of this place under the Chalukyas, and he is identified as the Kaushika, married to Akkamahadevi. The image of Vishnu here is reclining on a seven-hooded serpent, with the ten *avatars* appearing on the *prabhavali*. The shrine of Nilakantheshvara also called Srikantheshvara is another Chalukyan structure. The *Yogishvara* shrine was constructed by one Gunagalla in the eleventh century. The *Kalikamba* shrine is of the 16th century A. D. where the image of Kalikamba is in relief. The *Someshvara temple* which is completely in ruins also belongs to the Chalukya period, constructed by Sovisetti in 1054. The *Kusumeshvara temple* also called *Veerabhadreshvara temple* is another Chalukyan structure with a *garbhagriha*, a closed vestibule, a *navaranga* and a modern *mantapa*. The image of Veerabhadra is of rough workmanship belonging to a later period. The *Brahmeshvara temple* of which the remains can be seen, has a four-headed image. The temple might have been constructed in between 1015 and 1044 A.D. The hill of Ekantada Ramayya, the Koppalu of Animisharya, the *chauki* of Goggayya and Uduadi, the native place of Akka-Mahadevi are at a short distance from here. The caves of Mukhtayakka and Ajaganna are also nearby. There is a Veerashiva Virakta Matha here.

Bellary : (Hq of dt, sd and tq. p 2,01,104) Bellary is situated at a distance of about 306 km north-west of Bangalore. The City is

lying round about two of the barren and rocky hills, namely, Fort Hill called the Balahari Betta and the Face Hill. On the top of the Fort Hill there is a small temple and the remains of some modern cells and an upper fort. There is a lower fort, surrounded by a stone rampart and protected by several circular stone bastions and a ditch. After the downfall of Vijayanagar empire, the city of Bellary and its neighbouring area came under the administrative control of local *paleyagars*, the Bijapur rulers, the Marathas, the Nizam, Haidar and Tipu. The Nizam of Hyderabad ceded it to the English East India Company in 1800. Bruce Pettah, an important extension in Bellary city is named after Peter Bruce. The Cowl Bazaar, another important extension was developed later than Bruce Pettah. There is an old shrine dedicated to Durgamma where the goddess is represented by a heap of earth covered with turmeric powder. The city has a Shivanubhava Mantapa, two big mosques and two *dargahs* of local repute. The place is an educational and an industrial centre. It has a Government medical college and the Veerashaiva Vidyavardhaka Sangha runs a college. M.G. Automobiles, the Bellary Spinning and Weaving Company Ltd. and several oil mills are some of the industries of Bellary city. The Alipuram Jail, which once housed Haider Ali's cavalry, later became a Central Jail under the British where many freedom fighters like C. Rajagopalachari had been detained. *Dammur* which is about 17 km north of Bellary, is well-known for its cave temple and the *samadhi* (tomb) of a saint Venkappa. *Paramadevanahalli* at a distance of 14 km from Bellary is on the banks of the Hagari. The Panyam Cement Factory, Hagari and the Agricultural Research Farm which covers an extent of 121 hectares of land and a dairy and a poultry farm are working here. *Sanganakallu*, five km east of Bellary, is a famous pre-historic site. *Kappagallu* is situated at a distance of about 12 km from Bellary, has a hill within the limits of the village called the Peacock Hill and this name is said to have been given to the hill as it was the home of a number of peafowls in olden days. The hill now contains the remains of an extensive pre-historic settlement. There are three ash mounds at the foot of the hill, ascribed to the neolithic age. There is an old *mantapa* also called Kallugudi said to have been built during the Vijayanagara period. *Kurugodu* (p 6,182) is at a distance of about 28 km north-west of Bellary town. As an historical place, it formed a part of the possessions of the Badami Chalukyas and was a chief town under the Kalyana Chalukyas. The fort at Kurugodu was in the possession of the Palayagar family of Bellary. The Basaveshvara temple has a conspicuous modern *gopura*. The large monolithic Nandi is about

3.7 metres high. Attached to the temple there is Nilamma's Matha which is highly venerated. Nilamma was a saint that lived during the 15th century. There are a large number of *viragals* in the village. The group of temples which are 10 in number have been constructed of granite without the use of mortar by a merchant. The Hindhuli Sangameshwara is a notable old temple, and old Kurugodu has nine temples of Chalukyan times and their building is ascribed to a merchant during the 12th century. The place is noted for blanket weaving.

Belthangady : (Dakshina Kannada dt ; tq hq ; p 5,668) Belthangady is at a distance of about 60 km east of Mangalore. The place has an old Somanatha temple in granite, a *basadi*, and a ruined fort, all said to have been built by the Banga chiefs, who ruled from Bangadi, a place, about 15 km from Belthangady. The *basadi* has an inscription of the 15th century. The place is known as Bolter in Tulu, and was the headquarters of a sub-taluk under the British and was made a taluk in 1954. The place has a Venkataramana temple too. *Nada* also called Jamalabad, previously called Narasimhangadi, is about six km away from Belthangady. The present hill fort here was built on the ruins of an old fort by Tipu Sultan in 1794. He named it after his mother Jamalbi. The Nada village is at the foot of this rock forming the terminus of a long spur from Kudremukh. Nearby, *Permanu* has a Jaina *basadi*. From Jamalabad fort a picturesque view of the surrounding area can be had. *Bangadi*, about 15 km from Belthangady, was the capital of the Banga rulers, and there is a Shantinatha *basadi*, which has a huge collection of Jaina bronzes and a Veerabhadra shrine with a 16th century inscription. *Venuru* or *Yenuru* in the same taluk was once the capital of the Ajilas and the place has a Shantinatha *basadi* and a monolithic Gomata statue installed in 1603.

Belur : (Hassan dt; tq hq; p 10,474) Called by various names as Velapuri, Velur, Belapur and Dakshina Varanasi in olden days, Belur is situated on the banks of the Yagachi river at a distance of about 38 km from Hassan and 222 km from Bangalore. From Sosevur, the Hoysalas shifted their capital to this place before finally going to Dwarasamudra. It is famous for its Hoysala temple. The main temple of the town is Chennakeshava, originally called Vijayanarayana, which was erected during the reign of the great Hoysala king Vishnuvardhana. Dasoja and Chavana (father and son) from Balligave (Belgavi) were its master sculptors. The idol in the temple of Chennakeshava about 3.7 metres high, was caused to be installed by the same Hoysala king Vishnuvardhana to

commemorate his victories on the Cholas. It is one of the earliest (1117) star-shaped temples of the Hoysalas. The *madanika* figures (bracket figures) supporting the caves of the outer walls of the temple are great works of art. The *Prabhavali* of Chennakeshava image consists of the 10 *avataras* of Vishnu which are sculptured artistically on it. The *garbhagriha*, the *shukanasi* doorway and the pillars of the *navaranga* are very artistically executed. Four *madanikas* atop the lathe-turned pillars in the *navaranga* are of superb workmanship. The temple of Veerananarayana here which is to the west of the Chennakeshava temple has numerous finely sculptured figures of various Hindu gods. Small shrines of Kappe Channigaraya, Soumyanayaki, Andal and others and various *mantapas* surround the temple. The architecture of this temple is superb in every way and the work inside being finer in some respects than that of out side. The old chariot of the temple is said to have been donated by Srirangaraya, a king of the Vijayanagara empire. Now, it has been replaced by a new and magnificent seven storeyed chariot at a cost of Rs one lakh. The town has the *samadhi*, believed to be that of *Raghavanka*, the Kannada poet of about the 13th century A.D. The entrance *gopura* is in Vijayanagara style, built by one ruler of Balam. The temple has scores of inscriptions, covering a period of over 700 years from 1114. The town has a municipality.

Bhadravati : (Shimoga dt ; tq hq ; p 1,30,159) Called formerly as Benkipura, Benkiyapura and Vankipura, Bhadravati is situated on the bank of the river Bhadra at a distance of 16 km from Shimoga town and 256 km from Bangalore. The Lakshminarasimha temple here which is of Hoysala workmanship faces east and belongs to the middle of the 13th century. It is of *trikutachala* shape with three towered *garbhagrihas* and three *shukanasis*. The Mysore Iron and Steel Works Ltd., (now called the Visvesvaraya Iron and Steel Works) here is a joint venture of the State and Central Governments. It is engaged in the production of pig iron, mild steel sections, alloy, etc. A cement plant with a kiln of 60 tonnes capacity per day was founded here in 1938. The Mysore Paper Mills was established here in 1936 as joint stock company. There is an AIR transmission station here. *Singanamane* including Bhadra Project Colony (p 4,313) is 18 km away from Bhadravati. The work of the Bhadra Project was started in 1947 and was completed in 1972. While the left half portion of the masonry dam and the left bank power house are here, the rest of the dam and the right bank power house lie within the limits of the neighbouring district of Chikmagalur. With a view to promoting higher education in

the area, a post-graduate centre was started here by the University of Mysore in 1973.

Bhagamandala : (Kodagu dt ; Madikere tq ; p 1,994) Bhagamandala is a village situated at a distance of 38 km from Madikeri and 288 km from Bangalore. Tradition connects the place with a *rishi*, Bhaganda and the place is also called as *Bhagandakshetra*. It is here that the rivers Cauvery and Kannike meet. Tradition has it that the Sujyoti, a subterranean stream also joins these rivers and hence this place is popularly known as *triveni sangama* and a place of pilgrimage. There are four important temples just above the confluence of these rivers, dedicated to Ishvara, Ganapati, Subrahmanya and Vishnu and the rivers together with the temples attract a large number of pilgrims during the Tula month, especially at the time of the Cauvery festival. There is a Tamil Inscription in the courtyard of the Bhagandeswara temple. Tipu Sultan had converted the temple premises into a fort between 1785 and 1790 and kept a small garrison here. He had named Bhagamandala as Afzalabad. In 1790, however, the fort was taken by Dodda Virarajendra of Kodagu. The Raja himself fired the first cannon from a nearby hill and three copper-tiles in the roof of the temple were destroyed in the bombardment, and he replaced them with four silver tiles. The pilgrims first take a bath in the Sangama and offer oblations to their departed ancestors. Then they ascend the hills for a holy bath at Talacauvery. There is a demonstration and research-cum-training centre in modern methods of bee-keeping here.

Bhalki : (Bidar dt ; tq hq ; p 13,099) Bhalki is situated at a distance of 40 km from Bidar and is 722 km away from Bangalore. The place was known as Bhallunke, Bhaliki and Bhalikki in inscriptions. *Sharana* Kumbara Gundayya hailed from this place. It was the headquarters of a *paigah* taluk under the Nizam. There is an Ishwara temple known as Bhalkeshwara in which there are small shrines dedicated to Basaveshwara, Balamuri Ganapati (a rare figure with its trunk turned to the right side and in the standing posture) and Kumbheshwara. The fort in this town is said to have been built by a chieftain Ramachandra Jallar. The other place of importance in this taluk is *Bhatambra*, about eight km from Bhalki town where Veerabhadra temple and a Gurubasaveshvara Matha are there. *Chalkapur* about 30 km from Bhalki has a Chalkamma temple with impressive paintings. Khanapur, about 26 km east of Bhalki, also called as Mailara, has a temple dedicated to Mailara Lingeswara called Mahabhairava Mailara in inscriptions. A Chalukya king Jagadekamalla II

had donated to this temple some lands on the eve of his coronation and is said to have also built the *shikhara* of this temple. It is said that the eastern main gate of the temple was erected by Ahalyabai Holkar. *Khatak-Chincholi*, about 24 km from Bhalki town has a Veerashaiva *Hulikunte Matha* said to have been founded in 13th century. *Nawadgi*, about 12 km south of Bhalki, is known as the birth place of Revappayya a renowned *sharana*. *Siddeshvar* about 19 km south-east of Bhalki, has a *Siddeshvara* temple.

Bhatkal : (Uttara Kannada dt; tq hq; p 25,666) Bhatkal located in the southernmost tip of the Uttara Kannada district is at a distance of 452 km from Bangalore. Bhatkal was formerly called as *Susagadi*. Buchanan describes 'Bhatkalla' as standing on the bank of a small river. In ancient times, it was one of the major sea trading centres on the West Coast, especially under Vijayanagara. Bhatkal was ruled by the Saluvas of Haduvalli from the 14th century, who were feudatories of Vijayanagara. Many foreign travellers like Barbosa and Paes visited it and speak of its rich trade and the land route between the city and Vijayanagara. The Portuguese sought the empire's permission to open a factory there which was politely refused by Krishnadevaraya. Later, the Portuguese burnt the city in 1542 and destroyed all the temples there, after defeating the Haduvalli queen Channadevi. In 1670, the British opened a factory at Bhatkal and later Haidar and Tipu took possession of Bhatkal. A few *Jaina basadis* stated to have been built during the time of the Haduvalli rulers are there, but most of them are of the post-1542 period. There are 13 *Jaina basadis*. One Jattappanayaka built the *Chandranatheswara basadi* which is the largest of the *Jaina* monument of Bhatkal. It also consists of *agramantapa*, *sabhamantapa* and *garbhagriha*. Inside the temple, there are four inscriptions of Jattappanayaka. *Parshwanatha basadi* is another notable *Jaina* monument. At Bhatkal, there are also temples dedicated to Adinarayana, Choleshwara, Narasimha, Tirumala, Adke Narayana, Kethapai Narayana and Kamati Narayana. All these temples exhibit the popular Dravidian style and most of them have gabled stone slab roofs. The Kethapai Narayana temple is the finest monument of the place with a band of *Ramayana* relief sculptures around it and many secular scenes finely engraved. There is a church built recently. There are eight mosques at Bhatkal of which Jama and Sultan mosques are big in size. The Navayats, the Konkani-speaking Muslims, who resemble the Arabs are known for their commercial enterprise, and are found mainly here. There is an interesting hilly island situated at a distance of

six km from Bhatkal, popularly known as "Jolly Kunda" or Haag Island which is at a height of 91 mt. There is also another island known as Nethrani Island which can be reached from Jolly Kunda, and is another interesting place and the British described it as 'Pigeon Island'. Bhatkal has a town municipality. *Haduvalli* which was also known as *Sangeethapura* is situated at a distance of 19 km from Bhatkal on the Bhatkal-Sagar road. The Saluvas were ruling in this region during the 14th and 16th centuries. Haduvalli is in between the two hillocks, Chandragiri and Indragiri. Haduvalli was the centre of *Jaina* activities. The chiefs of Bilgi and Sonda were devotees of the *Jaina* monasteries here. The important *Jaina* monuments of Haduvalli are the *Neminatha Basadi*, *Chandranatha Basadi*, *Parswanatha Basadi*, etc. The *Manastambha* here with a five pillared *mantapa* is considered to be the tallest in South India. There is a 'Haripeetha' adoring the idols of all the 24 Tirthankaras in white marble. There is a *Padmavati* temple which has a bronze idol of the same Goddess. There are innumerable herostones surrounding the *Haripeetha* and *Padmavathi* temples.

Bidar : (hq of dt and tq; p 78,886) Bidar is situated 740 km north of Bangalore. The climate here is fine and its altitude is 664 metres. The traditional tales refer this as *Viduranagara* of the *Mahabharatha* times and also as the place where Nala and Damayanthi were meeting. This place is also said to be the capital of Raja Bhimasena. Formerly this was called a *Bidoorupura* and then as *Ahmedabad Bidar* during Islamic rule, and later as *Mohammadabad-Bidar*. Some inscriptions found here depict that this place was famous during the *Chalukyas* of Kalyana. The *Kakatiyas* of Warangal ruled over this place after the *Chalukyas*. *Mohamed-Bin-Tughluq* acquired this during 1321-22. Thereafter this was under the Muslims. In 1347 *Alla-ud-din Hassan Bahmani* made it a part of his kingdom. It is said that Sultan Ahmad Shah Wali Bahmani (1422-36 A.D.) transferred his capital from Gulbarga to Bidar in view of its salubrious climate and safety and renamed it as *Mohammadabad*. The fort was strengthened. Huge buildings and mosques were constructed. In 1460-61 *Mohamed Khilji* of Malava invaded Bidar and destroyed many constructions, but *Nizam Shah* reconstructed some of them. *Athanasius Nikitin*, a Russian traveller has described Bidar as the "Chief town of the whole of Mohammedan Hindustan." After the decline of the *Bahmanis* *Barid Shahi* Sultans came to power. The *Adilshah* of Bijapur invaded Bidar and took it over in 1619 A.D. ending *Baridshahi* rule. In 1686 *Aurangzeb* captured Bidar and Kalyan and renamed Bidar as *Zafarabad*.

It continued to be under the control of the Mughals of De'hi. In 1724 Nizam-ul-Mulk Asafzah of Hyderabad established his authority over this area. From then onwards Bidar town gradually lost its historical glory and the main city only remained. The following are some of the important places in Bidar town. Bidar Fort, Burjs, Takht Mahal, Turkash Mahal, Rangeen Mahal, Shahi Matbakh (royal kitchen), Gagan Mahal, Diwan-i-Am (Public Audience Hall), Solah Khamb Mosque, Old Naubat Khana (residence of the Commander of Fort), Shah Ganj Darwaza (Mecca Gate), Fathe Darwaza (Victory Gate), Mangalpet Darwaza, Dulhan Darwaza (Gateway associated with a bride), Talghat Darwaza, Chaubara (Observation post), Madrasa (College of Mahmud Gawan), Jami Masjid, Kali Masjid (Black Mosque), Takht-i-Kirmani associated with Saint Khalil-ullah-Kirmani, Manbiyar Talim, Khanqahs (monasteries), Baridi tombs, Barber's Tomb, Jharni Narasimha Cave temple, Nanak Jhira Sahib, etc.

The Solah Khamb mosque is one of the earliest (c 1423) Muslim structures which has a semi-spherical dome, and cylindrical pillars. Rangin Mahal Palace captivates the visitor by its walls, decorated by different bright colours. Gawan's Madrasa covers an area 250' x 180' and is an impressive three-storeyed building. At its corners are slender minarets, covered with glazed tiles, now mostly gone. Its interior has many halls, professors quarters, a library hall and a mosque attached to the building. It is the most impressive building in the heart of the Bidar City.

Bidar Fort : This is considered to be one of the most formidable forts of the country, constructed by Sultan Ahmed Shah Bahamani between 1426-1432 A.D. Engineers and architects of various countries were employed on its design and construction. One of the huge guns here is 4.72 m long and 63.5 cms across the muzzle and 48.26 cm in bore. The Solah khamb mosque and the *mahals* (palaces) mentioned above are inside the fort. On the eastern side of the bastion is a shrine named after Veerasingayya, a Veerashaiva devotee. French traveller Thevenot has described this Fort (1667). There are seven gates and a main gate from the city side. Some of them are Mandu Darwaza, Kalmadgi Darwaza, Delhi Darwaza, Kalyana Darwaza and Karnatak Darwaza. The object of these *burjs* was to strengthen the defence. *Chaubara* is 22 m in height from the top of which a picturesque view of the entire plateau can be had. A winding staircase of 80 steps leads to the top. Kali Masjid signifies the diffusion of Hindu and Muslim workmanship. It is note-worthy that a

series of form of *rudraksha* beads have been engraved along the border of the arch head, attached to large arch of the gateway to Jakhi-Kirmani. (for details, see chapter XI, Islamic Architecture). Jharni Narasimha cave temple is excavated in a tunnel. In order to see the Narsimha image, the visitor has to go in deep water, where the waterflow is continuous. It is said that Guru Nanak accompanied by a Hindu follower Bala and a Muslim follower Mardana visited Bidar and stayed below a rock. A fine *gurudwara* is built in the place called Nanak Jhira. Bidar town is surrounded by many brooks. Papanashini is one of such sacred brooks, where there is a Shiva shrine with a huge '*udbhava*' linga. The Basava Mantapa founded in 1968 in this place is a centre of cultural, literary and historic activities. The Flying Training School of the State and an air-strip (maintained by the Defence authorities) are here. This place is known for Bidriware handicraft. **Asthoor :** On the outskirts of Bidar is Asthoor. There is the tomb of Ahmad Shah-al-Wali Bahamani wherein the *swastika* symbol has been used for ornamentation. The tomb is finely painted in the interior. In addition, the tombs of Ahmad Shah's queen and his son Sultan Alaudin Shah II, there are several other mausoleums at the place such as of Sultan Humayan with black trap masonry, Malik-i-Jahan (the tomb of Sultan Humayun Shah's wife), Sultan Nizam Shah, Sultan Mohammed Shah III, Mohammad Shah Bahmani, Sultan Wali-Ullah, Sultan-Kalim-Ullah and Chauckhandi of Hadrat Khalid Ulla, i.e., four storeyed tomb of Saint Khali-Ullah who was the preceptors of Ahmed Shah, are also found in this place. **Gornalli**, about three km from Bidar town, has tomb of Mahmud Gawan the prime minister of the Bahmanis who had been beheaded. **Janawada**, about 12 km from Bidar town, is a Sikh pilgrimage centre having a *gurudwara*. **Shamarajapura** formerly an *agrahara* at about two km from Bidar town, has an Ananthashayana temple of the Chalukyan period. **Yadlapur**, about ten km from Bidar, has Charapattadhyaksha Shankaralinga Shivacharya Samsthanada Matha.

Bilgi : (Bijapur dt ; tq hq ; p 10,047). Bilgi is situated at a distance of 64 km from Bijapur. There are several small shrines and mosques here. To the north of Bilgi is a stone pond called Arettina Bavi (six-bullock well), an object of interest. The shrine inside the well, of Mahadeva, is not worshipped as the *linga* is broken. The stone inscriptions in Kannada, Marathi and Persian built into the walls of the well register that it was constructed by Visajipanta in the year 1708 A. D. There is a *dargah* of Hasan Dongri, in the town. The other *dargahs* in the place are of

Mehaboob Subhani and of Mansoor Ali. Moharum festival is celebrated in a big way here. One km to the south of Bilgi is the temple of Siddeshvara, encompassed by hillocks. It contains small shrines of Parvati and Virabhadra. On a footstep of the temple is an inscription of 1695-96 which records construction of the eastern doorway by Khanderao Timmaji, a subordinate of Vajir Haidar Khan. In front of the temple on the hill is a 30-feet tall lamp pillar with an inscription mentioning the name of Khanderao Timmaji as setting up two pillars in 1589 (for Bilgi in Uttara Kannada, see under Siddapur).

Biligirirangana Betta : (Mysore dt; Yelandur tq; p 1,052) A hill range with deciduous trees, Biligirirangana Betta is at a distance of 120 km from Mysore and 247 km from Bangalore. The hill is at a height of 5,091 feet above the level of sea, and stretches from north to south for about 16 km. On the hill is the temple of Biligirirangaswamy from which the hill takes its name. Inscriptions denote this hill as Svetadry. The temple here is a large Dravidian structure of great antiquity. The deity in the temple is actually of Venkatesha, popular as Ranganatha. Figures of Ramanuja and Alvars are placed in the temple. Kanakadasa cave, Brindavana and other shrines in the range are of religious interest. There are ruins of an old fort called Kanchikote, stated to have been built by the Gangaraja of Shivanasamudra (during the 15th-16th centuries). A stream flowing at the bottom of the range is known as the Bhargava. The forest in the hill is full of long grass and tall trees and abounds in elephants, tigers, panthers, sambars and even bears. The Soligars, a tribal people are the inhabitants of the place and are highly attached to the deity of the place. On plain lands of the range, there are horticulture and sericulture farms as well as fishing ponds where fish seedlings are preserved. Bee-keeping and basket making units attract the visitors. Regular bus services from Bangalore, Chamaraajanagar and Yelandur help one to reach the place.

Bluff : (Mandya dt; Malavalli tq) Bluff is a Hydro-electricity Station which is also named as Sir K. Seshadri Iyer Power Station, started in 1902. It is about five km from Malavalli on Malavalli-Kollegal road. This generating station here is one of the oldest in India and has a production capacity of 42,000 kw of power. Bluff, is named after the 450 feet 'bluff' which has facilitated the laying of Hydraulic pipes for feeding the turbines at the generating station. Visitors can see power generation process by going down in a trolley. The distance of the trolley line from top to the

bottom is about 750 feet. Bluff is a very beautiful picnic spot. The island of *Shivasamudra* has two beautiful falls. The Western branch of the river Cauvery has the Gaganachukki Falls which is about 4 km from the Bluff. It is in Malavalli taluk. The Bharachukki Falls is on the Eastern branch of the river (Kollegal taluk) and a great volume of water rushes with force and falls down about 30 feet here. These two falls are a captivating sight. The Ranganatha temple in this Shivasamudra island is a large structure of the Hoysala period. The deity is called Jaganmohana Ranganatha, which is about eight feet long in reclining posture. This place is also called as Madhya-Ranga. Images of Goddess Cauvery, Takshaka serpent, Ramanujacharya, Alvars, etc., are kept in this temple. There is a large stone image of Sugriva. The Someshvara temple is also a large one with a lofty and elaborately worked and well executed *mahadwara*. It has fine figures of Ganesha and Balasubramanya. God Someshvara was the tutelary deity of the Ummattur chiefs, who had their principal fortress on this island. There is a famous tomb of *Pirsahib*, a Muslim saint. The area of Barachukki, Dargah and the Ranganatha temple of the Island comes under Palya hobli of Kollegal taluk. There is a paper factory at Sathyagala near Shivasamudra.

Buntwal : (Dakshina Kannada dt; tq hq; p 31,379) Buntwal is at a distance of about 25 km east of Mangalore on the northern bank of the Netravati river. There are three temples dedicated to Venkataramana, Seetharama and Mahalingeshvara, and a mosque. There is a large hill called Narahariparvata very close to another nearby town, Panemangalur on which there is a temple. The river Netravati is so close to the place that the flood waters of the river cause great anxiety to the inhabitants in the rainy season. The town was partially destroyed in the war with Tipu Sultan. It was a noted centre of rice trade till the other day. There is a church at Modankapu and another near Jakribettu, in the outskirts of the town. *Polali* is called Pulinapura in its *sthalapurana*, and is a hamlet of Kariyangala village. It is about 12 km away from Buntwal Cross Road and is very close to Gurpur river. It has an important temple dedicated to Rajarajeshvari. From a short inscription discovered here recently, it appears that the temple was established in the eighth century and well known centre of Shakti worship. The account of Abdul Razzak makes a mention of this temple. The figure of Rajarajeshvari is a huge stucco image of about three metres. There are several other small stucco images of Bhadra Kali, Subramanya, etc. Eight km from Buntwal, very close to a place called Vagga, there is Karinja Kshetra,

and atop a tall granite boulder there is a Shiva temple which is an apsidal structure. *Vittal* is another important historical place, about 17 km from Buntwal, which was the seat of the Heggades of Vittal, whose descendants are still living at the place. It has four important temples namely, Panchalingeshvara, Subrahmanya, Madananteshvara and Vithoba. The ruins of mud walls of a fort along with the palace which was burnt down by Tipu Sultan can still be seen. The place has the Arecanut Research Station of the Central Government and a Natha Panthi *matha*.

Byadagi : (Dharwad dt; tq hq; p 17,933) Byadagi is situated at a distance of about 323 km from Bangalore and about 112 km from Dharwad. Municipality was established here in 1879. The place has four inscriptions and the earliest being dated 901 belonging to the reign of Rastrakuta Krishna II. Two epigraphs are of the time of Chalukya Vikramaditya VI and Seuna Singhana. A late record describes a dispute about *gowdike* (hereditary office of the village headman) of Byadagi between the two parties and the decision by a committee of representatives from the adjoining villages. There are no such objects of antiquity here. However, the noted old temples of the town include the Siddheshwara (fully renovated) and Kalmeshvara, Veerabhadra, Basavanna, Gramadevata and the Durgadevi, all modern buildings. Byadagi is noted for trade in chillies in the district. *Kaginele* is another important village of antiquarian interest in the taluk, situated at a distance of about 15 km west of Byadagi. The place has many temples of ancient origin dedicated to Adikeshava, Kalahasteshvara, Lakshmi Narasimha, Sangameshvara, Someshvara and Virabhadra. There are about 12 inscriptions in all these temples and most of them relate to the rule of Later Chalukyan period and one is of Seuna Ramachandra dated 1282. The temples here are said to have been built by two persons namely Kondappa and Venkappa, perhaps the local chiefs at that time. According to local belief, the image of Adikeshava, the *ishtadevata* of Kanakadasa, a noted Haridasa and poet of Karnataka of the 16th century was brought here from the village Bada, said to be his birth place. He has *Kaginele* Adikeshava as his *mudra* in all his compositions. The place has also a shrine of Bhandarakeriswamy, originally said to be a Jaina temple.

Bylakuppe : (Mysore dt; Periyapatna tq; p 7,764) Bylakuppe is the place where Tibetan refugees are housed. It is 16 km away from Periyapatna and five km to Kushalnagar of Kodagu. The first batch of Tibetan refugees were rehabilitated here in 1960. About 5,000 acres of forest land

which was made fit for cultivation with the help of Swiss agency, was allotted to the refugees. Exquisite carpets which have even a foreign market, are woven here at two centres. A dam has been constructed at Bachanaki village to irrigate the lands around the settlement. They have made this deserted land into a centre of advanced mechanised farming. The Tibetan folk art performances and their religious centres here add to the attractiveness of the place.

Bijapur : (dt, sd and tq hq; p 1,46,808) Bijapur is an important tourist place in the country, the former capital of the Adilshahi dynasty, situated about 579 km to the north-west of Bangalore. The Hubli-Sholapur railway line traverses *via* this place. Even earlier too, it was a place of consequence and was known as Vijayapura. The Kalyana Chalukya kings made it a sub-capital according to an inscription of 1073. It is believed that Jaina Poet Nagachandra (12th century) had his residence here. The place had old names like Vijayapura (in Kannada, it is even to-day called as Vijapura), Vidyapura and Mohamudpura. For nearly 200 years (1489-1686) this was the seat of the Adilshahi Dynasty. Foreign travellers like Duarte Barbosa, Varthema, Poser, Mandeslo (1637) and Tavernier, visited this place. All of them have given vivid account on the life conditions of this place prevailing at that time, described as the "Queen of Deccan". Bijapur City was also held by Aurangzeb, the Nizam, Savanur Nawab, Satara Chatrapati and finally the British. The Ibrahim Rauza and the Gol Gumbaz are the most impressive monuments at Bijapur. A brief survey of spots of note in the city is given below. *Ain-ul-mulk's tomb and mosque* lies on the eastern outskirts of the city and is the solid structure in square, surrounded by a fair proportioned dome. The tomb belongs to Ain-ul-mulk. Closeby is the much adorned mosque and the building is plastered. *Ali Adilshah I's Tomb* lies in the south-west part of the City. Ali Adilshah's Tomb is a simple modest building containing an outer row of five arches surrounding a central chamber and is the earliest royal mausoleum in Bijapur. *Ali Adil Shah II's Tomb* is located to the north-west of the citadel, and is housed in a big square roofless structure consisting of incomplete arches in dark basalt. This incomplete structure is 215 feet square and on the raised platform stand the incomplete arches. In the centre on the elevated platform are the tombs. *Ali Shahi Pir's Mosque and Tomb* is a square massive structure; its *mihrab* is remarkable in some ways. The tomb of the saint is outside the north-east gate of the mosque. *Amin Dargah* is considered as the most sacred in the city and is situated about 1 1/2 km to the west of

Bijapur. The tomb of Amin-ud-din is on the high ground and conspicuous landmark for considerable distance round about. *Anand Mahal* is to the west of *Gagana Mahal* and in the premises of the citadel stands this two-storeyed mansion. This was constructed by Ibrahim Adil Sha II in 1589, exclusively for music and dance. The roof was ornamented with stucco work. The *Ananda Mahal* presently is being used by the State for Government Offices. *Andu Masjid* stands a little away from the citadel to the west of the Jummal road. It is a two-storeyed structure, upper floor being a prayer chamber while the ground is a hall. There is no pulpit in the mosque and probably it was restricted to the prayer of women. A Persian inscription here quotes that the mosque was constructed in 1608 by Itbar Khan, one of the nobles in the Court of Adil Shai II. *Aras Mahal* is to the south-east of *Adalat Mahal* and was once a joy resort of Ali II. It is now the residence of the District Surgeon. *The Archaeological Museum* has several curious objects like inscriptions, sculptures, paintings, manuscripts, weapons etc., displayed. It is near the *Gol Gumbaz* and is run by the Archaeological Survey. *Ark-Killa* or the citadel is at the centre of the city. It is also the most important part of Bijapur. Yusuf Adilshah chose it as the site for his fort. The present citadel is nearly circular. Its defences are a strong wall with several bastions of considerable strength on the south and east. *Asar Mahal*: On the crest of the eastern glacis of the citadel is the *Asar Mahal*. In about 1646 it was constructed by Muhammad Shah, and was earlier called as *Adalat Mahal*. The walls and ceilings of the rooms bear paintings of landscapes and various designs. The room of the south side of the gilded hall is a gorgeously painted apartment. These paintings had been whitewashed by the orders of Aurangzeb and later restored. There is a big square tank outside in front of the building. *Aurangzeb Idgah* is a large square enclosure built by Aurangzeb in 1682 after the occupation of the city as a gathering place for Muslims on important days. *Bukhari Masjid* is believed to have been constructed by Chandbibbi for a moulvi of the Bukhari family. On a door is a Persian inscription. *Chand Bavadi* is a well constructed by Ali Adil Shah I in honour of his wife Chand Bibi in the year 1579. It is at the west corner of the town. The entrance is spanned by a single arch, approached by a descending flight of steps. *Chota Asar* is a small building, remarkable for the amount of rich ornamentation in stucco which covers the wall, ceiling and a portion of the facade. *Chini Mahal* or *Faroukh Mahal* is an edifice that consists of a big lofty durbar hall in the centre and series of rooms in the wings. Yusuf Adil Shah constructed it. For its sheer size and loftiness none of the hall in any other palace of Bijapur can be compared with it. *Ibrahim Rauza*

is situated on the western outskirts of the city. *Ibrahim Rauza* comprises of two buildings, a magnificent tomb and a remarkable mosque enveloped by a garden. Facing each other, these twin buildings have a fountain in between them. A Persian inscription here records the construction of this Rauza in 1626. These buildings stand on a raised terrace supported by arches in a large rectangular enclosure with a high entrance tower in the centre of the north side, adorned with four graceful minarets. This is the most ornate building in Bijapur. Both the buildings have square plans with four minarets at the corners and a bulbous dome at the centre, which emerges from lotus petals. Cousens called the building as "the Taj Mahal of the Deccan." *Malik-Karim-ud-dins mosque* is standing at the east of the *Chini Mahal*. The mosque appears to be a Hindu temple originally. An inscription inside the pillar in Old Kannada characters dated 1320 A. D., says the name of the builder of the upper part as Revayya of Salotgi. It is a rectangular enclosure with a fine vestibule in front, the portico of which spreading into wings fills the forepart of the mosque. According to Henry Cousens, this structure was built by miscellaneous lot of materials from the Hindu temples. According to another version, earlier it was a Hindu college, converted into a mosque. *Jami Masjid* is the largest and oldest mosque in the Deccan. It is at 1,200 yards to the east of the citadel. Ali Adil Shah I, after his triumphant victory over Vijayanagara built this mosque. It is a mosque, rectangle in shape, about 400 feet from east to west and 280 feet from north to south. The main entrance is from the east side and there is a pavilion ascribed to Aurangzeb at the entrance. Including the entire big open court spread between two wings, the mosque occupies an area of 1,16,300 square feet and unmatched by any building in Bijapur. The columns in the main building divide the floor into 45 equal squares. The most beautiful feature is the dome of this building which is highly proportionate. The *mihrab* here is gorgeously painted. "No subsequent building is equal to this one for its perfect proportions" says Cousens. *Jod Gumbaz* is behind the Government High School. A pair of tombs are housed in this. The floors of both the tombs are at a very considerable elevation, as the graves have been built at floor level. Both the buildings have galleries within the domes. *Afzal Khan's Cenotaph* is at a distance of about four km from the gateway of Shahapur. There is a mosque too. Afzal Khan commenced the construction of his own splendid tomb in his life time. But he was not buried in the tomb. About one km towards south of Afzal Khan's tomb are his wives' tombs on a masonry platform consisting of 11 rows of graves. There are 63 graves and one is empty. It is said that Afzal Khan believed in one astrologer's prediction that he

would never return to Bijapur when he went to meet Shivaji, and had all his 64 wives drowned before his journey, except one who escaped. That is how one grave is empty. *Gol Gumbaz* : Standing majestically near the railway station, Gol Gumbaz is unsurpassed by any other building in simple mass and dominates the landscape round about. In magnitude few buildings in India can be compared with it. Its noble proportions and the splendid dome are to be seen to fullest advantage from a distance. The Gumbaz comprises a mosque, a *nagarkhana* or drumhouse, a gateway and a *sarai* with other amenities required for the royal sepulchre, all within the single walled compound. Gumbaz contains a big square hall surrounded by four raised walls, buttressed up by octagonal towers at the corners and the whole is surmounted by a hemispherical dome, the biggest in India, more than 120 feet in diameter at the bottom. At the base of the dome, at the exterior, a platform runs round the building protected by a masonry parapet on the outer side. The whispering gallery that runs round inside the dome is another unusual feature. On entering the building, even slight whisper could be heard from one corner to the other. At the centre of the square hall are tombs of Muhammad Shah (1626-56) and his family. The whole building covers an area of 18,000 square feet (for details, also see Chapter XI, Islamic Architecture). *Green Stone Sarcophagus* is a tomb at a little distance to the South of Ali I's tomb. It is finely cut and moulded in a dark greenish black-basalt, standing on a raised large platform. The name of the buried person is not known. *Jala Manjil* is a small tidy square structure, to the north of the Sat-Manzil standing in the middle of a dry reservoir, which was exclusively meant as a pleasure spot for the royal family. *Landa Kasab Gun* lies in the middle of the southern fort wall of the City. It weighs about 46 1/2 tons, and there is another small gun on the same bastion. Though unprotected for 300 years from the rigours of climate, these guns show no signs of decay. *Malik-i-Maidan* the great gun of Bijapur, is placed to the north of Phatka gate in a tower. This is the biggest gun in Bijapur, weighing about 55 tons and was cast at Ahmednagar in 1549 by a Turkish Officer in the service of Burhan Nizamshah and this information is engraved on it. The muzzle is fashioned into the form of the head of a lion or dragon. *Sat-Manzil* is part of the mansion that now remains to the west of the citadel. In this dilapidated five-storeyed building are traces of painting, and stucco work has been executed on the ceilings of the different floors. *Taj Bavadi* : To the west of the Mecca gateway, about 100 yards away is Taj Bavadi. The well is 223 feet in square and 52 feet deep.

Mehatar Mahal is about 260 yards to the south of the Jumma Masjid-Ark-killia road. Actually it is not a palace but an ornamental gateway which leads to a mosque and garden. Its flat stone roof has been "a puzzle to engineers" which is supported by delicately carved stone brackets of birds. *Chand Bavadi* has a lone tower called *Upari Buraz* situated on a high-ground. It was built in 1584 A.D. and on it placed are two guns. *Shanmukhaswami matha* is located near the great Gol Gumbaz. It was founded by Saint Shanmukhaswami. A big front hall surrounded by an open yard has a cellar containing the *samadhi* of Shanmukhaswami. *Malika Jahan Begam's Mosque* stands about 100 yards west of the citadel. Built by Ibrahim Adil Sha II in honour of his wife Malika Jahan Begum. The columns of the arches are very fine and the stucco work is very good. *Malik Sandals Mosque* stands about 75 yards north of *Bukhara Mosque*. It is a peculiar combination of Hindu-Muslim architecture. The roof is borne not on arches but on eight-sided columns with Hindu pedestals and capitals. The construction is in Hindu style except the central dome and the western *mihrab*. *Mecca Mosque* is situated near the middle of the citadel. It is one of the finest and smallest mosques here. It appears to belong to the period of Ibrahim II. *Narasimha Temple* is a highly revered temple situated on the west centre of the citadel on the inner moat under a pipal tree. It is being popularly called as Narasoba or Narasimha temple. The chief object of worship is a shapeless black stone in the form of Dattatreya. A pair of sandals or *padukas* said to belong to saint Narasimha Saraswathi are worshipped there. It is said to be frequented by Ibrahim Adil Shah II. *Parshwanath Basadi* : About 3 km from the city near the *dargah* is a *basadi* of Parshwanath. The black stone idol is about 3 feet high and of beautiful workmanship. A serpent with 1008 small hoods spread over the deity as umbrella is delicately carved. Some years back while digging a mound, the figure is stated to have been unearthed. The Balaji Temple built about 60 years ago with a beautiful marble statue, the Chinchadiddi mosque on a bastion in the citadel, the Mahalakshmi temple built in 1915, the Parshwanatha *basadi* (1927) in the middle of the bazaar, Rukmangada Pandit Samadhi on the Sindgi Road, the Adalat building, now used as Deputy Commissioner's residence, the Vakut Dabul's tomb (1584) and the Elnura Eppattu Shivalinga temple built in 1954 are other notable places in the City. There is also a well known temple of Siddharameshvara. The late P. G. Halakatti, described as *Vachana Pitamaha*, a renowned scholar, belonged to Bijapur. About six km from the city is *Torvi*, famous for its Narasimha temple with an underground shrine. Kumara Valmiki, a Kannada poet wrote the Kannada version

of the Ramayana in this temple and it is popularly called as *Toravi Ramayana*. Here Ibrahim II built his new palace and called the area Navarasapur. *Kumatgi* situated about 16 km to the east of Bijapur, has a lake and the water pavilion built by the Adilshahs here are the most striking constructions. On the pavilion walls are some remarkable paintings and they are fading out. *Bablad* is a village situated on the bank of the Krishna river and this is about 45 km away from Bijapur. The ancient monastery here, is said to have been founded by Chikkayyaswami. It draws large number of devotees. It is known as Babladi or Chandragiri Matha, consisting of 10 *gadduges* in the main hall and two in the cell to its left. Brass busts have been kept on all the *gadduges*. The place is renowned for its oracle, given expression to at the time of the *jatra* which takes place around Mahashivaratri day when a huge cattle fair is also held. Other shrines in the village are Basavanna, Hanumantha and Durgamma, which are ordinary structures. There is also a mosque. *Kakhandaki*, a big village located to the southwest of Bijapur at a distance of about 35 km has the *brindavan* of Mahipatidasa, a Madhwa saint. Mahipatiswami was a Minister at Bijapur under Mohammad Adilshah and he relinquished worldly life and office and became a saint later. Erstwhile rulers of Jamkhandi evinced keen interest about this place and presented a gold bust of the saint, at present it is with his descendants. There is a Rameshwara shrine and a *brindavan* of Krishnarao, the second son of Mahipatidasa in the premises. Other important temples here are Sangameshwara, Mallikarjuna and Karavirabhadra. The last one is a very old temple and has an inscription on the exterior wall. Very near to this place is Haraleshwara Kshetra and a temple there dedicated to Shiva.

Challakere : (Chitradurga dt; tq hq; p 25,035) Challakere is situated on the Bangalore - Bellary road about 29 km from Chitradurga. It has a town municipality and is a commercial centre. The important commodities manufactured here are groundnut oil, and agricultural implements. There are various industries like oil mills, rice mills, saw mills, match factory, and soap factories in the town. Recently sericulture is introduced in the surrounding rural areas. The tanks of Parashurampura, Ramasagara, Mannekote-Kodihalli, Meerasabihalli, and Ranikere are some of the important tanks of this taluk. Some of the important temples in the town are, the Veerabhadra, Ramamandira, Lakshminarayana and the Challakereyamma. The temple of Jagalurajja of Gorlakatte village attracts a large number of devotees. *Dodderi* (p 2,928) is a village about

six km east of Challakere town. The place was founded by Harati-Nidugal family. It was an important place during Navabs of Sira and Hyder Ali and was the taluk headquarters upto 1882. Famous for its paper manufacture, the size of the sheets regulated by the Dodderi gaz or yard was treated as a standard measure. Here was fought a huge battle between the Marathas and Mughuls in 1695 when Kasim Khan, the Mughul commander of Sira was killed by Santaji Ghorpade. *Gowrasamudra* is a village about 29 km from Challakere, has a temple of Gowrasamudramma or Maramma. *Nayakanahatti* (p 3,757), a village, is situated at a distance of about 22 km from Challakere had the ancient name Hatti. It was the headquarters of a local Nayak family and the place has a ruined fort. One of the descendants of Kotte Mallappa Nayaka is stated to have separated himself from the main line with his cattle and founded Hatti as a residence for himself. Later Budi Malla Nayaka of this line became eminent under Vijayanagara and was known as Bhima by his victory over a wrestler. The Bhimanakere here is ascribed to him. The place contains a celebrated *samadhi* and a temple dedicated to a great saint of the Lingayats, named Guru Tippe Rudrayya, who is said to have lived during the 17th century and appears to be the spiritual preceptor of Hatti Paleyagars. Paddy, arecanuts and betel leaves are the important crops in the region. The place has a huge tank called Hirekere, one of the biggest in the district, said to have been built by this saint. The town is the headquarters of a hobli and has a town Panchayat. *Rama Durga Hosa Gudda* is a small hill about 150 feet high, situated at a distance of about 8 km south of Nayakanahatti town. There is a fort nearby, square in shape and two rock-cut ponds containing water on the hill. There is a small rock-cut Rameshwara shrine in a cave temple of the Nayaka period which is a unique monument with a huge monolithic Nandi in front. It is said that the temple was built by the *paleyagars* of Chitradurga in the 18th century. *Khudapura* is a village at a distance of 5 km from Nayakanahatti. This historical place has a major sheep breeding centre of Government of India. *Thalaku* (p 1,803) is a village and the headquarters of a hobli of the same name and Panchayat. It is at a distance of about 14 km from Challakere. Basavanala *talaparige* constructed in the place irrigates an area of about 170 acres of land. Prof. T. S. Venkannaiah, T. S. Shama Rao and Kannada novelist Ta. Ra. Su. hail from this place.

Chamarajanagar : (Mysore dt; tq hq; p 40,422) Chamarajanagar, a municipal town is 61 km away from Mysore and 198 km away from Bangalore. The ancient name of this town was Arikutara, changed by

Krishnaraja Wodeyar III in memory of his father Chamaraja Wodeyar who was born at this place and also constructed the huge temple in 1825 named as Chamarajeshvara, a monument of considerable beauty. There are also temples of Veerabhadra and Lakshmikanta and well preserved Parshwanatha Basadi built by Punisa-Raja, a general of Vishnuvardhana during 12th century A. D. It has become an important business centre, and mulberry is an important crop in the taluk. There is a silk marketing centre, cocoon yards and sericultural farm in the town. About three km east of the town, is the suburb Ramasamudram which has the ruins of an extensive city of antiquity. Tradition reveals that it was known as Manipura (locally it is also called as *Aralukote*) where Chitrangada, Arjuna's wife is believed to have lived. The Janardana temple of the place is in Hoysala style and is of the 12th century and is in a dilapidated condition. There are also two other shrines of Veerabhadra and Anjaneya. The ruins of an old fort can be traced here. This is a place, uninhabited. *Haradanahalli* is a hobli headquarters five km east of Chamarajanagara town. It has a *gadduge* of Lingayat saint where saint Gosala Channabasava and Tontada Siddalingeshvara have spent some years. There are two large temples, of Divyalingeshvara and of Gopalaswamy which are in Dravidian style here. There is an old mud fort and also an agricultural farm on the side of the village. A large granite statue of Veerabhadraswamy, about 12 feet tall with 30 hands and weapons in each hand is standing in a shrine on the hill nearby a village called Amachavadi, about three km from Haradanahalli. This village was once the seat of a *palegar*. Mysore royal family has made many grants to this temple. *Maleyur*, a village, 24 km west of Chamarajanagar is a pilgrimage centre for the Jains. There are two *basadis* in the village revered by Jains. The *padukas* of 24 Teerthankaras are installed on the hill which are said to be similar to that of the Samedhagiri in North India. A *basadi* on the hill has the idol of Parshwanath enshrined in it, and there are also the images Padmavati and Jwalamalini, beautifully carved. *Narasamangala* is a village in Haradanahalli hobli and is 24 km from Chamarajanagar town. Ramalingeshvara temple here is of the Ganga times and has fine figures of Saptamatrikas and Ashtadikpalakas. This 8th century temple has many images and herostones stewn around it in open space. *Ummathur*, a village about 10 km from Santhamarahalli, situated on Nanjangud-Yelandur road, was the headquarters of an important principality of the Paleyagar rulers. The remains of an old fort and the temples of Bhujangeshvara and Ranganatha, large Dravidian structures constructed by the Paleyagars of the place are notable monuments here. There is a huge irrigational tank and a Jaina *basadi* at the place.

Chandragutti : (Shimoga dt ; Sorab tq ; p 1,422) Chandragutti also called Chaddraguttipura, Chandraguptapura, Guttidurga and Chandraguttipete in olden days is at a distance of 16 km from Sorab and is the headquarters of the hobli of the same name and is situated at the foot of a hill of the same name. It is said to have been the hermitage of the sage Jamadagni. It was the stronghold of the Kadamba kings of Banavasi. A large natural cave called the Renukamba temple has a small *linga* which is covered with a metal face. (Renuka is locally called Chandragutyamma). The outer part of the cave serves as a large *shukanasa*. The *navaranga* is in granite. In the Dandina Durgi cave there is an image of Dandina Durgi also called Mahishasuramardini with eight arms. A ruined fort wall, a ruined mosque, a well, a *darbar mantapa* (both ruined) with arches and a fine fort wall gate can also be seen here. On the top of the hill, there was the shrine of Chandramoulisvara. A tiled modern temple of Shulada Beerappa is worth seeing. Chandragutti was the headquarters of Guttirajya under Vijayanagara and was an important centre under the Keladi rulers too.

Chandravalli : The ancient site of Chandravalli is situated at the north-west foot of the Chitradurga Hill. The region is like a triangle covered by *Chinmuladri*, *Cholagudda* and *Dhavalappanagudda*. It forms almost a part of Chitradurga town. Lead coins belonging to the Shatavahanas, Roman silver coins and ornaments of gold, silver and copper were picked up near the 'tiger rock' walls constructed of huge bricks. In addition to these, the Prakrit rock inscription of Mayurasharma Kadamba together with other remains reveal the existence in the locality of a prosperous town in the Shatavahana and early Kadamba periods. There was a pre-historic neolithic and iron age settlement here. There is a Hoysala temple of Bhairaveshvara on Huligondi Dibba, also called Huligonda Siddeshvara. There is also the Panchalingeshvara temple with five *lingas* called as Dharmeshvara, Bhimeshvara, Arjuneshvara, Nakuleshvara and Sahadeveshvara. By the side of the temple is Ankali *Matha* of Paradesappa gavi, a rock-cut building. There is the Dhavalappana Gudda near Ankali *Matha* and there is Dhavaleshvara *linga* in a cave situated on the top of the hill. Dhavalappana Gudda is a sacred spot for both the Hindus and the Muslims.

Channagiri : (Shimoga dt; tq hq; p 11,874) About 43 km from Shimoga town and 256 km from Bangalore, Channagiri is the headquarters of the taluk of the same name. It was under the control of the Gangas who

governed from Asandi in Chikmagalur district and the Chalukyas of Badami. Under the Vijayanagara rulers, it was a part of Uchchangi district and was attached to Santhebennur. Finally, it came to be ruled by the Nayakas of Keladi and this place was named after Queen Channammaji. She got erected a fort here and granted the place as an estate to her sister. The hill of Channagiri is 61 metres high and is to the west of the town. At the top of the hill there is a temple of Bete Ranganathaswamy which commands a beautiful scenery. The idol of Vishnu is of the eighth century. The temple of Keteshvara also known as Kalleshvara, is a small structure of the Chalukyan style and was restored in 1142 A.D. The local Marathas worship Kalikamba or Amba Bhavani. There is also a shrine of Bhutappa and also a *brindavana* of Raghavendra Swamy which is nearly 200 years old. The *Dodda Masidi* (big mosque) here has the tomb of Mohabat Shah Mastan Khadri. There is a large mound of earth which nearly covers a Chalukyan temple now called *Kallumatha*. Following are notable places in the taluk. *Devarahalli*: About 12 km from Channagiri, is Devarahalli (p 2,713) which has a small mud hill known as Udumaradi on which is situated a temple dedicated to Ranganatha. The hill with the temple on it is a prominent object being visible from a long distance. Ranganatha is represented by a round stone marked with the figures of a discus and a conch. Behind it is a *linga* of the shape of an arrow, and above it a small figure of Keshava said to have been set up by the Vijayanagara king Krishnadevaraya. *Hodigere* (p 2,872) is about 12 km away from Channagiri and has a few antiquities like the tomb of Shahji (the father of Shivaji), a small Bhavani temple, the Rachiram well, etc., of about the 17th century. It is stated that Shahji who led the armies of Adilshah of Bijapur to Keladi, on way back died by an accidental fall while hunting near this place in January 1664 A.D. *Santhebennur* (p 5,894) is at a distance of about 23 km from Channagiri and the headquarters of the hobli of the same name. It was founded probably in the 16th century by a chief of the Basavapatna Paleyagar family. There is a large pond here with the sides built of granite steps. The tower in the centre of the pond is remarkable. To the west of the *musafirkhana* a new temple has been built with size stones in mixed architecture. The object of worship here is a sculptured group of God Rama. *Shantisagar Tank* which was previously called Sulekere is about 20 km north of Channagiri town. It is one of the largest and finest tanks in the State. The tank was constructed in the 11th-12th centuries A.D. across Hirehalla and Soppina Halla. *Sulekere* is about 20 km north of Channagiri town. There is a temple here dedicated to Siddheshvara (on a small

hillock) which has a *garbhagriha*, a *shukanasi*, a *navaranga*, a front porch and it is enclosed by a *prakara*. The temple has preserved the Hoysala and Keladi traditions of architecture. The Durga temple which is to the south-west of the main temple has a *garbhagriha* and a porch of rude pillars of Dravidian style while the doorway is in Hoysala style. The image is in rough *relievo* of Kapalika form. The temple commands an enchanting scenery of the surrounding areas.

Channapatna : (Bangalore dt; tq hq; p 50,699) Channapatna lies at a distance of about 60 km from Bangalore and is taluk headquarters of the same name. Earlier known as Chandapura, it was the capital of Jagadevaraya and his successors, a feudatory line under Vijayanagara. The fort of Channapatna appears to have been built in about 1580 by Jagadevaraya. In 1630 Mysore king Chamaraja Wodeyar occupied it. The Marathas led by Gopala Hari took possession of the fort in 1759. But soon Haidar Ali recaptured it. In 1790 Tipu dismantled the fort owing to its vulnerability. Some important temples in the town are as follows: The temple of Varadaraja, an old and large structure, may be of Vijayanagara mid-period construction, consists of *garbhagriha*, *shukanasi*, *navaranga* and *patalankana*. The Lakshminarayana temple is an old temple and its *patalankana* and *mukhamantapa* appear to be of the 18th century. Another old temple Nilakantheshwara is huge and contains *garbhagriha*, *shukanasi* and *navaranga*. The Anjaneya temple at the fort gate is highly revered; it has a bas-relief of Hanuman, believed to have been installed by Vyasateertha. Other temples are Bhadrakali, Rama, Sugrivanjaneya and that of Maleya Mahadeshvara. There is a Vyasara Matha and Veerashaiva *virakta* Matha. The latter has two *samadhis* of Thimmappanaik, the last ruler of Channapatna and his wife. An old three-storeyed mansion here is supposed to have been built by Thimmappanaik. It is a typical Hindu structure of 19th century. The beams and ceilings are made out of wood, beautifully painted and gilded. Doorway is also nicely carved. An important *dargah* here is that of Akkal Sha Khadri. The tomb of Syed Ibrahim, who was a commandant of Bangalore is situated by the side of Bangalore road. This small structure has a dome over it. From a long period the town has earned reputation as a leading centre in manufacturing variety of lacquered wares and toys. Over 100 units are engaged in the manufacture of the above items. It is also a big centre in silk trade. *Malur* is in the outskirts of Channapatna on the Mysore road. It is an ancient place and had names like Chaturvedi Mangalapuram and Rajendra Simhanagiri Periya Malur Agrahara. Tradition associates Jurist Vijnyaneshwara with

this place. Two famous temples here are Kailaseshvara and Aprameya. The temple of Aprameya is a Chola structure, with the idol of Janardana installed in it. Behind the *sanctum* is the small shrine of Krishna. This idol is engraved as standing on all fours with butter in hand. Childless couple take on oath to present a cradle to this deity on begetting a child. Innumerable votive cradles are found here. The shrine of Goddess Lakshmi lies to the south-west corner. The idols of Nachyar, Nammalvar, Madurakavi Alvar, etc., are housed in small cells. Votive figures of Ramadasa and his consort Manchilakshmi, stands in the premises. The front tower in Vijayanagara style is very impressive and has small cells containing images of *dashavatara*. A small stone structure in front of the temple is pointed out as the place, where saint Purandaradasa composed songs of the presiding deity. To the right side is a big stone structure with artistically carved figures and the *sanctum* is vacant. The temple of Kailaseshvara was constructed by a Chola officer in about 1000 A.D. In the *sanctum* is the Kailaseshvara linga of about 3 1/2 feet high. Besides it is the shrine of Parvati. The lithic records of 1100 A.D., 1140 A.D., and 1320 A.D., found here state about the improvements and grants to the temple. It has a brick tower of 17th century. Nearby is a temple of Rama. Following are other notable places in the taluk: *Kengal*: This is a sacred place situated to the north-east of Channarayapatna, on the Bangalore-Mysore road. There is a temple dedicated to Anjaneya here. Since the image of Anjaneya is sculptured on a red rock or *kengal*, the place came to be called as Kengal. The image is supposed to have been consecrated by sage Vyasateertha. The idols of Rama, Sita and Lakshmana are enshrined in it. A beautiful garden is raised in the fore-front of the temple. Another interesting object is the water tank built in the form of club, Hanuman's weapon. There are several choultries for the convenience of the pilgrims and for holding marriages. A famous cattle fair of the temple is held every year. There is a horticulture farm here.

Channarayapatna: (Hassan dt; tq hq; p 16,305) Channarayapatna is at a distance of 32 km from Hassan and 146 km from Bangalore. The town was originally called Kolatur and consisted only of an *agrarahara*. On the north-east side of the town there is a large tank said to have been built by two dancing girls called Machala Devi and Shantala Devi. This town was taken over by Lakshmappa Nayaka, the chief of Hole Narasipura from Puttagirija, the Hebbur and was bestowed as *jahgir* by him on his son Channa Raya. There is a temple of Channarayaswami

and an old fort which was originally built by Doddabasavaiah and the same was rebuilt by Haidar Ali. There is a town municipality here. Other notable places in the taluk are as follows: *Jinanathapura*, a village, is at a distance of about 14 km from Channarayapatna town. The place was founded by Gangaraja, a general of the Hoysala king Vishnuvardhana in about 1117 A.D. The Shantinatha *basadi* here built in about 1200 A.D. is a Hoysala monument, artistically executed. An inscription on the pedestal of the image says that 'Vasudhaika Bandhava' Rechimayya founded this temple and made it over to Sagarandhi Siddhantadeva. Another inscription on a pillar of the *navaranga* says that the *basadi* was renovated by Paleda Padumanna in 1632 A.D. Another *basadi* which is on a rock to the east of the village is older than the Shantinatha *basadi*. It contains a marble figure of Parshvanatha set up in 1889 A.D. The *samadhi mantapa*, a square stone structure is seen to the south-west of the village and was built by one Bairoja to commemorate the death in 1212 A.D. of one Balachandradeva's son who was a disciple of the guru Nemichandra Pandita. *Kundur* is situated at a distance of about 20 km from Channarayapatna town. There are at this place a Vokkaligara *matha* and shrines of Chamundeshvari, Ranganatha and Subrahmanyeshvara. *Nuggihalli* (p 3,209), the headquarters of the hobli of the same name is about 20 km north-east of Channarayapatna town. The Chola kings are said to have constructed the temple of Jayagondeshvara to which the Hoysala king Vishnuvardhana gave some grants. Hoysala commander Bomman Dandanayaka built an *agrarahara* here called Somanathapura in 1246. He is also said to have got constructed the three-celled Lakshmi-Narasimha temple which is a good specimen of Hoysala architecture. Additions to this temple were made during the Vijayanagara and later periods. The Sadashiva temple here consists of a *garbhagriha*, a *shukanasi* and a *navaranga* with porches and a Nandi-mantapa. There is another ruined temple of the Hoysala period dedicated to Someshvara.

Chikkaballapur: (Kolar dt; tq hq; p 40,030) Situated at a distance of 60 km from Kolar and 59 km from Bangalore, Chikkaballapur is so-called to distinguish it from another place called Doddaballapur (Major Ballapur). Muslims call it Chotaballapur and Telugu people as Chinballapur. It was founded in 1479 by Malla Baire Gowda the youngest son of Baire Gowda of Avati. The village which originally occupied the site, was called Kodimanchanahalli. Now it is a commercial centre and centre of silk industry. It exports onions and potatoes to Ceylon and other countries. Most of the temples in the town are modern, and the oldest

of these being the Chennakeshava temple. The Veerabhadra temple is a fine modern structure well decorated with stucco-figures. About four km to the north-east of the town there is a fine circular pond built with steps all round known as Halasamma's well. The Chitravati river which originates in the Harihareshwara hill to the west is said to flow into this pond and as such is looked upon as *tirtha*. There are three temples near the pond dedicated to Anjaneya, Subrahmanya and Kashi Vishweshwara. The town has a mosque and a church. There is also an *ashram* where Dattatreya is worshipped. *Muddenahalli*, a village situated at about nine km away from Chikkaballapur is the birth place of the late Sir M. Visveswaraya. Here there is the Sathya Sai residential school which attracts pupils from all parts of Karnataka. There is the house of Sir M. Visveswaraya preserved with proper care and a museum in which his belongings, books, photos and other material have been displayed.

Chikmagalur : (dt, sd and tq hq ; p 60,573), Chikmagalur is situated at a distance of 251 km from Bangalore. The place is in a fertile valley south of the Baba-Budan range of hills. The district headquarters is shifted from Kadur to this place in 1865. Several inscriptions bear testimony to the evolution of the present name of the place. The earliest name was Kiriya Muguli, which was an *agrahara*. Adjacent to it, was Piriya Muguli another *agrahara*. Later, these two places came to be called as Chikka-Muguli and Hiriya-Muguli. Now both these places exist together as Chikmagalur, which includes Hiremagalur. Legends say that Hiremagalur was the residence of nine Siddhas who performed penance near a pond known as *Siddhapushkarani* and also that Parashurama lived in this place which was then called Bhargavapuri. The Chikmagalur town is at a height of 1,034 metres from the sea level and enjoys a salubrious climate. A *jatra* of Bola-Rameshwara temple is held annually in April. A temple of Kattimaramma built about a century ago is a popular one. The temple has Harijan priests. The temple of Kollhapura-Mahalaxmi is another old shrine. There are also recently built temples dedicated to Kannika-Parameshvari and Rukmai-Panduranga. The town has a considerable Muslim population and has several mosques and *dargahs*. Important among them are the Sangeen Mosque, Jamia Mosque, etc. The Sangeen Mosque is stated to have been built in about 17th century A. D. and the Jamia Mosque constructed about 150 years ago is the biggest in the district. There is a big church called St. Joseph's Cathedral (constructed in 1976) for the Catholics and St. Andrew's Church (constructed in 1880) for the Protestants. The other important objects of

interest here are the Kodandarama Temple at Hiremagalur in Hoysala style, Ishwara temple, Parashurama temple, Kali temple, etc. The civic administration is managed by the Town Municipal Council. *Dasarahalli*, about 10 km away from Chikmagalur has a cave-like temple dedicated to Ranganathaswami and a statue of Veerabhadra. *Dattatreya Peetha*, a village is situated at a distance of 35 km north of Chikmagalur town. It is sometimes called as Sarkari Dattatreya Peetha Village in order to differentiate it from the adjoining village Inam Dattatreya Peetha. Hiremagalur has also the remains of a fort and its moat. *Bilekallu* which is a hamlet has a temple dedicated to Ranganatha. There is a Parshwanatha Basadi at *Mattavara* which is about five km from Chikmagalur. A Jaina epigraph of 1120 A. D. calls the place as Mattavooru and a later inscription of 1143 A. D. mentions the place name as Mattavara. Mattavara also consists of temples dedicated to Anjaneya, Deveeramma and Chaudeshwari. *Aldur* is another interesting place situated at a distance of 20 km south-west of Chikmagalur. According to epigraphical evidences, the place was formerly called Arundur. There are two *veeragals* with inscriptions engraved on them, 1116 A. D., when Hoysala Vishnuvardhana was ruling the region. The *veeragals* are dedicated to two heroes Machanna and Bommaiah who died fighting battles. *Ambale* a hobli centre, is situated at a distance of about eight km from Chikmagalur. According to an inscription of 959 A. D., the place was formerly called Ammale. There are four temples dedicated to Chennigaraya, Lokeshwara, Veerabhadra and Gopalakrishna. The Chennigaraya temple was built by Ballala II in 1178 A.D. The main deity is also called Veeraballala Keshava. The temple has been built in Hoysala style with a *garbhagriha*, a vestibule and a *navaranga*. An epigraph of 1249 A.D. calls the place as Pratapapura. The Lokeshwara temple is also built in the Hoysala style. The other two temples are the Veerabhadra and the Gopalakrishna which are modern ones. The latter temple has an elegantly carved image of Venugopala of the Hoysala period. *Khandya* a hamlet of *Devadana* village is located at a distance of 43 km from Chikmagalur, and is on the right bank of the Bhadra. Literally Devadana means village donated to a temple. Khandya is one of the *pancha-kshetras* (the other four being Kalasa, Hebbe, Somapura and Kudli). One of the ancient temples at Khandya is the Markandeshwara. According to tradition, the place had the hermitage of Mrikandu Rishi from whom Khandya is said to have derived its name. The temple of Mrityunjaya and Janardana here are believed to have been erected to commemorate this story. The temple of Markandeshwara which is also called as Mrityunjaya

Triyambakeshvara is on the banks of the river Bhadra. The temple is said to have been built by Keladi Nayakas in the 16th century. An inscription dated 1180 A.D. echoes the tradition that the Ishvaralinga here was set up by Agastya. The Janardana temple is attributed to the Vijayanagara period. There is a waterfall at *Kudure Hebbe*, where the river Bhadra flows in a narrow space in between two huge rocks (which is locally called *Mekedatu*) and then rushes down from a height of 7.6 metres, which is called *Ramateertha*. At *Garigundi*, which is another hamlet of Devadana village *Hazrat Khaja Bunnabi dargah* is a notable holy place.

Chikkanayakanahalli: (Tumkur dt; tq hq; p 15,593) Chikkanayakanahalli lies 67 km away from Tumkur and 132 km from Bangalore. It has a municipality. The town is named after Chikkanayaka, a chief of Hagalavadi. The town was plundered and the fort was destroyed by the Marathas under Parashuram Bhau. The town is famous for cotton clothes white and coloured, and *kambli*s manufactured here are largely sold at the weekly fair. The town is surrounded by coconut plantations and areca palms. The Venkataramana temple at this place is a considerably large structure in the Dravidian style. There are two Anjaneya temples here, namely, Huliya Anjaneya and Brahmapuri Anjaneya and the former is a considerably big temple. Another temple here, the Rameshvara is also a Dravidian structure, said to have been built by a chief of Hagalawadi. The shrine of the village deity has the image of Hirimavarada Yellamma, also known as Renuka Devi whose image is wooden. The image of Jamadagni, husband of Renuka is placed beside the image of Renuka. Tatayyana Gori, the tomb of the Muslim saint here is held in high reverence by the Hindus also. Other places in the taluk are as follows: *Huliyar* (p 6,491) formerly the headquarters of Budihal taluk is situated at a distance of about 22 km from Chikkanayakanahalli. It was made a chief town in 1886 A.D. The Chalukyan inscriptions and other remains found here indicate that the place was an important *agrahara* known as *Huliyeru*, in the olden days. It came to be controlled by the chiefs of Hagalwadi, the Muslim rulers of Sira and finally by Haidar Ali. The Ranganatha temple at this place is a Hoysala structure of the 12th century. The only portion left in the original building is its *garbhagriha*. The presiding deity is reclining gracefully on a seven-hooded Anantha, with Brahma seated on the navel lotus. The Malleshwara temple of this place was constructed during the late Chalukyan period. The ceilings of the *navaranga* are beautifully ornamented with flowers. There is a Veerashaiva Virakta *matha* here. *Yelanadu* (p 1,753) is about 28 km away from Chikkanayakanahalli and has a noted temple of Siddharameshvara. This is a large

structure of Dravidian style of architecture with two *mahadwaras* facing east and south. The ceilings of the south porch were once painted with figures. The object of worship in this temple is an ant hill that is decorated and given the appearance of a *linga*. The *mantapa* surmounted by a tower is a neat structure with a flight of steps. There is also a Veerashaiva *matha* here of the Renuka *sampradaya* called Shrimadarasikere Elanadu Samsthana in addition to other temples. *Pankajanahalli* is about 14 km south of Chikkanayakanahalli and has a Mallikarjuna temple of large proportions. It is a structure of the Dravidian style and has a *garbhagriha*, a *shukanasi*, a *pradakshina-patha*, a *navaranga*, a porch, a *prakara*, a *mahadwara* and a *nandimantapa* with a tower. The *linga* in this temple is a conglomeration of pebbles and is said to represent 101 *lingas*. The *mahadwara* and its doorways are well-executed.

Chikodi: (Belgaum dt; tq hq; p 22,790), Chikodi is situated at a distance of about 576 km from Bangalore and about 72 km from Belgaum. The place is more known for its trade and commerce according to the travel accounts of Ogilby in 1680 and Captain Moor in 1720. Before it came under the control of the British, it was managed by Kolhapur State. Etimologically the place is derived from Chikka Kodi in Kannada and nearby there is another village called Hire Kodi, *kodi* meaning a stream. The place has no objects of antiquarian interest. The traces of a ruined fort here and there with two broken gates can be seen. The noted modern shrines of this place include the Banashankari, Parti Nagalinga, Kala Maruti, Mahadeva and Venkatesh besides the Charamurthy Matha. The place also has six mosques and three *dargahs*. Chikodi is one of the chief trading centres of the district for jaggery, chillies, tobacco and also noted for good quality betel leaves. Copper and brass utensils are also manufactured here. The civic affairs of the town are attended to by the municipality, constituted here in 1973. *Yedur* (p 4,899) or Edur, one of the famous pilgrimage centre of the district is situated at a distance of about 27 km from Chikodi on the left of the Krishna. The place has a famous temple dedicated to Veerabhadra Virupakshalinga. According to a legend, it is said that Sri Rama worshipped this *linga* while he was in Dandakaranya. It is believed that the temple was built here by Singhana Deva, the ruler of Devagiri in the 12th century. Inscriptions found in the temple pertaining to the period of 1830 and 1836 record its renovation by a devotee from Pachapur. The village being situated in a strategic position, was a good halting place. In 1754, Peshwa Balaji Rao had halted here with his army on his way to Karnataka. Col. Wellesly in 1818 and Gen Munro had

also camped here. The place also has a famous Veerashaiva *matha* called Kadasiddeshvara Matha. *Kharoshi* (p 5,752) is a large village situated about eight km south of Chikodi town on Chikodi-Hukkeri road. The main objects of interest of this place include the tomb of a noted Muslim saint Shanurbaba said to be about 450 years old, is highly revered both by the Hindus and Muslims. The place has a temple dedicated to Ghatti Basavanna which is much adored in this area.

Chincholi : (Gulbarga dt ; tq hq ; p 10,433) Chincholi is situated on the banks of the Mullamari river and is 571 km from Bangalore. The town has a municipality, and is surrounded by hills and valleys which are rich in laterite and black soils. Once the entire taluk was under Nawab Alam Ali Kairoz, a *jahgirdar* under the Nizam. There is a fine Mahboob-Subhani Dargah here which is visited by a large number of Muslims. There is an imposing building, the Raja's palace, which is also worth a visit. The Veerabhadreshwara temple at Sulepeth attracts a large number of people. There is a Mastan Quadri Dargah at Chengta, which is of religious importance to the Muslims of this area.

Chintamani : (Kolar dt ; tq hq ; p 39,214) Chintamani, a town situated at about 32 km away from Kolar and 75 km from Bangalore was founded by Chintamani Rao, a Maratha Chief, and at present has a municipality. Chintamani is one of the leading commercial centres in Kolar district. Considerable trade is carried on here in gold, silver and precious stones. This place is famous for the manufacture of agarbathies and for its big size pomegranates. Venugopalaswamy temple, the Brindavan of Ragavendraswamy and the Chnadramouleshwara temple on the Chintamani Hill are the important ones. *Ambajidurga*, situated at five km south-west of Chintamani, a lofty hill of about 4,399 feet high, fortified by Tipu Sultan with a Shiva temple on the top and some traces of ruined buildings is a place of interest in Chintamani Taluk.

Chitradurga : (dt, sd and tq hq ; p 74,253) Chitradurga is at a distance of about 202 km from Bangalore. It is connected with Miraj Bangalore railway line with a branch line from Chikjajur. It has a town municipality. Chitradurga has a wonderful hill fort, built by the heroic *palegars* of the place, who were to begin with feudatories of Vijayanagara and later allied with the Marathas. Haider destroyed the principality in 1778. There are a good number of inscriptions in the town, of the Hoysalas and Vijayanagara rulers and of the Nayaka (*palegar* family).

The present name, Chitradurga is believed to have been derived from Chitrakaldurga meaning picturesque castle or from Chatrakal of Umbrella-rock. The name Chitrakal itself appears to have been derived from the earlier name Sulgal, Suli meaning a figure in Kannada. The other earlier names which are met with in the inscriptions, being Bemmattanakallu (recently deciphered as Chimtanakallu), Brahamagiripura, Perumalapura, Chimmattanur, etc. Hidambipattana, the name mentioned in local traditional accounts (according to which Hidimba of *Mahabharata* fame lived here), Mallarayanadurga given by Vira Mallanna Wodeyar of Vijayanagara in the 15th century, Farrakabad during Tipu Sultan period were the other names of the place. Chinmuladri, the name of the place is still used by the Swamis of Murugharajendra and Kudli Sringeri *mathas*. The wonderful hill fort of the place has seven rampart walls. The outermost has four gateways, Rangayyana Bagilu in the east, Siddayyana Bagilu in the north, Sihinirina Hondada Bagilu or Uchchangi Bagilu in the west, and Lakote Bagilu in the south. There is a shrine at the summit of the hill south of the town, dedicated to Obaladevi and it is specially held sacred by the Bedas. Proceeding up the hill from the east, are five gateways. On the hill, there are temples of Sampige Siddheshwara, Hidambeshwara (a cave-shrine), Ekanathamma, Phalguneshwara, Gopala-krishna, Anjaneya, Subbaraya and Basava. Some of the temples here were once centres of Natha Pantha. Most of these temples are granite structures in Vijayanagara style, and built or renovated by the Palegar family. The *galimantapa* opposite to the Hidambeshwara is a unique granite building. The extensive fortifications, batteries, and work of masonry form *meldurga* or upper fort. The rain water falling on *meldurga* filled a series of reservoirs, called Gopalakrishnadevara Honda, Akkatangiyara Honda, Sihinirina Honda and Sante Honda. A spot called *Vanake Kindi*, a secret entrance is associated with a heroic tale of a woman Obavva who fought against the infiltrators of Hyder Ali into the fort. There is a temple of Uchchangiamma (Utsavamba) at the foot of the hill. The fort is in picturesque setting with granite boulders all round. There is an archaeological museum of the State Government, housed in the Rangayyana Bagilu. It exhibits articles, and photographs of archaeological and historical interest. It was established by the late Sri Hulluru Srinivasa Jois. Sri T. N. Gandugali has maintained a private museum at Madakarini laya here of articles of various types of historical value. Sri H. Srishailaradhya has collections of coins, tools, weapons and other materials of historical interest. Some of the important temples of the town are the Chennakeshava, Venkataramana, Anjaneya, Gopalapura,

Neelakantheshvara. Choleshvara, Maheshvara and Gangadhareshvara. the Murugharajendra *Brihanmatha* which has a fine imposing building, Kudali Sringeri *matha*, Raghavendra *matha*, Uttaradi *matha*, Ujjayini *matha*, Kabir *matha*, and Mushtur *matha* are some of the important *mathas* here. Also there are seven *masjids*, two churches and one Jaina Basadi in the town. The Murugha Matha of Jagadguru Trust runs many educational institutions here. The main crops are jowar, *ragi*, coconut and arecanut. Gardens are maintained by using well water. As cotton yield is more here, there are ginning, compressing, spinning, yarn manufacturing and textile mills and also there are oil mills, flour mills and safety match factories. Jogimatti Giridhama is a beautiful hill station at a distance of about 14 km south of Chitradurga. It is about 1,323 metres high from sea level. With cool climate, beautiful scenery and vegetation all round, it serves as a summer resort. There is a *samadhi* of a Jogi here who was an expert in the art of healing both humans and cattle. Hence the place is called Jogi *maradi* or Jogi *matti*. Other notable places in Chitradurga taluk are as follows: *Himavat Kedara* is a small water falls, situated in the low area, covered by rocks on the right side of the road from Chitradurga to Jogimatti. It is at a distance of about six km from Chitradurga. The fall is formed in the pass of the hills. There is a small cave in which there is a Shiva *linga*. There are also idols of Veerabhadra and Basava here. Water falls from the mouth of Basava. The *Pandarahalli Gudda* is situated at a distance of about 11 km from Chitradurga. The plain area here is in beautiful surroundings. On the top of of this Pandarahalli Hills is a temple of Ranganathaswamy. The temple comes under Ganjigatti village jurisdiction. On the way to the temple there is Bheemeshwara *linga* in a cave. There are two ponds, one opposite to the temple of Ranganatha and another on the top of the hill. The Mahalakshmi devi temple here is constructed recently. There is a temple of Anjaneya on the left side. There is also an ancient temple of Janneshvara behind the hills. *Ingaladahalu* (p 901), a small village about 6.5 km from Chitradurga appears to have been a centre of mining and metallurgy in the past also. It is believed that gold, silver and copper mines were worked here as can be seen from the ash-mounds and slag in close association with groups of megaliths called Mauryaramanes or Pandavaguttis. There are about 4-5 small hills near the village, called the *Ingalada Halu Maradi* or the Belligudda range. *Ingala* means ember. The *ingala* or carbon or charcoal is heaped here after use in kilns, and hence the place name. Ancient mines of sulphur are found at Ingaladahalu. Blue sulphate of copper and carbonate-malachite are found here as encrustations in reefs in altered

traps. The total length of the ground indicated by the diamond drilling is about 2,000 ft. It is capable of yielding 5 lakh tons for 100 ft depth. The Chitradurga Copper Company Limited are working in the copper mines at Ingaladahalu. There is also a Central Workshop of the State Ground Water Drilling Unit here. There are temples of Anjaneya and Marikamba in the place.

Chitapur : (Gulbarga dt; tq hq; p 18,325) Chitapura is at a distance of 629 km from Bangalore. Formerly it was a seat of administration of a *paigah* (*jahgir* held by a nobleman) consisting of 50 villages. In 1949, Chitapur taluk was formed. The town has a municipality. The place has a fort, perhaps of the Bahmani days, and is known for its Shahabad stone slab industry and weaving. In the outskirts of the town is the *dargah* of Chita Shahwali, a Muslim saint. *Yargol*, a place near Chitapur, is associated with Madhwa saint Jayateertha (Teekacharya). *Bhankur*, another place at a distance of two km has remains of temples and *basadis*. The Chitapur taluk is famous for its various temples, Ayyappaya Gadgi at Alhalli village, Basaweshwar temple at Dandgund village, and Hanuman at Konchur village and also a Ladlesh Wali Dargah at Ladlapur village and Babasaheb Dargah at Kalhipperga. *Hongunta* village is noted because both the rivers Bhima and Kagina join here and there is a Chandra Parameshwar temple, worshipped by all at the spot. Kalagi is noted for its temple architecture. Other notable places in the taluk are as follows: *Nagai* (p 1,414) is a place of archaeological interest, situated at a distance of three km from the Chitapur railway station. In the past, it was known as Mugalnagaon and had assumed importance as a seat of learning. The place was a *ghatikasthan* and provided education to over 200 students. The total strength of the *ghatika* was 257 in all according to a Kalyana Chalukya record. The institution had adequate provision for clothing and boarding. All the old structures of this place are now in ruins. Chalukya Minister Kalidasa appears to have founded the *agrahara* of Nagavi with 400 Brahmanas, well versed in the Vedas in the days of Jayasimha II. Nagai is described as the capital city of the Eyalu-300 district of the Kuntala country. Kalidasa's son beautified the *agrahara* by building in it a temple called Kataka Kamalarka in honour of the Trimurtis. There is a temple in Nagai standing on 61 pillars with nice carvings. In front of the temple, a rectangular pillar, seven feet in height, contains an interesting inscription of the Chalukyan rule. There are also several other old temples at this place and of this the Yellamma temple is notable. The ruined and deserted town of Nagai abounds in Chalukyan temples, sculptures, carvings and

inscriptions. There is also a mosque (Kali Masjid) and a Muslim shrine in the locality.

Dambal : (Dharwad dt; Mundargi tq; p 6,483) Dambal is a village situated about 18 km away from Mundargi and about 21 km from Gadag. Before 1862, it was the headquarters of a taluk. The place has a town panchayat. In the inscription of 10th century this place is mentioned as Dharmapura or Dharmapolalu. The place has many inscriptions from the 10th century and onwards. Regarding the objects of antiquarian interest of this place, the inscriptions here of the 12th century register the existence of a *chaityalaya*, Ajameshvara Shivabhavana and Malabheshvara temples built in the 11th/12th century. The Doddabasappa and Someshvara are two temples here, found in a dilapidated condition. The temple of Doddabasappa dedicated to Ishvara is of architectural importance since it is of a different style from any other temple found either at Gadag or Lakkundi, and is having a stellar *garbhagriha*. Scholars opine that perhaps it may be Ajameshvara Shivabhavana built in 1124 or 1126 by Ajajaya Nayaka. There are inscriptional evidences to show the grants to the Shiva institutions and to the teachers of Pashupatha school of Shaivism. The temple of Someshvara is said to be the *jinalaya* of the 11th century founded by the local merchants with gifts. To the west of the village is the site of an old ruined fort. There is a massive idol of Ganapati in a small temple here. The inscription of 1095, 1098 and 1283 noticed here testify that Dambal was one of the noted centres for Buddhism and had *vihas*. To the west of the town is the historic Dambal tank, which is about 400 years old. This tank was expanded during 1876-77 as a famine relief work. The tank is being utilised for irrigation purposes and orchards are raised here. There are a number of old time step wells with smaller canopied niches with Iswarlingas, perhaps for meditation of sages. The place has a famous Veerashaiva *matha* called Tontada Siddalingeswara Matha founded in the 16th century besides many more modern temples, six mosques and two *dargahs*.

Dandeli : (Uttara Kannada dt; Haliyal tq; p 25,475) Dandeli is situated in the north-eastern part of the Uttara Kannada district at a distance of 481 km from Bangalore. The place name Dandeli is associated by tradition with Dandakaranya of the epic ages. Dandeli is rich in natural resources and thus is an important industrial centre. Dandeli is connected by rail from Alnavar. Major industries of Dandeli are the

West Coast Paper Mills (1956), the plywood factory (1944) the Ferro Manganese unit (1956), etc. The branches of the plywood factory here are now established at Dharwad, Talaguppa, Subrahmanya (Dakshina Kannada), Hangarkatte, Ahmedabad, Itarsi (Madhya Pradesh), Bombay, etc. There is a chip board factory established recently. In the manufacture of ferro-manganese, Dandeli is one of the leading centres of the world. The place is also famous for attractive natural surroundings as it is on the banks of the river Kali and amidst ever-green forest. The Sykes point, Kavala caves and Synthery Rocks are important picnic spots around Dandeli. One can have an aerial view of Kali-Hydro Electric Station from the Sykes Point. Dandeli has a animal sanctuary too nearby. There is a town municipality which looks after the civic administration of the Dandeli town. At *Ambikanagar*, about 22 km near Dandeli, the Kali Hydro-Electric Generation station is located and it is fast developing as an extension of the main town.

Davanagere : (Chitradurga dt; sd and tq hq; p 1,96,481) Davanagere is an important industrial and commercial city and railway station on the Miraj-Bangalore line of the Southern Railway. It is about 61 km away from Chitradurga and at a distance of 263 km from Bangalore, and has a city municipality. According to a tradition, the name Davanagere is derived from the name Davanakere, a tank that existed nearby. Once upon a time it was a centre of cattle trade. Even to-day a shandy of cattle is held at that place. The village that existed nearby was called Davanakere. Subsequently it became Davanagere. It was one of the suburbs of Betur or Bettur, often met with in the local inscriptions. Hyder Ali gave it as a *jahgir* to a Maratha chief named Appaji Ram, who encouraged merchants to settle there. Appaji Ram died without heirs, but the place destined to be what it is to-day, fortunately, continued to receive encouragement from Tipu Sultan and the succeeding rulers. The steady increase in population, especially since the advent of the railway, necessitated the extension of the City. It is not only the biggest and most populous city in the Chitradurga district, but also one of the major and thickly populated cities in the State. Being situated in a groundnut and cotton growing tract, the city has a number of groundnut oil factories, some of them manufacturing Vanaspati also. There are two sugar factories at Kukkawada and Doddabathi villages of this taluk. The city has cotton textile mills, saw mills, mosaic industries, concrete manufacturing units, tile factories, Aluminium industries and tarpaulin industries with a large labour population. There is also a tractor-trailor unit here. The

city wears a new look with wide roads in the new extensions, public parks and attractive squares. The city has developed as an educational centre with an Engineering College, Medical college, Arts and Science College, B.Ed. College, School of Arts and Crafts, etc. Arecanut and *kambli*s are the important articles of trade here. There are also the temples of Duggamma (Durgamba) and Veerabhadra in the town. Some of the important temples of Davanagere taluk are: The Eshvara of Anekonda, Eshvara of Malalkere, Kodi Basavanna and Anjaneya of Bada, Hanuman of Hadadi, Siddeshvara of Anagod, Kalleshvara of Kodaganur, Eshvara of Kogganur, Ranganatha of Shankaranahalli and Ranganatha of Neeruthadi. *Lokikere* (p 3,244), a village situated at a distance of about 21 km from Davanagere was an ancient *agrahara* town of the the Later Chalukyas. The temples, *viragals* and *mastikals* speak of the antiquity of this place. An inscription dated 1229 A. D. found on the south-west pillar of Kodi Kaleshvara temple, standing to the west of the ancient tank, refers to the deity as Mulasthanada Kalludeva. The most important temple in the village is that of Keteshvara. There are also temples of Narayana, Mailaradeva, Virabhadra and Hanuman, the last one being of the Paleyagar period.

Devanahalli: (Bangalore dt ; tq hq ; p 15,187) Devanahalli is at a distance of 39 km from Bangalore. Earlier the place seems to have been called as Devanadoddi and Devanapura also in different periods. Tipu Sultan has renamed it as Yusufabad, but it did not become popular. In 1501, Mallabairegowda of Avati constructed a fort at Devanahalli whose remains are extant. Later he transferred the reins of power to his brother Sannabairegowda. His lineage ruled this place till 1749. In the same year Mysore Dalavai Nanjarajaiah occupied it and added it to Mysore. Haidar Ali came to limelight in this battle. In 1750 Tipu was born here. In 1791 Lord Cornwallis besieged and took possession of the fort. The chief temple at this place is the Venugopala. The exterior walls of the temple have figures from Ramayana. A four pillared small stone *mantapa* with a tower stands in front of the temple. A copper plate of 1698 A.D. and a lithic record in the temple dated 1698 A.D., records grants given by the Avati Prabhus to the temple. Some other temples in the town are Nanjundeshvara, Sarovarada Anjaneya, Siddeshvara and Gangamma. In the Veerashaiva Matha also known as Mahantina Matha, is a *gadduge* of Parvateshvaraswami. The place has a mosque. A monument has been erected to perpetuate the memory of Tipu. There is a well known Shilpakala Shala in the town, which is imparting training in sculpture on the ancient *gurukula* system run by Shilpi Hanumantacharya. The place

has a municipality. *Avati* (p 2,104) is a place, eight km to the north of Devanahalli. In about the 14th century A.D., seven farmers led by Ranabairegowda are said to have migrated to Avati, from Kanchi area under tragic circumstances. Later Ranabairegowda settled at Avati itself, whereas, his brothers went in search of their fortune to different places. All of them became petty rulers by their own efforts, says the account. The Cheannakeshava and the Gangasomeshvara temples here are of considerable antiquity.

Devarayanadurga (Tumkur dt ; Tumkur tq ; p 177) Also called Karigiri Kshetra in the *puranas*, Devarayanadurga is a fortified hill, about 1,188 metres high and about 14 km east of Tumkur. It is situated amidst picturesque scenery and extensive forests. Under the Vijayanagara kings, a large tank called Bukkasamudra was formed by throwing an embankment across the gorge from which the Jayamangali river has its source. The fortifications has seven gates. The hill has three distinct elevations. The village Devarayanadurga and the Durga Narasimha temple are at the lowest elevation. The Durga Narasimha temple which faces east is said to have been constructed by Kanthirava Narasaraaja Wodeyar. There is another temple said to be older than the Lakshmi Narasimha temple and that is the one dedicated to Hanuman, also known as Sanjeevaraya. This place was at a later time known as Jadakanadurga after a chief known as Jadaka and was named as Devarayanadurga after its capture in 1696 by the erstwhile Mysore king Chikka Devaraja Wodeyar who erected the existing fortifications. On the intermediate elevation, there is a traveller's bungalow. There are two springs known as Ramatirtha and Danush-bungalow. There are two springs known as Ramatirtha and Danush-tirtha near which there is a large cave enshrining Rama. On the third elevation of the hill, there is the temple of Narasimha facing east, known as Kumbhi with a *garbhagriha*, a *shukanasi*, a *navaranga* and a *mukhamantapa*. Three sacred ponds named Narasimha *teertha*, Parashara *teertha*, and Pada *teertha*, the last being in a narrow cave with a flight of steps which leads to a reservoir at the bottom are also found. There is a Garuda shrine and a big boulder known as *divigegundu*, the lamp boulder. A natural spring of pellucid water known as Namada Chilume is also seen here and it fills and overflows a mortar cut in the rock. The Mangali and Jaya, two small streams which originate here, unite at the foot of the hill to form the Jayamangali river. The place is being developed as a tourist centre.

Deval Ghangapur: (Gulbarga dt ; Afzalpur tq ; p 3,139), Deval Ghangapur is a pilgrim centre of Dattatreya worship in Afzalpur taluk,

16 km south of Ghangapur railway station and 651 km from Bangalore on the Madras-Bombay broad-gauge route. It is highly venerated by the Hindus of both Karnataka and Maharashtra States. The sacred *matha* of Shri Narasimha Saraswati, believed as an incarnation of Dattatreya, is the main attraction of the place. Pilgrims visit Ghangapur throughout the year to worship at the temple and also to take holy bath at the confluence of the river Amerja and the Bhima. For the pilgrims, this place is known as Deval Ghangapur.

Deodurg : (Raichur dt; tq hq; p 11,927), Deodurg is situated in the rugged terrain at a distance of 469 km from Bangalore. During the 16th and 17th centuries, it was a stronghold of the chieftains of Bedar community. The chiefs were once serving under the Vijayanagara rulers and then became the vassals of the Bijapur. Remains of a fort of their times is still seen. The town has a municipality. The Deodurg taluk is famous for its temples. The Timmappa temple at Bunkaldoddi village, Ranganathaswamy temple at Mansgal village, Shivaraya temple at Mundargi village and Narasima temple at Koppera situated near the bank of the river Krishna and the Allama Mahaprabhu temple at Gagal village are the notable among them. *Gabbur* (p 4,444), has several old temples and inscriptions. In olden days, it was a centre of education and was also known as Gopuragrama. The most important of the temples are those of Male-shankara, Venkateshvara, Ishvara, Bhangar Basappa and Hanuman. In addition to these, there are several ruined temples, two or three *mathas*, a few cisterns and a gateway called the Chandigate with a temple on either side of it. One of the *mathas* here is called Ganni Gudi Matha. It has a beautifully carved door. The Male Shankara temple is built of rough grey stone and has a high plinth. The temple of Venkateshvara consists of three shrines, two of them containing the images of Vishnu and the third a *linga*. The Bhangar Basappa temple has a shrine with an image of Ganesha, two *Nandis* (one is of a fairly large size and the other is a small one) and an inscriptional tablet. *Gabbur* has enclosure walls round it, which are of different periods and in different states of decay. The square form of their bastions is considered to be Muslim in design. According to an inscription dated 1109 A. D., belonging to the reign of Vikramaditya VI of the Chalukyas of Kalyana, the place (then called Gobbur or Hiriya Gobbur) was an *agrahara* town in the 12th century A. D. The same record states that it had also a Jaina temple called Brahma Jinalaya or Nagara Jinalaya. Jalhalli is another village in Deodurg taluk where the Ranganatha temple is noted.

Dharmasthala : (Dakshina Kannada dt; Belthangady tq; p 4,408) A famous place of pilgrimage, situated at a distance of 75 km east of Mangalore and about 16 km south-east of Belthangady, Dharmasthala is to be reached from Ujire on the Mangalore-Charmadi road. The river Netravati flows at a distance of about three km from this place. The place is in the midst of picturesque fringe of hills, rice fields and areca and coconut gardens. It is said that the Jaina couple, Ammudevi Ballalthe and her husband Birmanna Pergade, the charitable chieftains of the area who were worshipping at the local Chandranatha *basadi*, built the shrines and installed the images of Dharma Daivas and conducted the *utsava*, *parva* and *nadavali*. These Dharma Daivas sent Annappa Daiva to bring the *linga* of Manjunatha from Kadari (in Mangalore) who installed it on the right side of the shrines of Dharma Daivas. The Annappa shrine faces Manjunatha *linga* whereas the Kanya Kumari shrine is just behind the Manjunatha shrine. Madhwa Saint Vadirajaswamy of the Sode Matha who paid a visit to this place in the 16th century reconsecrated the *linga* and bestowed on the place the name Dharmasthala which was till then called Kuduma. The striking feature in this Shaiva temple is that the priests are the Madhwa Vaishnavas and the family of Heggade who is the Dharmadhikari is of Jaina tradition. The annual *deepotsava* festival is held in November-December. Sarvadharm and Sahitya Sammelana are also organised on the occasion. A huge monolithic statue of Gommateshvara was installed here in 1973. It is of granite stone and weighs about 175 tonnes and is the third biggest monolithic statue in the country. The statue is 11.9 metres high. There is a small zoological park and a gallery of paintings maintained by the temple authorities. The temple authorities are running a high school, a first grade college of arts and science at Ujire and many other educational institutions in Karnataka. Free food is served by the temple authorities to the pilgrims for whom lodging facilities have also been provided. The Manjunatha temple has the distinction of being one of the two temples in India, the other being that of Sakshi Gopal in Orissa where civil cases are decided and the parties of whatever community who refer their disputes to this temple, generally abide by its decision. Recently, mass marriages are also organised in the place, once in a year.

Dharwad : (hq of dt, sd and tq; p 1,73,921) Dharwad is situated at a distance of about 427 km north-west of Bangalore. In 1930, it was made the divisional headquarters of collectorate for the areas of Southern Maratha country which included besides the present district, the parts of

present Belgaum, Bijapur and Sholapur collectorates. It is an important centre of socio-cultural activities of North Karnataka from the very beginning and the seat of Unification movement, spearheaded by Alur Venkatrao and others. The Dharwad firing of 1921 brought the importance of the places in freedom movement to light. For the first time, the civic body was established here in 1856 and later it became the city municipality in 1883 and a municipal borough in 1926. In March 1962 was constituted a common Corporation for Dharwad and Hubli, twin cities. The original name is Darawada, the first part of the word 'Dara' being derived from Samskrita *dwara* meaning the gate; and the second part of the word 'wada' is also derived from Samskrita *wata*, thus the original 'Dara-wata' in course of time became Dharwad, which means "Dwaranagara" - "gateway town" (Another version is it was not *wata* but *bada* in Kannada, also meaning a village or town). This background of the origin of name might have been based on its physical location, since the town is situated in the transitional belt which is partly plain and partly tropical. This interpretation of the name finds support from the inscription found in the Durgadevi temple of the fort area. In ancient times Dharwad was included under Belavola-300 district, under the Palasige (modern Halasi of Belgaum district)-12,000 province. From the seventh century onwards, Dharwad might have emerged as a township. Two inscriptions found at Narendra near Dharwad dated 1125 and 1126 reveal that along with Navalur, Dharwad was one of the 500 villages included in the district of Kundur-500 having Kundur (Narendra) as its principal town, a part of the province of Palasige - 12,000. The inscription found in the Durga temple relating to the Chalukya Vikramaditya VI, dated 1117 A.D., reveals that Dharwad was administered by a subordinate officer Bhanudeva at that time. It is mentioned in a grant to the Dharmesh Vasudeva temple. In course of time, this shrine might have been converted into Durga temple. Historical evidence supports that Dharwad emerged as a prosperous and an important centre during the reign of the Chalukyas of Kalyana, Seunas of Devagiri and later it came under the control of Vijayanagara. An inscription found at Katnur (Hubli taluk) reveals that by the period of 13th century it had grown as an important town and was the headquarters of the administrative unit Dharwada Kampana. In 1673 when Abdul Karim Khan, the ancestor of the Nawabs of Savanur was appointed governor by the Bijapur rulers over a *sarkar* with 16 sub-divisions, Dharwad was one of them and was called as Nuratabad. In 1674 it was taken over by Shivaji during his southern expedition. During the period of 68 years i.e., from 1685

to 1753 Hubli-Dharwad area was under the control of Muazzim, son of Aurangzeb and was administered by the Mughal Governor at Bijapur. In 1753, Peswa Balajirao took it over and thereafter in 1764 it went under the control of Haider who defeated the Nawab of Savanur. After some years, it was taken back by the Peswas. In 1778, Haider retook it after protracted siege, and after Tipu's death, it came under the Marathas. Finally, by the Treaty of Poona (1817), Dharwad was handed over to the British by the Peshwa.

There are several places and objects of antiquity and interest at Dharwad and the notable are surveyed here. At present there are no antiquarian traces in the fort except two main gates facing each other. It was built in 1403 covering an area of about 76 acres. There is a Persian inscription found at the top of the gate invoking the importance of Ali and Mohammad in bad time for relief. The noted historic temple of Durgadevi is situated in this area besides the other temples dedicated to Maruthi and Ishvara. The Mailaralinga temple situated on the summit of the Mailaragudda (now known as Vidyagiri) is a temple of historical importance. According to the Persian inscription, earlier found on the two front pillars of the temple, during the reign of Muhammad Adilshah, this building was acquired and converted into a mosque in 1670. But later, when the Marathas took Dharwad in 1753, this building was reconverted into Hindu temple and dedicated to Mailara. There are two Narasimha temples, one in town and the other at Madihal, two Panduranga temples, one in the fort (1800) and another one in Mangalwarpet (1796). Raghavendraswamy Matha here was built in 1830. There is a huge multi-storeyed building of considerable antiquity near Gandhi Chauk where Shankaracharya Samskrita Pathashala (1887) is run and there is a Dattatreya temple in its compound. The temple dedicated to Veerabhadra and Ulavi Basappa which is said to have been founded by Channa Basavanna on his way to Ulavi are also of importance. The Someshwara temple where the Shalmala river originates is four km away from the town on the Kalghatgi road. The famous *mathas* of the town include Navakalyana Matha founded in 1935 and the Murugha Matha which is rendering good service in fostering education, social, cultural and religious activities and held in high esteem. The spiritual and *yoga* society of Kumaraswamy here is of international reputation. There is also a Jaina *basadi*, about 800 years old, at Hosayellapur. The important mosques of Dharwad include Jumma Masjid of Mangalwarpet built in about 1686, by one of the Adilshahi kings. The other noted mosques are Malapur Masjid,

Bara Imam Masjid, Madani Masjid, Soudagar Masjid and other mosques built recently. There are sepulchres of Muslim saints in whose honour *uruses* are held. The city has three important churches, viz., All Saints Church (1888), Basel Mission Church (1844) and the Roman Catholic Church. The city has two well-maintained parks known as Azad Park earlier known as Edward Park and Kittur Channamma Park. The Second one is of historical importance wherein an obelisk in memory of Thackeray and Munro, two officers of the British who lost their lives in the famous Kittur Rising of 1824, has been erected. Ever since Dharwad has remained a beacon of higher learning. Karnatak University founded in 1949 is the first University founded in Bombay Karnataka area and so also the Karnatak College in 1917 and the agricultural college. The noted private institutions engaged in fostering the socio-cultural and educational activities in the town include Vidya Vardhaka Sangha (1889), Basel Mission Society (1883), Karnataka Historical Society (1914), etc. At the nearby village Amminabhavi, about 11 km from Dharwad, there is an old Jaina temple of Neminatha and two temples dedicated to Kalmeshvara and Mallikarjuna, besides six inscriptions ranging in date from 1071 to 1567 A.D.

Doddaballapur: (Bangalore dt; tq hq; p 47,172) A big town, about 39 km to the north of Bangalore, Doddaballapur has a legend to explain its present name. It is said that a cow was pouring a *balla* (a measure) of milk over an ant hill every day. This Ballapura has the prefix Dodda to distinguish it from Chikkaballapura. The present town is described as founded by Mallabairegowda of Avati. It was ruled by a branch of Avati family. In 1637-38, Bijapur Army led by Ranadullahkhan captured it and added to Shahji's Bangalore Jahgir. In the year 1689 Aurangzeb's army captured the place, as stated by a Persian inscription engraved on an earlier Hoysala inscription. A large area, which included Doddaballapura was given as *jahgir* to Ali Khuli Khan, and after his death the *jahgir* was given to Darga Khuli Khan of Sira. When it was taken by the Nizam, it was conferred as *jahgir* to Abbas Khuli Khan. Ultimately Haidar Ali captured it. The large temple of Venkataramanaswamy in the place has two statues said to be representing Arunachala Panth (an officer under Haidar), and his wife, who built this temple during the 18th century. Prasanna Chandramouleshwara is an old temple dedicated to Shiva, and its construction is also ascribed to Arunachala Panth. Other temples in the town are of the Someshvara, Janardanaswami and of Rama. The Ashurkhana built by Abbas Khuli Khan is a neat structure.

Two *dargahs*, most revered here, are of Syed Hussian Sha Khadri and Syed Alauddin Chisti. Every year Moharrum is celebrated on a grand scale and it attracts Shiahhs from all parts of the country. The place is very famous for weaving industry and more than 10,000 units are engaged in this. Though it is a revenue sub division headquarters, the sub division office is actually at Bangalore. The place has a Municipality. *Ghati Subramanya* is a sacred place and a hamlet of Melina Juganahalli, to the north of Doddaballapura, at a distance of about 12 km. It is situated in the midst of the *ghats*. Vasuki, the Naga ruler, is believed to have performed penance here. The main temple here is that of Subrahmanya, a modern structure, adorned by an impressive tower at the entrance. In the *sanctum*, front face of the deity represent Subrahmanya and the back Narasimha. Behind the temple is a pond known as Kumaradhara. A number of snake stones are installed here by the devotees in front of the temple. There is a temple of Hanuman also in the place.

Doddagaddavalli: (Hassan dt; Hassan tq; p 927) Also called Dakshina Kolhapura, Doddagaddavalli is a village, about 16 km north-west of Hassan town, on the way to Belur. The Lakshmidēvi temple of this place is an architectural gem situated in a courtyard enclosed by an old stone wall of about 2.1 metres high. It is a *panchakuta* temple and at the corners of the enclosure are four small shrines surmounted by stone towers and the Hoysala crests. This temple was built by a merchant named Kallahana Rahuta in 1114 A.D. and is one of the earliest Hoysala monuments. The seven artistically executed ceilings adorning the sixteen pillared porch attached to the west gate of the temple deserve praise. The central ceiling of the temple shows fine works. The elegantly carved doorway of the east *mahadwara* shows workmanship of a high order. The presiding deity of the temple is that of the sculptured figure of Lakshmidēvi also called Dakshina Kolhapuradamma. The image which is about 1.3 metres high has a conch, a discus, a rosary and a mace each in its four hands.

Gadag-Betageri: (Dharwad dt; sd and tq hq; p 1,16,596) Gadag is situated at a distance of 479 km from Bangalore and 80 km from Dharwad. Hubli-Sholapur and Hubli-Bellary railway lines traverse through Gadag Junction. The place is usually called Gadag-Betageri (having a common municipality) since Betageri is within the close proximity of two km to the east of Gadag. Since ancient times, it was an eminent town and is mentioned in various styles in inscriptions as 'Kratuka', 'Kratupura',

Kardugu, Galdugu and finally Gadagu. Regarding Betageri its earlier name was Batta Gere (Round Tank). According to a legend Gadag was one of the *maha agraharas* founded by Janamejaya and was a renowned seat of higher learning with 72 *mahajanas*. A number of records (34) are reported from here, mostly found in the temples of Trikuteshvara and Veeranarayana. The inscriptions found at nearby Lakkundi and Betageri attest to the rule of the Rashtrakutas, Later Chalukyas, Kalachuris, Seunas, Hoysalas and the Vijayanagara rulers in the course of history. A copper plate charter of Harihara II of Vijayanagara dated 1379 endorses the grant of 22 villages to the Trikuteshvara and Veeranarayana and at that time Gadag region comprised of 66 villages in Torgallu-nadu which formed part of Lakkundi-Venthe in the territory of Pampa-Hastinavathi. There is an inscription pertaining to the reign of Krishnadevaraya dated 1519 found at the Veeranarayana temple. Another inscription of the same temple of Achyutaraya dated 1539 records his gift of *annadanidhi*, adding that the God Veeranarayana had conferred his boon on the poet Kumaravyasa. This is said to be the earliest lithic record referring to the renowned poet of Kannada *Bharata*. By about 1673, Gadag was included under Dharwad area then called Nusratabad one of the districts of Bankapur Sarkar under Bijapur. In 1799, Col. Wellesley, after wresting Dambal fort on 26th July, marched to Gadag the next day but found it evacuated by Dhondji Wagh. The Governor General Lord Wellesley handed over Gadag and Dambal forts to the Peshwa's commandant whom Dhondji had confined at Gadag. In the last Maratha war, Munro invested and took Gadag on the 6th January, 1818. The chief objects of archaic interest of the town include ancient shrines dedicated to Trikuteshvara (Trinity), Saraswati, Someshvara, Rameshvara, Kalmeshvara and Veernarayana. The temples of Trikuteshvara and Saraswati are situated adjoining to each other in one complex. Trikuteshvara with three Ishvaralingas in a line is a stupendous and well-preserved Rashtrakuta temple of architectural importance. On the southern side of this temple, facing north, is a small Later Chalukyan temple dedicated to Saraswati with a damaged idol which is noted for its elaboration, delicacy and beauty of carvings. The Someshvara temple is a good specimen of fully developed Later Chalukyan temple dedicated to Ishvara. Nearby this temple is a dilapidated temple of Rameshvara. Another ancient temple, the Kalmeshvara, built in about the 11th century is also of architectural importance situated in Betageri. The Veeranarayana temple built in Vijayanagara style is fairly big. According to one version, this temple is one of the five Narayana temples like those at Belur and Talakad built in about 1117 A.D. by the Hoysala king Vishnuvardhana

after his acceptance of Vaishnavism. It is said that famous Kannada poet Kumaravyasa composed his epic *Bharata* in this temple. Recently, within the temple complex, Kumaravyasa Kalyanamantapa, a small shrine dedicated to Sarpeshvara and a Brindavana of Raghavendraswamy have been added. The noted objects of interest in Betageri include herostones of different sizes erected in rows in a place known as Mallarayanakatte. The other noted modern temples of the city include the Rachoteshvara, Ganji Basavanna, Shankaralinga (1853), Tulaja Bhavani, Ambabhavani, Veerabhadra (1853), Banashankari (1891), and Ramamandir (1916), etc. The place has also two Jaina temples dedicated to Parshvanatha and Mahavira. The noted *mathas* of this place include Tontadaswamy Samsthana Matha founded in 16th century, Nandishwara Matha, Vireshvara Punyashrama and the Shivananda, Chidananda and Neelakantha Mathas. The Tontada Matha and Shivananda Matha are noted centres, fostering educational, socio-cultural, religious and literary activities in the area and are held in high esteem. The place has about 13 activities in the area and are held in high esteem. The place has about 13 mosques and five *dargahs*, and the noted among them are Jamia and Shahi Idga mosques, besides four churches, of which three are in Betageri. There are good number of private associations or institutions engaged in furthering the cause of education, art, culture, music, trade, etc. From the beginning, Betageri is noted for its weaving industry. Gadag is a noted centre of trade, commerce and industries, specially for cotton in the north Karnataka region. The manufacturing of beedi and *agarbathi* are the other noted industrial activities of the area.

Gangavati : (Raichur dt ; tq hq ; p 58,630) Gangavati is at a distance of 374 km from Bangalore and about 14 km to the north of Anegundi. Gangavati formerly was known as Neelavati. The river Tungabhadra flows at a short distance of about two miles from here. It has an old *matha* of Sri Muddusangaswami and the Prasanna Pampapati temple of Vijayanagara times. The Ishvara temple at Devaghat is another notable monument. The place has a mosque too. It is a commercial centre noted for trade in jaggery and grains and there is an Agricultural Research Station. *Kanakagiri* in Gangavati taluk is an ancient place (p 8,891) situated on the Gangavati—Lingsugur road, about 20 km from Gangavati. It has been identified with Suvarnagiri mentioned in the Ashokan edict. It is said that Kanaka Muni, a saint, performed penance at this place. It is surrounded on three sides by two streams and was formerly the chief town of the principality of the Bedar Rajas, founded by Parasappa Naik during the days of the Vijayanagara rule. The Nizam

had allowed some 16 villages of this principality to be retained by the Nayaka family with their headquarters at the Hulihaidar,, a nearby village. Kanakagiri has several temples built by the Nayakas, and the chief among them is the Kanakachalapathi temple, which is a large one and is of considerable architectural charm. It is a fine specimen of Vijayanagara architecture and has spacious halls and massive pillars. The *gopuras* and walls have well executed sculptures. There are in this temple elegantly made statues of the Rajas and Ranis in black polished stone and several large wooden statues and stucco models of mythological figures. On the outskirts of the town, there is a fine and well designed royal bath constructed by Venkatappa Naik. According to a popular saying current in the area, people who have eyes must see Kanakagiri and those who have legs, Hampi.

Gauribidanur : (Kolar dt ; tq hq ; p 18,753) Gauribidanur, a town on the left bank of the river Uttara Pinakini, 95 km north-west of Kolar and 75 km from Bangalore *via* Doddaballapur, has a municipality. According to legends this place was the residence of Vidura, an uncle of the Pandavas, and hence called as Vidurur. The town, according to one tradition, was once a part of the possession of the chief of Dadinayakanapalya who gave it as a dowry to his daughter and it was called Gaurividurur after her name Gauri. As there were tombs or *goris* at the place, the Muslims called it as Goribidanur. The Venkataramanaswamy temple here is an important temple, in the *navaranga* of which there are good figures of the Navagrahas. Near the town, at Hirebidnur, on the other side of the river, there is the *dargah* of a Bijapur chief by name Hussainsha Mirza. The *dargah* has four tombs of which the tomb of Niyamatbi, the daughter of Hussainsha Mirza is worshipped. There is also a mosque called Jumma Masjid with minarets. The *dargah* and the mosque are fine stone structures. This place is famous for sugarcane, chillies and paddy. There is a sugar factory at this place; cement pipe manufacturing, saw mills and handloom weaving are other important industries of the place. Hosur, about 10 km south-west of Gauribidanur, is a historical place, identified as Hosavidu, the new residence of Ballala II, a Hoysala King and as Hosapattana, one of the boundary towns of the early Vijayanagara kingdom.

Gokak: (Belgaum dt; tq hq; p 42,492) is situated at a distance of about 526 km north-west of Bangalore and about 68 km north-east of Belgaum. The town is situated on low land between the south bank of the river

Ghataprabha and range of hills which prevent the river from running southwards. The confluence of the Ghataprabha and the Markandeya is very near to this town. The place has a municipality constituted in 1853. The place is mentioned as Gokage or Gokave in the early inscriptions of 1047 A.D. Gokak fort was besieged by one Kalyana Chalukya princess Akka-devi, the aunt of Chalukyan king Someshwara I (1042-1068). Then it was the headquarters of a feudatory. Later it came under the Seunas. In 1685 Gokak was administered by the Mughals as the headquarters of the district. Between 1719 and 1754, the Nawabs of Savanur exercised their control over the town and built a mosque inside the fort area in the city, and a Ganji Khana. The mosque is a considerably beautiful structure. Thereafter, the town went into the possession of the Peswas. For a short period, in 1778, it was occupied by Veerappa Desai of Kittur. However, in the next year, it was reconquered for the Peswas by Parashurambhau Patvardhan to whom it was assigned in military grant in 1783. In 1790 Capt. Moor who visited Gokak has recorded that it was a town of considerable trading importance. In 1836, in consequence of the death of Govindarao Patvardhan of Tasgoan without heirs, the region lapsed to the British and was included under Belgaum *sarkar*, as the headquarter of *paragana* or subdivision. This place was noted as a very big prosperous trading centre, noted mainly for cotton and silk weaving, dyeing, copper and brass work, apart from paper and wood industries. The noted objects of interest of this place include temples dedicated to Shankaralinga, Mahalingeshwara, Lakshmi, etc., in addition to many more modern temples. The place has two historical *dargahs* dedicated to saints Jangali Saheb and Mastan Saheb. There are traces of a ruined fort on the nearby hill known as Panchami-gudda, where there are three ruined temples. One of them is dedicated to Mallikarjuna. This fort was built in the Adilshahi period. Gokak is noted for its unique kind of toy making and colourful wood craft, by the local *Chitragars*. These toys are being exported. This cottage industry has a history of about 150 years. There is an Artisan Training Centre to impart training to promote this craft. Very near to Gokak there is an enchanting beautiful valley noted for serenity called Yogi Kolla surrounded by natural scenery and small water falls, with temples dedicated to Mallikarjuna and Nirvanappa. *Ankalagi* (p 5,751) situated at a distance of about 32 km from Gokak on the bank of the Markandeya is noted for its Adavi Siddeshvara Matha held in high reverence in this region, known as Kundaranadu which has got a unique feature in Belgaum region. The present *matha* here was constructed in about 1820. Followed by an annual *jatra* of the *matha*, a cattle fair takes place here on a large scale. It

also has an ancient but renovated temple dedicated to Lakshmi. The place also has two *dargahs* dedicated to Dastgir and Gafoor Saheb. It was one of the four places proposed for the headquarters of the collectorate before Belgaum was finally chosen in 1837. Since 1974, a town panchayat is functioning here. *Gokak Falls* is at a distance of 536 km north-west of Bangalore and about 80 km north-east of Belgaum. This place (p 11,507) is important from the point of view of history, archaeology and tourism. A beautiful waterfall has been caused here by the Ghataprabha, which takes a leap here of 170 feet over the sand stone cliff in a picturesque gorge of the Gokak Valley and is horse-shoe shaped. "Except in its width and colour of the water the general features of the fall, its height, shape the rapid above are much like those of Niagara". The falls are in greatest beauty between July and September and the peak season is in August. On the river banks on each side, there are traces of ruined temples. It seems that most of the earlier temples have been washed away by the flood water. Among the noted ancient monuments of this place is the Mahalingesvara temple situated on the right bank of the river facing north, and is a plain stone structure. The temple is renovated and well maintained. An inscription pertaining to the Ratta chief, Kartivirya III (1143-1164) was found here. Another object of interest of this place is a hanging bridge built across the river in 1895 by the Gokak Mills. The length of the bridge is about 201 metres and height above the rock bed is about 14 metres. The other noted ancient shrines of the falls include, Ishvara temple by the side of Mahalingeshvara, Kadasiddeshvara and Dattamandir on the other side of the river. The place also has two churches and a mosque. The place has industrial importance in the district because of location of Gokak Mills here, as early as in 1885. The place has a credit of generating hydro-electricity here for the first time in the country in about 1887. The civic affairs of the area is attended by the Notified Area Committee constituted in the year in 1965. The place has required facilities for tourists. *Konnur* is a big town, situated on the bank of the Ghataprabha at a distance of about 14 km north-west of Gokak. The present name Konnur is derived from Kondanur, as founded in inscriptions. It is a pre-historic site with megalithic stone-chamber tombs. The place has several ruined temples and inscriptions of the 11th century belonging to the period of the Rattas. The noted temples of antiquity here are the Ishwara temple called Chikleshwara and a Jaina *basadi* dedicated to Parshvanatha in addition to modern temples of Lakshmi and the Kadasiddeshwara Matha. The place also has a *dargah* dedicated to Hussain Peer Khadri. This place has archaeological importance since there are more

than 50 cell tombs or burial chambers excavated to the south of the town. The place has a municipality. *Dhupdal* situated about 16 km north-west of Gokak is a place of interest since the location of Dhupdal weir, built here across the Ghataprabha in 1884, said to be the earliest irrigation project of the district in modern times. The place also has an ancient Jaina temple dedicated to Parshwanatha. *Arbhavi* (p 5,407) a small village situated at about six km north of Gokak, is a noted place of reverence. The Veerashaiva Durdundeshwar Matha built here 600 years ago is of architectural importance in addition to being religious. *Savalgi* on the right bank of the Ghataprabha situated at a distance of 16 km from Gokak, is said to be the place synchronising the character of religious harmony. The Shivalingesvara Matha here is held in high esteem and worshipped by both the Hindus and the Muslims. The *matha* has a *gadduge* of Shivalingesvara. The architecture of the *matha* appears to be a combination of the character of a *matha* and a mosque. *Ghataprabha* is situated about 20 km towards north-west of Gokak. The place has a town panchayat. Known formerly as Hukeri Road, this is a railway station in the Miraj-Bangalore line. The place has significance since it is a well known health resort and known for salubrious climate. There are two well-equipped hospitals, viz, the J.G. Co-operative Hospital (1951) and the Karnataka Health Institute founded by the late Dr. Kokatnur. This hospital was also associated with Dr. N. S. Hardikar, the noted Gandhian and founder father of Sevadal Movement in the country.

Gokarna: (Uttara Kannada dt; Kumta tq; p 9,547) Gokarna is situated on the West Coast and is at a distance of 438 km north-west of Bangalore. Gokarna which is considered the Southern Kashi (Varanasi) is a notable Shaiva pilgrimage centre of India. The name literally means "Cow's Ear", as the Arabian sea on one side and the rivers Aghanasini and Gangavali on the other, make an angle resembling a cow's ear. The two great epics *Ramayana* and *Mahabharatha* have several references to this holy place. The temple of Mahabaleshwara is built of granite in the Dravidian style with a shrine and an outer wall. It is a complete structure with many additions made in the post-Vijayanagara times. The *linga* in the shrine is visible only by two inches above the ground. It is said to be the *atma linga* and the tradition says that it was brought here by Ravana and he was forced to leave it here. In the outer hall are images of Parvathi and Ganapati with a granite bull in the middle of the hall. In honour of Mahabaleshwara a fair is held every year during the Mahashivaratri. Besides the temple of Mahabaleshwara there are 20

smaller shrines and 30 *lingas*. Near the Mahabaleshwara temple there is a temple of Ganapati whose idol is standing and two-handed and is of the Kadamba times. Among other important temples of Gokarna are the Bhadrakali (at the entrance), Venkataramana, Tamragauri and the Sasashtkar monastery (Lingayat Matha). There is a choultry built by Ahalyabai Holker of Indore and a small marble statue of hers is also found in the choultry. The civic administration here is managed by the group panchayat and the temple trust. Before entering Gokarna one has to circumscribe a place Sanekatta, which is popular for salt manufacturing from the earliest period. Gokarna has a fine beach; Kotiteertha and Jatayuteertha are some holy spots marked on the beach. 'Ashtabandha' is a colourful fare held in honour of the Atma Linga normally once in 12 years and it was celebrated in 1983, after a lapse of over 50 years. At that time, the whole *linga* is excavated and made visible.

Gonikoppal : (Kodagu dt; Virajpet tq; p 2,757) Situated at a distance of 217 km from Bangalore and 44 km from Madikeri, Gonikoppal is on the banks of the stream called the Atti which joins the Lakshmana Tirtha. The soil here being red in colour, is fertile and suitable for the cultivation of coffee, paddy and orange. The Citrus Research Station and the Fruit Processing Centre here are notable institutions. This being a busy marketing centre, is now administered by a Town Municipal Council. The K. R. Nagar Railway Station is at a distance of 64 km from Gonikoppal.

Gubbi : (Tumkur dt; tq hq; p 11,666) Gubbi is situated at a distance of about 20 km west of Tumkur and about 90 km away from Bangalore. The town has a municipality. The place is said to have been founded more than 400 years ago by a *Gauda* (headman) of Hosahalli and was formerly called Amargondapura. The oldest temple in the town is of Gadde Rameshwara, called so because it was once situated in a *gadde* or wet field outside the village. It has three cells in the *navranga* enshrining Dakshinamurthy, Parvathy, Veerabhadra, Ganapaty and Subrahmanya. The place was a centre of great literary activity in the 15th and 16th centuries and Kannada poet Mallanaraya hailed from this place. The Channabasaveshvara temple here is a large structure containing the *gadduge* or tomb of Gubbiyappa or Channabasavaiah. The temple has a beautiful ornamental *gopura* constructed recently. The Janardana temple, Byatarayaswamy temple, the Vailappa or Chilappa temple and Anjenayaswamy temple are also worth visiting. There is a famous religious establishment called Chidambara Ashrama

which has a shrine of Dattatreya and a *gurukula* run on modern lines. Other notable places in the taluk are as follows: *Kadaba* (p 2,640) located on the right bank of the river Shimsha, about 11 km south-west of Gubbi is the headquarters of the hobli of the same name. Till 1896, it was the headquarters of Gubbi taluk. It is said that sage Kadamba performed penance here on the banks of Shimsha and honoured Rama on his way back from Lanka. According to another legend, Rama who had encamped here on his return from Lanka, erected a dam across the Shimsha river into a present big tank at the request of his wife Sita. The place was one of the *panchagramas* (five settlements) of the Hebbur Shrivaisnavas and was a flourishing *agrahara* of Hoysala times. The Rama temple here is of the Dravidian style with a *gopura* and a fine Garuda pillar in front. The Kailaseshwara temple seems to be an older one. On the eastern outlet of the tank, there is the Hanuman temple. *Hagalawadi* (p 3,115) is at a distance of about 40 km from Gubbi and was the headquarters of a *palegar* line. The chief produce of the neighbourhood is arecanut, and *kambalis* (blankets) are also manufactured. The chiefs of this place ruled for about 300 years, from 1478 to 1776 A. D. The founder of this dynasty Erimada Nayaka was succeeded by Sali Nayaka (16th century) who largely expanded the territory. The town of Chikkanayakanahalli was founded and named after his brother. *Nittur* (p 2,307) called the Southern Ayyavale (Aihole) the 'navel' of Gangavadi-96000 and the "crest jewel" of the Heruthenadu in an inscription dated 1226 A. D. is about 12 km away from Gubbi town. The Shantishvara Basadi here is a Hoysala structure attributed to the 12th century and it has a *garbhagriha*, a *shukanasi*, a *navaranga*, and a *mukhamantapa*. A small shrine of Padmavati was built later.

Gudibanda : (Kolar dt; tq hq; p 6,421) Gudibanda is a municipal town in the Nandidurga range of hills, situated 95 km north-west of Kolar and 93 km away from Bangalore via Chikkaballapur. As it is situated at the southern foot of rock (*bande*) which is surmounted by temple (*gudi*), the town got the name Gudibanda. On the top of the big rock, there is a rock-cut shrine dedicated to Ahobala Narasimha, described as an *udbhavamurthy*. Kasim Khan, a Mughal Fauzdar gave Gudibanda to Havali Baire Gowda on the capture of Doddaballapur. It was he who fortified the Gudibande fort. After the death of Baire Gowda, Rama Gowda succeeded him. The area was later annexed to Chikkaballapur. Gudibanda is famous for the cultivation of paddy and sugarcane. In addition to the Ahobala Narasimha Temple on the top of the rock, there are two *basadis* at this place.

Gulbarga: (dt, sd and tq hq; p 2,18,621) Earlier known as Kalumbarge in Chalukyan records, Gulbarga (Kalburgi in Kannada) lies at a distance of 623 km from Bangalore and is the headquarter of a revenue division. It was the capital of Ala-ud-din Bahmanshah in 1347 and continued as capital till about 1424, when the capital was shifted to Bidar. Even prior to 1347, the town formed a provincial seat of administration and before the Mohammadan conquest of this region, it was included in the territory ruled by the Kakatiyas of Warangal. The Gulbarga fort, said to have been originally built by Raja Gulchand of Warangal and subsequently strengthened by Ala-ud-din Bahmani, is an extensive work which has 15 towers. Feroze Shah (1397-1422) built the huge mosque in the old fort (1397). This resembles the great mosque of Cardova in Spain, measuring 216 feet east to west and 176 feet north to south, covering an area of 38,016 sq ft and it incidentally happens to be the only mosque in India which is completely roofed. Rafi from Quasvin in Iran was its architect. The celebrated Sufi saint Khwaja Syed Mohamad Gesu Daraz (popularly called Khwaja Bande Nawaz), who was the disciple of Nasiruddin of Delhi came to Gulbarga in 1413. He was primarily a Persian writer and on his taking up residence in the Deccan he mastered Urdu also. Bahmani ruler Ahmed Shah (1422-36) conferred rich endowments on Bande Nawaz and even to the day the tomb of the saint is an object of veneration for Muslims as well as the Hindus. The tomb is an imposing structure with a good number of other tombs in the huge complex. The tomb has fine wall paintings. A mosque ascribed to Aurangzeb is seen in this complex. The Bahmani Sultans encouraged the influx of learned men, poets and statesmen to his capital from abroad. It later fell into Adilshahi hands. Gulbarga continued in importance under the Mughuls and the Nizam. Nizam-ul-Mulk Asaf Jah, the first Nizam had it in his dominion, and the Nizam made it a district headquarters in 1873. It became part of the Karnataka State in 1956. To the north-west is the old fort of Gulbarga, the outer walls and gateways of which, together with most of the old buildings in it, are in dilapidated condition. Besides the mosque and the tomb of Bande Nawaz, the other important monuments in Gulbarga are the shrine of Sharana Basaveshwara, a Veerashaiva saint of the 19th century. The saint's successors run a chain of educational institutions in the city. Khalandar Khan's mosque and Hirapur Mosque (1585) built by Chandbibi are two other important buildings in the city. There are tombs of Sultan Hasan (a building of the Tughluq style) and of two other successors of his in the city. The mausoleum of Firoz Shah is another imposing

structure. Shah Bazaar Masjid is a notable monument of Bahmani days. Outside the city, at Haft Gumbaz, there are seven mausoleums of Bahmani princes built between 1375 to 1422 A.D. The buildings at Gulbarga are fine examples of Indo-Sarcenic style. Gulbarga city is subjected to the administration of a Municipal Corporation and a University too has been started there recently. (For details on architecture, see chapter XI, Islamic Architecture).

Gundlupet: (Mysore dt; tq hq; p 19,965) Gundlupet is a municipal town situated on the left bank of the Gundlu river on the Mysore-Ooty road. It is about 61 km south of Mysore and 201 km from Bangalore. The earlier name of the town was Vijayapura and it was an *agrahara* named Prasanna Vijayapura. It was later included in the territory of the Palegars of Terakanambi. The name of the present town is derived from the river Gundlu which flows near the town. The Rameshvara and Paravaseva temples here are large structures, constructed in 1367 A.D. and are of architectural merit though now in dilapidated condition. Another temple in the town is the Vijayanarayanawamy. There is one inscription dated 1543 in this temple and four in the Rameshvara. Manufacture of beedi, perfumery, etc., are the special occupations of the people in the town. Tobacco and betel leaves are extensively grown around the town. *Gopalswamy Betta*, a lofty hill in picturesque surroundings, is about 16 km south-west of Gundlupet. It rises to a height of 4,770 feet above the sea level. According to tradition, it has been described Dakshina Govardhanagiri. The summit of the hill appears to be enveloped by clouds and mist, and the hill is also called as the Himavad-Gopalswamy Betta. There is an old fort on the hill said to have been constructed by the Palegars of Terakanambi during 13th century. Inside the fort is a the Gopalswamy temple. Car festival in honour of the deity is held. Mysore royal families have donated gifts to this temple. There are a guest house said to have belonged to the royal family and a forest lodge. The hill range is a very fine tourist spot with natural scenery. *Terakanambi*, a hobli headquarters of the same name is at a distance of 12 km from Gundlupet town. The old name of the place was Trikadambapura, and it was the headquarters of a *palegar* line. There is an old fort and about a dozen temples, important among them being the Mulasthaneshwara, Hande Gopalswami, Lakshmivaradarajaswamy, Anjaneya, Srinivasa, Triyambakaswamy and Sugriva. The idol of Sugreeva is about seven feet in height. The place is said to have been the birth place of Jaina poet Bommarasa and Ranadheera Kantheerava Narasaraja Wodeyar. Nearby is the Venkataramanaswamy temple at the *Huliganamaradi Betta*,

Hadagali : (Bellary dt; tq hq; p 13,723) Hadagali also called Huvina-Hadagali, a pleasant and healthy place, is situated at a distance of about 150 km west of Bellary city and 341 km north-west of Bangalore city. Inscriptions refer to the place as Puvina Padangile. It is said that to the city of Vijayanagara, flowers were taken from here through the river route. The Keshavaswamy temple at this place is said to have been constructed by Rebbala Devi, wife of the Chalukyan general, Ravideva. The temples dedicated to Kalleshvara and Keshavaswamy here contain some delicate carvings which unfortunately have been greatly spoiled by wanton chipping and frequent white-washing. When the wall of the old fort was demolished in 1866 A. D., two temples were discovered inside. The image in one of them is Yoganarasimha and is of black stone and is quite exquisitely carved. Both the temples represent the Chalukyan style and have perforated windows. The civic affairs of the town are managed by a municipality. Other notable places in the taluk are the following: *Magala* (p 3,024) situated at a distance of about 25 km of Hadagali and about two km from the Tungabhadra river has a noted Chalukyan temple of Venugopalaswamy made of black stone and is of superior workmanship. This consists of three shrines opening on to a central *mantapa*. A shrine of Suryanarayana is also here. *Hire-Hadagali* (p 5,445) is a village at a distance of about 17 km from Hadagali. It contains one of the best Chalukyan temples of the district. Its chief attraction is the carvings on the two doorways and parts of exterior walls. In the bay on the north wall, says Rea, "every detail of the carved work is as minutely finished as jewellery". *Kuruvatti* (p 1,759), about 36 km from Hadagali has a famous Later Chalukyan temple of Mallikarjuna. Its chief attractions are two of its doorways, the east door of the shrine specially being a fine example of the style. In the *mantapa*, in front of the doorway leading into the shrine is an elaborately carved *torana*, the only one to be found in the Chalukyan temples of this part. The *navaranga* has excellently carved bracket figures. The car festival of Mallikarjuna along with the cattle fair is held in February-March. *Mailara* (p 1,990) is about 33 km from Hadagali and two km from the Tungabhadra river. The place is well-known for the annual festival, held about February at the local temple dedicated to Shiva in his form of Mailara of Mallari. The pilgrims who attend the festival go about shouting "Elukoti, Elukoti" (seven crores). The *Goravas*, a special name for the men and women who have taken the vow, dress themselves up in blankets and run about on all fours, "barking and pretending" that they are some of the Shiva's army of dogs, who slew

Mallasura and his brother. The Mailara festival is also important as a cattle-fair. *

Hagaribommanahalli : (Bellary dt; tq hq; p 3,001-1971*) Hagaribommanahalli is about 86 km from Bellary and recognised as the headquarters town of the taluk in November 1974. This new taluk was carved out of certain areas from the erstwhile Mallapuram taluk and areas transferred from Hadagali and Kudligi taluks. It is a big commercial centre and has several oil mills. A number of families from the villages submerged in the Tungabhadra Project have been rehabilitated here. The Hagaribommanahalli Project which is situated at a distance of about four km from the town, is an earthen embankment of 1,784 metres long and 15.2 metres high. It has been put across the river Chikka Hagari at a total cost of Rs 250 lakhs.

Halasi : (Belgaum dt; Khanapur tq; p 3,206) Halasi is also one of the noted historical places of the district, situated at a distance of about 40 km from Belgaum. In the inscriptions, the place is mentioned as Palasikha, Palasi, Halasigi and Palasigenadu. Once, it was a secondary capital of the Early Kadambas in the fifth century and it was a minor capital of the Kadambas of Goa (980-1250 A.D.). During the period of the Early Kadambas, it was a centre of confluence of Jainism, Vishnavism and Shaivism. Halasi was a big province (Halasige-12,000) constituting parts of Dharwad and Belgaum districts in the ancient and medieval period. The chief antique objects of this place include three ancient temples dedicated to Bhavaraha Narasimha, Suvarneshvara and Kalmeshvara situated in the middle of the village. Among these temples, the first one is well maintained and preserved and is of significance from the architectural and sculptural point of view. A lithic record found in the temple of Narasimha records the gift of the sixth Goa-Kadamba king Permadi or Shivachitta (1147-1175 A. D.) of Sindavalli. The temple of Narasimha was built in about 1170 A.D. and a small temple of Varaha was added to the main temple by about 1185 A. D. by Jayakeshi of Goa. The other two dedicated to Ishvara are badly damaged, leaving only the relics. On the top of nearby hill there is a small ancient temple dedicated to Someshvara of Suvarneshvara with as a cred pool. The temple is held in great veneration and a *Soma* sacrifice was performed here in about 1870 and was held for ten days with large congregation of devotees. Many copper plates of the Kadambas were found at Halasi. The noted modern

* The 1981 population figures are not readily available

temples of the place include the temples of Basavanna, Kalmeshvara, Lalakeshvara, Gokarneshvara, etc., in addition to a church and mosque. Before the formation of *ghat* roads in this region in about 1885, Halebidu and Nandgad were good centres of trade between the parts of the Western Ghats and the *maidan* regions in pepper, spices, areca, coconut, fish, etc. The place is noted for its paddy cultivation and there are good numbers of rice mills.

Halebidu: (Hassan dt; Belur tq; p 3,695) Halebidu, now a small town and headquarters of the *hobli* of the same name is at a distance of about 27 km north-west of Hassan town and about 17 km east of Belur. The place marks the site of Dorasamudra or Dwarasamudra or Dwaravati-pura, the wealthy capital of the Hoysala kings and was founded in the early eleventh century A.D. Some scholars ascribe its foundation to Rashtrakuta Dhruva (Dhura, 8th century). The city was sacked by the Delhi Sultan's armies two times, that is in 1311 and 1327. Deserted afterwards, it came to be known as "Hale Bidu" (old capital). Here there are two most famous architectural monuments of Hoysala times namely the Kedareshvara temple and the Hoysaleshvara temple. The Kedareshvara temple though small, is a gem of art, and was built by Ballala II and his consort Abhinava Ketala Devi in 1219. It is a *trikutachala*. The Hoysaleshvara temple was started in 1121, built by a general of Vishnuvardhana called Ketamalla. The whole complex with twin temples of Shantaleshvara and Hoysaleshvara has four entrances which are elegantly wrought with beautifully sculptured lintels which are the wonder and despair of the onlooker. One of them was engraved by Kalidasi. This temple is the largest existing structure of the Hoysala style. These temples, (Shantaleshvara and Hoysaleshvara) are cross shaped, joined at their inner arms. Kedaroja was the master builder of the Hoysaleshvara. It was completed in the days of Narasimha I. The outer walls of the temple have a bewildering display of plastic art, and Percy Brown has called it "the supreme climax of Indian architecture". The elegant bracket figures here are creations of superb workmanship. The place is said to have had about 120 Jaina *basadis*. Now there are only three, of Adinatheshvara (1138) a small shrine, Shantinatha (c 1192) and Parshvanatheshvara, the last one being the largest, built in 1133 by general Boppana, son of Gangaraja. The image of Parshvanatha is about 4.27 metres high and is of beautiful workmanship. The Veerabhadra temple to the south-east of the town is another notable monument. A hill called Pushpagiri which is about three km south of Halebidu contains a round

pillared pavilion. A Vishnu temple rebuilt by the Vijayanagara rulers with the help of old materials, and the temples of Mallikarjuna and Parvathi are notable. There is a small museum of Hoysala images and a *pravasi mandir* here. *Chatachattahalli* (p 1,107) is a village at a distance of about three km from Halebidu on Belur-Javagal road and it has a noted *trikutachala* Hoysala temple dedicated to Chatteshvara which was built by Chatta Dannayaka, a Hoysala officer in about 1200 A.D. It has three cells out of which a *linga* adorns the main cell and the figures of Vishnu and Surya in the other two cells. All the cells have a *shukanasi* which is a rare feature. The Vishnu and Surya figures here are well carved.

Haliyal: (Uttara Kannada dt; tq hq; p 15,654) Haliyal is situated at a distance of 461 km north-west of Bangalore. An inscription in the Haliyal fort (800 A.D.) refers to this place as "Piliyal". This place passed into the British hands without any struggle as the garrison placed there by Bapuji Sindhia, the commandant of Dharwad, fled on hearing the fall of Sambrani, a strong fort hardly six km south of Haliyal. The place was then an important transit town noted for timber and paddy trade. There is a temple dedicated to Hemavva whose *dasara jatra* is famous. The ruins of the fort here are said to have belonged to the Marathas which was later the residence of the British officers. The main temples of Haliyal are Vithoba, Shiva, Dattatreya, Hanumantha, Venkataramana, etc. There is a mosque which is considered to be more than a century old, and the place has a municipality. At *Hosur* near Haliyal there are four elaborate inscriptions in Kannada. There is a Parshwanatha Basadi and a Maruti temple, at *Havagi* which is two km away from Haliyal.

Hampi: (Bellary dt; Hospet tq; p 777) Hampi is now a small village on the bank of the river Tungabhadra and is at a distance of about 10 km from Hospet town, and 360 km from Bangalore. It was the capital of Vijayanagara, the famous empire of the name. The Hampi ruins cover about nine square miles. The whole area is dotted with many barren rocky hills and there are the fortified enclosing walls of the old city which are often in several lines, one behind the other. In the valleys are the deserted streets and ruined palaces and temples. The place is associated by tradition with the personalities of the great epic *Ramayana*. Identified with Kishkinda, the place is known as Pampakshetra in an eighth century record. There is the temple of Pampa Virupaksha, a shrine of Later Chalukyan times. It was a flourishing centre under the Chalukyas of Kalyana and the Hoysalas, and Harihara I made it his capital in c 1336.

Most of the ruins of the Vijayanagara kingdom are along the road from Kamalapura to Hampi, there being only a few on the road from Kamalapura to Kampli. The first monument to be met with is the Ganigitti temple on Kamalapura-Kampili road. It is a Jaina temple and according to an inscription it was erected by a Jaina general Iruguppa in 1385 A. D. The Malyavantha Raghunathaswamy temple is built in the Dravidian style. The "Queens' Bath" on the north of the road from Kamalapura to Hampi is a swimming pool about 15.2 metres long and about 1.8 metres deep. It is an Indo-Sarcenic monument. The great square throne platform or the House of Victory (also called Mahanavami Dibba) was built by Krishnadeva Raya after his victorious expedition against Orissa. Sculptures in bas relief vividly depict various scenes of the Dasara festival. The Kamala Mahal is a picturesque two-storeyed building, covered with a tower in the middle of Hampi. The royal mint site was a few yards west of this platform. The Hazara Ramaswami temple is believed to have been the private place of worship of the royal family. The outer walls of this temple are covered with friezes of sculpture. A series of scenes from the *Ramayana* are carved in two of the inside walls of the temple courtyard. The Diwan Khana or public offices appear to have been to the north-east of the temple. The chief building now remaining is a two-storeyed erection. The elephants' stables are to the west of this enclosure. Two small but dilapidated Jaina shrines are to the east of the elephants' stables. A shrine of Ranganathaswami and Pattanada Yellamma which are nearby are also worth visiting. Near the Uddana Veerabhadraswamy temple are a number of Sati stones. The huge monolithic statue of Narasimha (6.7 metres high) was hewn from a single boulder in 1528 A.D. during the time of Krishnadeva Raya who granted an endowment for the services of this monolithic statue, an outstanding piece of art. To the north of the statue stands a little shrine that contains a huge *linga* called Badavi Linga. The Krishnaswami temple which is on the rising ground just above the Ishvara shrine was built by Krishnadeva Raya in 1513 A.D., the image of which he had brought from a temple in Udayagiri in the Nellore district of Andhra Pradesh. Now the idol is housed in the Madras museum. The "Sasivekalu Ganesha" (Mustard Grain Ganesha) and "Kadalekalu Ganesha" (Gram-grain Ganesha) statues are also nearby, enshrined in beautiful stone temples. The Hampi bazaar leading to the Virupaksha temple, is about 32 metres wide and nearly 732 metres long. The houses in it are used as lodgings by the pilgrims at the time of the annual car festival. At its eastern end is a large Nandi and a *mantapa* erected on

pillars of black stone finely carved in the Chalukyan style. At the western end of the street is the temple of Virupaksha or Pampapati which has a high tower on its eastern entrance called Bhishtappayana Gopura, ascribed to a general of that name. This temple has shrines of Shiva, Pampa and Bhuvaneshvari. Some parts of this temple are older than the Vijayanagara kingdom itself, the later additions being made by the Vijayanagara kings. The shrine of Bhuvaneshvari contains a beautifully executed Chalukyan doorway flanked by pierced stone panels belonging to the 11th or 12th century A.D. The huge *kalyana mantapa* in the temple, built by Krishnadevaraya has boldly sculptured granite pillars with animal motifs and its ceiling has rich paintings of Dashavatara and scenes from *Shivapurana*. From the eastern end of the Hampi bazaar, a stone paved path leads us to the river Tungabhadra and thereafter winds among big rocks to the temple of Kodanda Ramaswami. On the northern end of the dancing girls' street (Sulebazaar) there is the Achyutarayaswami temple which was built by Achyuta Raya in 1539 A.D. The cave where Sugreeva is believed to have hidden Seeta's jewels is also nearby. The remains of the ruined bridge by which one crosses the river Tungabhadra on monolithic pillars can also be seen. The two tall stone pillars connected by a stone beam is like a *torana*, which is described as *tulabhara* spot on which the kings, on their accession were weighed against gold. The Vijaya Vithalaswami temple was begun by Krishnadevaraya who endowed it with villages. Facing the main gate of the temple are the scattered remains of a long bazaar. There is an elegantly carved monolithic *ratha* or car, one of the finest monuments of Hampi. Purandaradasa Mantapa is near this temple. It is said that the great saint Purandaradasa used to sit in this *mantapa* and compose his *keertanas*. There is a Jaina *ashrama* on the Ratnakoota Parvata here. Near Virupaksha temple, on the Hemakuta hill, there is a temple of the Badami Chalukya times and a few temples with Kadambanagara towers. A great cultural centre, Hampi was connected with poets like Harihara, Purandaradasa, Kanakadasa, Vyasateertha, Lakkanna Dandesha and a host of others. It has been called an "open-air museum". *Kamalapura*, which includes the old city of Vijayanagara and which was for sometime the residence of the Raja of Anegondi, is at a distance of about 12 km north-east of Hospet town. It has a fort with circular bastions at the corners. A stone well within the fort is believed to be sacred to Brahma. There is a small museum of archaeological remains here. The town has a panchayat.

Hangal : (Dharwad dt; tq hq; p 17,082) Hangal is at a distance of about 368 km north-west of Bangalore and towards the south of

Dharwad at a distance of about 90 km. The present town municipality was constituted in 1973. According to local tradition, it is said that the Pandavas had sojourned here during their exile; to support this, some traces of evidences are shown even now. The old records identify this town as Panthipura, Viratapura, Viratanakote, Viratanagar and Panumgal or Hanumgal. Hangal has more than 20 inscriptions, some of them referring to the rule of the Later Chalukyas, the Kalachuris and the Kadamba chiefs (of Hangal). It was the chief town of the district known as Panungal-500 and was the capital of a branch of the Kadamba family ruled here as feudatories of the Later Chalukyas. It was one among the important strongholds that were captured by Hoysala Vishnuvardhana during the course of his northern expedition. The chief objects of antiquarian interest of the place include ancient temples dedicated to Tarakeshvara, Virabhadra, Billeshvara, Ramalinga, Narayana and a ruined fort and a tank called Anekere (elephant pond). Among the temples, the temple of Tarakeshvara is fairly a large building of granite and is a well-preserved monument of Chalukyan architecture. Close to this temple, there is a smaller remarkable temple dedicated to Ganapati. The temple dedicated to Virabhadra earlier is situated in the ruined fort, with the presiding deity as Shiva. There are also relics of ruined shrines in the fort area. The temple of Billeshvara is badly damaged. Some traces of ruined citadel situated on the left bank of the Dharma river, flowing close by can also be seen. At present, a part of the ruined fort area has been converted into a beautiful horticultural farm. Traces of ancient temples can also be seen on the bank of the river Dharma identified as the Ramalingeshwara, Hanuman, Ishwara and Narayana being chief among them. The place has an important Veerashiva *matha* called Kumaraswamy Matha. Kumaraswamy being one of the founders of the Shivayogamandir. In addition to the Sringeri *matha* and the Vittal *mandir*, the place also has eight mosques and two important *dargahs* dedicated to saints like Sayyad Sadatwali and Peer Sayyad. The place is noted for paddy cultivation. The forest area of this taluk is mostly covered by sandal.

Harapanahalli: (Bellary dt; tq hq; p 27,314) Harapanahalli is at a distance of about 127 km south-west of Bellary and 314 km from Bangalore. The town has a Gosain's tomb on the top of the Gosaingudda. It was the seat of one of the most powerful Palegar families and has a fort which is in ruins and which is built on a low ground. Inside the fort there is a Hanuman temple and a Jaina shrine. The Venkataramana-swami temple is said to have been built by Dadayya and Ranganayaka,

the first two *palegars* of the place. Kannu Kottappa (eye-healer or literally eye giver) is represented by a stone inscribed with a *shankha*, the *chakra* and a *nama* in a *mantapa* to the north of the main shrine. The most popular temple in the town is that of Uru-Devate which is a little building. Mailara Lingappa temple is to the north-west of the town which closely resembles that at Mailara in Hadagali taluk. A school of Astrology and Ayurveda is being run here. The late B. Hayat Saheb Siddhanti founded here the publication of an almanac called *Siddhanta Panchanga*. There is a town municipality here. Other places of note in the taluk are as follows: *Devara-Timmalapura* (p 619) is a small village which is at a distance of about three km south of Harapanahalli. There is a big temple of Venkateshvara constructed by Dadayya Nayaka of Harapanahalli here. His son Ranga Nayaka also built the unfinished portion of this temple. There are carved stone images of these chiefs and their wives in the premises of the temple. There is also another shrine in the premises of the temple which is called Kannu-Kottappa (meaning healer of eyes.) The main temple has a big *gopura* which is said to have been built by a *tahsildar* of Harapanahalli named Kandi Sheshagiri Rao. *Nilagunda* (p 2,076) is at a distance of 12 km from Harapanahalli. It has a small beautiful Chalukyan temple of Bhimeshvara. The carvings on the ceiling of the central compartment of the *mantapa* and the doorway to the central shrine are very attractive. The images in the shrines of Anantashayana and Lakshminarayana in this village are of stone and are fine examples of Chalukyan workmanship. *Uchchangidurga* (p 5,045) is a village and a fortress, about 28 km from Harapanahalli. The old name of the place appears to have been Uchchangishringi according to inscriptions and was one of the chief towns of the Kadambas in about the fifth century A. D. Later on, it was the capital of the province called Nalambavadi-32,000. A branch of the Pandyas also ruled from here. It was reputed to be a highly impregnable fort controlled by different chieftains at different times. The hill consists of a very bare, steep, rocky ridge more than a km in length from north to south. On the north and west its sides are almost perpendicular and is compared to the fortress of Gwalior. A modern village is at the foot of the rocks and on its top, in addition to a few houses, there is a well known temple of Uchchangiamma.

Harihara: (Chitrdurga dt; tq hq; p 52,325) Harihara is situated on the right bank of the Tungabhadra, and is about 277 km from Bangalore. It has a railway station and a municipality. The place is also called Guharanya Kshetra, and described as being under a giant

ceilings in the temples are elaborately carved with intricate geometrical patterns and highly complicated designs.

Haveri: (Dharwad dt; sd and tq hq; p 36,358) Haveri is situated at a distance of about 339 km north-west of Bangalore and about 115 km from Dharwad. It was made the headquarters of a subdivision and of Haveri taluk in about 1905, replacing Karjigi. For the first time, a municipality was established here in 1879. According to one legend it was called Nalapuri since it was founded by Nala in *Kratayuga*. Inscriptions mention this place as Pa-Vari or Ha-vari, Ha-Hari and finally Haveri and it was an *agrahara* with 400 *mahajanas*. It is believed that it was a part of Puligere-300 division in ancient days under Banavasi-12000. The town was in existence even earlier than the 10th century. As many as 32 inscriptions have been reported from this place and many of them refer to Singhana, Kannara, Ramachandra and Mahadeva of the Seuna dynasty. Other rulers like the Chalukyas of Kalyani and the Kalachuris, are also referred to in the inscriptions. The temple of Siddeshvara here is a noted object of antiquarian interest. Epigraphs on stones, pillars and beams in this temple register various gifts to the deity also called *Svayambhu* Siddhanatha. The idol of Vishnu with six hands in Siddeshvara temple holding linga in his left hand is a noted object of sculptural interest found in this area. This shrine was built during the period of Chalukya Vikramaditya VI in 1109 A.D. and this was one of the active centres of Kalamukha cult. Close to this, another small shrine, dedicated to Narasimha seems to be a later addition. The Kalmeshvara is another ancient ruined temple of this place. Another noted monument of archaic importance of this place is *Kallumantapa* (Stone Mantapa) built for Brahmadeva. According to the inscriptions found, Veerabhadra temple here is said to have been a Jaina *basadi* when Jainism was at its zenith. Heggere (big tank) here is associated with Nala. In and around Haveri, a number of hero stones erected are found. A local Veerasaiva *matha* known as the Hukeri Matha is another object of interest which organises cattle fair on a large scale for about a month on the occasion of its annual *jatra*. Besides the above, the place has three important mosques, a *dargah* of Mahaboob Subhani, a church and two Jaina *basadis* of modern period. Haveri is a centre of trade in cardamom brought from Dakshina Kannada, Uttara Kannada and Kerala, washed and exported to other places. Haveri has a small well of brackish water with lime and bleaching properties exclusively fit for washing cardamom. It is also noted for trading in cotton and chillies. It was a noted centre of freedom

movement where a statue of noted martyr Mailara Mahadevappa is installed.

Heggadadevanakote: (Mysore dt; tq hq; p 6,153) Heggadadevanakote is a municipal town situated at a distance of 52 km from Mysore and 193 km from Bangalore. It was the capital of a *palegar* called Heggada Devaraya, who built the fort around the town. The present name of the town is derived from the said *palegar*. The town has the temples of Varadarajaswami and Someshwara, constructed in Dravidian style and a *basadi* of Chandranatha, built during 12th century. The Anjaneya shrine is an important one in honour of which a *jatra* is held in the town. The area of the taluk seems to have been a Jaina centre, and large number of Jaina antiquities can be seen around this place. The taluk was formerly called Punnata which had as its capital Kirtipura, modern Kittur, which was about 10 km from Heggadadevanakote. The town is now submerged in the Kabini reservoir. The temples of Rameshvara and Basava and two Jaina *basadis* at this place have also been submerged. A *dargah* at Bhavali and a church at Naganahalli, the Mahadeshvara Temple at Antharasanthe, Inoor Maramma at Karapura, Neelakantheshvara at Magod, Mallikarjuna temple at Madapura and the Moodala Matha near Sargur are the important religious institutions in the taluk which attract pilgrims. The taluk has a large area of thick wild forest tracts. Kakanakote, Begur, Bisalavadi, Ainur, Marigudi and Karapura forest areas are the important zones of beautiful tourist spots. Kakanakote has been noted for the world famous *khedda* operations. The last *khedda* operation was held during 1968. The Begur forest area is reserved as the Tiger Project to preserve the tiger population. There are about 50 tigers in these Bandipur-Begur forest areas. Sargur (p 7,539) is a municipal town and hobli headquarters which is 13 km south of Heggadadevanakote. It was a taluk headquarters until 1880. There are two Jaina *basadis* and the Lakshminarasimha and the Someshvara temples of Dravidian style constructed during 17th century A.D. There are also two *basadis* at Malali village which is near Sargur. It is a main business centre in the taluk. There are a number of irrigation projects in the area. Birwal project, Kabini project, Tharaka and Hebbal projects serve the irrigational facilities and also they attract tourists. Birwal Dam is situated at 10 km south-east of Sargur. The dam is constructed across the river Nugu which is the tributary of the Kapila. An agricultural school and a farm, a horticulture farm and a fisheries training centre are situated at Birwal. The entire place is a picnic spot. Kabini project is at 14 km south of the taluk headquarters. The

dam is constructed across the Kabini near Beechanahalli. The project is in the midst of beautiful surroundings. Backwaters of the dam stretch in the Kakanakote forest range. Behind the dam, a well-planned park has come up which serves as an attractive picnic spot. A fishing pond is developed. There is an inspection bungalow to accommodate the visitors.

Hirekerur : (Dharwad dt ; tq hq ; p 10,270) Hirekerur is situated at a distance of about 382 km north-west of Bangalore and about 155 km south-east of Dharwad. Before the formation of Hirekerur taluk, it was the headquarters town of Koda taluk. The place has a town municipality constituted in April 1973. The present name of this place is derived from Piriya Kereyuru (a village of big tank). This tank is also called by the name Janamejayakere. The place has nine inscriptions and one of them dated 1060 A. D. registers the exploits of one Gundamayya, the general of Chalukya Someshvara I. The place has no such monuments of architectural importance. However, the temples of Totada Veeranna (Virabhadra), Janardana, badly damaged and partly buried in mud, Hanuman and Durgadevi on the bank of the big tank are to be noted. The place is also having two mosques and *dargahs*. No-Tax campaign was launched in the taluk in 1931 during the freedom movement. Other places of note in the taluk are : *Balambidu* is a small village situated about three km from Hirekerur and it has a famous temple of Vishaparihareshvara and Basavanna of the Later Chalukyan period. The temple of Vishaparihareshvara which constitutes a Shivalinga is reputed to cure persons of snake bite and other poisonous animals. The place has also five inscriptions and three of them register their dates as 1058, 1079 and 1088 A.D. According to these inscriptions, the deity is described as Andureshvara, Landureshvara and Pandurangesvara. *Abalur*, situated about 10 km north of Hirekerur, is a noted place of antiquities including about 20 inscriptions of great historical interest. It was one of the strong-holds of Jainism in the 12th century and Ekantada Ramayya, an ardent follower of Shaivism, challenged Jainism in a religious dispute and he won the wager by cutting of his head, later restored by the grace of Shiva, according to the inscriptions in the temples of Brahmeshvara and Someshvara here. There is a fine statue of Surya of Chalukyan style in the former temple. It is believed that the noted popular Kannada poet Sarvajnya hailed from this place.

Hiriyur : (Chitradurga dt ; tq hq ; p 25,152) Hiriyur is a town situated on the right bank of Vedavati, at a distance of 160 km from Bangalore and 40 km from Chitradurga town. In ancient days the town was called Ghanapuri (famous town). It was also called Honna Hiriyuru

as gold was mined here. The town was probably found in the 16th century by a chief of Mayasamudra named Keshava Nayaka. There is an ancient temple, the Dakshina Kashi Teru Malleshvara, constructed by an ancient temple, the Dakshina Kashi Teru Malleshvara, constructed by Kenchappa Nayaka, the then *palegar* of Hiriyur. The temple has a lofty tower erected by a Chitradurga *palegar*. It also has some paintings. There is an iron *Shiva Dhanassu* (Shiva's bow), about 42 feet in length, in the temple. It is taken in procession during the annual car festival of Teru Malleshvara. Recently mass marriages are being celebrated under the auspices of the Teru Malleshvara Bhakta Mandali. Other important temples of Hiriyur are Lakshmi Venkataramana, Mailaralingeshvara, Satyanarayana, Durgambika, Anjaneya, Ganesha and Banadamma. The town has a municipality. There is the Vani Vilas Co-operative Sugar Factory near Hiriyur. The most important commodities manufactured here are groundnut oil, jaggery and rice. The Ranganatha of Ambalagere, Kanive Maramma of Brahmagiri, Ranganatha of Abbinahole, etc. are some important temples of Hiriyur taluk. Other notable places in the taluk are as follows : *Aimangala* (p 1,293) is a village about 18 km from Hiriyur town on the National Highway towards Chitradurga and is the hobli headquarters of the same name. The place is referred to as Ayyappamangala in an inscription of 975 A.D. It was an *agrahara* of Chola times. The fort here is ascribed to Hire Madakari Nayaka of Chitradurga (17th century). The antiquities of the place, including the fort, mostly belong to 17th and 18th centuries A.D. The important monument in the village is the temple of Veerabhadra. There is a Khadi Centre at Aimangala run by the State Khadi and Village Industries Board. *Babburu* (p 2,445), a village about three km from Hiriyur town is the native place of Babbur Ranga, a poet (1750) who wrote *Ambika Vijaya* in Bhamini Shatpadi and *Parashurama Ramayana*. There is an ancient temple of Ranganatha here. The place is the headquarters of a village panchayat. *Harthikote* (p 2,587) is a village about 16 km from Hiriyur towards Challakere. It was the headquarters of the Harati Chiefs, who later occupied Nidugal and came to be known as Nidugal chiefs. The founder of this family, who is said to have come from the Bijapur area, got these parts by way of grant. He is further said to have built Dodderi and Harati towns. There is a temple of Veerabhadra here.

Holalkere : (Chitradurga dt ; tq hq ; p 9,796) Holalkere is situated at about 32 km from the Chitradurga town and is at a distance of 234 km from Bangalore. The town has a municipality. It appears

to have been an ancient Jaina settlement in the tenth century. The present town seems to have been founded in 12th century by a ~~B~~ Gauda, under the protection of Dumi chief, Doddanna Nayaka. In course of time, it fell into the hands of Basavapatna *palegars*. In 1475, Timmanna Nayaka, the progenitor of the Chitradurga Palegar family, obtained from the Vijayanagara king his first appointment as Nayaka of Holalkere. It remained in the possession of the Chitradurga family, till it was taken over by Hyder Ali. The town suffered in common with other parts, from repeated Maratha invasions. There is the Bayalu Ganapati temple here. The statue is about nine feet in height, seated on a high pedestal. There is an 'udbhava' Narasimha on the left side of the idol of Ganapati. The place also has an ancient temple of Venugopala and there are also the temples of Veerabhadra, Panduranga, Anjaneya and Kannika Parameshvari. The Chitralingeshvara at Chitrahalli, Doddahotte Rangappa Swamy at Lokadolalu, Veerabhadra at Kadur, Karisiddheshvara at Ramagiri and Anjaneya of Talya are some of the important temples in Holalkere taluk. Other notable places in the taluk are as follows: *Hireyemiganur* (p 1,338) is at a distance of about 21 km from Holalkere. There is a famous *Bilva Patra Vana* grown in the east of the village covering an area of about five acres. There is a temple of Kalleshvara here. Under the Pandyas of Uchchangi, it was a prominent town. *Horakere Devara Pura* (p 2,096) is a village at a distance of about 32 km from Holalkere, and is situated in the middle of hilly green area. It is described as an extension (Horakere) of Nandana Nagara, which was ruled by the Jaina Raja, Uttunga. There is an ancient temple of Lakshminarasimha Swamy here of the Hoysala style. There is a *Sripada* (foot print) of Swamy at the right side in the *garbhagudi* and another *Sripada* of Swami is at Krishnachala Hills. Some ancient inscriptions are found in this place. The 'Gundina Seve' and the 'Ananda Kote Seve Mahotsava' of Sri Lakshminarasimhaswamy held once in 12 years (recently held in February 1981) at the Krishnachala Hills is popular in the area.

Holenarasipura: (Hassan dt; tq hq; p 20,219) Holenarasipura is situated on the bank of the river Hemavati, at a distance of about 32 km south-east of Hassan and 176 km of Bangalore city. The town seems to have been in the possession of a chief named Narasimha Nayaka who built a fort here in 1168 A. D. The place was captured in 1667 A. D. by Raja Dodda Devaraja Wodeyar of Mysore. The Lakshminarasimha temple here is *trikutachala* in shape. Its inner *navaranga*, the three *garbhagrihas* and the images therein are of Hoysala origin and can be of the 14th

century A.D. The outer *navaranga* and the *dwarapalaka* figures belong to the Vijayanagara period, while the three *gopuras*, the *mahadwara*, the Alwar shrine and the *patalankana* belong to the *palegar* period. The inner *navaranga* has a statue of Venkatappa Nayaka. The town has a branch of the Uttaradhimatha. The Adhyatma Prakashana Karyalaya, a charitable institution, which was founded by Swamy Sachchidananda Saraswati at Bangalore in 1920 was later shifted to this place in 1935. The town which is a commercial centre, is noted for the production of cotton fabrics. There is an asbestos factory at Kadavina Katte which is at a distance of about three km from this place. There is a town municipal council here.

Honavar: (Uttara Kannada dt; tq hq; p 15,120) Formerly called Honnuru (Golden Town), Honavar is a place of great antiquity, situated at a distance of about 500 km from Bangalore. Legendary accounts speak of the place being in existence during the days of Ramayana and Rama Tirthra, a water spring here is described as the creation of Rama. Naoura of Periplus has been identified as Honavar. It was later called as Honnavur, a and also Hanuruha island. Many foreign travellers have described this place. The popular geographer Abul-Fida (1273-1331), Ibn Batuta, Abdur Razzak and many others visited Honavar. Ibn Batuta (1342) describes it as the city of Hinavar and also says that the people were mostly Muslims and notes that there were 23 schools for boys and 13 schools for girls. It was ruled by a Sultan who was a subordinate of Hariab (Harihara of Vijayanagara) according to him. In 1444, the Persian ambassador Abdur Razzak visited the port of Honavar. It came under Gersoppa principality and became a great trading centre. The Bahmanis took possession of this place in the later centuries. The Portuguese opened a factory here and called the place as Onor. Under Haidar, it was a place of great commerce with a naval dockyard. In 1862, when Uttara Kannada was transferred to Bombay Presidency, Honavar was a district centre with the office of the Sub-Collector. Thus, a totally reconstructed town exists today. There are many temples in Honavar of which mention may be made of the Durgadevi, Lakshminarayana, Hanuman, Vithoba and Rameshwara. The first Christian church was built here by the Portuguese in 1599. The present Roman Church of San Saldone was built about a century back. The Sharavati bridge linking Honavar and Kasarkode is considered the longest bridge of Karnataka. Following are the other notable places in the taluk: *Idugunji* is situated at a distance of about eight km south of Honavar and there is a temple of Ganapati and the idol has two hands. This is a

great centre of Yakshagana. There is the island, Basavaraja Durga situated about three km from Honavar. The island has remnants of an old fort. *Heggunda*, an old town in the taluk, had been the capital of the Kekayas, feudatories of early Kadambas. *Gerusoppa* is situated at a distance of 26 km from Honavar on the bank of the river Sharavati. The place name Gerusoppa is derived from *geru* or 'cashew' and *soppu* or 'leaf' which was popularly known in the region. The present village Gersoppa is on the right bank of the Sharavati and on the left bank is Basti Keri, the old town. Channabairadevi, the last ruler of Gersoppa was popularly called "the Queen of Pepper" by the Portuguese, indicating the rich trade in pepper in the region. The Jaina family that ruled from here between the 14th and 16th centuries, until the principality's merger with Keladi around 1600, was known as the Saluvas, and this once flourishing popular town was also known as Kshemapura, Nagire and Bhallatakupura. The fine Chaturmukha Basadi here of Later Chalukyan workmanship, is cross-shaped and is literally four-faced. It has four doors. There are a few ruined temples and *basadis* too here.

Honnali: (Shimoga dt; tq hq; p 10,942) Honnali is called Bhaskara Kshetra in the *Puranas*, and is at 38 km north of Shimoga and 311 km away from Bangalore. The place is bounded in the east and the west by lines of low stony hills. Formerly gold was being mined near this place. Queen Hoysala Devi got constructed a small stone shrine for Mallikarjuna which she calls in an inscription of 1055 A.D. as Mallikeshvara Teertha. There is the *samadhi* of the saint Shrinivasa Teertha near the bridge across the river. The place has an old *mruttika brindavana* of saint Raghavendra Swami of Mantralaya. The old town has a ruined fort wall of oblong shape surrounded by a moat. The east gate near the river is built of rough stones without mortar and has a pointed arch. By the side of the gate is a round bastion with a cannon platform. The place was the residence of a Nawab whose descendants are living at the place. There is a town municipal council here. Other notable places in the taluk are as follows: *Hirematha* (p 266), a small village at a distance of about one km from Honnali town has a well known Veerashaiva monastery called the Channappaswami Matha headed by a *Viraktaswami*. The *matha* has a spacious stone structure with massive stone pillars, a large compound and a lofty *dhwajasthamba* and is stated to have been founded by one Jadeya Shankara Mahaswamy several centuries back. Within the premises of the *matha* there are shrines dedicated to Channamallikarjuna, Veerabhadra and Choudeshvari and also an Anubhava Mantapa. The Matha has

founded by Shri Channappaswamy Veda Jyotishya Pathashala, a free hostel and a junior college. It is publishing annually a *panchanga*. *Nyamati* (p 7,669), which was the headquarters of the Honnali taluk from 1869 to 1882 is situated at a distance of about 26 km south-west of Honnali town. The *peta* of the place was founded in the time of Dewan Poornaiah. It is situated between the *malnad* and *maidan* areas and has a brisk trade in the products of both the tracts, and known for its chillies. There is a town municipality here. *Belagutti* (p 4,476), previously called Belagavati and Belaguvarti, situated at a distance of about 23 km south-west of Honnali town, is the headquarters of the hobli of the same name. It was the seat of a small old principality of the Sindas of Belagutti under the Hoysalas and the Seunas and later of a family of *palegars* during the 16th century A.D. There are temples here, dedicated to Chennakeshava, Durgamba and Siddeshvara. An annual *jatra* of Durgamba is held during October for two days. On this occasion, wrestling matches are held. *Tirtharamapura*, an uninhabited village, is about four km south-west of Belagutti. The temple of Rameshvara on a hillock here attracts a large number of devotees. Beside the temple water flows perennially through the mouth of a stone bull.

Hosadurga: (Chitradurga dt; tq hq; p 12,378) Hosadurga is situated at the base of a hill, about 17.6 km east of Hosadurga road railway station on the Bangalore-Hubli line. It is situated at a distance of 201 km from Bangalore. It is the headquarters of Hosadurga taluk and has a municipality. Hosadurga appears to have been originally a mere hill fort erected in 1676 by the *palegars* of Chitradurga. There are the temples of Durgamma, Veerabhadra, Bhyreshvara, Ganapati and Banashankari at Hosadurga. There are oil mills, candle factory, bamboo industry and furniture works at the place. The town is known also for its importance in the development of cottage industries. There are also a number of coconut plantations in the outskirts of the town. The weaving of mercerized cloth locally known as Vudu Reshme, is carried on extensively. The town has an agricultural produce market. The temples of Gavi Ranganatha at Gavi Rangapura, Chennakeshava, Srirama and Maruthi at Bagur (Bhagyapuri), Mailaralingeshvara at Mylarapura, Shankaralinga at Jankal and Eshvara and Kempamma at Heggere, and Prasanna Rameshvara at Belagur are some important temples of this taluk. Heggere, having a Jaina Basadi is a centre of pilgrimage. Other notable places in the taluk are as follows: *Halu Rameshwara* is at a distance of about eight km from Hosadurga town along the Hosadurga - Talya road, and the place has

a sacred pond with resplendent milk-like water, and hence the place is called Halu (milk) Rameshvara. Vajra and Gangasthana are the other names which are in vogue for the *kshetra*. The *kshetra* is in the jurisdiction of Devapura village (p 2,425) of Madadakere Hobli. The main Goddess here is Gangamathe. Shri Rameshvara, the *Panchalingas*, Seetha, Lakshmana, Hanuman and Sri Rama are the *parivara devatas*. Devotees perform Ganga *pooje* at the pond. Many miracles are ascribed to this pond and it is said that Jayachamarajendra Wodeyar, the Maharaja of Mysore in 1943, was blessed here with a votive cradle which came floating, and even now such miracles occur, is the belief. *Mathodu* (p 2,632) is a village situated on the right bank of the Vedavati. It is about 20 km east of Hosadurga town. In inscriptions it was called *Mattedu* and *Mattinadu*. It was, in ancient times, it is said, called *Mativantara nadu* ('land of the wise') and became *Matinadu*. It was the seat of a line of *palegars* whose founder was one Giriyappa Nayaka and Doddala Naika of this line built the fort here (c 1710) and embraced Veershaiva faith. Manufacture of glass bangles and rings flourished here. These were of five colours, black, green, red, blue and yellow. The furnaces were constructed on a high terrace, built against the inner side of a fort wall. It is the headquarters of a hobli and panchayat. There are temples of Siddharameshvara and Banashankari here. A *jatra* of Bagivardhamma held annually here in the month of April for three days is popular in the area. Coconut trade flourished in the town. *Neeragunda* (p 1,056) a village 11 km west of Hosadurga town, is interesting as being the site of one of the most ancient cities in the region. According to tradition, it was founded in about 160 B. C. by King Nilashekhar who gave it the name of Nilavatipatna. It was the capital of a Jaina principality of the same name included in the Ganga empire during the 5th century. It was the centre of the district called Neeragunda - 300 under the Hoysalas and was administered for some time by a Hoysala queen. Mounds of ruins and several old temples are in existence around the village. There is an ancient temple of Veerbhadra here.

Hosanagar : (Shimoga dt; tq hq; p. 4,561) Hosanagar was previously called Kallurkatte and is about 70 km west of Shimoga city and 352 km north-west of Bangalore city. In 1893, the headquarters of the taluk was shifted from Nagar to Kallurkatte. The place is situated in the midst of the splendid natural scenery. Several roads from this place connect other parts of the *malnad*, semi-*malnad* and coastal areas of the State. The place is noted for arecanut trade. An Ishwara temple has been recently

constructed here with the stone materials dismantled and brought from a temple of Vgerabhadrapura village which was completely submerged in the Linganamakki reservoir. There is a town municipal council here. Other notable places in the taluk are as follows: *Ramachandrapura* (p 407) is about six km away from Hosanagar town and has a well-known *matha* of the Smartha Havika Brahmanas with a fine spacious building. Ramachandra and Chandramoulisvara deities are worshipped here. An ivory throne (*danta simhasana*) which this monastery has, is a monumental piece of art prepared by the Gudigars of Sorab (see photo in part I). *Kodachadri*, a hamlet of Kottinahole is 46 km from Hosanagar and 115 km from Shimoga. It is at the foot of a peak of the Western Ghats which is a conspicuous landmark and forms the boundary between the Kundapur taluk of Dakshina Kannada district and Hosanagar taluk of Shimoga district. The height of the peak is 1,343 metres above the sea level. There is a temple of Hulideva whose image is made of stone and it has 32 arms. There is a thick forest at the foot called Ambavana (the abode of the goddess Durga). From the top of the mountain, one can see the Arabian Sea which is very close and on a clear day the vessels can be seen with the naked eye. Rare medicinal herbs are also available here. A tank which is situated in between Kala-Bhairava and Uma-Maheshvara temples is the source of the river Sauparnika. There is an iron pillar in front of the Bhairava temple. It is said that Shri Adi Shankaracharya meditated here, invoking the blessings of the divine mother. There is a small bungalow here. *Humcha* (p 1,894) the headquarters of the *hobli* of the same name is situated at the foot of the Bileshvara hill at a distance of about 60 km south-west of Shimoga city and about 21 km south-east of Hosanagar. It has been variously called Hombucha, Pomburchcha, Patti Pombulcha and Patti Pombuchchapura in inscriptions. It was the capital of a principality founded by Jinadatta described as the founder of the Santara dynasty. The place has a well known Jaina *matha* which was founded centuries back by the monks belonging to Nand Sangha of Shri Kundakundavaya. The Swamiji of this *matha* is called Devendra Keerti Bhattaraka. The *matha* has spacious buildings and contains 1) Parshvanatha temple, 2) Padmavathi temple, 3) Mathada *basadi*, 4) Bogara *basadi* and 5) Jatangiraya *basadi*. The image of Padmavathy is a seated figure with four hands. The *navaratri* festival here attracts a large number of people. Both the Padmavathy temple and the Parshvanatha temple appear to have been rebuilt of granite stone using a few materials of older Hoysala and Chalukyan temples. A Karilakki tree which has grown out on the side of the Padmavathy temple is shown as

having been associated with Jinadatta who is mentioned earlier and is said to have its roots under the pedestal of the image of Padmavathy. The Panchakuta *basadi*, another Jaina temple is of the Chalukyan style and is of the tenth or eleventh century A.D. It consists of five cells, all in a row with a common *navaranga* and an open *mukhamantapa* and a verandah all round the temple. Between the *mahadwara* and the main building there is a small *mantapa* and a *manasthambha* which is a magnificent monolithic pillar. There is a small old *basadi* dedicated to Bahubali on the top of a hill which is close to the village. An inscription mentions that it was built in 898 A.D. by Vikrama Santara. The village has a tank called Muttinakere (tank of pearls). The Jaina *matha* is running a high school here. Shri Kundakunda Vidyapeetha, a residential institution is also being run by the monastery with the object of imparting spiritual and moral education. *Hulikal* (p 1,113) a hamlet of Nidagodu village, about 30 km south-west of Hosanagar and about 100 km south-west of Shimoga is at the border of Hosanagar taluk and Kundapur taluk. The place has thick forest and near about there are hair-pin curves of roads from where one can view the fascinating sunset scenes. It is a very heavy rainfall area. The river Varahi which rises in the Agumbe Ghats, fall from a total height of about 353 metres at nine different stages and the falls which is called Kunchikal Abbe Falls is at a distance of about four km south-west of Hulikal Village. There is a temple dedicated to Lakshminarasimha and a Chandikamba shrine.

Hoskote : (Bangalore dt; tq hq ; p 17,538) Hoskote is about 26 km to the east of Bangalore, on the Bangalore - Kolar road. The chief of Sugatur, Tammegowda built the new fort in about 1595, and called it Hosakote or New Fort. The king of Penukonda (Vijayanagara) conferred on him the title of Chikka Raya. His rule lasted till 1632. Later the place was annexed by Bijapur army and given to Shahji as *jahgir*. The Mughals led by Kasim Khan conquered these districts and merged them in the Sira Province. Mysore army captured it in 1756, the very next year, Marathas subdued them. Ultimately, in 1761, Haider Ali captured it for Mysore. The town has several old and important temples, of which the Avimukteshvara temple is a Dravidian structure and said to be the work of Tammegowda. In the *sanctum* are three cells in a row, the central one having Shivalinga and the two others Parvati and Virabhadra. The Varadaraja temple, seems to be of the 16th century. There is another shrine of Srinivasa to the south of the main shrine, which appears to be of the 17th century. The temple of Vithoba supposed to have been erected by

Raghunatha Bavaji, a *subedar* of Hosakote Paragana under the Peshwa. The Vithala and Rukumayi idols are believed to have been obtained from Pune by the first priest of the temple, Mudgalabhatta. The other temples in the place are Kote Anjaneya, Agraharada Anjaneya, Kamateshvara Kalikamba and Kashivishvanatha. There is a Veerashaiva *matha* known as Veerammana Matha. An annual *urus* is held in the *dargah* of Hazrath Syed Shailani Shah and the place has mosques. A transmitting station of the All India Radio has been set up on the outskirts of the town. The huge Hoskote tank was constructed by Tammegowda, the *palegar*. *Vagata* (p 755) is a place situated at about 10 km to the west of Hoskote. It was known as Ovattam, Varadaraja-Chaturvedi - Mangalam, Ogata, and Bhagirathipura. In later literature it is called as Yogavatapuri or Yogapuri. Here is an old temple of Varadaraja which is a Dravidian structure. There are several inscriptions in it and a record of 1491 A.D., relates to the temple grants. On the bank of the local tank is the temple of Chandramauleshvara, with a beautiful Shivalinga in the *sanctum*. In the temple of Anjaneya of the place, the seven feet high figure of the deity is very impressive. Very near the village is the Chowdeshvari temple in dilapidated condition. It has figures like Sapthamatrikas, Ganapati, and a skeleton representing Betala. On the half buried gate or *toranagamba* in front of the temple is a stone record of 1020 A.D., belonging to the reign of Rajendra Chola.

Hospet : (Bellary dt ; tq hq ; p 90,506) Hospet town, which has a municipality, is at a distance of about 64 km from Bellary and 336 km from Bangalore. Being an important commercial, industrial and educational centre this town was built by the Vijayanagara King Krishnadeva Raya in honour of his mother Nagaladevi and named Nagalapura. It was the entrance gate to the city of Vijayanagara and was a very strong place fortified with walls and towers. Krishnadeva Raya also made the enormous embankment south of the town which connects the two ends of the two parallel ranges of hills which further south enclose the Sandur Valley. The old Hospet town has one long bazaar street with a temple at the end of it and with a number of small lanes. There are three Muslim tombs east of the bazaar street and they are said to be of persons slain in some battle. The Subedar *bavi* (well) and the mosque adjoining it was constructed by Gaffar Khan in 1785-86 A.D. who was the *subedar* of Hospet under Tipu. The Jambunatha is a notable temple in the town. Cotton weaving is an old industry of the place. The town was once famous for its trade in jaggery and now it has several oil mills and a sugar

factory. The Tungabhadra Steel Products Ltd, is another industrial unit here. The place has a city municipal council. *Kampli* (p 27,095-1981) lies at a distance of about 33 km from Hospet. It was the headquarters of Hospet taluk until 1851. It was a secondary capital of the Later Chalukyas in around 1064. It was one of the strongholds of the original chiefs of Anegondi (Kumar Rama's family) and was an outpost to the city of Vijayanagara. The fort of Kampli which is said to have been built by one of the *palegars* of Bellary stands on the edge of the Tungabhadra river. The great heroes Kampila Raya and his son Kumara Rama died fighting against the invading forces of Delhi Sultan here. The place has weaving industry, produces jaggery and is also noted for wood carving and manufacture of toys. There is a co-operative sugar factory which is working here since 1954.

Hubli : (Dharwad dt; tq hq; p 3,52,572), Hubli is the second biggest and important city in the State and is situated at about 408 km north-west of Bangalore on the Pune-Bangalore National Highway and about 19 km south east of Dharwad. It is also an important junction of the South-Central Railway on the Miraj-Bangalore line. The place has achieved historical distinction by the great deeds associated with it in the past. Hubli is locally called 'Hubballi'. According to Kannada inscription found in the Bhavani Shankar temple (11th c.), one of the oldest temples situated in Old Hubli, the present name 'Hubballi' is derived from "Eleya Purvadahalli". Later on, it was shortened to Purballi, Purvalli or Purvadalli or old village. The present city is conventionally divided into two parts known as Hale Hubballi and Hosa Hubballi. Old Hubli is locally called Rayara Hubballi i.e., Hubli of the Vijayanagara kings. For the first time, Municipality was established here in August 1885 and in 1925 it was upgraded as Borough Municipality. In July 1962, Hubli-Dharwad Municipal Corporation was constituted by combining the twin cities, and the total area administered by the Corporation is 183.49 sq km. In ancient days it was a great and prosperous *agrahara* of hoary antiquity with 200 *mahajanas*, who were worshippers of the God Narayana and erudite scholars, well versed in different branches of knowledge. The history of Hubli can be traced as far back as the rule of the Rashttrakutas, since two stone inscriptions belonging to two rulers of this dynasty—Indra III and Amoghavarsha Karka have been discovered at Hubli. The inscription found in the Bhavani Shankar temple indicates the rule of Chalukyan king Someswara II. Later, Hoysala Ballala II had conquered the region and the town. But it attained a significant position under Vijayanagara

and became one of the flourishing commercial centres as indicated by an inscription. After the fall of Vijayanagara, it came under the control of the Adilshahis. In the 17th century, the British had a factory here to support their trading activities. In a treaty between Vijayanagara and the Portuguese, Hubli is mentioned as 'Obeli' and appears as a place of trade noted for salt petre and iron for the Bijapur country. In 1673, Hubli is mentioned as a place of much wealth and of great trade and was plundered by Annaji Datto, one of the Shivaji's generals and booty is said to have exceeded any previous Maratha plunder. In 1677, it was under the control of Aurangzeb and became a *jaghir* conferred upon Shah Muhammad Khan by the latter. By about 1689, it was granted to Desai of Kittur as *sardeshmukhi* in recognition of his distinguished service, by Aurangzeb. In about 1727, it became the *jaghir* of Savanur. In the same year, one Basappa Setty of Old Hubli built the town and fort of new Hubli (in the area of present Durgadabailu) by the assistance of Majid Khan, the then Nawab of Savanur. The establishment of a cotton spinning and weaving mill in 1881 by the Southern Maratha Spinning and Weaving Co. (popularly known as Bharath Mill) and the introduction of railway in this area in 1882, establishment of railway workshop in 1885, increased industrial activities, establishment of cotton market, etc., facilitated the growth of New Hubli. In 1755-56, Hubli and surrounding areas were taken over by the Marathas (Peshwa) by defeating Hakim Khan, the Nawab of Savanur. In 1778, Haidar conquered almost the whole of Bombay Karnataka and Hubli was entrusted to the Nawab of Savanur. However, later, in a quarrel between Tipu and the Nawab in 1783, the former retook Hubli. In 1787 once again Hubli was taken over by Peshwa Madhavrao II, and in the next year (1788) Tipu retook all the country taken by Peshwa including Hubli. After the lapse of two years (1790), Parashuram Bhau Patvardhan took the whole of Bombay Karnataka from Tipu and when the partition was effected in Patvardhan's family, Hubli came to the Sanglikar's share. In 1796, Shivaji, the Kolhapur chief, taking advantage of the local disturbance, plundered Hubli and appointed the Desai of Kittur to look after the place. But the Peshwa got the town back soon. In 1804, it was held by the Phadke family. In the last Maratha War (1817-18) General Munro conquered Old Hubli. In 1820, New Hubli with 47 villages was ceded to the Government of India by Chintamanrao of Sangli State. In 1844 Captain Wingate found Hubli "as an important trade centre with population of 33,000, the town had number of long established banking and trading firms who traded with Bombay and Madras and other trade centres." About one hundred years

ago (1883-84) the place had 37 temples, 27 mathas, 17 mosques and two churches. The old Hubli fort with two gates east and west covered an area to the extent of 23 acres and the new Hubli fort covered an area of eight acres and six markets. At present, there are no traces of forts. There are several objects or places of interest in and around Hubli representing all sections. The Bhavani Shankar temple in old Hubli is the oldest temple of outstanding importance with an exquisitely carved image of Narayana. Seems to have been installed subsequently, a charming specimen of sculptural art; built in about the 11th century, the temple is badly damaged. Among other old Hindu temples of the town, the Ambabhavani, Banashankari, Veerabhadra and Basavanna temples are notable. There are also temples of Dattatreya, Radhakrishna, Ganesha, Kalamma Durgadevi, Maruthi, Muralidhar, Tulaja Bhavani, and Vithoba. Most of these temples have been renovated or rebuilt in recent years. The city has a number of *mathas* and the chief among the Veerashaiva *mathas* are Murusavira Matha, Hosamatha, Kalyanamatha, Ole Matha, Rudrakshi Matha, Hanneradu Matha and Neelakanta Matha. Among these *mathas*, the stupendous is the Murusavira Matha described as founded in about 12th century. This famous *matha*, held in high reverence, continues to play a significant role in the promotion of socio-cultural, religious and spiritual activities. The role played by this *matha* in the present century in promoting educational activities in this area is noteworthy. Sri Siddharudha Matha built by Siddharudhaswamy (1837-1929) of Advaita faith is an old *matha* located in Old Hubli and is of much adoration by all sections of the society attracting devotees from all over India. The chief among the Madhva *mathas* are Sri Krishna Matha, Satyabodhaswamy Matha and Raghavendraswamy Matha. These and the Shankar Matha, Datta Mandir, and other *mathas* are engaged in promoting socio-religious, spiritual and cultural activities. The place also has a *gurudwara*. There are a number of churches situated in Hubli city, the chief among them are Church of Ascension (1905), Church of Holy Name (1928), St. Joseph's Catholic Church (1888), St. John's Lutheran Church (1944) and St. Andrew's Church (1890). Among the mosques, the Jumma Masjid situated in Mullah street of old Hubli is said to be the oldest one. The other important historic mosques of the town include the big mosque and Mahdi Mosque in Ganeshpet area and a mosque near Bhandiwad base. Among all the mosques of Hubli city, the recently built (1980) Mastan Sofa in old Hubli area is noted for its delicate carvings and artistic beauty. The place has about eight *dargahs* and the chief among them are of Moulali, Sayed Pathesab, Karimulla and Ghouse Modin. The city had number of Jaina

basadis belonging to both sects of Jainism. Ananthanatha and Parshvanatha *basadis* situated at old Hubli are ancient and historic. The inscription engraved on a gong kept in Ananthanatha Basadi furnishes interesting information. Hubli is also a hub of trading and commercial activities in Bombay Karnataka area and it is one of the important cotton markets in the State, apart from being the centre of education and industrial activities. Karnatak Medical College, one of the four Government Medical Colleges in the State was started here in 1957. The K. L. E. Society runs some colleges here.

The noted cottage industries of the area are beedi manufacturing and weaving in Old Hubli. There are several objects of interest within the limits of the Corporation and other nearby villages. The chief among them include Chandramoulesvara temple of the 12th century at *Unkal* is a unique historical monument of Chalukya architecture with inscriptions in addition to the Kalmeshvara and Veerabhadra temples and the Siddappajja Matha. Recently, the Unkal hill, on the north-eastern outskirts of Hubli has been improved as tourist and recreation spot called the Nrupathunga Betta. Temples dedicated to Shankarlinga and Banashankari are the object of interest at *Amargaol*. A solitary seated sculpture of a Tirthankara of an unusual size, locally called Doddappa, at *Adargunchi*, village nearby is also an object of interest.

Hudli : (Belgaum dt; p 4,218) Hudli is at a distance of 27 km north-east of Belgaum on the Belgaum-Gokak road. It is one of the model centres of Khadi and Village Industries activities in the State since pre-Independence days. To bring reality to the ideals of Gandhian rural economy on the models of Sabarmati and other centres initiated by Gandhiji, Kumri Khadi Ashram was instituted here in 1923 under the aegis of the Khadi and Village Industries Co-operative Producers Society by the late Gangadhararao Deshpande, very well known as the Lion of Karnataka (1871 - 1960), an ardent follower of Tilak and Gandhiji. He was one of the pioneers of the Charakha Sangha and Khadi Movement including rural reconstruction activities in Karnataka. In April 1937, Kumri Ashrama under the leadership of Gangadhararao, Pundalikji Katgade and Ramachandra Vadavi and others hosted a national level Gandhi Seva Sammelan and Gandhiji camped here for seven days. This was a unique privilege of Hudli and Karnataka. The activities of the *ashrama* were paralysed by the British Government for its active and effective participation in the freedom movement. In 1941, Jamnalal

Khadi Vidyalaya was started here. Subsequently it was shifted to Hubli. The Society started in 1923 was reorganised in 1954 and since then, it has been expanding its activities in different spheres of the Khadi and Village Industries, spread over to 20 neighbouring villages employing about 800 persons. This organisation has won the appreciation of Central and State Governments. The noted temples of this place include Gramadevata, Ramalingeshvara, Maruti, Nirvaneshvara and a Jaina *basadi* in addition to a *dargah* dedicated to Hazrat Baseban.

Hukeri: (Belgaum dt; tq hq; p 15,534) Hukeri (also Hukkeri) is located at a distance of about 550 km north-west of Bangalore and 48 km north of Belgaum. Aetiologial studies indicate that the name Hukeri is supposed to have been derived from 'Huvinakeri' (village of flowers). During the Adilshahi days, good quality rose flowers grown here in plenty were exported to Bijapur *darbar*. The recorded history of this place begins from the 14th century; but in and around Hukeri there are evidences to prove the impact and influence of Jainism and Shaivism in this area. In 1327, it was administered by an *amir* appointed by Muhammad bin-Tughluk (1325-51), the ruler of Delhi after his conquest of this area. Later, the place fell into the hands of the Bahmanis, Bijapur, the Mughuls and the Marathas, till the British took over it and made it a taluk in 1806. The fort here is built by Ain-ul-Mulk Gilani, the Bijapur Commander, and Rustum Zaman built the Chini Gumat and Kadam Rasul Mosque during the 17th century. Under the Marathas, the Vantamuri Desai administered it. The place has several objects of antiquarian interest. The important among them are the Gummats spread over the city found in vivid sizes. At present, only four have remained. These are the wonderful monuments of Muslim architecture found here. The place had number of natural cisterns. At present only four are in working condition. Water fountains (cisterns) here are the objects of interest and curiosity. They are a challenge to the modern engineering skill in their internal arrangement, source of water, distribution mechanisms and other technical details. At present, they are the source of water to the city. One of them was installed in Adilshahi times as per a Persian and Marathi record dated 1583. They work out well during the rainy season. About a kilometre towards east of the town, a suburb called Gajabar Wadi contains a mosque and also a *dargah* named after Gajabar Saheb built in about 1498 by Keta Gowda, a Desai of Nandi village nearby in honour of a Muslim Sardar. The Chinigummat here is another object of interest containing painted tiles used as ornament. The place has seven mosques and three *dargahs*

dedicated to Paigambar, Mahasabti and Gajabar Saheb. The noted among the Hindu shrines include an ancient but renovated Lakshmi temple, Vittal Mandir and Maruti shrine in addition to the Adinatha *jinalaya* of pre-Vijayanagara times. The place also has three Veerashaiva *mathas*. The traces of ruined fort can also be witnessed here. According to old records, there existed a municipality here and the same was cancelled in about 1861 on account of falling resources. The present town municipality was constituted here for the first time in 1973. The place is noted for its *agarbathi* industries. It is also a noted trade centre for chillies, jaggery and groundnut. The place has a unique co-operative organisation first of its kind in the State, established in 1969 known as the Hukeri Taluk Co-operative Rural Electricity Society. *Majati*, was a small village situated in Hukeri taluk, recently submerged in catchment area of the Ghataprabha dam. A sculpture of *Lajjagauri* plaque found here along with two Jaina sculptures is a unique sculpture of the kind. The discovery of this unique sculpture found in this area suggests the prevalence in the region the Shaivite *tantric* cult during the seventh or eighth century A.D. Three km away is *Arjunwad* village, where an inscription referring to Basaveswara was found. (The inscribed stone is now housed at the K. R. I., Dharwad). *Nerli*, six km away, on the Sankeshwar road, has a fine hill fort and a temple in it.

Humnabad: (Bidar dt; tq hq; p 21,803) Humnabad town is situated at a distance of 52 km south-west of Bidar town, and at a distance of 668 km from Bangalore. Its altitude is 610 metres. It is originally said to have been founded by Chalukya King Jayasimha in 1040 A.D. It was formerly in the *paiga* taluk of Chincholi in the Nizam's dominion. The Veerabhadreshwara temple here is a huge structure. The *shikhara* of the *garbhagriha* contains engraved figures of 28 *leelas* of Shiva, ten incarnations of Vishnu and the stories of epics. One of the huge pillars in the temple rotates and is known as 'Swinging Pillar' as a gentle push appears to make it sway a little. The other places of importance in this taluk are as follows. *Belkhera*, about 16 km south-east of Humnabad, is the place of Veerasangayya (a *sharana*). *Dubalgundi*, about 14 km north-east of Humnabad town, has the renowned Kumbarageri Matha. *Hallikhed B* (B stands for Budruq, means big), about 22 km north-east of Humnabad was formerly the headquarters of *paiga* of Ikbat-ud-Dowla. The Naganathaswamy and the Sangameshwara temples here are notable. A dam across the Karanja is constructed near this village. *Maniknagar* is about three km north-west of Humnabad and is a modern village

situated around idyllic surroundings. This place was called Manichuru Kandara and has the Samadhi of Saint Manik Prabhu (19th c) who is called as "Sakalamatacharya". Dattajayanthi is celebrated here under the auspices of Manik Prabhu Samsthan. *Molkhera*, seven km west of Humnabad has a cave of Molige Marayya who was a contemporary of Basaveshwara, and a former ruler that hailed from Kashmir. *Hilalpur*, about 12 km north-east of Humnabad town, has the ruins of a Chalukyan temple. *Jalasangi*, about 10 km north-east of Humnabad town, said to be the capital of Virata of *Mahabharatha* times, has an Ishvara temple presently in ruins. It was constructed during the reign of the Chalukya Vikramadithya VI. Its outer walls contain some fine sculptures, one of which is a well-engraved figure of a lady who is inscribing a Samskrita epigraph in Kannada characters, which is of about 1100 A. D. There are relics of several other buildings at this place. *Chitaguppa* (p 13,413) is a town having a town municipality and is 12 km south-east of Humnabad town. It is 615 metres above sea level. It was formerly the headquarters of the *paigah* taluk held by Nawab Moinuddowla and was known as Moinabad. *Dargahs* of saint Salar Makdoom and Karimulla Shah are found here. An annual fair in August to venerate Baloba is held here. There is an ancient cave said to be of Sharana Madivalappa. The town has *samadhi* and a life-size marble statue of saint Mahadevappa Devarshi.

Hungund : (Bijapur dt ; tq hq ; p 14,548) The earlier name of Hungund was Honnakunda or Honnagunda, which was derived probably owing to the tracing of yellow coloured talc, resembling gold on the hill overlooking the town. Some temples here are the Nagareshvara, Kannikaparameshvari, Mallikarjuna and the Sangameshvara, and they are simple modern structures. At the foot of the hillock, in the town, is an old temple of Ramalingeshwara with several pillars in Chalukyan style. The *sanctum* is built below the ground level. According to an inscription here, lands were granted to Mallikarjuna by Satyavati Mahadevi whose husband was king Ayyanorva of the Ballala family. A branch of the Vijayamahanteshvara *matha* is functioning here. There is a Jumma mosque and nearby is a big stone pond built in 1870. The town has a municipality. Other notable places in the taluk are as follows : *Iikal* is the biggest town in the taluk (p 35,970). It lies about 13 km away from Hungund. The town is noted for its *matha* of Vijayamahanteshaswami. Some old temples here are the Venkateshvara, Banashankari and Hanuman. Other temples are the Mallikarjuna, Jadi Shankaralinga, Dattatreya and the Basavanna. To the south-east

of the town, on the bank of the Hirehalla is a big temple, consisting of *gadduges* relating to Vijayamahanteshaswami and his religious preceptor Gurumahanta Shivayogishvara. In this place is held annually, a car festival in honour of Vijayamahantesha. To the east of the town, on the elevated spot stands erected a big domed structure, housing the *dargah* of Hazarath Syed Murtaza-Sha-Khadri. It is held in high esteem and annual *urus* draws huge crowds. There are several mosques and *dargahs* in the place. The town is famous for several varieties of sarees like handloom, art silk and silk. There are a number of twisting factories and saw mills at this place, which is administered by a municipality. **Kamatagi :** (p 11,088-1981) It is a town, about 25 km away from Hungund, on the bank of the Malaprabha. There is an old Veerashaiva Monastery of Huchcheshvara here, stated to be established by Marulashankara Devaru, a contemporary of Basaveshvara. There are three *gadduges* in the *matha*. A fair in honour of Huchcheshvara is held every year. Other important temples in the town are the Banashankari and the Ishvara. A high school is being run by the *matha*. The town has a Government Rural Dairy Centre and the civic affairs are managed by the municipality. The place is noted for handloom industry; it is producing cloth like *chamaka*, *khanas* and sarees.

Hunsur : (Mysore dt; sd and tq hq; p 27,704) Hunsur is a municipal town situated on Mysore-Madikeri road at a distance of 45 km to the west of Mysore and 184 km from Bangalore. The town is on the bank of the river Lakshmanathirtha. According to a local source, the name of the town is derived from *hunase* or tamarind tree found in abundance. It was major centre of Amrit Mahal cattle. The town is having more than two dozen timber yards both of Government and private ownership. Hunsur was made the taluk centre in 1882. Now it is also the subdivisional headquarters. The town became a commercial centre having one coffee curing and processing factory. The Indian Leaf Tobacco Development Company has a research wing here, and about 13 tobacco companies are operating in the town. Two tile factories, one plywood factory, Meenakshi Sundaram Textile unit, the milk chilling unit and various cottage industrial units have been located in the town. The place has been known for the manufacture of *kambli* or blankets, sarees, country carts and *chappals*. Basket weaving by bamboo is also a flourishing craft. There is an old ruined fort and the Rameshvara temple at *Kattemalawadi* village, 5 km from Hunsur. There are tribal colonies of the Hakkipikkis and the Burudebesthas at *Gurupura* and *Marurkaval*,

12 km from Hunsur. A sericultural farm and a training centre is situated at *Dharmapuri* village. Tibetan refugees were rehabilitated at *Gurupura* 12 km from Hunsur town. The products of the handicrafts and the weaving centres of the Tibetans have a foreign market. A *Jaina basadi* at *Kallahalli* is well maintained. There is an old ruined fort at *Ratnapura* which is about 15 km from Hunsur. The place is having some more shrines and a few of them are dilapidated. The Anjaneya and the Ishvara temples are notable. There is a *dargah* of Jamalamma in whose honour *urus* is held. *Gommatagiri* is a hamlet of Bettadur village which belongs to Bilikere hobli of Hunsur Taluk. It is about eight km north-east of Bilikere and 19 km north-west of Mysore City. There is monolithic statue of Bahubali or Gommata, about 16 feet in height, on the hillock.

Ikkeri: (Shimoga dt; Sagar tq; p 220) Ikkeri, a hamlet of Aralikoppa village, was once the capital of the Nayakas of Ikkeri or Keladi. The capital was shifted to this place in about 1512, and it continued to be the capital till 1639 when it was transferred to Bidanur (Nagar). Foreign travellers like Pietro Della Valle have described this vast capital town. It is at a distance of about three km south of Sagar town and about 76 km north of Shimoga. The temple of Aghoreshvara which belongs to about the 16th century A. D. here is a large well proportioned stone building constructed in a mixed style of the Hoysalas and Vijayanagara. The effigies of the Keladi chiefs offering obeisance are found in front of the shrine. The temple which faces north, with a lofty roof has a *garbhagriha*, an open *shukanasi* and a large *mukhamantapa* with no *navaranga*. The Paravathi temple here has a *garbhagriha*, a *shukanasi*, a small *navaranga* without pillars and a *mukhamantapa*, open only in the front. It has a Nandi *mantapa* also. These are unique temples, designed to meet the needs of heavy rainfall.

Indi: (Bijapur dt; sd and tq bq; p 17,767) Indi is situated at about 51 km away from Bijapur and six km south-east of Indi railway station. The place name Inde mentioned by Ptolemy may be this Indi. In olden times it was also known as Chik Indi or small Indi. According to a revenue statement of 1790, this place seems to be the headquarter of an administrative unit in Bijapur kingdom. The temple of Shantesvara here is very old, and dedicated to Shiva. In the temple premises is an octagonal spire with figures. The Adinatha Digambara Jaina temple contains some fine stone and metallic images of good workmanship. The Hanumantharaya and Mahalingaraya are two other temples of this place,

It has two mosques and the *dargah* of Hussain Basha. The town has a municipality. Trade in jowar, groundnut and virnar cotton flourishes here. Other places of note in the taluk are as follows: *Inchageri* (p 2,388) is a well known pilgrim centre located at a distance of about 45 km to the south-west of Indi town and 11 km from Horti railway station. The place is sanctified by the residence of great mystics like Gurulingappa Maharaj, Bahusaheb Maharaj, Girimallappa Maharaj and Shivaprabhu Maharaj. Prof. Ranade, a great philosopher and mystic belongs, to the tradition of this *matha*. A chain of big granite temples are being constructed over the *gadduges* of the above saints. The area around this *matha* is full of tree-groves and it has a calm and tranquil atmosphere. Annually five *saptahas* (weeks) are conducted here to the accompaniment of religious discourses, meditation and *bhajans*. The *saptaha* which falls during Magha (Jan-Feb) draws about 30,000 devotees. Free food is served to the visitors. About 500 inmates of this *matha* are engaged in agriculture and allied activities. Two co-operative farming societies are also run by it in the neighbouring Jath taluk of Maharashtra. During Independence struggle against the British, several national leaders took shelter here. The *matha* is also publishing religious literature. Another old *matha* in the village is that of saint Karabaseshvara and has a *gadduge* of the saint. There is a temple of Hanumantha and a mosque. The place has a panchayat. *Salotgi*, a big village which lies about eight km to the south-east of Indi town is a place of antiquity. A stone inscription (removed from the present place) in this place dated 945 A.D. of Krishna II, records the name of the place as Sale Pavittige and the existence of a big college, which had students from far flung areas. The remnants of this institution are found at the Shivayogishvara temple. Another inscription of about 11th-12th century A. D. speaks of the grants given to the college, by Mahamandaleshvara Govanarasa. The Shivayogishvara temple is to the north-east of the village. To the west of the temple is a big spire used for burning light on important occasions. The temple was perhaps constructed by a *palegar*. At the entrance of the village is a big gateway and here are two *viragals*. Other temples of the place are the Mallikarjuna, Shivayogishvara, Hanumantha, and in a shrine, a female idol is worshipped as goddess Yellamma. Folklore singing is a favourite hobby of the locals, which has secured them several State and District-level awards. The place has a *dargah* of Mahaboob Subhani and a mosque.

Itgi: (Raichur dt; Yelburga tq; p 3,250). Itgi village lies at about five km from Bannikoppa railway station on the Hubli-Guntakal railway

line. It was once a flourishing *agrahara* and the Mahadeva temple at the place is the most notable among the Later Chalukyan temples. Described in a record rightly as the "Devalaya Chakravarti" (emperor among temples) the temple was built by Mahadeva Dandanakayaka, a general of Vikramaditya VI in 1112 A.D. The temple, facing the east, has a *garbhagriha* on which there is a *shikhara* partly damaged. On either side of the small closed *navaranga*, soon after the vestibule are entrances, opening to the north and the south, with small *mantapas* in front of them. The large open *navaranga* after this has 68 ornate lathe-turned pillars. Around this *navaranga* (outer hall) are *kakshasanas* (bench-like arrangements) on which are shorter pillars. At the centre of the *navaranga*, the ceiling has rich decorations of *makara toranas*. The entrance of the *garbhagriha* is one of the richly engraved ones among the Chalukyan temples. The outer walls with their arrangements of pilasters, niches and the friezes of sculptures are a feast to the eyes of the onlookers. The niches on the outer wall of the *garbhagriha* are more projected and ornate. Percy Brown called the temple as one of the best, next only to the Hoysaleswara of Halebidu.

Jagalur : (Chitradurga dt; tq hq; p 9,774) Jagalur is a town situated about 45 km from Chitradurga. It is at a distance of 246 km from Bangalore. It is said that this municipal town takes its name from a *rishi* known as Jogappa. There was a shrine dedicated to him. There is a Lingayat *matha* having a *gaddige* of Totada Swami, said to have been one of the Swamis of the Murugharajendra *matha*. The taluk headquarters was shifted to Jagalur from Kankuppe in 1868. *Kankuppe* (p 599), is a village, about 4 km from Jagalur town. It is said that Sage Kanva performed penance in a cave here. There are ruins of forts here, constructed by the Palegars of Chitradurga. At a distance of about 10 km east of Jagalur town, there is a hill called the *Konachagallu gudda*. There is a statue of a lion on the hill and a temple of Ranganatha. In a cave nearby, there is an image of Lakshmidēvi or Lakkamma or Tolasamma. There is a fine pond called *Dalavai honda* about 3.2 km west of Bistuvalli Village (p 816), of this taluk, built by Muddanna the *dalavai* or general of Hire Madakari Nayaka during 17th century. Veerabhadra at Kotadagudda and Huchchanalingeswara at Mustur are some of the other important temples of the taluk. *Asagodu* (p 3,153) is a village about 28 km from Jagalur. Its ancient name was Shivapura. It is said that Ashoka is described as associated with Maurya Ashoka. It is said that Ashoka had camped here. It was one of the most ancient centres of learning in the Chitradurga

district. The antiquity of the place is indicated by the existence of a number of megalithic tombs in the neighbourhood. There is a temple of *Swayambhu Kalidevaswami* here. There are a number of inscriptions in this temple. The place is about 6 km from the ancient capital of Uchchangidurga (Uttangi) in Bellary district.

Jamkhandi : (Bijapur dt; sd and tq hq; p 39,029) Jamkhandi is an important town, about 62 km to the south-west of Bijapur. Jamkhandi was the capital of the former Maratha principality of the Patavardhans, cousins of the Miraj family in Maharashtra. The place is known as Jambukandi in records, probably derived from the Jambukeshwara temple of the place. The temple of Kadapatti Basaveshvara is widely respected in the town. In the chief shrine of this temple there is a monolithic big bull or Basaveshvara. There are also shrines of Sangameshwara and Neelamma in this temple. The facade of this temple is beautified by several modern paintings and clay and cement made idols. Every year a *jatra* of Basaveshvara and a cattle fair is conducted at this place. The Ramalingeshwara temple of the place is enclosed by a big wall. Another old temple here is Jambukeshwara, which is a Chalukyan monument. Some broken idols are found in the temple yard. The Narayana image in the Yoganarayana temple of the place is very beautiful. Other temples of this place are Dattatreya, Kalmeshvara, Prabhulingeshvara, Maruthi, Nandikeshvara, Sri Rama, Mallappa, Yellamma, Banashankari and a *brindavana* of Raghavendraswamy. There is a mosque in the town and the *dargah* of Abubakar is highly venerated. The pavilion in front of the *dargah* has ornamental and floral designs and four minarets in four corners, 30 feet tall. It was renovated by the erstwhile Jamkhandi ruler. To the west of the town on a hillock called Ramatirtha stands a grand edifice 'Ramachandra Prasad', once the royal residence of the Jamkhandi rulers, and Tripura Sundari temple. In front of this building is a high clock tower with two turrets. There is also a fine temple of Rameshwara and shrines of goddess Parvati and Dattatreya here. In front of it is a stone pond. Jamkhandi is a Municipal Town. *Shurpali*, 10 km from Jamkhandi, is on the banks of Krishna, and has a Lakshminarayana temple and the Sadananda Matha. It was an *agrahara*. Other important places in the taluk are as follows: *Rabkavi-Banhatti* (p 53,639-1981) is a place about 19 km to the west of Jamkhandi. This town area comprises of four places namely Rabkavi, Banhatti, Hosur and Rampur. In 1952, the municipalities of Rabkavi and Banhatti were merged into one municipality. There are few important temples in the place, among

them Kadasiddheshvara temple at Rabkavi is situated on a hillock. Another temple at Banhatti is Mallikarjuna. The Shankaralinga temple is a two-storeyed structure with a fine wooden facade. A modern temple of Dhanammadevi is located on the Terdal road. The Goddess is in seated posture, and about 2 1/2 feet in height. The shrine of Vithala is a modern structure. There is a *dargah* of Surasab-Murasab. The place is famous for its powerloom and handloom sarees, which has a very good market. *Terdal* (p 19,082-1981) is a town and place of antiquity, about 29 km to the west of Jamkhandi. Until 1948, it was a subdivisional headquarters in the Sangli State. According to several stone records, this place was called Terindala and was a flourishing trade centre during the 11th and 12th centuries. There is a famous Neminatha Jaina temple here, built in the Kalyana Chalukya style. In the niches of the external walls of the *sanctum* are beautiful images of goddesses, Khushmandini and Padmavati. A lithic record in this temple states the construction of this temple by Gaura, a feudatory, on the fiat of Mahamandaleshvara Karthavirya. A highly revered temple here is that of Prabhusvami, who was said to be a *yogi* of the 17th century. Other temples in the town are of Prabhudevaru, Dattatreya and Ganapati. On the northern border of the town is a shrine of Sudugadu Lakshmi or Lakshmi of the Crematorium. There is a *matha* of Inchageri school at this place. The town has a Jumma Mosque and five other mosques. There is the Pir Abha-Khan *dargah* here. Large number of powerlooms and handlooms in this town are engaged in the manufacture of variety of sarees. The civic affairs are looked after by the municipality. Around this place, in villages like Hangandi, Halingali, Madalamatti and Asangi are found pre-historic cists.

Jevargi : (Gulbarga dt; tq hq; p 8,293) Jevargi is lying at a distance of 589 km from Bangalore. Formerly the taluk was called Andola. This is a Jain pilgrimage centre and contains many *basadis*. *Aralgundgi* is a village in Jevargi taluk, which is the birth place of Sri Sharanabasa-
veswara whose shrine is at Gulbarga now. *Mandawal* in the Jevargi taluk is a village which is famous for pre-historic tombs consisting of crates of loose stone boulders with a cist in the middle. *Ijeri* village also has such remains.

Jog Falls : Jog is a hamlet of Kargal village (Shimoga dt; Sagar tq) and it lies at about 32 km north-west of Sagar town and about 105 km away from Shimoga. The magnificent waterfalls of Jog (wrongly called as Gersoppa) present a grand natural spectacle and are world famous.

The Sharavati river, flowing over a rocky bed about 227.50 metres wide here, reaches a tremendous chasm, 292.80 metres depth and performs a stupendous leap. The water comes down in four distinct falls—Raja, Roarer, Rocket and Rani—presenting a sense of tremendous grandeur and sublimity. Formerly, the best season for the visitors was from November to January, but now changed to October and November. In summer, the flow is very meagre. The Mahatma Gandhi Hydro-Electric Station situated at this place was commissioned in 1948. A dam has also been put across the river Sharavati at Linganamakki. A pick-up weir is also built across the river Sharavati at Kargal, popularly known as Kargal Anicut from which water is taken to the Sirur Balancing Reservoir and from there to the power house. The total energy that is generated per annum is put at 1,89,21,600 MVA at a load factor of 60 per cent. *Linganamakki* (Sagar tq; p 840) situated at a distance of about 33 km north-west of Sagar town has a noted dam across the river Sharavati which is 2,751 metres long. It was designed so as to impound 4,368 cmt of water in an area of 326 sq km. The Anebyle Power Station which is the single biggest power station in South-East Asia is also nearby. Each generator is designed to produce 89.1 kw of electricity. The place commands a splendid scenery all round.

Kadur : (Chikmagalur dt; tq hq; p 19,410) Kadur is situated at a distance of 207 km from Bangalore. Kadur was a district headquarters as early as in 1863 (of the present Chikmagalur district). During the Ganga period, the place was a Jaina settlement. In the 14th century, the lands around Yemmedoddi Gudda were conferred upon a chief named Mada Nayaka by Vijayanagara rulers. Then it was a small *agrahara* known as Narayanapura. As per local tradition, when this Nayaka was hunting in this region he found his dogs were turned back by an elk (*kadave*) and impressed by this incident, he founded a fort called Kadave-uru (elk town). An epigraph dated 1609 A.D. of Devanur calls this place as Kadaooru. There are temples dedicated to Ishvara and Anjaneya on the bank of a pond (Sihineera Honda). Both these temples are said to have been built in the 17th century. There is another temple of Channakeshava built in Hoysala style. The town also has Shri Renuka Matha and Sri Raghavendraswami Brindavana. There is an interesting place of antiquity called *Machchari* which is about four km east of Kadur town. River Vedavati flows on a rock-bed cutting it in seven places, which is locally called the Kuntihole. Very close to the pool there is a hillock referred usually as Kechakana Gudda on the top of which there is a cave

temple having seven stones representing Mailaradevaru or Mallideva. The place also has three ruined temples dedicated to Yoganarasihma, Keshava and Ishvara. The Yoganarasihma temple is an ancient one. At *Huligere*, about 23 km to the south of Kadur, there is a Veerashaiva *matha* called Huligere Dodda Matha, which is connected with the Kallumaradi Matha of Sakrepatna. *Hirenalluru*, 13 km north-east of Kadur town, referred to in an inscription dated 1215 A.D. as Hiriya Nalluru and says that it was an *agrahara*. Another inscription dated 1242 A.D. calls the place as Keshavanapura and there is also a temple dedicated to Mallikarjuna (Malleshvara). *Malleshvara* is another important place, almost on the outskirts of Kadur about two km from the main town. The place name is said to have been derived from Mallasura, a giant who was a nightmare to the local people and was finally subdued by Sri Ramachandra of *Ramayana*. The Mallideva temple here is ascribed to the 12th c. A.D. Inscription dated 1125 A.D. mentions the place as Malleshvara and the deity as Mallikarjuna. The temple is in Hoysala style. *Birur* (p 18,081 in 1981) situated at a distance of 214 km from Bangalore is a railway junction. An inscription dated 1063 A.D. found here calls the place as 'Beeravuru'. There are temples dedicated to Antaraghattamma, Mailaralinga and Biredevaru, etc. The *jatra* of Biredevaru takes place once in 12 years for 15 days. The civic administration is under the control of a town municipal council. *Sakrepatna* (p 3,684), which is also called Sakharayapatna is 17 km to Kadur town. In a Telugu copper plate grant dated 1864, this place has been referred as Galipooje Sakarapatanam. According to tradition, a giant Shambarasura and a pious king Ambareesha ruled here and hence the place was also called Shambarapuri and Ambareeshakshetra. According to another tradition, this place was the capital of a king named Rukmangada Raya. There are two ruined lines of fortifications. There is a temple dedicated to Ranganatha. Its *prakara*, *shukanasi*, *navaranga* and *mukhamantapa* belong to the Nayaka period and are in the later Vijayanagara style. There are also the bronze images of Chaturbhuja Rama, Navaneetha Krishna and Bhashyakara. There are also temples dedicated to Veerabhadra, Kalahasteshvara, Balleshvara, Lakshmi, Rameshvara, Someshvara, etc, in the town. At a short distance, there is a *matha* known as Kallumaradi Matha which has the *samadhi* of Ajjayaswamy. *Ayyanakere*, a big lake also called as Doddamadagadakere is to the west of Sakrepatna. It is surrounded by high hills and is at the base of the Baba-Budan hill range. It is formed by the perennial Gaurihalla stream at the foot of the Shakunagiri hill. Its out-flowing waters are called the Veda, a stream which unites with the Avati stream near Kadur. The joint stream formed

thereby is known as the Vedavati river. A legend attributes the construction of this tank to one Rukmangada Raya mentioned above. Hoysala king Narasimha is stated to have renovated this tank in 1156 A.D. There is Prasanna-Ballaleshvara temple on a small hillock towards the centre of the embankment. There is an "Amritmahal Kaval" (pasture reserved for cattle) and a fish-rearing centre here. *Hariharapura* situated on the left bank of the river Tunga, 10 km west of Koppa town, was an ancient *agrahara*, according to inscriptions (dated 1392 and 1418) established by the Vijayanagara king, Harihara II and Sabanna Wodeyar who was governing the Araga province. There is a Smartha Matha (Advaita tradition) and two temples in the *matha* are dedicated to Sharadamba and Narasihma. The Sharadamba temple has a Sri Chakra. Other important temples of Hariharapura are the Varadaraya, Venkataramana, Ambika, Choudeshvari, etc. There is a ruined fort built by a *palegar* named Ranganatha. *Jambittige* (literally meaning natural brick of laterite), a hamlet of Hariharapura has a temple of Neelakantheshvara, built in 1733, Kalanna, son of Kollura of Kalasa, being its *shilpi*. *Devanur* (p 1,552) is located at a distance of 234 km from Bangalore city. The place is so called as it is noted for temples, and is also called Surapura and Girvanapura in records. A 1234 record calls this place as Lakshminarayanapura. The village was the birth-place of Mahakavi Lakshmeesha, a popular Kannada poet (work: *Jaimini Bharatha*), an ardent devotee of Lord Lakshmikanta. Another poet Rudrabhatta (12th century) has also dedicated his work *Jagannatha Vijaya* to God Lakshmikanta. The Lakshmikanta temple and Siddeshvara temple are two important objects of interest here. The former is said to have been built in the 17th century whereas the latter was constructed in the 13th century itself. There is an old house in the town, described as the residence of Lakshmeesha. *Asandi* (p 1,780) is situated at a distance of 227 km north-west of Bangalore city. About 14 inscriptions including *veeragals* and a few notable monuments are found here. For many centuries during the Ganga and Hoysala times, this place was the headquarters of an administrative division or principality called Asandinadu. In the eighth century, it was governed by Vijayaditya, son of Shripurusha Ganga and later in the 12th and 13th centuries A.D. by the Hoysala feudatories of Ganga descent. An inscription dated 1206 A.D. mentions that there were 13 Shaiva temples at Asandi at that time. But, now only three temples can be seen. At the entrance of the village, there is a Hoysala temple dedicated to Chandikeshvara with two *garbhagrihas*, adorned with Shivalingas. The other two temples, the Gangeshvara and

Brahmesvara built by *mahamandalika* Gangaraja in 1191 are of fine Hoysala workmanship. The Veerabhadreshvara temple here was constructed in 1205 by Haraha Sahani a Hoysala Minister. There are also temples here dedicated to Beeralingesvara and Revana-Siddheshvara. Once in 12 years, a special *jatra* is held in honour of Beeralingesvara for a span of 15 days.

Kaivara: (Kolar dt; Chintamani tq; p 3,421) Kaivara, is a village situated about 13 km from Chintamani and is the headquarters of the same hobli. It is described as Ekachakrapura of *Mahabharata* where the Pandavas resided during their exile. At a cave in the nearby hill called Chidambaragiri, Bhima is said to have thrown the carcass of Bakasura. Many inscriptions found here reveal that the temple of Amaranarayana in the village was already there by about 1283 and with its fine ornamented pillars of gaints, it is a notable monument. The Bhimeshvara, Nakaleshvara and Sahadeveshvara are the other temples of this place. The walls of Sahadeveshvara temple contains a number of Tamil inscriptions. Kaivara is a pilgrim centre at present because of the *Matha* of Naranappa (1730-1840), a saint and a poet, the author of *Kalajnyana* in Telugu who is popularly known as 'Tata'. An *ashrama* has been founded in the name of Naranappa working as a centre of religious activities. There is a high school run by the *ashram* with free boarding and lodging facilities. There is also a shrine dedicated to Naranappa. *Murugha Male* popularly known as Murghmatta a corrupted form of Murugha Male, is a village and a hill is situated at 11 km north of Chintamani town. This place is the headquarters of the hobli of the same name. According to legends one of the Chola rulers erected a small shrine of Murugha here. There are several tombs of Muslim saints here. Of these, the tombs of Abbajan and Ammajan (popularly known as Fakirshavali Dargah) are famous. It is believed that incurable diseases are cured here. So people of all religious faiths visit this place. In the village there is an old temple dedicated to Chandramouleshvara.

Kalghatgi: (Dharwad dt; tq hq; p 11,034) Kalghatgi is about 34 km south of Dharwad, and it has a town municipality constituted in 1973. This place has five inscriptions and the earliest belongs to the reign of Chalukya Vikramaditya VI. Under the Marathas, it was the headquarters of a *samant* (division). There are no objects of antiquarian interest. There is a tomb of Rustom Shahid, an 18th century Muslim religious worker and a tank here is named after him. The modern temples of the town

include temples dedicated to Hanuman, Venkateshvara and Basavana in addition to the *Gramadevata* temples. There are two *basadis* dedicated to Shantinatha (1857) and Parshvantha (1967) and a church. The place has many rice and saw mills and a match industry. The place is noted for manufacture of colourful cradles. *Kamadhenu* is a village situated at about 10 km north-east of Kalghatgi. It has an old temple dedicated to Kalmeshvara with ornamental mythological carvings on the outside walls.

Kanakapura: (Bangalore dt; tq hq; p 30,153) Kanakapura, located on the right bank of river Arkavati, is about 56 km south of Bangalore. In one of the inscriptions occurring here, the place is mentioned as Kanikanahalli; until 1947 it was called Kankanahalli. Channapatna chief Jagadeveraya appears to have erected a fort here. In 1630 Chamaraja Wodeyar of Mysore occupied it. To deny shelter to the British troops moving towards Srirangapattana, Tipu destroyed the fort twice. There are some important temples in the town like the Srirama, Ganapati, Ranganathaswami, Someshvara, Kenkeramma, Volakotamma and the Anjaneya. The annual *jatra* and cattle fair of the Srirama temple, which falls at the same time, attended by a large number of people. The Veerashaiva Degul Matha is very old and widely respected, and it contains the *gadduges* of Nirvanaswami, Marulasiddaswami and other saints. A stone inscription of this *matha* dated 1667 registers the grants to the temple by Timmamma, mother of Dalavayi Kumarayya. Another inscription of 1678 records the reconstruction of the *matha* and consequent grants to it by Kumarayya. Under its aegis, one Samskrita Vedapathashala a school and a free hostel are run. Two mosques in the town are Jumma Masjid and Melekote Masjid. There are also two *dargahs*. There is a church dedicated to St. Rita. The Rural Education Society here is running a chain of schools and a first grade college. This is a notable silk trade centre, with a silk filature factory and a number of private twisting and reeling units. A coir centre and a cocoon market are also functioning here. At *Kallahalli*, about two km from Kanakapura town is a famous temple of Srinivasa. Not far away from Kanakapura is the Sangama where the rivers Arkavati and Cauvery merge. This confluence is an enchanting place which abounds in greenery. On the river bank is an old Sangameshvara temple and a travellers' bungalow. At a distance of about five km, through a jeepable road, from Sangama is *Mekedatu*, a picturesque place. The spot is so called as the natural rocks from both the banks of the Cauvery projected against each other have a small gap so that even a goat can cross from one bank to the other. Few years back,

one of the rocks fell down. From this spot, 60 feet below, the Arkavati and the Cauvery gush through a narrow rocky passage. It is visited by picnic parties and public conveyance is available upto the Sangama.

Karkala : (Dakshina Kannada dt; tq hq; p 20,656) Karkala is situated at a distance of about 52 km north-east of Mangalore and about 384 km north-west of Bangalore city. The huge Gommata statue here which is about 12.8 metres high was installed in 1432 A.D. by Veera Pandyaadeva a ruler of the Bhairarasa (Santara) family of Karkal, who ruled from here from the 14th century. There are numerous inscriptions of the family in the monuments here. The beautiful granite Chaturmukha *basadi* and the temples of Anantashayana and Venkataramana are notable monuments here, all of Vijayanagara style. The old palace of the Bhairarasa Wodeyars has been recently renovated. The Ramasamudra tank near the Gommata hillock is said to have been built by Ramanatha Arasu of the Karkala family who ruled in the last quarter of the 14th century A. D. The civic affairs of the town are managed by a municipality. The art of the engraver is still flourishing here under the guidance of Ranjal Gopal Shenoy. The St. Lawrence Church is highly venerated, even by the non-Christian population. *Hiriyangady*, a place near Karkala has a fine *basadi* with a very tall *manasthambha*. *Varanga* (p 2,583) about 12 km north of Karkala has a *Jaina matha* in the midst of a pond and has two *Jaina basadis* namely, *Neminatha basadi* and *Chaturmukha basadi*, of Vijayanagara times. A fort called *Bedara Kote* is on the top of a hill here. *Someshvara* (p 2,098), a hamlet of Nadpal village is 40 km north-east of Karkala on the Karkala-Agumbe road. It lies at the foot of the Western Ghats. The place is at the opening point of the *ghat* road through which salt, pepper and other produce from the coast are sent to the other side of the *ghats*. The passengers on visit to Shimoga side, who travel in bus will have to get down at this place and continue the journey in a separate small vehicle to Agumbe through the narrow *ghat* road. There are temples here dedicated to Someshvara and Venkataramana. The former of the two was built by one of the Barakuru chiefs, while the latter was built two or three centuries ago. *Nandalike* (p 2,618) which was once the seat of a small principality of the Heggades of Nandalike, is about 20 km west of Karkala town. The ancestral house of the Heggades has some elegantly executed wooden carvings. *Nandalike Lakshminaranappa* whose pen name was Muddana, the author of *Ramashvamedha* and other notable works in Kannada was a native of this place. *Moodabidri* (p 13,575-1981) about 35 km north-east of Mangalore and about

28 km south of Karkal is famous as *Jaina Kashi of the South*. The place, which is in the midst of hills, is sanctified by the stay of great saints and poets. Jainas from all parts of India come here to worship in the famous 18 *Jaina basadis*. The biggest *basadi* is the *Tribhuvana Tilaka Chudamani basadi*, which is also known as the "*Basadi of a Thousand Pillars*", *Chandranatha basadi* and the *Hosa basadi* built in 1429-1430 A.D. and is in Vijayanagara style. *Badaga basadi*, *Shettara basadi*, *Hire basadi* and 13 other *basadis* are worthy of a visit. There are also many tombs of *Jaina priests*. The *Chautas*, a line of chiefs, had their capital at this place and their descendants are still living in the present old palace. There are four beautifully carved wooden pillars, a handsomely carved wooden ceiling and a wooden screen with fine carvings at this old palace. *Navanari Kunjara* and *Panchanari Turaga* are renowned *motifs* on the wooden pillars. The great Kannada poet *Ratnakaravarni* (16th c) composed *Bharatesha Vaibhava* here. The place has been recognised as a town as per 1981 census. The *Jaina matha* here has rare manuscripts of *Dhavalala* and *Jayadhavalala*, great *Jaina texts*.

Karwar : (Uttara Kannada ; dt, sd and tq hq ; p 42,203) Karwar is a coastal town, situated at a distance of 547 km north-west of Bangalore. It was originally divided into four villages *viz.*, *Baithkal*, *Baad*, *Kone* and *Kodibagh*. All these villages together came to be known as *Karwar*, which represents the name of a nearby village *Kadwad* (*Kadewadi-least village*). *Karwar* is the headquarters of the district of *Uttara Kannada* (formerly *North Canara*). The place is surrounded on three sides by small beaches which are seabathers' delight. The place has been first mentioned in 1510 as *Caribal*, on the opposite side of the river to *Cintaona* or *Citakul*. It formed part of *Bijapur kingdom* during the 17th c. In 1638 *Sir William Counten* opened a factory at *Karwar* (*Kadwad*). In 1660 this factory was manufacturing and exporting the finest muslins in the entire *West Coast*, besides pepper, cardamom, cassia and coarse blue cotton cloth (*dungari*). This factory was withdrawn in 1679 but was restored in 1682 on a larger scale than before. In 1715 it came under the control of *Sonda chiefs* and the old fort of *Karwar* was pulled down and *Sadashivagad* was built instead. The new town came up only after the transfer of the *Uttara Kannada district* to the *Bombay Presidency* (1862). The chief merit of *Karwar town* is its fine harbour, the lone point between *Bombay* and *Colombo* fit for use during all seasons. The port is very well protected by *Karwar Head* from west to south and is therefore fairly sheltered from the *South-West Monsoon*. *Karwar bay* is remarkable for its beautiful scenery. It possesses a fine grove of *casurinas*,

beneath which the sea breaks picturesquely on the long stretch of white sand, from the mouth of the Kalinadi to the sheltered inlet of the Baithkal Cove. Ravindranath Tagore wrote his first drama witnessing the natural beauty of the region. Now Karwar is a popular trading centre and an important tourist spot. The town has many temples, mosques and churches. The town has a municipality. About three km from Karwar (Kodibagh) *Sadashivagad* is situated amidst the river Kali and the Sea. The place was formerly called Sindbur, Chinthabur, Cintapur and Chinthakula. The place owes its name to the ruler Sadashiva Nayaka of Sonda (1674-1697). In 1747 the Portuguese tried to take over Sadashivagad but the Sonda Chief prevented them from doing so. In 1763 it was taken over by Haidar and was garrisoned by Tipu. There is the Kavalematha, a Vivekananda Ashrama, the Durga temple, a mosque and an old church. There is a *dargah* built in dedication to Peer Kareemuddin and he is venerated by both the Muslims as well as the Hindus.

Khanapur : (Belgaum dt ; tq hq ; p 12,465) Khanapur was formerly the headquarters of the Khanapur subdivision. It is situated at a distance of about 500 km north-west of Bangalore and about 28 km south of Belgaum. The town is located in the heart of the *malnad* region on the right bank of the Malaprabha. The place has a municipality established here in 1973, and it is more known by its trade and forest resources. During the 17th and 18th centuries, Khanapur was a *entrepot* trade centre for Goa merchants, and this was hindered by about 1810 by Kittur Desai with an intention to develop Nandgad, about 10 km, south-east of Khanapur which formed the part of his territory. At present the town is noted for its trade in rice, timber, fire-wood, and for its porcelain factory and horticulture products. Among the chief objects of antiquarian interest of this place are the Panchamukha Ishvara temple and the shrines of Revanata, Lakshmi, Maruti, Ganesha, Vithala, Venkateshvara and Basavanna. In addition there is a Jaina temple, two churches, four mosques and two *dargahs* dedicated to Gajbar Saheb and Khadri Shaha Vali. The place has a central pottery institution which imparts advanced training in pottery and other allied crafts. *Asoga*, a small village, situated at a distance of about three km south-west of Khanapur on the bank of the Malaprabha, is noted for its natural scenery and temples dedicated to the Ramalingeshvara on the bank of the river and Vishveshvaralinga in the middle of the river which are held in high reverence. The place also has a small water falls. Recently horticulture is much developed in this area.

Khumbarde is situated about 16 km from Londa on Londa-Hubli Road. About five km away from the village in the middle of the thick forest, at the top of a hill, about 300 ft high, there is a famous *matha* of the Natha tradition wherein Siddhi-Handi Badaganath and Kalabhairava are worshipped. This *matha* attracts a large number of devotees from Karnataka, Maharashtra and Goa. It is said that the *matha* here was built by Kittur Desai and patronised by many local chiefs. *Kakkeri* is situated about 32 km south-east of Khanapur on the Khanapur-Alnavar road. It seems the name of the village is associated with Dohara Kakkayya, one of the associates of Basavesvara in the 12th century, in whose honour a beautiful temple has been constructed (renovated). The other temples of the village include Bhistadevi (*gramadevata*), Veerabhadra and Ramalingeshvara. There is an *ashrama* called Prajnodaya Ashrama, a noted spiritual and philosophical centre.

Kittur : (Belgaum dt ; Bailhongal tq ; p 9,397) Kittur is a noted historical place, situated at a distance of about 457 km north-west of Bangalore on the Pune-Bangalore National Highway. This place is more closely associated with the name of Rani Channamma of Kittur, an illustrious woman warrior of Karnataka who revolted against the British in 1824. The history of this place begins from the 12th century. An inscription found in the Basavanna temple here of 1188 not only records a grant by the Kadambas of Goa but also makes a mention of the *mahajanas* of the *agrahara* Degaon nearby. Under Ismail Adilshah of Bijapur, Kittur formed an estate of Yusuf Khan. At the close of the 17th century (1660) Kittur as well as Bidi and Sampagaon taluks were under the administrative control of a local Desai called Medi Mallappa (also known as Allappa Gowda Sirdesai), the fifth Desai of this line who is said to have built the fort here. It is said that his ancestors were Hire Malla and Chikka Malla who had come from Kalburgi area in the 16th century with Bijapur army as traders to cater the requirements of the Military and had settled at Sampagaon. They were rewarded with the *sardeshmukhi* of Hubli by Bijapur Sultan in admiration of their bravery. In course of time the successors extended their territory upto Saundatti and Gokak. From the very beginning the Desais of Kittur showed friendly attitude and were aiding the British in their confrontation with others. Kittur state reached its zenith during the of Mallasarja Desai who was the 11th Desai in the line and ruled for about 34 years from 1782. The British had conferred hereditary estate of 700 villages to this Desai. Mallasarja was succeeded by his son Shivalingarudra Sarja (1817-1824). The British did not

recognise the adoption of Shivalingappa by Shivalingarudra Sarja for various reasons and declared that Kittur would come under their direct rule. Rani Channamma, the widow of Mallasarja and the step mother of Shivalingarudra Sarja ignored the British proclamation, and what followed is too well known (see part I, chapter II). The objects of interest of this place include some traces of ruined fort and a palace situated towards the north of the present village. Inside the fort there are temples of Maruti, Durga and Kalmeshvara. Towards the west of the ruined fort in an elevated place where there are some tombs of the Desai family combining the Indo-Islamic architecture. The place has also a Shiva temple of the 12th century of the Later Chalukyan style, but fully renovated. The place has two important Veerashaiva Mathas called Hire Matha and Chowki Matha besides mosques and *dargahs*. The place also has a museum. About four km west of Kittur on a hillock, in the middle of the forest, the residential school for girls, in memory of Rani Channamma is being run by the State Government on the model of sainik schools. The place has a town panchayat. *Degaon* is a small village situated about five km from Kittur, on the Kittur-Khanapur Road. In olden days, it was a noted *agrahara* under the jurisdiction of Halasi. A small ancient temple known as Kamalanarayana of the 12th century is said to have been built here by Kamaladevi the queen of the Goa Kadamba chief Shivachitta Permadi (1147-1175 A.D.). The temple is dedicated to Vishnu, Lakshminarayana and Lakshmi or Shakti. The temple is noted for delicate and elaborate carvings on pillars. Apart from the above temple, the place also has shrines of the *gramadevata*, of Mahavira, and the Shivananda Matha.

Kolar : (Kolar dt; dt, sd and tq hq; p 65,602) Kolar is situated at about 72 km east-north-east of Bangalore. Its original name was Kuvalala or Kolala. Kolar is a place of great antiquity, but little now remains in it that is ancient. It was the first capital of the Gangas (4th century). Though the Gangas later ruled from Talakad, they called themselves as the 'Lords of Kuvalala'. In the beginning of the eleventh century the Cholas annexed Kolar by defeating the Gangas. It was Rajendrachola who is said to have erected the present Kolaramma temple. Early in the next century, Kolar was taken by the Hoysalas, who drove the Cholas out of this area. When the partition of the Hoysala Kingdom took place in the second half of the 13th century, Kolar went with the Tamil districts to Ramanatha, son of Someshwara. In the 15th century, under Vijayanagara, Tamme Gowda with the title Chikka Raya obtained authority to repair the fort. The Sultan of Bijapur next annexed it and in 1639 it was a part

of the *jahgir* given to Shahji, father of Shivaji. The Mughuls took it fifty years later, and in about 1720 Fateh Muhammad, father of Haidar Ali became the Faujdar of Kolar under the Subedar of Sira. After varying fortunes, Kolar was ceded to Haidar Ali in 1761. In 1768 it was taken over by the British, in 1770 by the Marathas, in 1791 again by the British. But by the peace treaty of 1792 it was restored to Tipu and since then has been a part of the Mysore territory. The mud fort walls were razed to the ground 130 years ago and the ditches filled up. Many streets were laid out. Before the opening of the railway in 1864, Kolar was the main passage to and from Madras. To the west of the town are the Kolar hills, and to the east is the large *amani* tank. Most of the offices are situated at the northern end of the town, which is connected with the southern end by a number of continuous roads. The two important temples in the town are those of Someshvara and Kolaramma. The Someshvara temple is a typical ornate temple of the Dravidian style with a *mahadwara* and a tall brick and mortar tower in Vijayanagara style. There are inscriptions on the walls of the temple. The Kolaramma temple, a Chola monument, is a popular place of worship. In the outer compound of this temple, there are three inscriptions of which one is in Kannada and the other two are memorial stones. The other temples in the town are those of Anjaneya, Nanjundeshvara, Venkataramana and Kodandarama. The Chief Muslim building in Kolar is the *makabara*, where there are graves of the relatives of Haidar Ali. Kolar is noted for the manufacture of *kamblis* of good quality. There is a wool spinning centre at Kolar of the State Government, which manufactures several varieties of woollen fabrics. One of the two silk farms (mulberry garden) of the Government of Karnataka and one of the 10 grainages for cocoon layings are located here. There is also a centre for training sericulturists in the biological and other aspects of the industry. Turkeys are reared in large numbers for export. About three km in the neighbourhood of Kolar, a popular spot of interest is *Antaragange* a stream taking its rise on the Kolar Hill, with a small pond, having a *mantapa* in the centre. The mouth of a granite bull here supplies water. This place is an esteemed sacred (and also a popular picnic) spot. *Vokkaleri* is a village situated at 12 km from Kolar. This place is noted for the Markandeshvaraswamy temple. A copper plate of Chalukya Kirtivarma II has been found here. *Seethi*, a small village in Kolar taluk appears to have been, a place of considerable importance during the Chola and Hoysala periods. In a Kannada inscription found here, the place is called Sihatti or Sihati. There is a low-hill called the Seethi Hill on which

there are two temples dedicated to Sripatishvara and Kalabhairava. The oldest inscription on the hill is in Tamil, of Rajendra Chola (1024). One of the many epigraphs here, of about 14th century, alludes to the practice of offering a finger to Kalabhairava. Kalabhairava is the tutelary deity of the Morasu Vokkaligas, Reddis, etc. The practice of offering fingers to this God was in vogue among them till about 70 years ago when it was stopped by an order of the Government. Now a harmless substitute practice of having the fingers wound round with flowers in the temple and unwinding the same with due ceremony on return to their village is followed by some. The *linga* on the hill is called Sripatishvara because it is said, it was set up by Shripati or Vishnu.

Kollegal: (Mysore dt; tq hq; p 35,660) Kollegal, situated at 64 km to the south-east of Mysore and 140 km from Bangalore, is administered by a municipality. According to a legend, the name of the place is said to have been associated with two saints, Kahala and Galava, who lived here for sometime. There are temples of the Maruleshvara, Subramanyeshvara, Lakshminarayana, Chowdeshvari and the Kannika-parameshvari. Remains of *basadis* can be seen in and around the town. Kollegal town is a famous business centre, having a large number of silk weaving units, Government Silk Filatures, timber shops and other industrial units. The place is said to have been in association with a Jaina poet Pujiyapada and saints Mahadeshvara, Nijaguna Shivayogi and Muppina Shadakshari. A training unit is attached to the Sericultural Farm here and Kollegal is famous for its silk sarees. About 10 km from the town is a shrine of Shambhulingeshvara at Chilakawadi village. There is a shrine of saint Nijagunashivayogi and a *matha* where an annual *jatra* is held. He was a great saint, scholar and writer in Kannada. At Kuntur, near Kollegal, there is a Mahadeshvara Co-operative Sugar Factory. The places of Maleyamahadeshvara Hill and Shambulingana Betta (hill) are in the taluk. *Chikkalur* which is near to Kollegal, where there is the *gadduge* (tomb) of saint Siddappaji of the Manteswamy tradition, attracts large number of pilgrims during the *jatras* held in their honour. There is an old ruined fort at *Sathyagala* (in the taluk) which is on the bank of the Cauvery. The place is having many shrines and old temples like the Someshvara and Ranganatha and is a beautiful picnic spot. On the right bank of the Cauvery there is a *dargah*, an important seat for the Muslims. A lofty hill of the Bandalli Dargah and Hogenakal Falls and the Gopinatham tank are some other spots of interest. *Bylore* is a place 50 km from Kollegal where the Tibetan refugees have been accommodated.

Kollur: (Dakshina Kannada dt; Kundapur tq; p 1,176) Kollur also called Kollapura, about 42 km north-east of Kundapur town and one of the important places of pilgrimage in Karnataka State has a temple dedicated to Mookambika. The Goddess is called Mookambika as she is said to have slain the demon Mookasura. The Goddess is described as in the form of a *vyotirlinga* incorporating both Shiva and Shakti. The *panchaloha* image of the goddess on Shri Chakra is stated to have been consecrated by Shri Adi Shankaracharya. The Divine Mother is said to be a manifestation of *trigunas* or triple forms. The *shikhara* of the temple which is well gilded with gold is said to have been donated by Sankanna Savantha. Around the chief shrine of Mookambika, there are many other shrines. The idol of Chandramaulishvara is said to have been installed by Shri Adi Shankara. The temple has been renovated by Keladi rulers. The temple of Mookambika and other shrines attract a large number of pilgrims from other states too.

Koppa: (Chikmagalur dt; tq hq; p 4,759) Koppa which is about 300 km north-west of Bangalore City is a taluk centre of the same name. A stream called Musurihalla is flowing adjacent to the town. Koppa is surrounded by coffee and tea plantations. There is a Veerabhadra temple which is a small stone construction. There are also the metallic images of Veerabhadra and Bhadrakali. *Kunchuru* situated at a distance of eight km south-west of Koppa is another place of interest. The sunset scene of this place is spectacular. (Hariharapura and Jambittige, in the taluk, see p. 1251).

Koppal: (Raichur dt; sd and tq hq; p 35,968) Koppal is situated on the left bank of Hirehalla, a tributary of the Tungabhadra, and is on the Guntakal-Hubli Railway line. It is 368 km away from Bangalore. It is an important commercial, industrial and educational centre in the district, known for handloom-weaving. Until 1949, it was the chief town of the *jahgir* of Nawab-Salar Jung, which consisted of the Koppal and Yelburga taluks. It has an old and noted Veerashaiva *matha* called Gavimatha, connected with a saint called Gavisiddheswara. The *matha* runs two high schools, a free boarding home and an Arts and Science College. The place was important in ancient times as can be seen from the numerous Prakrit, Sanskrit and Kannada inscriptions. Two Ashokan edicts are found here, at Gavimatha and Palkigundu. Known as Kopana, it was a very holy place of the Jainas, and Gavimatha was formerly a Jaina centre where there are many idols of Tirthankaras, and Koppal has 20 Jaina inscriptions. It was a cardinal point of the core of Kannada

country, Okkunda, Pattadakal and Lakshmeshwar being other centres as stated by Pampa. At the end of the 10th century, Koppal became the capital of a branch of the Shilaharas. Under the Chalukyas of Kalyana, this continued as a notable centre and is referred to in several of their inscriptions. Later it came under Shahji in the days of Bijapur as a part of his Kanakagiri *jahgir*. Mundargi Bhimarao died fighting here in 1858. Near Palkigundu is a place described as Indrakila Parvata where Arjuna is believed to have performed penance by worshipping the Marulalingeshwara ('the *linga* of sand') in the Male Malleshwara temple there. The *linga* is always soaked with water, oozing from an unknown source. There is a huge hill fort in the place. *Kinhal* (p 6,330), about 13 km away from Koppal is noted for manufacture of toys and images (like those of Ganesha) by the Chitragars. Weaving, preparing of combs from horns and pottery are the other notable industries of this place. *Munirabad* (p 3,610) is about eight km from Hospet, on the Hubli-Guntakal railway line, and has become an important place now, especially due to the construction of the Tungabhadra dam here. An inscription dated 1088 found here mentions that this place was gifted to one Chauvedi (Chaturvedi) Bhatta by the Chalukya King Vikramaditya VI. Hulige is the old name of this place, called Vyaghrapuri in Samskrita. It has a temple dedicated to Huligemma, which appears to have been built originally in the 13th century. Within the compound of the temple, there is a shrine of Parashurama. Nearby is a group of Panchalingeshwara shrines, only one of which is in good state of preservation. There is also a Jaina *basadi*. A Japanese type ornamental garden, which is the first of its kind in the State is laid out here, which is a source of attraction for tourists. There is also a sugar factory in this place.

Koratagere: (Tumkur dt; tq hq; p 8,082) Koratagere is a town situated on the bank of the river Suvarnamukhi and is at a distance of about 84 km north-west of Bangalore and 26 km north-west of Tumkur. The fort and *peta* of the place were founded by one of the chiefs of Holavanahalli. The fort was dismantled by Tipu Sultan. A temple dedicated to Shri Gangadhareshwara which is a cave shrine on the hill is a minor *muzrai* institution. There is a Basava shrine at the summit. Some *mastikals* are seen near the Gokulada Anjaneya temple. There is a town municipality here. Other notable places in the taluk are as follows: *Holavanahalli* (p 4,022) about eight km east of Koratagere town on the banks of the Jayamangali river is said to have been formerly called Korampur ruled by a chief called Holava Gauda. The *Brindavana* of Shri

Raghavendraswamy here is said to be one of the oldest *brindavanas*. *Channarayanaadurga* (p 506), a village having a hill fortress is at a distance of about 14 km north-west of Koratagere and is 1,139 metres above the sea level. This place was fortified by Channappa Gauda, a chief of Madhugiri in about the middle of the 17th century and was later taken by the Marathas. It was also under the control of the Mysore Rajas during whose regime the name of the place was changed to Prasannagiri. In one of the inscriptions, dated 1766, the hill is called Channarayanaadurga. A cave temple called Murari *matha* with a pair of *padukas* as object of worship is at the bottom of the hill. There are also two *samadhis* of the disciples of saint Nirvanaswami.

Krishnarajanagar: (Mysore dt; tq hq; p 18,852) Krishnarajanagar, a municipal town, is situated at a distance of 39 km north-west of Mysore and 156 km from Bangalore. The town is on the right bank of the Cauvery. Previous name of the town was Yedatore. The present town has been named as Krishnarajanagar in memory of Krishnaraja Wodeyar IV, who visited the place in 1937. Arkeshwara temple on the bank of the river is a long structure in the Chola style of the 11th century. There is also the Rameshwara temple and two mosques in the town. *Chunchanakatte*, a hobli headquarters of the same name, is situated at 15 km from K. R. Nagar. Sri Rama temple here is a large structure. Sri Rama Co-operative Sugar Factory is functioning in the place. *Hanasoge*, is a village (p 1,076) that belongs to Chunchanakatte hobli and is at a distance of 32 km west of K. R. Nagar. It has been a famous Jaina Centre and also a *gurupeetha*. This place was ruled by a feudatory of the Kongalva family. There were number of *basadis*, but now only one *trikuta basadi* having the idols of Adinatha, Shantinatha and Neminatha, all of artistic merit, remains. Inscriptions of the place denote the importance of this centre. Nearby this place is the village *Doddahanasoge*, on the bank of the river Cauvery. It has the shrines of Karikallu Anjaneya, Avimuktheshwara, and a Raghavendra Vrindavana. About 8 km from Krishnarajanagara is Kappadikshetra where the *gadduge* of Rachappaji and other shrines are situated on the right bank of the Cauvery. It is a traditional seat of Manteswamy. *Dornahalli*, is a village situated about eight km from Krishnarajanagar. It is a holy place for the Christians. A church, of Santha Anthoni, is described as one of the oldest churches of the district. It has observed its centenary in 1980. There is a railway bridge constructed across the Cauvery at Sagarakatte which is one of the largest bridges in the State. *Saligrama* (p 8,675) is a hobli headquarter of the

same name, situated at 26 km north-west of Krishnarajasagar. It is a municipal town and business centre also. This was a Jaira centre and there are two old *basadis* here. There are also the shrines of Srivaishnava sect. The temples of Ramanujacharya, Yoganarasimha and Jotirmareshvara are in the town. The place has many herostones.

Krishnarajapet: (Mandya dt; tq hq; p 12,799) Krishnarajapet is a municipal town and is at a distance of 56 km north-west of Mandya town and 157 km from Bangalore. Till 1891 A.D. this place was called as Attikuppe, and named newly in memory of Krishnaraja Wodeyar IV. The Hemavati river runs through the west of the taluk and joins the Cauvery. *Hosaholalu* is one km away from the town and it has a beautiful Lakshminarayana temple of the Hoysala style. It is a *trikutachala* temple. It was an *agrahara* village. There is a ruined fort in the town. The place is known for its weaving industry, producing sarees, dhoties, etc. *Aghalaya* is a hobli headquarter, 27 km from Krishnarajapet, and it has a noteworthy Malleshvara temple of Hoysala workmanship of the 13th century. About five km east of Krishnarajapet lies a village called *Agrahara-Bachahalli*; the *agrahara* seems to have been founded to celebrate a victory of Hoysala Someshvara. There is the Huniseshvara temple which has three Garuda pillars. A beautiful Panchalingeshvara temple of the Hoysala style is seen at *Govindanahalli*, a village in the taluk, about six km to the north-west of Kikkeri. The image of the *dvarapalas*, Saptamatrikas and the images on the wall are of excellent workmanship. The temple was built in the 13th century by sculptor Mallitamma. The village was once well known for its breed of milk cows. *Hemagiri*, about 10 km from Krishnarajapet, is a hillock on the bank of the Hemavati. There is an old *anicut* across the river which is an attractive picnic spot. A cattle fair and car festival are held in honour of Venkataramanaswami temple of the place in January. There is a shrine of Siddalingeshvara and a *matha* known as Gavimatha near *Kapanahalli* 10 km east of Krishnarajapet. *Kikkeri*, a hobli centre, about 12 km from Krishnarajapet is 16 km to Shravanabelagola. A legend says that the village was so named after a tribesman called Keeka. The Brahmeshvara temple here is a fine specimen of Hoysala style of architecture, built in 1171 A.D. at the time of Hoysala king Marasimha I by a lady named Bammavva Nayakiti. There are also two temples dedicated to Narasimha and the village goddess Kikkeramma, which is a large structure. A dilapidated fort can be seen here. This place has been known for its handloom weaving of cotton and silk. The temples of Triyambakeshvara, a Hoysala structure is at

Madapura village near Krishnarajapet. There is a big Horticultural Farm at Murakanahalli near Tendekere of the taluk. *Bastikote*, a village about 22 km south of Krishnarajapet, is on the bank of river Cauvery, and there is a statue of Gommata which is about 18 feet high. Inscriptions dated 1147 of Hoysala period here speaks about this place. A stone pillar and remains of *basadi* are in the spot. The Varahanatheshvara temple at Kallahalli is of architectural importance.

Krishnarajasagara: (Mandya dt; Srirangapattana tq) Krishnarajasagar is about 18 km from Srirangapattana, 16 km to the north-west of Mysore and 143 km from Bangalore. It is a reservoir constructed across the Cauvery. A dam is constructed below the confluence of the three rivers, Cauvery, Hemavati and the Lakshmanathirtha. Length of the dam is about 8,600 feet, and height being 130 feet above the river bed. This place was formerly called as Kannambadi. Earlier to this, it was known as Kanvapuri, where the sage Kanva is said to have had his *ashrama* and worshipped Shiva. The place was later called the Kanveshvara temple, now submerged in the reservoir. The reservoir is named after Krishnaraja Wodeyar IV, during whose rule M. Vishveshvaraya built the dam as Chief Engineer. About 24 inscriptions are found in this place. One of them in Persian speaks of Tipu's efforts to build a dam at the same site. A *jatra* is held in honour of the Goddess Kalamma, whose temple is found on the north bank of the dam. The Brindavan garden here is the best illuminated terrace garden in India. Various types of fountains are laid out on the terraces both the banks. There is a boating pond in the midst of the garden and when illuminated the whole garden is an enchanting site. The gardens are regularly illuminated on Wednesday, Saturday and Sunday at 7 p.m. Childrens park, horticultural farm and nursery, fisheries pond and the Hydraulic Research Station here are all of tourist attraction. There is a beautiful image of the Goddess Cauvery at the foot of the dam. The place is noted as a tourist spot and there are two hotels facing the gardens and an inspection bungalow with lodging and boarding facilities.

Kudligi: (Bellary dt; tq hq; p 13,964) Kudligi is about 80 km west of Bellary town. It has a prominent temple of Siddheshvara. It was a notable centre in Vijayanagara times. The place is renowned for its woollen blankets, cotton mats and weaving industry. Other notable places in the taluk are as follows: *Jarmali* (p 1,507) is a village and a hill and is at a distance of about 14 km south-west of Kudligi. The hill is about 838 metres above the sea level and 244 metres above the surrounding area and

is a most conspicuous landmark for some area around. The fort on the top of the hill, now in ruins was formerly the residence of a *palegar* family of the post-Vijayanagara times. *Gudekota* (p 3,583) the headquarters of the revenue circle of the same name situated at a distance of about 28 km east of Kudligi. It was formerly the residence of a Beda *palegar*. In 1777 A.D., the place was attacked and seized by Haidar Ali. The place has the ruins of a fort on a hill which is remarkable for the enormous size of its blocks. Bruce-Foote thought them about the largest he had seen in any part of South India. On the top of the hill, there are two curious wells. The place has the remains of small temples. Near the eastern end of the tank, there is an unusually large number of snake stones. *Kottur* (p 15,445-1981) a commercial centre and headquarters of the hobli of the same name and a municipality, is at a distance of about 19 km from Kudligi and 285 km from Bangalore. There is the *samadhi* (tomb) of a great saint variously named Basappalingaswamy, Kotra (Kottura) Basappa or Kotturaswamy. His tomb is a large rectangular stone building. The saint is said to have set up a *linga* in "Muru Kallu Matha", meaning three stone monastery. These sacred spots connected with the saint are visited by a large number of devotees. The place is known for weaving of cotton cloths and is a commercial centre. *Ambali* (p 1,403) is a village 10 km north-west of Kottur and about 28 km north-west of Kudligi and near the meeting place of the boundaries of the three taluks of Hadagali, Harapanahalli and Kudligi. There is a black stone Chalukyan temple of Kalleshvara here. Two inscriptions, one dated 1081-82 A.D. and the other 1105-06 A.D., were found in this temple of the days of Chalukya Vikramaditya VI. The inscription dated 1081-82 A.D. suggests that the temple was already in existence at that time. There is also a Hanuman temple in which there is an inscription of Jagadekammalla II. *Ujjani* (p 4,847), lying at about 16 km from Kottur and about 21 km from Kudligi is the seat of one of the religious heads of the Veerashaivas. This ancient religious institution is called Ujjayini Saddharma Peetha. The *matha* of this *guru* is the most notable building in the village which has a temple of Siddheshvara. There is a finely carved lotus on the ceiling of one of the compartments of the *mantapa* in front of the shrine in this temple. A statue found in the *matha* is described as of Basaveshvara.

Kumta : (Uttara Kannada dt ; tq hq; p 23,385) Kumta is situated at a distance of about 474 km north-west of Bangalore. The earliest mention of Kumta is in about 1530 when the Kombatem river is mentioned as paying tribute of 200 bags of rice to the Portuguese. In 1758, the French

scholar Anquetil de Perron mentions *Komenta* with a Christian church, a river and a fort on a hill in the midst of sea. In 1801, Buchanan calls Kumta as Kumti, a place formerly of some note. There is a temple dedicated to Kumbheshvara and the town is named after him as it was also originally called as 'Kumbhata'. Though a minor port, this place was once famous for its export of cotton. It was formerly a place of large trade, owing to the roads which connect it with the cotton marts of Dharwad. There are other temples dedicated to Shanthikaparameshvari, Cauvery, Kamakshi, Venkataramana, Vithobha, Shankaranarayana and Gopalakrishna. Apart from Hindu temples, there are many Jaina *basadis* in and around Kumta. Within the town, there is a Gudigar lane consisting of Gudigars, one of the significant craftsmen families in the State. The Gudigars of Kumta have excelled in carvings on sandalwood. *Baad*, a place situated at a distance of five km from Kumta is in between the Aghanashini river and the Arabian Sea. It has natural artistic appeal to the visitors with the beauty of uneven landscape. There is a temple dedicated to Amma, a Shakti Goddess. *Uppina Pattana* is a small hamlet near Kumta which has a Ganapati temple. This image of Ganapati is in the sitting posture with only two hands and minimum ornaments.

Kundagol : (Dharwad dt ; tq hq; p 14,325) Kundagol is situated at a distance of about 410 km from Bangalore and about 38 km south-east of Dharwad on Hubli-Laxmeswar Road. Prior to 1948 it was the headquarters of Kundagol *peta* in the Jamkhandi state. For the first time, a municipality was constituted here in 1887. According to inscriptions, the earlier name of this place appears as Kum-dam-gol and it was an ancient *agrahara* with 1000 *mahajanas*. In Kundagol, there are eleven inscriptions of medieval and later periods and most of them belong to the times of the Later Chalukyas, Kalachuris, Seunas and the Vijayanagara, rulers. The earliest record is dated 1044, pertaining to the period of Chalukya Someshvara I and it was in Belvola-300. There is an ancient and admirable temple of Shambhulinga of Later Chalukyan period in addition to modern shrines of Brahmadeva, Shankaracharya, Mallikarjuna, Dattatreya, Vithala, Basavanna, Hanuman and Yellamma, in addition to four mosques and a *dargah* of Haidarvali. There are *mathas* of Panchagriha Hirematha, Siddalinga Shivacharya and Shivananda. It has got a unique place in the history of Indian music since a noted Hindustani exponent, Savai Gandharva (Ram Bhau Kundagolkar, 1886-1952) was here for sometime and every year in his honour a musical concert is organised here on a large scale. The area is noted for cultivation of chillies, cotton and jowar. Other places of

note in the taluk are as follows: *Mukti Mandir* is about four km from Lakshmeshvara and about 10 km east of Gudageri Railway Station. This highly revered Veerashaiva *matha* is a noted centre of spiritual, socio-cultural and religious activities in this area, instituted by the late Jagadguru Prasanna Renuka Veera Gangadharaswamy of Rambhapuri Matha. This is the place of catholicity where people of different religious faiths and sections invoke and worship under one roof. The chief aim of this centre is to foster *Manava Dharma* (Religion of humanity).

Kundapur: (Dakshina Kannada dt; tq hq; p 28,315) Kundapur, described as the "Town of the Sun" is situated at a distance of about 460 km north-west of Bangalore city, and about 104 km north of Mangalore. The name of the town can be traced to Kundeshvara temple built by Kundavarma in the vicinity of Panchagangavali river. The place has another old temple of Mahalingeshvara. It was an important port under Vijayanagara and the Nayakas of Keladi. In the 16th century, the Portuguese who settled here built a fort and it was known as Barcelore (Lower) to them. They built a church here. The taluk of Kundapur is well blessed with more rivers than any other taluk of Dakshina Kannada district. It has played a significant role in evolving the Yakshagana dance drama of northern school known as *badaga tittu*. Muddana (Kannada poet Nandalike Lakshminaranappa) wrote his memorable works when he was an instructor in a school here. The place has a municipality. *Basrur* (p 5,231) is an important harbour town of antiquity six km away from Kundapur. The place name is connected with one Vasuchakravarthi, a legendary figure, and described as derived from Vasupura. It was in fact known as Basurepattana, and is identified with Pliny's Barce and (Upper) Barcelore of the Portuguese. This notable port lost its importance as the mouth of the river on whose banks it stands was covered with sand. Barbosa and other travellers speak of the prosperous trade of the place, and the Dutch had a factory here around 1660. The Portuguese too had a factory. Shivaji plundered the town once. The Nagareshwara Temple here has many epigraphs and they speak of the prosperous Shettigars (traders) of the town. The temple is an ancient structure, renovated in Vijayanagara times, and it has a beautiful bronze *deepasthamba* and two *dwarapala* idols. The Tuluveshwara temple here is completely covered by a pipal tree. Of the many other temples here the Koteshwara and the Mohalingeshwara temples also are notable ones and the Adinatha shrine appears to be a Nathapantha centre. There is a church dedicated to Nostra Senora de Rosana, founded originally by the Jesuits in the 16th century. A private

house here, of a former Keladi officer, has excellent wood work of antiquity. *Gangolli* (p 11,956-1981), a town panchayat, about three km north of Kundapur is at the mouth of the river of the same name. The Portuguese called it Cambolim and controlled it for sometime. Tipu Sultan had a dock here. The port of Kundapur actually lies in this town. Easy water communication is available from this port to the interior parts of the taluk. There is a customs house and light house at Kodi on the Kundapur side. *Koteshwara* (p 5,551), about four km south of Kundapur is a place of religious importance and is well known for its temple of Kotinatha or Kotilingeshvara. It has also given its name to a section of Brahmins. There is a large tank, a few yards to the north of the temple. The main temple is surrounded by small shrines of Ganapati, Subrahmanya, Mahishasuramardini, Jyestha-Lakshmi, Gopalakrishna and Saptamatrikas, etc. The Kotilingeshvara temple has undergone renovations several times. There are many lithic records of the Alupa and Vijayanagara days. This is one of the seven holy places of the area. *Kumbhashi* (p 2,468) also called Kumbhakashi in inscriptions, one of the seven sacred places situated in Dakshina Kannada district, is at a distance of about nine km south of Kundapur. The name of the place is said to be derived from Kumbhasura who was slain here. The place has two noted temples dedicated to Anegudde Vinayaka and also Mahalingeshvara, the latter being surrounded by a lake and pooja is offered to a shallow pit in which Ganga is said to emerge. There are *pushkaranis* (ponds) one on each side of the lake called Surya Pushkarni and Chandra Pushkarni. There are also shrines of Chennakeshava, Lakshminarayana and Suryanarayana on the banks of the tank. There is a branch of the Sode Matha here. *Maravanthe* (p 2,813), an enchanting beauty spot of Dakshina Kannada district along the sea coast is situated at a distance of about 16 km north of Kundapur. It is at this place that the river Sauparnika runs on the eastern side and thus the Arabian sea and the river are divided only by a road. It looks as though the Arabian sea is higher in level than the Sauparnika river which joins the Arabian sea at the Gangolli bar. Just on the bank of the Sauparnika river, there is a temple dedicated to Varahaswamy with three cells which have Varaha, Narasimha and Janardana. There is a proposal to develop this enchanting place as a major tourist centre. *Shankaranarayana* (p 4,098), one of the seven sacred places in Dakshina Kannada district, traditionally called Krodhakshetra, is situated at a distance of about 32 km east of Kundapur. The place is said to be the hermitage of the sage Krodha who did penance here. It has a famous large temple of Shankaranarayana on the bank of a pond

called Koti Teertha. The main deity of the temple is in the form of two *lingas* but looks like one *linga*. The temple has a beautiful bronze image of Harihara and there are also some fine wood carvings here. There are other shrines dedicated to various deities here. There is a large bell in the front yard of the temple said to have been brought there by Tipu Sultan which bears an inscription in Latin script. *Hattiyangadi* (p 1,108) is on the bank of the river Varahi at a distance of about eight km north-east of Kundapur town. The image of Lokanatha in the Lokanatha temple of this place is believed to have been installed in about 900 A. D. by Lokaditya Raya. The image at the Venugopalakrishna shrine is stated to have been brought and installed by Swami Gangadhara Uma Vallabhadras from Gersoppa. There are small shrines dedicated to Shivalinga, Ganapati, Dadhivamana and Durgaparameshvari. The temple of Shankaranarayana here has been renovated recently. In the Chandranatha *basadi* there is an inscription on the pedestal of the Ananthanatha image which is said to be of the 12th century A.D. Behind the *basadi* there is the Kshetrapala Basadi containing two inscriptions and has two beautiful wooden pillars at the entrance. *Baindoor* (p 14,071-1981) is variously called 'Baidur' and 'Bindupura' in inscriptions. It is about 30 km north of Kundapur. The place was a part of Barakuru province under Vijayanagara. After the decline of the Alupas, the place came under the control of a Jaina princess named Bhairadevi of Haduvally of Uttara Kannada district. The Seneshvara temple of Baindoor is of Chalukyan style and belongs to the eleventh century A. D. There is a black-stone image of Nandi in the *mantapa* which belongs to the pre-Hoysala period. A small shrine near the outerwall of the *garbhagriha* has images of Bhairava, Mahadeva, Chamundi and Ugra-Narasimha. A lithic record of 1360 A. D. mentions the donation of lands to the Seneshvara temple by one Chikka Malla Dannayaka. There is a *mastikatte* also here. The port of Baindoor is open only to coastal trade. The town has a municipality.

Kunigal: (Tumkur dt; tq hq; p 18,076) Kunigal also called Kunigil or Kuningalu in inscriptions, is situated at a distance of about 35 km south of Tumkur on the Bangalore-Hassan road, and 75 km from Bangalore city. The derivation of the name is said to be Kuni-Gal (dancing stone), Shiva having danced here according to a legend. Three streams rising in Shivaganga, namely, Nalini, Nagini and Kamala are said to unite their waters here. It is said that the Ganga King Shivamara was the governor of this place. In 785 A.D., one Veera Kambala Raya is said to have laid the foundation for the fort here. The place which was

an *agrahara* during the Hoysalas came into the possession of the Magadi chief who enlarged the town and the fort. The Narasimha temple here is a large structure of the Hoysala period altered during the Vijayanagara days. But it contains a figure of Janardana said to have been brought from Huliurdurga. The large Someshvara temple has a *mahadwara* in the south and an *udbhava linga*. The Padmeshvara temple in the Hoysala style consists of a *garbhagriha*, a *shukanasi* and a *navaranga*. The three-celled Venkataramana temple has a good figure of Shrinivasa. The Shivarameshwara temple, a new one, has a figure of Mahishasuramardini made in the Ganga style and is said to have been brought from Kottagere. The place has a stud farm, continuing to exist from the days of Haidar Ali, and is famous for sericulture and also beedi rolling. Other notable places in the taluk are as follows: *Huliurdurga* (p 5,519) is about 64 km south of Tumkur town and about 38 km south of Kunigal. It is now the headquarters of the hobli of the same name, was once the headquarters of the taluk of the same name till 1873. It is situated at the foot of the hill of the same name. The hill is a solid mass of rock and has the peculiar appearance of an inverted cup. The fortifications of the hill commanding the place is about 845 metres above the sea level and were said to have been erected by Kempe Gowda, the Magadi chief. There are springs, ruined houses, powder magazines, granaries, durbar hall and other remains. The Gopalakrishna temple close to this hill is said to have been built either by Kempe Gowda or by Chikkadevaraja Wodeyar. It has well worked granite pillars in the *navaranga*. The temple of Mallikarjuna is situated on the summit of Hemagiri hill which is by the side of Huliurdurga. A shrine of Vadiraja locally known as Hemagiriappa is on the eastern slope of Hemagiri where the object of worship is a round stone and on the southern slope is a shrine of Bhairava. The hill is loftier than Huliurdurga but not fortified. *Hutridurga* (p 1,020) also known as Doddabetta is a fortified hill in the south-west of Kunigal taluk, rising to 3,708 feet or 1,130 metres above the sea level. The hill has eight gateways from the foot to the summit in addition to several outer gates. On the summit known as Sankarakumbhi is situated a small Shankarishvara temple with a spring called Doddadone or big spring in front of it. From the summit, we get an extensive view of the surrounding landscape dotted by a large number of tanks and hills. *Hutridurga* derives its name from Hutri, a village situated about three km from the foot of the hill. The village immediately at the foot of the hill is known as Santhepet and that situated on the first elevation as *Hutridurga*. The *Hutridurga* village has several temples of Adinarayana,

Veerabhadra and Anjaneya, etc. *Amruturu* (p 4,455) at a distance of about 11 km south-west of Kunigal town, is the headquarters of the hobli of the same name. In ancient period this place was an *agrahara* and was popularly called Atakur and Veera-Narasimhapura. The Chennakeshava temple here is a representation of Dravidian style of architecture of the 16th century A.D. The Someshvara temple also called Chandramaulishvara near the tank at this place also is of the 16th century A.D. The Pattaladamma temple (the village goddess) has several painted stucco figures of which Pattaladamma and Lakshmi are canopied by a seven-hooded serpent. The *leelas* (sports) of Shiva and the 10 incarnations of Vishnu have been painted on the walls and beams of the temple. Very near to this place at *Marconahalli*, a dam has been built across the Shimsha river forming the biggest reservoir in the district. The dam was completed in 1939 at a cost of Rs 29 lakhs and the *atchkat* under this reservoir is 4,455 hectares.

Kushalnagar: (Kodagu dt; Somwarpet tq; p 6,936-1981) Kushalnagar is a growing town in Somwarpet taluk, situated at 30 km from Madikeri and 218 km from Bangalore, on the banks of the Cauvery on the Madikeri Mysore Road. The name 'Kushalnagar' was given to this town by Haidar Ali in 1773, when he attacked Kodagu for the first time, by reason of his receiving happy tidings of some victory here. During the British rule, its name was changed as Frazerpet after Col. Frazer, the first Commissioner of Kodagu. Its original name has now, been restored. The river Cauvery is crossed here by a strong stone bridge. This town is warmer than Madikeri by virtue of its position and during the heavy monsoon in Kodagu it offers a pleasant retreat. It is a busy trading centre. The Anekad and the adjoining Attur State Forests are closeby. The Karnataka Government Industrial Area Development Corporation has set up a factory here for manufacturing instant coffee on a land of about 200 acres. A Fruit Processing Co-operative Society is functioning here and manufactures Kushal fruit products.

Kushtagi: (Raichur dt; tq hq; p 11,781) Kushtagi is about 100 km west of Raichur and 405 km from Bangalore. It is said that its old name was Kuntagi or Krishnagiri. It is also said that the Ramaraya the son-in-law of Krishna Devaraya ruled in this town. It was a noted commercial centre. Of the temples here those of Buttibasavana Adavirayana Gudi and the Veerabhadra are notable. The town has some mosques too. There is an old temple called the Somanath which was built

during the 12th-13th centuries. *Hanamsagar*, a village of Kushtagi taluk is noted for megalithic burials and other prehistoric graves. There is a temple of Venkateshwara Govindraj in the village.

Lakkundi: (Dharwad dt; Gadag tq; p 9,400-1981) Lakkundi is situated at a distance of about 12 km south-east of Gadag. Earlier, this place was known as Lokkigundi (according to lithic records) perhaps associated with Lokki tree and with Jaina Yakshi Padmavathi. It is a place of great antiquarian interest with as many as 50 temples and 29 inscriptions, spread over the period of the Later Chalukyas, Kalachuris, Seunas and the Hoysalas. In ancient days it was a seat of higher learning being an eminent *agrahara* with 1000 *mahajanas*. A Brahma *jinalaya* was instituted here in 1007 by a philanthropic and noble lady called Dana-chintamani Attimabbe who also patronised the famous Kannada poet Ranna. The place was also a busy centre of mintage and the gold coins struck here were known as Lokki gadyana. It was an important town between the 9th and 14th centuries. In 1192, the great Hoysala king Vira Ballala (1191-1211) was residing here making it as his second metropolis. Lakkundi is a great centre of Later Chalukyan art. The temples here are of vivid size and beauty. At present the noted temples of this place are 1) the Kashi Vishveshvara (a double temple). 2) Mallikarjuna, 3) Halgund Basavanna, 4) Virupaksha, 5) Lakshminarayana, 6) Manikeshvara, 7) Virabhadra, 8) Nanneshvara, 9) Someshvara, 10) Nilakantheshvara, 11) Kumbhareshvara, 12) Nagardeva and 13) the Vishvanath. Among these temples the most elaborately finished and ornate is the temple of Kashi Vishveshvara. The majority of these temples are damaged and encroached. There is also a Jaina temple dedicated to Mahaveera, said to be the largest and oldest shrine of this place. Besides the above temples it is noted for its step wells artistically built with small canopied niches inside the walls of the well with Ishvarlingas. The noted of these wells is Musukina *bhavi* near Manikeshvara temple. There are also traces of a ruined fort. The place also has seven mosques and a *dargah* named after Zinde Sha-vali. Though traditionally the area is noted for cultivation of cotton and jowar, recently growing of flowers is taken up on a large scale. Pottery, blanket weaving and handlooms are the noted village industries of the town. The place has a town panchayat.

Lakshmeshvar: (Dharwad dt; Shirahatti tq; p 25,444 - 1981) Lakshmeshvar is situated at a distance of about 460 km north-west of Bangalore, and at a distance of about 72 km south-east of Dharwad. In ancient days, it was named Puligere, Porigere, Purigere or Pulikaranagara.

It was one of those places where chaste Kannada was spoken according to early Kannada authors and their works. According to local tradition, the present name of this place is associated with local deity Lakshmaneshvara built by Lakshmarasa, a local chief during the 12th century. Before its merger in Dharwad district in 1948, it was under the control of the State Government of Miraj (Senior). Municipality was established here for the first time in 1877. Since ancient times, it was a great centre for political and cultural activities. It was the headquarters of the division called Puligere-300. The place has good number of historical evidences; as many as 53 inscriptions have been traced here, spreading over the period from 7th to 16th centuries, registering various gifts to different religious institutions. The inscriptions found here cover almost all dynasties that ruled Karnataka beginning with the Early Chalukyas to Vijayanagara. The oldest of these records refers to Vinayaditya dated 686. It has been described as *rajadhanipattana* in many inscriptions and was an *agrahara* with 120 *mahajanas*. Among other institutions, the noted Shaiva institution was the temple of Someshvara. An epigraph of 1128 of Kadamba Jayakesi II registers a gift for educational institutions attached to this temple. There are strong evidences to show that Jainism also flourished here since inscriptions register the location of good number of *basadis* here. But at present, there are only two, namely, Shanka Basadi and Chikka Basadi. Regarding the antiquities of this place, the temple of Someshvara is one of the early temples mentioned in the 12th century inscriptions as Somanathadeva and Svayambhu-Dakshina-Somanatha deva. According to local tradition this former Jaina temple was turned into Shaiva by one Adayya, a Shaiva adorer. It is said that Somanatha of Saurashtra was much pleased by the devotion of Adayya and he came and settled at this place. When it was governed by Ankush Khan under the Adilshahis of Bijapur, the Jamma Masjid (Kali Masjid) was constructed here by the Ankush Khan whose tomb is also found in a *dargah* at Manjalapura, a suburb. Ankush Khan had also built a palace here which is now ruined. In addition to the above antiquities, the place has also a number of old and modern temples dedicated to Baleshvara, Kodyallamma, Dundi Basavanna, Hanuman, Vithal Mandira, Ambha Bhavani, Shankaramatha, Raghavendraswamy Matha and Mahanthina Matha, etc. The place also has eight mosques and *dargahs*. The *urus* of Dood Peera attracts large number of devotees including the Hindus.

Lingsugur : (Raichur dt ; sd and tq hq ; p 16,878) Lingsugur lying at a distance of 435 km from Bangalore, was the headquarters of the

Lingsugur district till 1905. Neolithic implements like stone axes, hammers, chalcedony, flakes, cores and plain pottery have been discovered here. It has an old fort. Now it is a commercial centre. The place has the temple of Kupperaya and a Madhwa *matha*. *Jaldurg* is a village in Lingsugur taluk which is noted for its fort. From an inscription in the fort it appears that the fort was built by one of the Seuna princes of Devagiri about the close of 12th century. *Talekhan* is noted for Jaina temple and inscription. *Hutti* in the taluk has gold mines, and *Gurgunta* has a palace and fort of the *palegars* who were ruling from there. Two other notable places in the taluk are Maski and Mudgal. *Maski* (p 8,688) seems to have been a town of considerable size and importance in the remote past as evidenced by the traces of its iron and gold workings covering a large area, and from the references made to it (as Masangi) in a number of inscriptions ranging from the 10th to 16th century A.D. Maski is one of the most important pre-historic sites in the Raichur district. It has also been the find-place of an Ashokan inscription, with a version of the Rupnath edict. Some other relics of the Buddhist period have also been found at this place. Amongst them is an exquisite miniature head of the Buddha in crystal, dating from somewhere between 300 B. C. and 200 B. C. A Western Chalukyan inscription of Jagadekamalla, found here, calls the place as Rajadhani *Priya-Masangi*. Other inscriptions belonging to the times of Vijayanagara kings, Achyutharaya (1529-42 A.D.) and Sadashivaraya, calls the place as *Mosage*, the chief town of Mosagenadu. *Mudgal* (p 11,458-1981) a town about 16 km south-west of Lingsugur, is one of the most important places of historical interest in Raichur district. The place's history dates back to the Seuna dynasty, several inscriptions of which have been discovered in and around the town. In the beginning of the 14th century it was an important out-post of the Kakatiya kingdom. Malik Naib, after seizing Devagiri, captured Mudgal along with Raichur. After the establishment of the Bahmani kingdom, Mudgal was the scene of frequent warfare between that dynasty and the kingdom of Vijayanagara. This position continued even after the disintegration of the Bahmani dynasty and the Bijapur kings took possession of the western and southern parts of the territory of the Bahmani kingdom including the forts of Raichur and Mudgal. The most important object of interest at Mudgal is the fort. There are, in this fort, at least seven inscriptions belonging to the Adilshahi dynasty of Bijapur, 15 old Kannada inscriptions and two later inscriptions in Devanagari script. There is an old Roman Catholic Church at this place. It is said that it stands on the foundation of one which had been built by Jesuits before 1557 during the reign of Ibrahim Adilshah

who had granted *inam* lands for its support. The original very old church was pulled down and another was built in the place later.^a There is the Hussain Pasha *dargah*.

Maddur: (Mandya dt; tq hq; p 17,401) Maddur is situated at a distance of 20 km east of Mandya town and 80 km from Bangalore. This municipal town is on the right bank of the river Shimsha. Tradition claims for Maddur a great antiquity. According to a legend, it was originally named as Arjunapuri, an *agrahara*, after Arjuna of *Mahabharatha* who is believed to have visited this place on his pilgrimage. The Shimsha bears the name of Kadamba, from a *rishi* described as once residing on its banks. A version says that Tipu had his huge magazine store here and therefore the place is called as Maddur. One inscription (1100) mentions this place as Marudur, belying this version. The place formed the part of the province of Chikkagangavadi under the Gangas and later in Hoysala times it is stated to have been granted as an *agrahara*. An inscription of 1406 tells us that the *agrahara* was called 'Narasimha Chaturvedi Mangalam'. Raja Wodeyar took the fort in the place in 1617 and it was later rebuilt by Haidar Ali and it was dismantled by Lord Cornwallis in 1791 on his march to Srirangapattana. The Narashimha-swamy temple here is a Hoysala structure facing the east, with later additions in the Dravidian style, including a *gopura*. The image of Ugranarasimha, which is seven feet in height, is elegantly carved and is shown in the act of slaying Hiranyakashipu. There are three stone inscriptions in the temple. The Varadaraja temple which is on the side of the Narashimha temple is a Chola structure. The image of Varadaraja is about 12 feet tall and is of remarkable workmanship. The Desheshvara temple, built during the Ganga period, was renovated with soap stone walls. The small Nandi Mantapa of this temple, which appears to be of the Chola period, has four beautiful pillars. An annual *jatra* and cattle fair is held in honour of the village Goddess Madduramma. Fire walking is a special attraction in this festival. About three km from Maddur, at *Vaidyanathapura* there is a fine Vaidyanatheshvara temple with an inscription of 1406 A.D. Maddur rose into eminence by hosting the first historic session of Mysore Congress at Shivapura, one of its outskirts in 1938, and the *satyagraha* memorial building here is a monument of interest. It is surrounded by a garden and houses some paintings. Sericulture is practised widely in the town. The Horticultural Farm, the Sericultural Farm and the fisheries ponds at the Madduru Kere are items of note in the town. Manufacture of village carts, potteries and household goods

made out of bamboo are the notable crafts here. The Shimsha bridge, built in 1850 across the river Shimsha near Maddur is one of the oldest bridges in the State. This bridge served as a combined road-rail bridge for several years. There is a milk chilling plant at *Gejjalagere*, six km from Maddur. On the bank of the river Shimsha, 15 km from Maddur, a small bird sanctuary can be seen at *Kokrebellur* where large number of birds, mainly pelicans appear seasonally. Sugarcane is an important crop in the taluk. There is a Chamundeshwari Co-operative Sugar Factory at *Kalamuddana Doddi*, which is about 12 km from Maddur. A coir manufacturing unit functions at *Nidaghatta* which is on the side of Bangalore-Maddur road. At *Somanahalli*, which is about six km from Maddur, a large-scale industry known as Karnataka Scooter Factory is founded. It is the first of its kind in Karnataka. There is also an agricultural farm and training school in this place. At *Shivaragudda*, about 12 km from Maddur, the Adult Education Board is running a Vidyapeetha (1954) which is on the model of the famous Danish Folk School. A poultry farm under the Danish project has been started here. At *Thippur*, a village, about eight km north-east of Maddur a stone statue of Gommata, about 10 feet in height is a notable attraction. According to an inscription of the place, this place was an important Jaina centre, between the 9th and 12th centuries.

Madhugiri: (Tumkur dt; sd and tq hq; p 17,797) Madhugiri is at about 107 km north-west of Bangalore city and about 43 km north of Tumkur. The town derives its name from a hillock, Madhu-giri (honey-hill) which is to the north of the place. There are two large temples dedicated to Venkataramana and Malleshvara in the town, standing side by side. These two temples stand in line, facing east, and are built in the Dravidian style of architecture with lofty towers. The *Kalyana mantapa* in this temple is a fine structure. The Mallinatha Jaina Basadi adjoining the fort wall has a good *manasthamba*. At the Veerashaiva Gurrammana Matha there is a tomb of a *guru* named Shivalingaswamy. There are some fine caves near the *matha*. The erection of the fine fort at Madhugiri is ascribed to a local chief named Raja Hire Gauda. The fort was greatly improved by Haidar Ali who also improved the trade of the place. Haidar Ali, after the conquest of Bednur, had kept the Rani of Bednur imprisoned in this fort until its capture by the Marathas in 1767 A.D. Several gates such as the Antaralada Bagilu, Diddibagilu and the Mysore Gate lead one to the top of the hill which has many springs. The place is famous for the manufacture of handloom cloth and blankets,

A superior variety of rice called *chinnada-salakki* (golden stick) is grown in this taluk. There is a town municipal council here. *Midigeshi* (p 2,033) the headquarters of the hobli of the same name is about 19 km north of the Madhugiri town known for its fine hill fort. The place is said to have been so named by a local chief Nagi Reddy of Vijayanagara times, after his wife Midigeshi who was so called because her locks (*kesha*) were so long that it touched her feet. The Venkataramana temple here is said to have been built by the chief Nagi Reddy. But the *garbhagriha* appears to be of Hoysala times. There is a statue near the southern door of the *prakara*, described as of Nagi Reddy. There is also a Malleshvara temple here. The Midigeshi hill is said to have been fortified by Nagi Reddy and it has several gates leading to the top of the hill. On a rock beside the steps to the hill, there is the statue of the woman in relief, and it is identified as of a heroic woman called Chikkamallamma. On the hill are granaries, dome-like structures for storing ghee and oil, powder magazines and springs which are called *Musare-done* and *Kanneramana-done*. On the summit is a fine mosque with two minarets at the sides and ornamental parapet all round the roof. Close to the mosque there is a shrine of Hanuman. The building has flights of steps on both the sides.

Madikeri: (Kodagu dt; and tq hq; p 24,724) Madikeri is a town situated on an elevated plateau, on the Western Ghats, at a distance of 250 km from Bangalore. The town was called Mercara by the British. Madikeri was founded by a prince of the Haleri dynasty, Mudduraja in the year 1681. So, it was originally named Muddurajakeri after its founder. Later it was shortened as Madikeri. Madikeri offers several interesting places worth a visit. Among these, are the fort, the former palace, the Omkareshwara temple, the Gaddige (or the Raja's tomb) and the Raja's seat. The fort standing on an elevated ground is an imposing structure built of stone by Tipu. It however fell into the hands of Veerarajendra in 1790. The palace within the fort was rebuilt by Lingarajendra Wodeyar II in the years 1812 to 1814. It now houses all the important Government offices. The Omkareshwara temple is another important structure erected by Lingarajendra in 1820 and is in Indo-Sarcenic style, and the *linga* is believed to have been brought from Varanasi. The Raja's tomb (where Virarajendra and his queen were buried) had been begun in the lifetime of Veerarajendra and was completed by by Lingarajendra, his younger brother. It is situated at the northern extremity of Mahadeopet and is enclosed by a high embankment. The Raja's seat is an elevated spot overlooking a vast green area. It commands

a thrilling view. Immediately below it, there is an extensive valley studded with green paddy fields. Madikeri was constituted into a Municipality in 1870 when it had a population of 8,146. Another place worth visiting near Madikeri is *Haleri* situated at distance of about nine km from Madikeri. It is noted for its coffee estates and has historical importance because of its association with Haleri Rajas who ruled over Kodagu. *Chettalli* is another place of interest at a distance of 16 km from Madikeri on the Madikeri-Siddapur-Virajpet Road. About seven km from here, on the Chettalli-Suntikoppa Road, there is an Orange and Citrus Research Station run by the Central Government. There is also a Coffee Research Station here.

Magadi: (Bangalore dt; tq hq; p 17,623) Magadi is a town and taluk headquarter, about 41 km to the west of Bangalore. Sage Mandavya is said to have had his hermitage in this place. A Chola king is ascribed with the foundation of the town in about 1139. It was under the control of Hoysalas and of Vijayanagara. During the rule of Achyutaraya, this area was given as *jahgir* to one Samantaraya, a general. One Talari Ganga captured the place from this family. When Bijapur army captured Bangalore in 1637, Kempegowda III of Bangalore was assigned this region and Magadi became his capital. His successors lost the principality to Mysore in 1728. There is a temple of Rameshvara, in dilapidated state in the fort of the town which is said to have been worshipped by the Magadi Chiefs. Behind the Rameshvara temple is one Panchalinga shrine. To the left of the main temple is the shrine of Parvati. Other temples in the town are Kannikaparameshvari and Anjaneya. The temples of Kashivishveshvara and Parvati are situated on the bank of the local tank. About two km to the west of Magadi is the temple of Someshvara, built in Dravidian style. It was erected by Mummadi Kempa Viragowda in the year 1712. There is a shrine of Parashurama and of Parvati and some choultries in the premises of the temple had paintings, now gone, and they give us an idea of old residential structures. The stucco figures here had been painted. On a boulder is a shrine known as *Shikara* Basava. Scores of silk twisting factories have been established here. Considerable number of people are engaged in weaving. The civic affairs are looked after by the Municipality. **Tirumale** (p 778) is a place about two km to the east of Magadi town. Here the Temple of Ranganatha (originally Srinivasa) is very famous. It is believed that the idol of Ranganatha was installed and worshipped by sage Mandavya and sage Vasishta. Several cells around the main temple contains idols of Rama, Sita and the Vaishnava Alvars. Behind the main

sanctum is a small shrine, popularly called as Puttaranganatha or Beleyuva Ranganatha. To its left is the shrine of goddess Lakshmi. The temple was renovated by Kempegowda II. There are two towers, one on the *sanctum* and another on the main gate. The latter was constructed by Jayachamaraja Wodeyar of Mysore. A lithic record of 1524 A. D., found on the *garudakamba* in the temple, speaks of the offerings to the god Tiruvengaleshvara in the days of Krishnadevaraya. To the left of the temple is a fine pond. In front of the temple is a stone, said to represent Maramma or *gramadevata*. A little away to the right of the temple is a hillock, located on it a small shrine of Narasimha. It is easily accessible by flight of steps. A cattle fair, one of the biggest in the State, is held on the eve of the car festival of Ranganathaswami, in *Chaitra* (April), when the pilgrims are fed free at the choultries of the various castes. A large number of twisting factories are working here. *Savanadurga* is a place with a fort on a lofty mountain, about eight km from Magadi and is a very picturesque spot. The hill consists of two peaks, one called *Bilibetta* or white peak, another *Karibetta* or black peak. Former names of the place was Samanta Durga and Krishnaraja Giri, later named as Savanadurga. It was a prominent place during Hoysala rule. Several rulers, feudatories of Vijayanagara, held this place. Kempegowda II put one Talari Ganga to death and took possession of the place. During 1728, it was captured by Devaraja, Dalavayi of Mysore. Ultimately Savanadurga was captured by the British. The entire area is covered by verdure and present serene atmosphere. Two important temples here are Veerabhadra and Narasimha. The temple of Veerabhadra is at the entrance of the village. In another cell is the image of Bhadrakali. The other temple of the place is Lakshminarasimha, housed in a cave and the main hall is a modern structure. An annual *urus* of the *dargah* of Syed Sultan Gulam Hussain Sha Khadri is also held. On the summit of the Bilibetta is a small stone structure, containing a Nandi image. In several places of the hill, remains of fort walls and other structures are found. Some choultries have been constructed in recent years and it is a favourite place of the wedding parties.

Mahadesvhara Betta : (Mysore dt; Kollegal tq; p 4,320) Mahadeshvara Betta is a well-known pilgrimage centre in the State. It is a hill range close to the Eastern Ghat, situated at about 80 km east of Kollegal town (belongs to Ramapura hobli), 142 km from Mysore and 220 km from Bangalore. It is 3, 200 feet above sea level. Seven hill ranges constitute it according to the folk songs about Mahadeshvara, current in the area,

This hill contains 77 ranges, called Anemale, Jenumale, Kadumale and Pachchemale, etc. The hills are rich in the variety of flora and fauna. The temple dedicated to Mahadeshvara is on the top of the hill. The deity of the temple is in the form of a *linga*. According to lithic records and copper plates of the Suttur Matha and folk literature, a Veerashaiva saint, Mahadeshvara who lived during 14th-15th centuries, and who made *kayaka* or *dasoha* at Suttur Matha later moved towards Kuntur near Kollegal and he finally settled on the top of the hill called Mahamale and attained *samadhi*. He graced the large number of devotees and thus it became a sacred place. He is also accredited with many miracles. In his honour, the temple was constructed here, and it has a large structure with *gopura* and *mahadwara*. The image of Nandi which is of a considerably big size is on the top of the temple. There are a number of other shrines around the place. A perennial source of water called *antaragange* is a stream that flows and pilgrims take a holy dip here. More than a lakh of people from all parts of South India congregate here at the time of the car festival held during Shivarathri, Ugadi, Gauri festival (in Bhadrapada), Mahalaya Amavasye and Deepavali. In addition, many devotees visit the temple on every new moon day. The Mysore Wodeyars have made several grants and gifts to the temple. It is a major *muzrai* institution having a handsome revenue. There is an old Veerashaiva Dasoha Matha known as Saloor Matha which plays an important role during the *jatra* times. Pilgrims are provided free boarding and lodging facilities here. An education trust of the *matha* is running educational institutions at the Hill and at Kollegal town. A Samskrita school with residential facilities is found at the place. Religious and cultural activities are conducted under the patronage of the *matha*. Shrines and *gadduges* of the Swamijis of the *matha* can be seen here. The remains such as footwear, conch, begging bag (*jolige*), walking stick, etc., said to have been used by Mahadeshvara and the *adiguru* of the *matha*, are displayed at this place. People can enjoy the panoramic view and enchanting scenery of this hill range. Elephants, bisons and other wild animals are also found here. *Alambadi Fort* is a historical site located on the bank of the Cauvery, at the foot of Mahadeshvara Malai Reserve Forest. From Goipnatham to Alambadi is a poor cart tract through thick forest. There is an old ruined mud fort and inside the fort there is a temple of Hanuman ascribed to Vijayanagara times. The Ranganatha temple here is about 30 meters in length. The mud fort is squarish, ascribed to be of the 15th century. It is surrounded by a moat.

Malavalli: (Mandya dt; tq hq; p 25,114) Malavalli is situated at about 29 km south-east of Mandya and 124 km from Bangalore. It is a municipal town and became a taluk headquarter from 1-7-1939. There are remains of an old large fort in the town. Haidar Ali gave Malavalli as a *jahgir* to his son Tipu. About three km from the town and close to the new Mysore Road, is the scene of an engagement between the British and Tipu. After the action, Tipu destroyed Malavalli to prevent its being of any use to the enemies. In the fort is an old temple dedicated to Sarangapani, whose five-feet high image in *samabhanga* posture, is well-worked. The temples of Eswara and Veerabhadraswamy, two mosques, and *dargah*, and one church are also there in the town. Annual *jatra* of Dandina Maramma, a village goddess is held here on a grand scale. *Marehalli*, a village about three km from Malavalli town has a beautiful Chola temple of Lakshminarashima. It has a handsome figure of Lakshminarashima, seated in *sukhasana*. From an inscription here we learn that this place was called 'Rajashraya-Vinnagaram'. Rajashraya was a title of Chola king Rajaraja (985-1012) and the temple seems to have been built by him. There are large number of inscriptions in and around the town covering the period from the 8th century to the 18th century. The taluk was subjected to the rule of the Cholas, Gangas, Hoysalas, Vijayanagara Emperors, Mysore Wodeyars and Tipu. An inscription dated 1685 A.D., says that the town was full of learned men and it was a seat of learning. It was a commercial centre under Tipu. A big tank in the town serves both for irrigation and fishing. The town and its surroundings are known for mulberry cultivation and jaggery production. A government grainage, silk weaving units, a co-operative leather industry unit and a Carpentry Training Centre are located in the area. There are about 1,000 cobblers in the town and *chappals* prepared here are known for their quality. The town and some of the rural areas are known for weaving of cloths, *dhoits*, sarees, etc. The taluk has many places of interest both from the tourist as well as religious point of view. *Bluff* which is near to Malavalli town is a tourist centre with a falls (see under Bluff). A shrine of Anjaneya at *Mathali* is a famous centre and a picnic spot, and the Basavana Betta has an image of Basava of fine workmanship. *Boppagawdanapura* is a pilgrimage centre with the famous *matha* and the *gadduge* of Manteswamy, a saint who is said to have come from North Karnataka and attained *samadhi* here. Folk songs familiar in the area, provide details on this tradition. The annual *jatra* held here attracts thousands. There are also shrines of this tradition at Malavalli, Chikkalur in Kollegal taluk and Kappadi in Krishnarajanagar taluk.

Shimshapura, is 15 km from Bluff. It is located at a lower level, down the Cauvery valley and in close confluence of the Shimsha river. A colony sprang up near the Shimsha hydro-electric station which was started in 1940. The installed capacity of the generating station is 17,200 kw. Distance of trolley track from top to the generating station is about 900 feet. Large number of tourists visit the place. A church, mosque and temples are located here.

Malladihalli: (Chitradurga dt; Holalkere tq; p 2,808) Malladihalli is at a distance of about 10 km from Holalkere town. It is at a distance of 244 km from Bangalore. Anantha Sevashrama here was established in 1943 by a *yogi* Shri Raghavendra Swamy. The *ashrama* is a community development centre exclusively meant for the humble service to humanity with no distinction of caste and creed. The objectives of the *ashrama* are universal fraternity and world peace. The *ashrama* has become a nucleus of rural reconstruction through its multifarious social services. The *ashrama* maintains a college and a number of other educational institutions, a free hostel, a *yoga mandir* of repute and a mini zoo. There is also a *matha* of Parappaswamy here and the *Vrindavan* of Sri Palaniswamy, the *guru* of Raghavendra Swamiji. An Ayurvedic hospital here attracts 25,000 to 30,000 patients in a year from the nooks and corners of the country.

Malur: (Kolar dt; tq hq; p 15,093) Malur, a town situated at 24 km south-west of Kolar and 46 km from Bangalore, is the headquarters of the taluk of the same name and has a municipality. The original name of Malur was Mallikapura or jasmine town on account of its being surrounded with jasmine gardens. In the 16th century, Malur was a part of the dominions of Tamma Gowda, the Chief of Hoskote. Bijapur next subdued this place and it was held as a *jahgir* by several *mansabdars*. The Marathas gave it to a Rajput Zamindar named Hrida Ramsingh. He extended the town by laying new extensions and it was this *zamindar* who gave the name Malur. Finally it was taken by Haidar Ali and since then has been a part of Mysore territory. The Shankaranarayana temple here is a unique one as the *linga* of this temple is marked with the symbols of both Shiva and Vishnu. The ruined Kurubaragudi or the Shepherd's temple has in front of it two long rows of Viraragudies or hero shrines. The town is famous for the cultivation of commercial crops like mulberry, sugarcane and vegetables. *Tekal*, a village is situated between Malur and Bangarpet and is 25 km from Kolar. The Tekal hill near the village is

known for its conspicuous rocks. It is a place of antiquity known in a ninth century inscription. The Varadaraja temple here is a large Dravidian structure with a lofty *mahadwara* and has a number of Tamil inscriptions. The Singaperumal temple which is now in ruins, is also a fine structure with sculptured pillars. The Anjaneya temple here has a seven-foot tall Anjaneya. There are a number of other ruined temples here. According to the tradition, this village once had 101 temples and 101 ponds. On the hill there is a big cave, 150 feet in length and 70 feet in breadth, known as Bhimana Garadi (Bhima's gymnasium). The hill to the north of Tekal is known as the Bhupatiyamma's hill. A narrow cave in the hill, plastered from inside, is supposed to have contained the treasure of the former local chiefs and is called "Rokkada Gavi" or cash cave. This place was famous for the manufacture of earth salt. *Chikka Tirupati*, a village in Malur taluk is a famous pilgrim centre in Kolar district. The Srinivasa temple here is a big structure with a spacious courtyard. In the *navaranga* are kept the idols of Vaishnava saints Ramanujacharya and Vedanta Deshika. Those who are unable to visit Tirupati in Andhra Pradesh visit this temple; hence it is nick-named as "Poor man's Tirupati". Social and religious organisations conduct mass marriages here. *Shivarapattana* is noted for its clusters of traditional sculptors who are busy producing stone statues and images, both in stone and bronze. This place has several lithic records of the period of the Gangas. This place was once the residence of Ganga Shivamara II, son of Sri-purusha and called as Shivamarapattana.

Mandya : (dt, sd and tq hq ; p 1,00,285) Mandya, a city, administered by a municipality is situated at 42 km of Mysore and 100 km south-west of Bangalore. It is on the Bangalore - Mysore highway. Mandya is a district headquarters from 1939. The importance of Mandya grew after the construction of the Krishnarajasagara Dam. According to a mythological account the place Mandya, was known as Vedaranya and later, as Vishnupura. Another account says that a king Indravarma performed penance here, and a son Somavarma was born to him. Somavarma founded an *agrahara* and gave it the name Mandevemu, which, it is believed has been corrupted into Mandya. It is also believed, in the ancient days, a sage, Mandavya performed penance here, and the place was named after him. Mandya continued to remain a *sarvamanya* village till the time of Tipu Sultan. There are large number of historical remains and antiquities in and around the taluk of Mandya. The Lakshmijanardanaswamy temple is a large structure with a big *gopura*

and is an old temple, recently renovated. The temples of Srinivasa, Basava (Nandi) and Eswara are in the town. There are two *basadis* here. Mandya is a rapidly growing town and a business centre. It has 14 well maintained Municipal parks. The Mysore Sugar Factory here was founded in 1933. It is one of the biggest sugar factories in India. As an adjunct to this factory, a distillery was started in 1935. The Mysore Acetate and Chemical Factory was started in 1962. A modern rice milling unit established here in 1965 is one of the eight mills of the kind in India. Implements factory, Mandya Engineering works, Mysore Minerals and Gas Company are located in the town besides other units like saw mills and tile factories. There is a separate industrial estate in the town. Mandya has many educational institutions including an engineering college. There are a railway station and big horticultural farm and a small zoo garden in the town. *Gandalu* is a village 10 km north-west of Mandya town. An Agricultural Research Farm was started here in 1951. It has a total area of 665 acres. There is also an Indo-Japanese Agricultural Demonstration Farm. Gramsevak Training Centre is attached to this Research Farm. It imparts technical knowledge in Japanese methods of cultivation. A nature park (mini zoo) is started at Induval, a village near to Mandya town where deers, sambar and black bucks move freely. *Hulikere*, is a village 12 km south of Mandya. At this place a tunnel cut through rocks to let in the water of the Visveswaraya canal through the Karighatta range of hills can be seen. The tunnel, 9,200 feet long, is said to be one of the longest irrigational tunnels in the world and it also reflects the engineering skill of our engineers. Its depth varies from 67 to 150 feet below the ground level. About half the distance of this tunnel comes under Pandavapura taluk, and remaining portion in Mandya. There is a seed farm at Shivalli, which is about 10 km west of Mandya town.

Mangalore : (Dakshina Kannada dt ; dt, sd and tq hq ; p 3,06,078) Mangalore is at a distance of about 365 km west of Bangalore. The place is connected by air with Bangalore and Bombay. It is at the mouth and confluence of the two rivers, Netravati and Gurpur. It is called locally as Kodiyala, and Kudla in Tulu, to indicate this confluence and the rivers joining the sea. The place figures as Mandegora, Manjarur and Mangarouth in the foreigners' accounts. The city derives its name according to tradition, from a queen named Mangaladevi who is said to have lived in the 10th century A.D. and became a follower of the Natha Pantha. But the place is known so in inscriptions even earlier, of the

seventh century, as Mangalapura. The Mangala Devi temple, which was originally built by the Ballalas of Attavara, was rebuilt in 968 A.D. by Kundavarma II, an Alupa ruler, but the present temple building is believed to have been constructed by one of the Nayakas of Ikkeri. Many foreign travellers have mentioned that it was a flourishing port in historical times, trading with both the East and the West. Four forts are mentioned in records as existing in the Mangalore city, namely i) the Mangalore Fort built by Basavappa Nayaka of Ikkeri, ii) the Light House Hill Fort, iii) St. Sebastian Fort built by the Portuguese who founded a factory here during the 16th century, and iv) the Bangar Fort near Urva said to have been constructed by a Banga chief. The remains of the first two forts can be seen to-day. The Alupas had Mangalore as their capital for long. In Vijayanagara times, a Governor of Mangaluru *rajya* was stationed here. It was under the Banga feudatory in those days. The Keladi rulers succeeded Vijayanagara in the region till its occupation by Haidar in 1763. The Sultan's Battery, which is a watch tower, is stated to have been built by Tipu Sultan to avoid the entrance of warships into the Gurpur river. The Light House Hill is in the centre of the town. A new light house was built in 1900. The Kadri Hill has the famous Manjunatha temple and the *matha* of the Jogis in which there is a *swami*. Here there are three fine bronzes of which that of Avalokiteshvara of the 10th century is the best. The Jogis are of the Natha Pantha. The architecture of the place resembles the Nepalese architecture. Among the churches, the St. Joseph's Theological Seminary, the Church of the Most Holy Rosary at Bolar, the St. Aloysius College Chapel (1885) which was a marvellous gallery of paintings and the Shanti Cathedral at Balmatta (1862) may be mentioned. Among the mosques, the mosque at the Jumma Masjid, Zeenath Baksh, the Idgah Mosque on the Light House Hill and the Shamir Mosque in Dongarakeri are notable. The place has been a large commercial, educational and industrial centre and has a quite a good number of voluntary social service organisations. The civic affairs of the city are managed by a Corporation (1980) with its headquarters at Mangalore. The Ramashakti Mission at Shaktinagar is a notable spiritual centre here. The Venkatramana, Mahamaya, Mukhyaprana, Vithoba, Uma Maheshwara Trishuleshvara, Panchalingeshvara, Gokarnanatha, Kalikamba, etc., are some of the other notable temples. At Konaje was started a post-graduate centre in 1968. The place is about 19 km from Mangalore, named as Mangalagangothri. Now it has become the nucleus of the Mangalore University. Mangalore has a Government Museum, the unique fisheries College, the Mangalore Chemicals and Fertilisers factory, many tile and

cashewnut factories, the new major port and the old port, the Bengre Beach and many other such places are worthy of visit. Fishing, beedi rolling, coir work, etc, are some major occupations here. *Bajpe* (p 4,580) is at a distance of about 25 km north-east of Mangalore city and is situated at an elevated place and has an aerodrome. There is a water fall called "Bajpe Waterfall" in the vicinity. Other places of note in the taluk are as follows. *Katil* (p 1,448), a hamlet of Kondemoola village on the bank of the river Nandini, is about 27 km east of Mangalore. It has a famous temple of Durga Parameshvari. The chief deity is in the form of a *linga*. On some stone pillars of the newly built hall of the temple fine images have been carved by Ranjal Gopala Shenoy of Karkal. *Suratkal* (25,998-1981), about 14 km north of Mangalore, has a temple of Sadashiva on a hill rock on the seashore. A car festival of this deity is held in about December. The place has a fine beach which has become a favourite holiday resort to the nearby people. It has gained more importance after the foundation of the Karnataka Regional Engineering College in 1960. *Ullal* (25,508, -1981) about eight km south of Mangalore and 375 km west of Bangalore city is on the bank of the Netravati river. A branch of the Chauta royal family of Puttige ruled from Ullal. The most famous ruler of this branch was Abbakkadevi who ruled in the later part of the 16th century A.D. This fiery and patriotic queen was much feared by the Portuguese. Somanatha of Ullal was the family deity of the Chautas. There are ruins of a fort and a palace here. The temple of Somanatha contains beautiful sculptures. Nearby the temple are the fort of Uchil about nine km to the south of the ferry, one of the strongholds, probably of the queen of Ullal. The Bhairarasu Wodeyars are also said to have had a palace here. There is a well-known *dargah* of the saint Syed Mohammed Sheriful Madani who is stated to have come to Ullal from Madina, about 400 years ago. The *dargah* which was originally built after the death of the saint, was renovated and enlarged four times. The present imposing structure was constructed in 1970 and was designed by an architect Shri Fiazuddin Ahmed of Hyderabad. There is a town panchayat here. *Mulki*: (p 12,098-1981) is a town panchayat, about 29 km north of Mangalore city and 394 km north-west of Bangalore city. It is situated on the southern bank of the Mulki river. It was formerly the seat of a line of chiefs called the Savantas. Deity Janardanaswamy of Simantur (which is about five km east of Mulki) was the family deity of the Savantas. The ruins of the palace of the Savantas and of the fort built by Venkatappa Nayaka of Bednur can still be seen here. In front of the palace, there are 20 tombs of the Savanta chiefs. There are four

Jaina *basadis* here. Two of them have *manasthambhas*. The Durga Parameshvari temple at Bappanadu, the Venkataramana temple, the twin temples of Somanatha and Narayana, are the other shrines here. A buffalo race called the "Arasu Kambla" is held here annually.

Manvi : (Raichur dt ; tq hq ; p 21,345) Manvi is at a distance of 447 km from Bangalore. It was known as Manuve and a notable centre under the Later Chalukyas and the Seunas. The place has a well-known temple of Jagannathaswami and an old fort now in ruined condition. It is said to be the place of Jagannatha Dasa (1775) a saint-poet of the Madhva school, who, besides spreading the *bhakti* movement in that region wrote *Harikathamritasara*, a renowned classic in simple and elegant Kannada. His work has been hailed as a testament to the Madhwa theism. It is noted for pre-historic artifacts. There is an old mosque with an inscription in Persian, called Jami Masjid. Famous *darhgas* of Hazarat Fareedud-dinsab and Subza Ali are found here. Other places of note in the taluk are as follows : *Kallur* (p 5,444) is located at a distance of 21 km from Raichur on the road to Ginigera. The village is surrounded on all sides by granite hills. The village and the hills around are full of antiquities, which appear to be works of the 13th or 14th century A.D. But the five gates appear to be of the Muslim period. Two of them, which are not in much use, have no names. The other three are called after the towns to which they lead, the Manvi Darwaza, Kalmala Darwaza and the Raichur Darwaza. The gates are more or less in a ruined condition. The superstructure of the Raichur Darwaza, which has been pulled down to construct the *chavadi* in the village, contained a wooden inscription in Kannada. According to this inscription, which now forms part of the ceiling of the *chavadi* building, the gateway was constructed by Agha Khusru, a well-known Adilshahi dignitary. There are six temples in and around the village. Out of these, only the Markandeshvara temple is notable. A number of inscriptions have been found in this village, most of them belonging to the period of the Chalukyas of Kalyana (973 to 1200 A.D.). *Kavital* (Kowtal, p 6,455) is a village, situated on the Raichur-Lingsugur road, about 40 miles from Raichur and 18 miles from Lingsugur. There is a hillock to the south-west of the village which has several natural caverns. Along the slopes of the hills, artifacts, iron slag and pieces of ancient pottery were found. To the west of the village is an ash-mound, on the top of which, in later times, a temple has been built. The ash-mound marks the site of an old smelting factory. There is an interesting mediaeval temple in the village, called Tryambakeshvara temple,

which has three shrines, two of which contain *lingas*. There are two Kannada inscriptions in the temple and a beautiful image of Mahishasuramardini in one of the two niches in its western wall. All the three shrines are of a uniform size. The exterior of the temple is plain, but the masonry work is very impressive. The *shikharas* of the shrines, which are of the Dravidian style, have been built upto about two-thirds of their height in dressed stone, while the remaining portion had been completed in brick and lime. Some four miles to the north of Kowtal is a small village called *Tuppaldoddi*, which has traces of old gold working.

Maradihalli : (Chitradurga dt ; Hiriya tq ; p 2,345) Maradihalli is situated about 2.4 km east of the 182th km stone on the Bangalore-Chitradurga road. It is between Hiriya and Chitradurga. According to geologists, the hills of Maradihalli are of the most ancient and two and half crore years old. The occurrence of pillow lava structures of Maradihalli hills is one of the rare and extraordinary natural wonders of Karnataka and Maradihalli is declared as a geological monument. The low hillock at Maradihalli is entirely composed of the lava flow. This is one of the best areas to study the characteristic of volcanic structures. This is a typical one and is best seen. Massive outcrops of blocky basic lava contain well preserved pillows, which are ellipsoidal or irregular and occasionally spherical or oval in shape, varying in size from 8" to 2' in diameter. There are beautiful temples of Venkataramana, Anjaneya and Guddada Rangappa here. Some other temples here are Katappa Devaru, Kollapuradamma and Durgadevi.

Mayakonda : (Chitradurga dt ; Davanagere tq ; p 4,642-1981) Mayakonda, a town is the hobli headquarters and a railway station is at a distance of 32 km from Davanagere. It is at a distance of 264 km from Bangalore. It is said that the king of Ittigepura granted two places for his daughters, Mayamma and Ujjamma. Mayakonda and Ujjakonda are the neighbouring villages. There are two temples here, one is called the Keshava temple in the middle of the town and a mud structure with tile roof and the other one is called Obala Narasimha temple in the outskirts of the town. There are a number of *Veeragals* here. The town flourished during the periods of Chalukya, Hoysala and Vijayanagara. The temple of Obala Narasimha is in ruined condition. It consists of a *garbhagriha* with a roughly shaped boulder which is called 'Udbhava' Narasimha. It is said that the fort here might have been built during the time of Hire Madakari Nayaka and the town might have grown.

There is the *samadhi* of Hire Madakari Nayaka here who died in a famous battle between him and Keladi in 1748. There is a tobacco processing centre here and the town has a municipality. There is also a Marikamba temple whose *jatra* is held in April.

Melukote: (Mandya dt; Pandavapura tq; p 2,958-1981) Melukote is a municipal town and hobli centre of the same name, situated at a distance of 36 km north-west of Mandya, and 50 km north of Mysore. It is a sacred pilgrim centre. According to a mythological account, this place was known as Narayanadri, Vedadri, Yadavadri, Yathishaila and Tirunarayanapura. The name of the place is derived as the temple of Narayanaswamy which is built on the hillock, surrounded by a fort. It is built on granite rocky hill-range named Yadugiri which is 3,589 feet high above the sea level. Early in the twelfth century, the famous Srivaishnava saint Sri Ramanujacharya, who hailed from Tamilnadu, stayed at Melkote for about 12 years. It has thus become a prominent centre of the Srivaishnava sect. The main deity of the temple is Narayanaswamy, and the building is of considerable size. According to a legend current in the area, the *utsavamurthy* here had been lost and was recovered by Sri Ramanuja. *The Annual Report of the Mysore Archaeological Department*, 1944 (p. 57, on the strength of epigraphic evidence) states that the presiding deity was already a well-known object of worship before Ramanujacharya. Perhaps, he used his influences to rebuild or renovate the temple with the assistance of the Hoysala king. A number of inscriptions and records of the place speak of the land grants and gifts to this shrine. Perhaps the fort on the hill was built during Hoysala period. The renovated temple has a beautiful *gopura*. There are other shrines of Ramanuja, images of Alvars, and Yadugiriamannavaru, etc., in the temple. The temple is richly endowed, having been under the special patronage of the Mysore Rajas too, and it has the most valuable collection of jewels in its custody. Mysore King Raja Wodeyar (1578-1617), presented a gold crown set with precious stones known as Rajamudi. In 1785, Tipu Sultan gave some elephants to the temple. Krishnaraja Wodeyar III also presented a crown set with precious stones and it is known as Krishnarajamudi. Another crown of great value, called Vairamudi is at the temple. All these three crowns are kept in safe custody and at the specific annual *jatras* they are used to decorate the *Utsavamurti*. *Jatras* are held annually during March-April and more than one lakh people congregated here. On the top of the hill is the impressive temple of Yoganarasimha. Krishnaraja Wodeyar III presented a gold crown to this upper shrine. There is a big pond here.

Many more shrines and ponds are located in the town. Melkote has been a centre of learning. It has contributed many literary figures like Tirumalarya, Chikkupadhyaya, Alasingachar and Pu. Ti. Narasimhachar. Sri Vedavedantha Bodhini Sanskrit College is one of the oldest institutions here, established in 1854. An old library founded in 1935, contains large number of Sanskrita, Tamil, Kannada and Telugu books and manuscripts. Recently an institute, the Sanskrita Academy is established. Yathirajamatha, Ahobalamatha and Parakalamatha of the Srivaishnava sect are located in the place. Melkote has been known for quality handlooms especially weaving *dhoties*, sarees, etc. An artisans training centre, a dairy unit and residential school are found in the place. There is a vast forest land near this place and a wild life sanctuary is opened on 17-6-1974, to protect the species like wolves and black buck which are plenty in the area.

Molakalmuru: (Chitradurga dt; tq hq; p 7,441) Molakalmuru is a town at a distance of about 81 km from Chitradurga, and at a distance of about 259 km from Bangalore. It has a municipality. The town is entirely surrounded by barren rocky hills. There is a large reservoir here constructed by a Hatti Chief in the name of his mother. Nearby is a huge rock called the *Kuguva Bande* or shouting rock as it echoes loud sounds. To the east of it is a boulder on which is inscribed a *yamaka* verse in praise of Kalidasa. This curious verse is engraved across the legs of an elephant drawn on the rock near this tank. To the north-west of this inscribed boulder is the Nunke Bhairava hill or Nunkappanagudda which is about 3,022 ft high. There is a temple of Lunkeshvara here, served by a succession of Gosayins from Northern India. The temple was set up in the 10th century by a Kadamba prince. The Kadambas also had a fort here called the *Lunkeya Kote*. The fort referred to in the Kadamba records was immediately to the north of Molakalmuru. The weaving industry especially silks, here has a wide reputation. Molakalmuru is a place of tourist interest and visitors have a variety of sight-seeing places, such as Ashoka Siddapura, Brahmagiri, Jatinga Rameshvara and Raghavendra matha at Sirekola in the taluk.

Muddebihal: (Bijapur dt; tq hq; p 14,962) Muddebihal is about 83 km to the south-east of Bijapur. In about 1680, Muddebihal was established by Paramanna, who was a forefather of the present Nadagauda of Basarkod, and Huchappa, Paramanna's son constructed the fort somewhere in 1720. The place came under the Peshwas in about 1764. Muddebihal

was a subdivisional headquarter till 1817. The town has several temples, in which the Dyamavva shrine is in the middle of the town and the *jatra* of the temple is held once in three years on a grand scale. The Shiva temple is very old. Close to it, to the right is the Hanumantha shrine and to its left is the Dattatreya shrine. The Brindavan of Ragavendraswami was consecrated four years back and a modern structure has come up over it. Other shrines here are of Panduranga, Durgadevi, Mallayya, Maralusiddeshvara and Banashankari. There are three mosques and two *dargahs* of Mahaboob Shah and Saheb Modin at this place. The Taluk Gramodyoga Sangha functioning here is manufacturing khadi cloth, soap, etc., and provides employment to a large number of hapless women. It has a seed farm. The municipality looks after the civic affairs here. *Nalatwad* (p 8,602), a town about 19 km south-east of Muddebihal, was formerly called as Nilavatipattana. The temple of Hanumantha here is very old. Several other temples in the town are Sangameshvara, Pavada Basavanna, Kamma and Dyamavva. There is a Veerashaiva Viraktha Matha which has a *gadduge* of saint Vireshvara. A stone record of Jagadekamalla II, dated 1148 A.D. found on a slab in the house of Nadaguda mentions about a series of gifts made to the Kalideva temple. There is a Jumma mosque and eight other small mosques. As a commercial centre, there is flourishing trade of groundnut, *sajje*, jowar and cotton. There are four cotton ginning and four groundnut oil mills. The civic affairs are managed by the town panchayat. *Talikot* (p 18,336) is a municipal town to the north-east of Muddebihal. During the fateful war in 1565, when the Vijayanagara army was routed by the Muslim confederacy, the latter had camped here before the war. The town has several temples; among them the Nagareshvara and the Siddeshvara temples are very old. There are also two mosques in this town.

Mudhol : (Bijapur dt ; tq hq ; p 21,356) Mudhol is a town and headquarters of the taluk, situated about 81 km to the south-west of Bijapur, on the left bank of the Ghataprabha river and administered by a municipality. In the bygone days it was called as Muduvolal means 'Lovely Town'. It is believed to be the birth place of great Kannada poet Ranna. Mudhol served as a capital of the erstwhile princely State of the Ghorpades, the descendents of Baji Ghorpade, who was an army officer in the Bijapur Court and they ruled till 1947. There is an old under-ground Shiva temple in the town which is a fine monument. The Swetambar Jaina temple here has fine images like Munishvaraji and Mahaviraswami. The Sri Rama temple, Maruthi, Dattatreya, Venkateshvara and Sri

Raghavendrswamy Matha are the other important temples in this place. The Brahmagaddi Matha is big *matha* in the town and it has small shrines of Raja Rajeshvari, Shringara Gowri and Dattatreya. There is also another *matha* of Mahalingeshvara in the town. Adjacent to the town is the residence or *wada* (palace) of the former rulers. In its premises is a temple of Siddarameshvara. The famous *dargah* of Saifi Saheb is located on a highly elevated spot and its yearly *urus* attracts large number of people. There are several mosques in the place. The town is noted for its grinding stones and basil stands. *Mahalingapura* (p 17,809-1981) is a town about 19 km to the north-west of Mudhol. Its earlier name Naragatti, subsequently renamed as Mahalingapura in honour of saint Mahalingeshvara. The *matha* of this saint at this place is very famous. The wooden facade of the balconied *matha* is artistically made. In the main hall are two old wall paintings relating to Shiva. In one of its room is preserved, matted hair of the saint described as ever growing. Adjacent to the *matha* is a big temple, and the chief object of worship is the *gadduge* of the saint. Very close to the temple is the holy pond Basava *thirtha*. On the raised ground stands the old temple of Channagiresvara or Ramalinga. Another important temple in the town is the Banashankari. Large number of handlooms are working in the town and handloom sarees manufactured here find ready markets outside. The place has a municipality.

Mudigere : (Chikmagalur dt ; tq hq ; p 7,083), Mudigere is situated at a distance of 259 km north-west of Bangalore City, designated as a taluk centre in 1876. The river Hemavati has its source in the taluk and flows out to the south-east. This place is famous for its attractive landscapes, pleasant natural scenery and slopy coffee plantations. The town has a temple of Gopalaswamy, Jamia Mosque, Jadeed Mosque and Badria Mosque out of which the first mosque is an old one which also has an Arabic school. St. Antony's Church is the place of worship of the Catholics. *Kelaguru*, 31 km west of of Mudigere, nestles amidst hilly surroundings; it has tea plantations. There is a Parshvanatha Basadi with towers at *Hanturu*, which is about 15 km south-west of Mudigere. According to an inscription dated 1129 A. D., it was constructed by Hariyabbarasi a Hoysala princess. There are also temples dedicated to Kalleshvara and Deveeramma. Goneebeedu, which was an *agrahara*, is situated on the left bank of Hemavati river, 16 km south-east of Mudigere. Harihara II, the Vijayanagara ruler is believed to have constructed the Subrahmanya temple here. An inscription of the Vijayanagara period dated 1561 A. D. records a grant made by a Nayaka. *Kalasa* (p 7,523), is an old *agrahara*

settlement, also called Mavinakere and Kalasapuri, is and about 60 km from Mudigere. It is on the bank of the river Bhadra in picturesque surroundings. Near Bhadra, there are Panchateerthas (five sacred ponds) called the Kotiteertha, Rudrateertha, Ambuteertha, Nagateertha and the Varishta-teertha. Kalasa is considered one among the Panchakshetras situated on the banks of the Bhadra river. The place has a temple dedicated to Agasthyeshvara and Kalaseshvara. It is said to have been constructed by a chief named Shrutabindu. There are also temples dedicated to Venkataramana, Anjaneya, Veeranarayana, Gopalakrishna, Gangadhar-eshvara, Ganapati, Chennakeshava, Bindu Madhava, Durga and Kalabhairava. Some of them are modern. The Jaina Basadi of Chandranatha is of antiquity. At Ambuteertha, alluded to earlier, Bhadra rushes very deep between some water-worn rocks. Here, in the centre, there is a large boulder, which is a square shaped stone placed horizontally on another. The rock is called Madhwacharyara Bande or Bheemana Kallu. It has an inscription in Samskrita, stating that Sri Madhwacharya brought the rock and placed it there with one hand. *Horanadu*, a place across the Bhadra has the famous Annapoorneshvari temple, recently renovated and it is a quiet place, and of great antiquity. *Ballalarayanadurga* situated at a distance of 44 km west of Mudigere town is a fine curvilinear hill range of the Western Ghats. It is 1,506.7 metres high and is in the north-west angle of Mudigere taluk. The place had considerable military importance in the past. Extensive fortifications were raised by the Hoysalas. There is a gateway which is protected by a breast-work rampart and supported by two low bastions, round in shape. There is a citadel on the top of the hill, which serves as the modern trigonometrical station. The hill is surrounded by thick forests which contain valuable trees, malnad-variety trees, and the surroundings as seen from here, are highly captivating. *Angadi* (p 720) is situated at a distance of 277 km north-west of Bangalore city. The place-name, Angadi, refers to a market place or a shop and has an interesting historical antiquity. The place has been identified as Shashakapura or Sosevuru which was the original home of Hoysalas. The name Sosevuru was in vogue during 11th, 12th and 13th centuries. In an epigraph of 1539 A.D. at Belur taluk, Hassan district, the place name Angadi is mentioned. There is a temple dedicated to Vasanthamma or Vasanthika. There are two Jaina Basadis called as Makara Jinalaya and Neminatha Basadi. The Makara Jinalaya is said to have been built in 1063 A.D. by one Manika Poysalachari. The Neminatha Basadi, which is the larger one, contains images of Neminatha, Chandranatha, Bahubali, Yaksha and Yakshi. The Makara Jinalaya has a huge seated image of

Shantinatha. There are three ruined temples dedicated to Keshava, Patalarudreshvara (also locally called Veerabhadra) and Malleshvara or Mallikarjuna. A *jatra* in honour of Vasantha Parameshvari is held annually in the month of February and a traditional rite *kendarchane* (fire walking) is performed. The deity appears to be among one of the Saptamatrikas. The temple has some paintings of antiquity. *Malleshvara* (p 7,972-1981) is at the foot of Kudremukh-Aroli-Gangamoola range of the Western Ghats and is 25 km away from Kalasa, 88 km from Mudigere and 120 km away from Chikmagalur town. The place is also called Kudremukh Township. It was formerly a hamlet of Samse village, and is now the new township of the Kudremukh Mines area. The actual work of the project was commenced in 1976 and at present the permanent township has about 2,520 (1981) houses. It has a floating population of about 20,000. A new Radhakrishna temple, a non-denominational church and a mosque have been recently constructed in this mining town. *Kudremukh* near Malleshvara is a lofty peak in the Western Ghats symbolising a 'horse-face' mountain. The mountain is 6,215 feet above the sea-level. The approach from the Chikmagalur district side is through Samse. Hence, the Kudremukh mountain is sometimes called as the *Samse Parvata*. The iron ore deposits are located in Kudremukh-Aroli-Gangamoola range of the Western Ghats. The iron ore is being mined by the Kudremukh Iron Ore Company Ltd., which is a Government of India undertaking. Nearby a new Dam called Lakhya Dam has been constructed across the Lakhya stream, a tributary of the Bhadra river, to store the waste from the factory.

Mulagunda : (Dharwad dt ; Gadag tq ; p 14,535-1981) Mulagunda is an important historical place of architectural interest of Gadag taluk, situated at a distance of 19 km south-west of Gadag. The Town Municipality was constituted here in 1973. The place is of ancient origin and importance. As many as 18 inscriptions have been reported here and the earliest refers to the rule of Chalukya Jayasimha II dated 1028. Accordingly, it was an important town having the headquarters of a unit of 12 villages. Many of the inscriptions found here elicit many details about political and religious activities of the followers of different faiths. This was one of the strongholds of both Shaivism and Jainism in the tenth century. It was an abode of distinguished Jaina scholars and monks, the renowned among them being Nayasena, the author of Kannada classical work *Dharmamrita*. Some scholars are of the view that the founders of the Sena dynasty in Bengal hailed from this place. Prior to 1848, it was

administered by the Maratha Chief of Tasgaon and it lapsed to the British in 1848 for want of successors and in 1862 it was a petty divisional headquarters. The noted objects of interest of this place include the ancient temples of Kalabhairava, Kumbheshvara, Nagareshvara, Siddeshvara and Basavanna in addition to two *jinalayas* dedicated to Chandranatha and Parshvanatha. All these monuments are in the Chalukyan style. The place also has a Veerashaiva *matha* called Mahantha Shivayogi.

Mundargi : (Dharwad dt; tq hq; p 13,617) Mundargi was formerly the headquarters of a *petha* and at present the taluk headquarters town, situated at a distance of about 39 km south-east of Gadag. Town municipality was established here in 1973. The place has no remarkable antiquities as such. The modern temples of this place include the temple of Kanaka Narasimha on a hillock, Kote Hanumantha, Vittal Rukmai and Kannika Parameswari. On the top of the hill nearby, the old ruined fort is visible with small shrines. The place has also two old Veerashaiva *mathas*, viz., Annadaneshvara and Tontadarya besides two mosques and two *dargahs* dedicated to Jalaluddin Khadri and Mahaboob Subani. A noted hero, popularly called Mundargi Bhimarao who ha joined hands with Babasaheb of Nargund in the latter's revolt against the British during 1857-58 uprising hailed from this place. The place is noted for cultivation of groundnut. The main industries of this place include cotton ginning, oil mills and blanket weaving, etc.

Mundgod : (Uttara Kannada dt; tq hq; p 10,332) Mundgod is situated at a distance of about 381 km north-west of Bangalore. In 1764 Mundgod was occupied by Madhava Rao Peshwa. In several of his despatches Col. Wellesley refers to Mundgod as an important frontier post and he also speaks about the fort. He even thought of stationing a British force there. The Chachanki Reservoir situated at Chachanki about 5 km from Mundgod is another object of interest. The work on the Reservoir was completed in 1974. The civic administration is under the charge of the Town Municipal Council. Of late, the Tibetans have set up their colony near the town.

Mulbagal : (Kolar dt; tq hq; p 26,762) Mulbagal is a town situated at about 30 km away from Kolar and 100 km from Bangalore on the old Bangalore - Madras road. The town has a municipality. The name Mulbagal seems to be derived from Mudala-Bagalu meaning eastern gate in Kannada as it is situated on the eastern pass from the table-land of

Karnataka to the temple of Tirupati. The name appears as Muluvayi in old inscriptions. During Vijayanagara times, it was the seat of government for the Kolar region called Muluvayi Rajya. Subsequently it came under the control of Tamme Gauda of Sugatur. In 1768 the British captured it. Haidar Ali took it from the British the same year. The most important temple at Mulbagal is that of Anjaneya erected during the early Vijayanagara period. The image of Veera Anjaneya is about 10 feet high. Raja Todarmal, the celebrated revenue minister of Akbar, the Mughul emperor, is supposed to have visited this place during his pilgrimage to the South. There are shrines of Kodandarama, Keshava, Gopala Krishna and Narasimha in the same enclosure. The Someshvara temple is another huge temple in the town noted for architecture, and the most attractive part of which is the *navaranga* with beautifully carved pillars. The porch in front is having ornate pillars and a beautiful Nandi. The most important piece of antiquity in the temple is a fine metallic image of Nataraja (dancing Shiva) as Andhakasura Samhari which is about 3 feet 7 inches in height including the base. This 13th century image is well proportioned and has been described as "one of the most valuable pieces of metallic sculptures yet discovered in the State". Another interesting object here is the large stone image of six-headed Kumara-swami about 6 feet high, riding on a peacock at the back of the temple. The Brindavana of Sripadaraya, a Madhva *guru*, situated at about a distance of about 1.5 km, is also a place worth visiting. The tomb of a Muslim saint by name Baba Haidarwali attracts a large number of Muslims during the celebration of *urus* in the month of January. The hill near Mulbagal is fortified and commands a good view of the surrounding landscape. There are two gigantic boulders on the top described as the Mahadevana-gundu and the Babaiyyana-gundu. There are two reservoirs on the hill known as Rama-tirtha and Laxmana-tirtha. Mulbagal is noted for mulberry cultivation and garden crops. To the north west of Mulbagal, about 8 km there is *Kurudumale*, a hill and a village of the same name noted for the Mahaganapati temple of Vijayanagara period and the Someshvara temple, a Dravidian structure midway between the Pallava and the Vijayanagara style. The *navaranga* in it is having beautifully carved pillars.

Mysore : (Mysore dt; hq of dt, sd and tq; p 4,79,081) Mysore is a city with a municipal corporation, covering an area of 37.30 sq km situated at 139 km south-west of the Bangalore-Ooty Road. It is the headquarters of a revenue division also. Mysore has been considered as

one of the garden cities of India. The Mysore municipality was constituted in 1862 and it became a City Corporation on 10-7-1977. Mysore is an ancient historical place and there are a large number of antiquities in and around the town. Tradition identifies the place as the abode of Mahishasura whom Chanumdeskhvari killed and the name Mysore is ascribed to him. The earliest mention of 'Mahisur', according to some, is in the 3rd century B.C., when king Ashoka sent Buddhist missionaries to Mahishamandala. Inscriptions speak of Mahishapura, Mahisurapura and Mahishasurapura. Erumainad of Tamil classics is also identified by some to be Mysore. After 1499, this town was clearly mentioned as Mysore. This region was governed by the Ganga kings till the 10th century. The Cholas, Hoysalas and Vijayanagara kings ruled over this region. Mysore was the capital of the Wodeyars, from about 1399 till the capture of Srirangapattana by Raja Wodeyar (1578-1618). Again from 1799 to 1831, Mysore became the capital and even after Bangalore became the headquarters of administration, the ruler of Mysore stayed in the town. There are scores of lithic records and copper plates of the Wodeyar dynasty in Mysore. This beautiful city is an important place from the point of history, religion, education, culture and economic growth. The Mysore *darbar* encouraged innumerable scholars, literary men, musicians, artists and painters, and thus the city was one of the great centres of cultural activity, especially during the 19th and the 20th centuries. Three beautiful palaces, the Chamundi Hill, the Zoo Garden, the Jaganmohana Art Gallery, the Sri Chamarajendra Technological Institute, the Premier Film Studio, the Rail Museum, the Ramkrishna Ashrama, the Parakala Matha, Suttur Matha and other religious shrines, churches, mosques, *basadis* and a number of temples, the Ideal Jawa Factory, Vikranth Tyre Factory, the Central Sericultural Filatures and Farm, the Krishna Rajendra Mills, and a large number of major, medium and cottage industries, as well as significant educational buildings, beautiful parks and gardens have all added to the importance of the city. The Central Food Technological Research Institute and the Mysore University are two notable academic bodies here. The Palace is an imposing structure, standing in the midst of the City. The Old Palace was partially destroyed by fire in 1897. The present one which has been considered as one of the beautiful palaces in the world was constructed on the same spot. The construction work was begun in 1897 and completed in 1907. The general appearance and outlook of the palace are in the Mughul style, but the decoration on the panels, friezes, niches, etc., are Hoysala in character. Inside the palace is the Amba

Vilas, used for the private functions of the royal family and the *darbar* hall. The Kalyana Mantapa has life-size paintings. Valuable collections of arms and armaments are displayed in a part of the palace. The golden throne which was the royal seat, is kept in safe custody and is displayed for public view during festivities. Originally of fig wood, it was decorated with ivory plaques and jewelled with golden embellishments, such as golden pillars and a golden umbrella. The seat has the tortoise *motif* (*Kurmasana*). The four sides of the throne are decorated with elephants, horses, soldiers and chariots. The palace has many temples in its premises. Mysore Dasara had been a glorious royal festival. Even today, colourful cultural programmes are organised during the Dasara. Illumination of the palace and other buildings is a memorable spectacle. The Dasara procession which starts from the palace to the Bannimantapa, attracts several lakhs of people from all over the world. It is an unforgettable pageant. An industrial and cultural exhibition which lasts for about two months on this occasion, is arranged in a well decorated ground. *Lalitha Mahal Palace*, at the foot of the Chamundi Hill, had been constructed to accommodate royal guests. Its dome is designed on the St. Paul's Cathedral of London and it has a number of minor ornaments on the pattern of the British palaces. Its Banquet Hall and ball rooms are major attractions. The palace has been now converted into a tourist hotel. The *Jaganmohana Palace*, also called as Jayachamaraja Art Gallery, is situated just on the side of the Parakala Matha. This was constructed during 1861. It has three floors and has well decorated paintings, consisting of a pictorial representation of different types of art objects. It was converted into an Art Gallery during Krishnaraja Wodeyar IV. Its valuable collections include some original paintings of Ravi Varma and other notable artists, musical instruments, and many other curious objects. The *Mysore Zoo*, known as the Chamarajendra Zoological Garden, was started in 1892. It has an area of 37.25 ha and it contains rare species of wild beasts and birds from far-off places too. There is the Race Course near the Zoo and races are held seasonally (see part I, p 543). The noted *Chamundi Hill* is about three km east of Mysore City and there is a 12 km road leading to the top of the hill. The height of the hill is about 3,489 feet above the sea level. There are two ancient temples on the hill, the Mahabaleshwara and the Chamundeshwari. It is a place of pilgrimage. According to mythology, this rocky hill was known as Mahabalachala and the Mahabaleshwara temple here is an older one. Here two inscriptions, dated 950 and 1128 are found, of which the latter belongs to the Hoysala period. The hill takes its name from the

1300

KARNATAKA STATE GAZETTEER

Goddess Chamundeswari. It was the family deity of the royal family. This temple was renovated and the beautiful tall tower was built during the time of Krishnaraja Wodeyar III in 1827. The temple is a fine quadrangular structure. This Goddess is also called Mahishasura Mardini. The car festival and *teppotsava* held on the hill attracts a number of devotees. A statue of Mahishasura with a sword in his right hand and cobra in the left, is an attraction here worth seeing. Near to this is the summer palace of the royal family, a notable building called Rajendra Vilas, now a hotel. There are about 1,000 stone steps, from the bottom to the top of the hill, caused to be cut by Dodda Devaraja Wodeyar in 1664. He also installed the colossal monolithic statue of Nandi, which is beside the steps leading to the Hill. It is about 16 feet high and 25 feet in length. There are some old buildings of the European style in the city. The Lansdown building (constructed in 1892 in memory of Lord Lansdown who was Viceroy of India), the Town Hall (constructed in 1884 in memory of Dewan Rangacharlu), the District Court Building (built on the model of the Chicago Exhibition building in 1895) and the Public Office Building (built in 1895, was the Representative Assembly Hall till 1923 and now housing the Deputy Commissioner's Office) are among the notable structures. A statue of Sir James Gordon who was the Resident of Mysore, stands in front of the District Office. The Victoria Jubilee Institute, now known as the Oriental Manuscript Library building, where lot of rare collection of valuable Sanskrit and Kannada manuscripts (over 60,000), mostly palm leaf, are preserved and the Sri Chamarajendra Technological Institute built in 1913, are other fine structures. The Clock Tower at the Karanji Tank were built in memory of Lord Dufferin, the Viceroy of India in 1886. The marble statues of Chamaraja Wodeyar and Krishnaraja Wodeyar IV, both installed in public squares, are notable attractions. The Mysore University complex, at Manasagangotri, the Crawford Hall, the C.F.T.R.I. building (which was once a palace and is in baroque style) are the other major places in the city worth a visit. There are about a dozen mosques in the city, some of which were constructed during 19th century. The St. Bartholomew Church built in 1834, Wesleyan Mission Church in 1870, at Nazarbad and the imposing St. Philomina Church are notable centres of Christian worship. The city is a great educational centre and in addition to many colleges and the Mysore University, it has the Institute of Speech and Hearing and the Central Institute of Languages. There is a big Railway Workshop, and it undertakes body building and repairs work. On the side of the Divisional Railway Offices, is the Rail Museum which is the first regional museum set up in 1979. It comprises the rare collections on

railway service items like old engines, coaches, signalling equipments and the coaches of Mysore Maharaja, etc. The Mysore City and its surroundings have a large number of industrial units. The city has 36 big parks and gardens. There is an aerodrome at *Mandakalli* village which is about eight km from Mysore. *Siddalingapura* is an adjacent village to Mysore where the famous Subrahmanyeshwaraswamy temple is situated. There is an Agricultural Research Station at *Naganahalli* which is about 10 km from Mysore. *Varuna* is a village near Mysore, which has some historical remains, beginning from the Ganga times. Many inscriptions and *viragals* are found at the place. Mahalingeshvara temple and the Mahadeshvara temple are the notable and there are also remains of *basadis*. A large number of industrial units have been established on the Mysore-Krishnarajasagar road and the Yelawala road. Krishnarajasagar, Belagola, Nanjangud and Srirangapattana are places of interest which can be easily visited from Mysore.

Nagamangala : (Mandya dt; tq hq; p 11,084) Nagamangala is a municipal town, situated at about 41 km from Mandya and 130 km from Bangalore. It was an *agrahara* during the reign of the Hoysalas. A line of chief of the Lohita family ruled over Nagamangala till the end of the 16th century. Remains of two forts in the town can be seen, the inner fort, erected in 1270 by the Lohita family and the outer one in 1578 by Jagadevaraya of Channapatna in whose dominions Nagamangala was one of the chief towns. The Saumyakeshava temple here is a large Hoysala structure of the 12th century. The six-feet image of Keshava, stands on a Garuda pedestal. The Yoga-Narasimha and the Bhuvaneshvara temples here are also of the Hoysala period. Temples of Veerabhadra and Kalamma and one mosque are also located in the town. Nagamangala has been famous for its metal work and images made of metals are highly artistic. This place has traditionally skilled artisans who make brass images and other articles of utility. It is also noted for mat weaving as a cottage industry. A Rural Artisan Training Institute here is imparting training in carpentry, smithy, wool weaving, sculpture, etc. The town is a commercial centre and there is a basic training institute. There are four big tanks around the town. It is famous for its betel leaf gardens also. Nagamangala taluk has large number of historical monuments, temples, *basadis*, mosques and other places of interest. *Kambadahalli*, a village having a population of 616, is situated 16 km north-west of Nagamangala on Nagamangala-Shravanabelagola road. It is about six km to Shravanabelagola. This is one of the holy places of the Jainas and gets its

name from its tall Brahmadeva Pillar (*kamba*) standing on a high platform, to the north of the Panchakuta Basadi. It is about 50 feet high and on the top, it has a figure of Brahma facing the east. Close by are a group of seven shrines built with granite in Dravidian style of architecture. The Adinatha Basadi which is in the centre of a group of five shrines (*panchakuta*) is constructed in about 900 A.D. The Shantinatha Basadi has a 10-foot image of Shantinatha. It is a large building with ornamental door ways. The figures of Neminatha and Jina in *dhyanasana* and a Yakshi in the *navaranga* are notable. It was expanded by Boppa, a Hoysala general during the 12th century. The Keshava temple at *Bindiganavale* is a plain structure of Dravidian style. The Garuda image here is believed to be of special sanctity. The Yoga Narasimha temple at *Dadaga* village is of the 11th century. The Malleshvara temple at *Machalaghatta*, built with soapstone is a fine monument of the Hoysala period. *Palagrahara*, three km from Nagamangala, is at the foot of a hill, Kotebetta, on the summit of which is a large temple called Srinivasa. At Hulikere near Nagamangala, a big *jatra* in honour of Goddess Hulikereyamma is held.

Nagar: (Shimoga dt; Hosanagar tq; p 2,077) Nagar, originally a small village called Bidarahalli (bamboo village) and also sometimes called Mudugoppa and Venupura, about 15 km south of Hosanagar and about 86 km west of Shimoga city was the capital of the Keladi rulers, then known as Bidanur. The Nayakas shifted their capital from Ikkeri to this place in 1639. Haidar Ali captured it in 1763 and renamed it as Haidar Nagar. Gradually, the place came to be called Nagar. Haidar Ali built a palace outside the fort, founded his chief arsenals here for the production of arms and ammunitions and founded a mint where Haidari pagodas were minted. Nagar became the centre of the rebellion of 1830-31. The place was the headquarters of the taluk until 1893 when it was transferred to Kallurkatte which was renamed as Hosanagar. The fort of Shivappa Nayaka here is an important Centrally-protected monument which is entered by a gateway, which in its turn is supported by two round bastions and has a sally fort on the left side. Directly to the north of the fort, facing south-west, is a large compound in which there are the ruins of a palace. The Nilakantheshvara temple in Nagar consists of a *garbhagriha*, a wide *shukanasi*, a wide *navaranga* and two high *jagatis*. The Anjaneya temple has a high platform and two elephants which are of good workmanship. The Gudde Venkataramana temple consists of a *garbhagriha* and a *mukhamantapa* only. The doorway of the *garbhagriha* is older and is of the Hoysala type. There is a small natural

stream flowing down from the horse-shoe shaped valley about one km to the north of the village where are the Devaganga ponds, situated in a charming locality. These seven ponds were the sportive ground of the Keladi royal family and are now preserved as a Centrally-protected monument.

Nagarhole: (Kodagu dt; Virajpet tq; p 517) The Nagarhole game sanctuary which extends over an area of 288 sq km was constituted in July 1955. It comprises of three forest ranges, namely, Nagarhole, Kalhalla and Thithimathi in the eastern region of Kodagu district. The sanctuary is situated at a distance of about 67 km from Virajpet and at 283 km from Bangalore and is close to Heggadadevanakote taluk of Mysore District. There is a forest lodge here and the sanctuary affords an excellent opportunity to the visitors to see the wild animals of all kinds from the majestic elephant and the gracely spotted deer to the wily jackal, moving about in their natural surroundings, unmindful of intruders. Most of the South Indian species of animals are represented in this game sanctuary. The elephant camps of the Forest Department particularly the Hebballa elephant camp on the Lakshmanathirtha river are another attraction. This sanctuary has convenient rest houses.

Nandi Hills: (Kolar dt; Chikballapur tq) The Nandi Hills or Nandidurga a famous fortified hill and a popular hill resort in Chikballapur taluk, is situated at 65 km north of Bangalore. Rivers such as the North Palar, South Pennar, Chitravati, Arkavati and the Papaghni originate in the Nandi Hills, called Nandagiri in inscriptions. The surrounding hills which can be visited on foot from the Nandi Hills, are the Channakeshava Betta on the north-west, the Brahmagiri on the south-west and the Skandagiri in the north. They are also called as Kushmandagiri, and tradition associates the hills with sage Kushmanda. The Gangas had the title Lord of Nandagiri and the hill seems to have been sacred to the Jains too. A well at the edge of the precipice on the south, now deserted and inaccessible, bore the name Shravanatirtha. On the Gopinatha hill, on the north-east, there is an ancient Jaina inscription. It was during the Chola period the name Nandagiri was changed to Nandigiri. The hill was probably first fortified by the Chikballapur chiefs and later by Haidar Ali and Tipu. For some time it was under the Marathas. A precipitous cliff at the south-west angle is known as Tipu's Drop, being the place from where those condemned to death were hurled. Haidar's Drop is shown on a smaller hill to the north near the Village Nandi. The formidable Nandidurga fort was captured by the British under Lord Cornwallis in 1791. It was used as a

summer resort by the European officers from Bangalore as early as the period during which Nandi was a military station. It was during this period that the first garden near the big tank was planted by Col. Cuppage. Later Col. Hill, Sir Mark Cubbon and Captain Cunningham built dwelling houses atop the hill. In memory of Gandhi's stay on the Nandi hills, the Cunningham Lodge has been named as Gandhi Nilaya. There is a plateau sloping to the west, in the centre of which there is a big hollow with a well constructed tank called Amrita Sarovara. At a distance of about 50 yards, there is a platform supposed to be used by Tipu for *namaz*. The building in which he used to stay is also preserved as Tipu's Lodge. There is a beautiful Chola temple on the hill dedicated to Yoga Nandishvara. It has an inscription of Sambhaji, Shivaji's son. The hill station enjoys a moderate climate throughout the year, the maximum and minimum temperature during summer and winter being 29°C and 23°C and 21°C and 11°C respectively. The summit of the hill commands an extensive view over Kolar and Bangalore districts. The forest surrounding the mountain as well as the neighbouring hills reserved by the State, contains wild animals. There are many lodges here maintained by the Horticulture Department and the Department of Tourism. *Nandi*, a village situated seven km from Chikballapur at the north-eastern base of Nandidurga, is the headquarters of the hobli of the same name. The town was founded by the rulers of Avati, but the temple of Bhoga Nandishvara is much older as is evident from the Chola and Pallava inscriptions found in its courtyard. One of the temples is founded by a Bana Queen Ratnavali around 806 A.D. This place was for some time a British Military station, a regiment being stationed here from 1799 to 1808. Nandi is noted for the huge Bhoga Nandishvara temple complex which is architecturally one of the most important Dravidian style structure in the State. The original temple was older than the 9th century and the additions belong to Chola, Hoysala and Vijayanagara periods. The Bhoga Nandishvara temple complex has two temples with two separate shrines standing in a line, with two Nandi Mantapas in front and one having a small intervening shrine. The north shrine dedicated to Bhoga Nandishvara and the south shrine to Arunachaleshvara. The pierced windows at these temples are of fine workmanship. The temple as a whole is rich in sculpture and epigraphs. Additions were made by the Hoysalas and Vijayanagara rulers. The outer *mantapas* are in typical Vijayanagara style.

Nanjangud : (Mysore dt ; sd and tq hq ; p 34,939) Nanjangud is an important centre of pilgrimage. It is situated on the right bank of the

Kapila, and is about 23 km south of Mysore and 162 km from Bangalore. The name of the town is ascribed to the name of the deity of the famous temple of Nanjundeshvara. But the place was originally known as Nanjanagudu (Nanja's hut), and Srikantheshvara, the deity was later named as Nanjundeshvara. The place is also Sanskritised as Garalapuri in the *sthalapuranas*. The temple is a large complex structure in the Dravidian style. It was renovated by Krishnaraja Wodeyar III and the tall *gopura* is built in 1845. It is one of the biggest temples of Karnataka, 385 ft in length and 160 ft in breadth. The temple appears to have been originally built by the Gangas (Cholas?) and additions were made to it through centuries, till 1900, by the Hoysalas, Vijayanagara rulers, *palegars* and others. There are nearly 200 shrines, big and small inside. There is also the Parashurama temple in the town. The Chamundeshvari, Ganapati, Dattatreya and Satyanarayana are other shrines here. The Dhanvanthari Ayurvedic Institution here is famous for its products and ayurvedic medicines. One textile mill, one paper mill and other industrial units are situated in and around the town. Hullahally, Rampura and Birwal channels are irrigating the taluk. There are many religious institutions in the taluk. One Vidyapeeta of the Adult Education Council is situated near Nanjangud. Other notable centres in the taluk are as follows : *Badanawal* is a village eight km south-east of Nanjangud, and there is the Khadi and Village Industries Composite Centre (1927), the first of its kind in the State. The training given here is similar to that of Wardha in Maharashtra. *Devanur* is a village (p 2,575) situated at 14 km from Nanjangud, on the Chamarajanagar road. A Dasoha Veerashaiva Matha known as Devanur Matha is a famous *Guru Peetha*, which is running several educational institutions and hostels. There are the *gadduges* of the *swamijis* of the *matha*. *Hadinadu*, is a village, about 13 km from Nanjangud town. It was an important principality of *palegars* called Hadinadu chiefs. The Gopalakrishna temple at *Hemmaragala*, has an attractive Hoysala temple of Gopalakrishna. *Imnavu* is a village near Nanjangud, which has a temple enshrining Rama and Lakshmana, said to have been constructed during the Ganga period. The Lakshmana image here is four-armed. *Kalale*, is a village seven km from Nanjangud, which was the capital of a line of the Kalale chiefs, under Mysore. It has a large number of herostones. The Lakshmikantha temple here is of Dravidian style. The Pattada Chavadi, Sati shrine and the Panchalingeshvara temple are located here. *Nagarle* is a village 15 km from Nanjangud. One Durgaparameshvari temple and remains of Jaina *basadi* can be seen here. *Thagadur* is a village, 14 km from Nanjangud. It was the headquarters of the Tagadur *palegars*, and

remains of an old mud fort are seen here. One Khadi Gramodyoga Kendra, Gandhi Ashrama and a grainage centre are located in this place. Mahatma Gandhi had visited this place. The Lakshminarasimha temple here is a large structure. *Thayur*, a village nearby, has temples, enshrining Thrinakeshvara and Hanuman and also an old fort of the 15th century. *Suttur* is a village (p 2,665) in the Biligere hobli situated at 18 km east of Nanjangud, on the right bank of the river Kapila. It is a place of religious sanctity, where a famous Veerashaiva Dasoha Matha known as Suttur Shivaratreeshvara Matha is located. In the Chola inscription of 1302 A.D. and a Hoysala record of 1169 A.D., this place was called as Shrotriya as it was an *agrahara*. It was also called Pradakshinapura. In Vijayanagara records, it is called Suttur. Suttur was the centre of Lakmayya, general of the Hoysala king Narasimha I. The Someshvara temple of Hoysala times has the image of Harihareshvara in one of the cells. The image is flanked by Parvati and Lakshmi. Nandi and Garuda are carved on its pedestal. The Narayana temple of Hoysala style is in a dilapidated condition. The Veerabhadra temple, and shrines of Mahadeshvara and Shivaratreeshvara are located. This place has the *gadduge* of Adi Guru Sri Shivaratreeshvara (who is said to have lived during the 14th and 15th centuries) on which a beautiful temple is built recently. A number of *gadduges* of the *swamijis* of the Matha are located here amidst beautiful natural surroundings. An annual *jatra* and cattle fair is held during January. The *matha* is running several educational institutions (including an engineering and Sanskrita colleges at Mysore) and free hostels at various places including one in Bangalore.

Narasimharajapura : (Chikmagalur dt; tq hq; p 6,102) Narasimharajapura, previously called Yedehalli, is situated at a distance of 330 km north-west of Bangalore. Till 1882, it was the headquarters of the Lakkavalli taluk and then of the Yedehalli sub-taluk till 1897. It was called Yedehalli because a Veerashaiva *matha* here provided food to travellers. The new name Narasimharajapura was given to the place in memory of Yuvaraja Kanthirava Narasimharaja Wodeyar's visit to this place in 1915. There is a ruined fort here. In the 16th century, it was under the Nayakas of Keladi. This place is stated to be one of the 11 seats of Bhattarikas presently surviving in India. The traditional name of the Bhattarika here is Lakshmisena. At *Singanagadde* near Narasimharajapura, a municipal town, there are three *basadis* and one Jaina Matha. Singanagadde is one of the important Jaina pilgrim centres of the State. There are two Roman Catholic churches called St Theresa Church and

Little Flower Catholic Church. *Hebbe*, 26 km south-east of Narasimharajapura, is considered to be one of the Panchakshetras that are situated on the banks of the river Bhadra. It is also known as Heramba Kshetra and the place has an old Bhavanishankara temple. About one km from here is a hill called Hebbebetta, which has a trigonometrical station. It is also having the Bhadra Wild Life Sanctuary. Hebbe can become a tourist centre, which at present lacks the basic facilities.

Nargund : (Dharwad dt; tq hq; p 23,531) Being formerly the headquarters of the Nargund Petha, and at present the taluk headquarters, Nargund is situated at a distance of about 469 km from Bangalore towards north-west, and about 78 km north-east of Dharwad. The municipality was constituted here in 1871. Regarding the origin of the present name interesting accounts have been fabricated. According to Dr. P.B. Desai the present form of the name is evolved as *naru* (fragrance) + *kunra* (*Kunra*, *Kunda* an elevated place). In ancient days this elevated place with fragrance abounding might have attracted settlement of human life in this area. According to another account this place is connected with *nari* (jackal). In ancient period it was a part under Belavola-300 and was a noted *agrahara* with 220 *mahajanas*. The place has three inscriptions of Later Chalukyan times. The modern history of Nargund begins from about 1674 when Shivaji had built a citadel here. On Haidar becoming the master of the land to the south of the Krishna in 1778, the Nargund Chief Bhawe temporarily accepted his supremacy. In 1785, Tipu captured Nargund and Ramdurg. Tipu later took Venkat Rao and his family captive. In 1787, according to the treaty concluded between the Marathas and Tipu, Nargund was ceded to the Marathas and it became the part of their Torgal district. Consequent on the conquest of the Peswa's territory by the British in 1818, Nargund was restored to one Dadaji Rao Appa. In 1857 the chief of Nargund was Bhaskar Rao (Babasaheb) (1842-58) and he is described as the "most intelligent of the Bombay Karnataka Chiefs". Though he remained loyal to the British, his request for adoption was refused and he revolted in 1857-58. Nargund was taken over by the British after Babasaheb's defeat. The objects of antiquity of Nargund include a large temple of Shankarlinga with inscriptions, the temples of Mahabaleshvara and Dandeshvara, Jodi Hanumantha with inscriptions, and a temple dedicated to Venkateshvara built in 1720 by Rama Rao, the founder of Ramdurg. There are also other temples dedicated to Nagareshvara, Mailaralinga, Mallikarjuna, Basavanna, Siddheshvara in addition to the noted *mathas* namely Shambhulingeshvara (*Patrivana*) Viraktha Matha and Hirematha. The palace of

the Nargund chief with its 300 year old frescos has been converted into the municipal office. Among the several mosques here, the important are Jumma, Fathe and Nagon mosques. It is one of the noted cotton trading centres in the district. Irrigation facilities by the Malaprabha project in this area has become a boon to the farmers and has caused a new social awakening among them. In 1980, Nargund-Navalgund areas became the nucleus in organising and consolidating the peasants movement in Karnataka in order to redress their grievances. *Konnur* (p 5,181) is situated at a distance of about 19 km north-east of Nargund on the right bank of the Malaprabha. The place (formerly known as Kolanur) has two ancient temples dedicated to Parameshvara and Rameshvara. The place has three inscriptions and one of them found in the Parameshvara temple refers to Rastrakuta Amoghavarsha I dated 860. The temple of Parameshvara here has architectural significance. Scholars opine that the temple of Parameshvara being the specimen rarely found was originally a Jaina shrine, built in the 9th or the 10th century which might have been the source of inspiration and guidance for adoption in the Hoysala style. Nearby Konnur, in a village called *Vasana* where an inscription of the early Shatavahana period and relics of buried temples of the 9th or 10th century have been excavated recently, on the bank of the Malaprabha.

Navalgund: (Dharwad dt; tq hq; p 15,758) Navalgund is a taluk headquarters town, situated at a distance of about 461 km north-west of Bangalore and about 47 km north-east of Dharwad. The place has a municipality (1870). In the absence of lithic records, according to local belief, the present name of the town seems to have been evolved from the word Navilu-Kunra or Navilu-Kunda, means an elevated place where the peacocks were dancing. The modern history of this place begins in about 1454 when it was the headquarters of a *sirkar* (province) governed under the Bahmani king, Ala-ud-din II by his brother-in-law Jalal Khan, who made futile attempts to become independent. In about 1690, the Nawab of Savanur governed this area on behalf of Aurangzeb and it was the headquarters of the revenue division administered by the hereditary officer, Desai of Navalgund, Jayagowda II (1716) who was an able administrator and patron of art, literature and religion. In 1747, this area along with other divisions were ceded to the Peshwa by the Nawab of Savanur. Consequent on Haidar conquering the country south of the Krishna in 1778, Navalgund was left to the custody of the local chief Lingangowda Desai (1769-1788) who accepted the supremacy of Haidar. During the period of internal struggles among the Marathas between

1795 and 1800, Dhondo Pant Gokhale took over Navalgund from the Desai. During this period the next Desai Jayappa (1795-1817) left Navalgund and settled at Sirsangi. In November 1817, Munro took possession of Navalgund and appointed Ramarao both as military officer and *jamadar* of Navalgund. Big tanks here called the Neelammana Kere and the Chennammanna Kere were built by the Desais. Lingaraj Desai (1861-1906), the last ruler in the Desai family did contribute much for the progress and prosperity of this area (see also under Sirsangi). The objects of antiquity here include the temples dedicated to Navileshvara, Govindaraja, Ganapati, Venkatesha, Veerabhadra, Nagareshvara, Lalgudi Maruthi and Basavanna in addition to an old *basadi* dedicated to Adinatha. The temple of Ganapati here is said to have been built in one day by the Desai to facilitate the offering of *pooja* by the Peshwa who had camped here. The place has three important old *mathas* held in much adoration, viz., Gavi Matha, said to have been instituted by Jadeswamy about 500 years ago and the Panchagriha Hirematha, an equally important and old *matha*, noted for its wooden carvings. Nagalingaswami Matha built in 1825 in honour of a mystic *yogi* contemporaneous to Siddharudhaswami of Hubli, is highly revered. The Bible is offered *pooja* in this *matha*. The place has also about 10 mosques and five *dargahs* and the noted among them is built in honour of Mangalsha Vali. The palace of the local Desai, built in about 1780 has been now converted into a local college. In a place called Thadi Matha, the *gadduges* of local Desai's family are found. The place is noted for attractive colourful carpets and *gudars*, wooden cradles and toys manufactured by local craftsmen. *Yamanur* is situated at about five km south-west of Navalgund on the Hubli-Navalgund road. The place is noted, because of *Raja Baghsavar* (Tiger Riding King) also called as Changdeva by the Hindus, a *yogic* saint who performed many miracles, centuries ago. The tomb here in honour of this saint was built by one adorer, Kshetrojirao, a Maratha headman from Koregaon in Satara district (Maharashtra) in about 1720. The place is highly venerated both by the Hindus and the Muslims. The place is also noted for its cattle fair, held on a large scale during the *jatra*.

Nelamangala: (Bangalore dt; tq hq; p 12,574) Nelamangala is about 27 km to the north-west of Bangalore, on the Bangalore, Tumkur road. According to a legend, a big city known as Bhumandana is said to have existed near it. It was a part of Shahji's Bangalore *jahgir*, and later Mughuls handed it over to Mysore together with Bangalore. Other noted temples here are the Chennakeshava, Adake Anjaneya and Ishvara. The

last named temple is very old. There is an old Veerashaiva Peetha called as Basavannadevara Matha. A free hostel for poor students and a school are run by the *matha*. Annually the *urus* of the Haji Syed Sha Sadruddin Hussaini is held here at the *dargah*. There is also a mosque here. The town has an Artisan Training Institute. The town municipality is taking care of the civic affairs. *Elekyatanahalli* in this taluk is known for its metallic craft. *Nijagal* has a hill fort. *Manne*, about eight km from Nelamangala, has been one of the capitals of the Gangas, called also as Manyapura. It has many temples which include the Kapileshvara and the Someshvara, and these are brick structures. Fifty-four inscriptions have been found here. The place is full of remains of temples and sculptures.

Nipani : (Belgaum dt ; Chikodi tq ; p 41,783—1981) Nipani is the second important town in Chikodi taluk situated at a distance of about 587 km north-west of Bangalore and 72 km north of Belgaum. The name of this place is associated with the local chief Nippankar who governed it for a long period during the British rule. For the first time, municipality was established here as early as in 1854. The earliest known mention of this place is in 1800 when the Desai of this place Siddojirao Nimbalkar or Appa Saheb conducted depredations. In 1802, the chief of Nipani with his force was one of the seven Karnataka chiefs whose rival claims were running in Belgaum district. Many a time he made unsuccessful attempts to annex Chikodi and Munoli area. On the death of the Desai in 1839 without a successor, his civil estate lapsed to the British. The object of historical interest of this place include a ruined fort said to have been built by the Peshwa in about 1771 and a temple of Ambabai inside the fort and a ruined palace of the late Desai, a Mahadeva temple also built by the late Desai, the Datta temple and a temple of Venkataramana. The place also has two well maintained Jaina temples dedicated to Neminatha and Chandraprabha. About two km away, towards Nipani-Chikodi road, there is a sacred *samadhi* of Virupakshalingayyaswamy known as the Samadhi Matha or Dasoha Matha. The place has also a mosque and a *dargah* dedicated to Dastagir Saheb. Nipani is considered as one of the important wholesale tobacco markets in the country and also manufacturing of beedies on large scale. There is a tobacco research centre here. *Tawandi (or Tavanidhi)* is a highly venerated and noted Jaina religious centre of the *Digambara sampradaya*, situated at a distance of about eight km from Nipani where there is a famous Jaina temple complex comprising five small shrines dedicated to Vrishabhanatha, Shantinatha,

Navakhanda Parshvanatha and Brahmadeva and others. The place also has a residential school known as Parshvanatha Gurukula. Scholars opine that this *kshetra* might have been in existence in the 8th or 9th century. *Adi* is a small village situated about 14 km north of Nipani on Nipani-Mangoor road. On a small hillock, about two km away from the village, there is a famous temple dedicated to Mallayya or Mallikarjuna in the form of a *linga*. The place also contains the shrines dedicated to Mallayya, Maruti, Lakshmi in addition to the Mallikarjuna and the Siddeshvara *mathas*.

Pandavapura : (Mandya dt ; sd and tq hq ; p 14,164) Pandavapura is a municipal town, situated on the right bank channel of the river Cauvery. It is about 34 km west of Mandya and 123 km from Bangalore. According to a legend current in the area, the Pandavas visited this place during their exile. Close by there are two rocky hills called the Kuntibetta and the Bheemanabetta and another version says they are the Akka-Thangi bettas. This town was called Hirode, and later as the French Rocks, as the French in Haidar and Tipu's services were stationed here. Remains of the neolithic age were discovered here by Bruce-Foote. The town is in the midst of sugarcane growing area and a sugar factory is also started here. The Lokapavani railway bridge near Pandavapura and the aqueduct (near Katteri) where the Visveshwaraya Canal passes are works of engineering skill. A largest tunnel (Hulikere tunnel) cuts through rocks of the Karighatta hill ranges commences in the taluk. It is a 9,200 feet long irrigational tunnel. *Chinkurali* is a hobli headquarter, 14 km from Pandavapura. It was a site where the battle took place between Haidar and the Marathas (1771). An Anjaneya temple and a Mastigudi are here. At *Bebibetta* near the town, a big *jatra* and cattle fair are held in honour of the deity Siddheshvaraswamy and Mahadeshvaraswamy. *Kannambadi*, previously known as Kanvapuri (submerged) is a place of repute to have been of great antiquity. Famous *jatras* of Goddess of Hiridevamma here and Doddamma at Bannangadi village attracts large gatherings. Bastigadde near Kyathanahalli was a Jaina centre, according to a 9th-century inscription, and Jaina remains can be seen here. *Thonnur*, (p 1,163) situated at eight km north of Pandavapura is a historical place reputed to have been of great antiquity, called as Tondanur. It was a provincial capital of the Hoysalas. Bitti Deva or Vishnuvardhana as a prince was the Governor here when Sri Ramanujacharya met him. The saint won him over to the Srivaishnava faith. The saint stayed here for few years before his departure to Melukote. It was a flourishing Jaina centre and remains of

basadis are seen. It was also a Shaiva *kshetra*. An inscription of the Hoysala period here tells us about the grants made to the temples and the *basadis*. A large tank called Motitalab also called Tirumala Sagara is formed by an embankment across a gap between two rocky hills. Nasir Jung, son of the Subedar of the Deccan (the Nizam), who visited the lake in 1746 A.D. gave it the name Motitalab (Lake of Pearls). The place has four old temples, the largest and oldest being the Lakshmi Narayana of the 12th century. The image of Narayana is six feet high, standing on a Garuda pedestal. The Yoga Narasimha temple is a small structure and is traditionally connected with Sri Ramanujacharya whose image is also there. The Kailaseshvara temple, which is in a dilapidated condition, is also of the 12th century. There is a well known *dargah* of Sayyad Salar Masud Sahib on a small hillock nearby, whose annual *urus* is held.

Pattadakal : (Bijapur dt; Badami tq; p 1,479), Pattadakal is a village and an important tourist centre in the State, about 22 km to the north-east of Badami and about 514 km from Bangalore, and located on the left bank of the Malaprabha river. It is a great centre of Chalukyan art, noted for its temples and inscriptions. Large number of stone weapons found along the river bank and the existence of giant stone graves nearby, are clear proofs of earlier inhabitation here in the pre-historic period. Several burnt brick structures which came to light during the excavations carried out near the Sangameshvara and the Jaina temples, date back even earlier to the pre-Chalukyan era. In ancient days, according to inscriptions, the place was known by the names Kisuvolal (Red Town) or Pattada Kisuvolal. The literary work *Hammira Kavya* of 1540 A. D., quotes the place as Pattashilapura and Hammirapura. It reached its zenith during the reign of the Badami Chalukyas and it was their sub-capital. It has been mentioned in the 11th and 12th century inscriptions, as well as in the literary work *Singirajapurana* of 1500 and *Hammira Kavya* as the place where Chalukya kings were crowned. The place continued to be an important centre under the Rashtrakutas and the Kalyana Chalukyas. Later it became a chief city for a small region called Kisukadu-70. The Sindhas of Yarmabarige (Yelburgi) also ruled it for some time. From the temple architectural point of view, a significant feature of the place is the existence of the best temples of the Early Chalukyan days in Dravidian and Nagara styles side by side. There are in all 10 major temples here, nine Shaiva and one Jaina, situated along the northern course of the river, which is considered as very auspicious according to holy scriptures. The biggest temple in Pattadakal is Virupaksha, enclosed by a large *prakara*,

According to an inscription, the temple was built by Lokamahadevi, the consort of Vikramaditya to commemorate his three victories over the Pallavas and occupation of Kanchi. Its original name was Lokeshvara or Lokapaleshvara. This was perhaps built in about first half of the 8th century. This temple has a *sanctum*, an inner passage, pillared *navaranga* and triple entrances from the north, east and the south porches. It has a massive gateway in front from the east and a small gate behind. There are inscriptions and imposing stone carved figures inside the stone *mantapa*. A little inside is the four-pillared Nandimantapa, which has a fine large stone bull. On the pillars and walls are several figures of males, females, dwarfs and amorous couple. Just in front is the main shrine. The *sanctum* has a circuit path and installed on the square pedestal, a black Shivalinga. The famous Kailasa temple at Ellora was built on the model of the Virupaksha temple here. Another temple, that of Sangameshvara is in Dravidian style, and perhaps the oldest among the temples at this place, and consists of a *sanctum*, inner passage and *navaranga*. The *sanctum* and inner passage are enclosed by a pathway for *pradakshina*, which has several lattices of different design, sculptured on the outer walls various figures like Ugranarasimha and Nataraja. The *navaranga* has 20 pillars in four rows. Its exterior walls have stone carved figures. The *sanctum* has a Dravidian tower. According to an inscription in Kannada dated 1162 A.D., it was built by the Early Chalukya king Vijayaditya and was named Vijayeshvara. To the north of the Virupaksha temple lies the Mallikarjuna which was formerly known as Trailokeshvara. It is in close proximity with the former in design, construction and sculpture, but smaller in size. The porch has a beautiful image of Narasimha killing Hiranyakashipu and two female idols. Here are two grand images on both the sides of the entrance to the *navaranga*. The eighteen pillars of the *navaranga* have figures pertaining to *Ramayana*, *Mahabharatha* and those representing social conditions of those days. On the ceiling are beautiful figures of Gajalakshmi and Shiva-Parvathi with Nandi. There are beautiful idols of couples wearing different varieties of ornaments and with a variety of hair styles. On the external walls are sculptures like Shiva, Nandi, Lakulisha, Nataraja, etc. This temple was built by Trailokya Mahadevi, the queen of Vikramaditya II. There is a Jaina temple on the Pattadakal-Badami road. It consists of a *mukhamantapa*, a *navaranga*, *shukanasa* and *garbhagriha*. Its construction may be of the 9th century A.D. The Galaganatha temple lies to the north of the Virupaksha and faces the west. It has a *navaranga*, *shukanasa* and the *sanctum* with a *linga*. Around the *sanctum* is the circuit pathway. In several niches are small figures of Kubera, Gajalakshmi,

and others. On the external wall niche of the circuit pathway is a fine figure of Shiva. The *rekhanagara* style tower over the temple is very fine. It seems to have been constructed during the first half of the 8th century A.D. The Papanatha temple, located to the south of the Virupaksha has a portico, main hall, big antechamber and the *sanctum* with encircled pathway. At the doorway of the inner hall are idols of door-keepers, Nandi and Virabhadra. There are 16 pillars in the main hall, which have fine figures of couples and carved figures of females. The ceiling has impressive figures of Shiva-Parvathi with Vishnu and the *gandharvas*. To the north-west, on the wall is a notable figure of a royal court. Amorous couples and decorative carvings are found in several parts of the temple. On the external walls are figures of lion and elephant riders and *Ramayana* scenes. The temple appears to have been built in stages. The *sanctum* has a *rekhanagara* tower. The temple appears to have been built in 680 A.D. To the left of the Sangameshvara is the small Chandrashekhara temple. Its architectural style is very simple, without any idols or fragile carvings. This small shrine, consists of *sanctum* with a Shivalinga and small hall. Only one idol of doorkeeper remain now. Behind the Galaganatha temple is the shrine of Jambulinga. It has a *sanctum* with a *shukanasa*, and a *navaranga*. At the doorway of the *shukanasa* are idols of Shiva's gaurds, Nandi and Virabhadra. In the shrine is the *linga*. The outer wall niches of the *sanctum* have idols of Shiva (Lakulisha) and Vishnu. It has a small *rekhanagara* tower. To the north, very close to the Jambulinga shrine, is the shrine of Kadasiddheshvara. In size and architecture it is similar to that of the Jambulinga. There are several well executed idols of Shiva, Parvathi and Vishnu and other divinities on the outer wall. To the north of the Mallikarjuna temple is the temple of Kashi-Vishveshvara of which only the *sanctum* and a passage is left. On the pillars of the inner passage, female figures are engraved in high relief. On the ceiling, Soma-skanda is represented. Its *sanctum* has a *rekhanagara* tower. The structure is presumably of the 8th century. Apart from these major temples, several small Shiva shrines are seen here. According to the inscription on a Shaiva stone pillar found near the Virupaksha, Sangameshvara and Mallikarjuna temples, this pillar with a trident emblem was put up by Jnana Shivacharya, who hailed from Mrigathanikahara, on the north bank of the Ganga. It also states about the gift of land by him to the Vijayeshvara. The abundance of Shiva temples here clearly indicates that the place was a great Shaiva centre in ancient times. The place is the headquarters of the village panchayat.

Pavagada: (Tumkur dt ; tq hq ; p 14,435) Pavagada, a place situated at the southern base of the hill of the same name, is about 96 km north of Tumkur town and about 168 km west-north-west of Bangalore City. It is said to have been so named from a stone found here with the figure of a snake (*pavu* in Kannada) on it. The hill of Pavagada rises about 909 metres above the sea level. Both the town and the hill near it are beautifully fortified. The place was the seat of a line of *palegars*. There are ten gates leading to the top of the hill which has many ponds and remains of granaries and magazine store. The summit has an incomplete mosque, said to have been built with the materials of Gopalakrishna temple which was once there. An inscription found on the hill mentions that the fort was built in 1405 A.D. by Gopanna, who was a general under King Devaraya I of Vijayanagara. The place has a municipality. *Nidugal* (p 262) also called Nidugaldurga is 22 km west of Pavagada with the village of the same name on the south and the east. The place was once prosperous and is now the headquarters of the *hobli* of the same name. The lofty pointed peak of Nidugal (meaning long or high stone or rock) is 1,149 metres above the sea level and was a formidable stronghold. The Nolamba kings whose capital was Hemavati (in Andhra Pradesh) controlled this area in the 9th and 10th centuries. Subsequently, it was held by Irungola who was of Chola descent and who was a petty chief under the Chalukyas. The place was captured by Hoysala king Ballala II. The hill fort of Nidugal is inaccessible and is guarded by eight Durgis and eight Bhairavas. There are the usual structures like the granaries, powder magazines, ponds and many shrines on the fort. The Harati chiefs held this territory until they were displaced by Tipu Sultan. At the foot of the hill, there is Sarvadeveshvara temple also called Hotteshvara said to have been built in 1681 A.D. There is the tomb of Mirza Hussain Vali in whose honour an *urus* is held annually.

Periyapatna: (Mysore dt ; tq hq ; p 10,039) Periyapatna is situated at 67 km west of Mysore and 206 km from Bangalore, and is a municipal town. It was the headquarters of the Changalva kings. Periya Raja of this line replaced the mud fort and established the town which was called after him. Earlier name of this town was Singapatna. Several conflicts took place here between Tipu and the Kodagu rulers. The old town is surrounded by the fort. The temples Periyapattanadamma, Kannambadiyamma, Kotemaramma, Anjaneya, Vaidhyeshvara, Keshava and the Mahadeshvara are located in the town. The shrine of Nidumamidi and the Japadakatte Matha and one *dargah* are also here. Tobacco is an

important crop in this taluk. There is a match stick factory and tobacco curing unit in the town. *Bettadapura* is a hobli centre (p 2,423) situated at 16 km north of Periyapatna. It is an important commercial centre in the taluk. Tobacco grown here is famous for its quality. The temple of Mallikarjunaswamy situated on the hill here (which rises to a height of 4,389 feet) is conical in shape. Car festival and cattle fair are held here during February. There is a Veerashaiva Mutaha, which runs educational institution and hostels in the district. There is also a shrine of Anjaneya and the remains of a Jaina *basadi* at the place. The Tibetan colony at *Bylakuppe* is 16 km from Periyapatna. *Chowkur* is a village five km from Periyapatna, where another batch of Tibetan refugees are accommodated.

Ponnampet : (Kodagu dt; Virajpet tq; p 4,367-1981) Ponnampet, once a busy market place in the old Kiggatnad taluk, is situated at a distance of 20 km from Virajpet on the Hudikeri—Gonikoppa Road and at 248 km away from Bangalore. This town was founded by one Madaiah during 1845-1850 in memory of his father, Cheppudi Ponnappa who was a Dewan under the King, Chikkaveerarajendra of Kodagu. This being a paddy trading centre, an agricultural farm was started here in 1931. This town is famous for its Sri Ramakrishna Mission institution. The civic needs of the town are administered by the town municipal council.

Puttur : (Dakshina Kannada dt; sd and tq hq; p 20,103) Puttur is 50 km south-east of Mangalore and about 350 km south-west of Bangalore city. Out of the temples here, the temple of Mahalingeshvara is the oldest which has an inscribed slab of the time of the Vijayanagara king Pratapa Devaraya in 1431 A.D. The other temples here are of Venkataramana, Mahamaya, Radhakrishna and Bhavani Shankara. Copper vessels are made here by the Goanese and local Christians. Puttur is a busy and prosperous trading centre and has a municipality. The place has a large church of the Mother of God, ascribed to the 18th century. *Uppinangadi* (p 4,702) is 13 km north-east of Puttur and 48 km east of Mangalore was the headquarters of the taluk which was named after it until 1882 when the headquarters of the taluk was shifted to Puttur. Old Lakshmi-Venkataramana temple, renovated recently stands at the confluence of the two rivers, the Netravati and the Kumaradhara. There is another highly venerated temple called Sahasralingeshvara by the side of Lakshmi-Venkataramana temple. The District Livestock Farm at Koila near Uppinangadi is 60.8 km away from Mangalore on the Mangalore-Subramanya road. Free supply of seed materials for propagation of improved

varieties of fodder grasses, demonstration of scientific animal husbandry practices, etc., are done by the farm.

Raibag: (Belgaum dt; tq hq; p 9,635) Raibag is situated at a distance of about 608 km north-west of Bangalore and about 96 km north-east of Belgaum. According to one 15th century inscription, the name of this place is mentioned as 'Bagi'. As early as in the 11th century, this town appears to have been the headquarters of a Jaina principality. In the 15th century, it was a noted trade centre. The British had founded a factory in the 17th century at this busy commercial centre and French Traveller Tavernier visited it (1638). It is said that the prosperity of the trade here made Ranadulla Khan jealous of it; he later sacked the town. Till 1948 it was the part of the Kolhapur State as sub *mahal* attached to Shirol *mahal* and ruled by the Maharaja of Kolhapur who used to reside here during the rainy season. The palace of the Maharaja here was built in 1935. Among other things, noted object of antiquarian interest of this place include ancient temples dedicated to Narasimha, Siddheshvara, Someshvara or Somanatha and Bankanatha. The Kolhapur palace situated outside the town at a distance of three km comprises temples of Ramadeva and Ambabhavani. Modern temples of this place include the shrines of Ambabhavani, Vithal Mandir and Beerappa in addition to a very fine well maintained ancient Jaina *basadi* dedicated to Adinatha and another *basadi* on the way to Kudachi dedicated to the 24th Tirthankara. The place also has five mosques including the ruined Jumma Mosque, and one of the mosques and doomed tomb is attributed to Ranadulla Khan, the Bijapur officer who sacked the town. In 1960, Raibagh *Mahal* was converted into a tahsil. The place is also a centre of trade and commerce and noted for blanket weaving and basket making. The civic affairs of the town are looked after by the municipality constituted in 1973. *Kudachi* (p 18,491-1981) is an important and the biggest municipal town of Raibag taluk, situated at a distance of 18 km north of Raibag on the right bank of the Krishna where there is a long railway bridge across the river. For the first time town municipality was constituted here in 1973. This place seems to have been the first *jahgir* town granted by Muhammad bin-Tughluq to Hasan Gangu (1347-58), the founder of the Bahmani dynasty. Formerly, it was under Athani taluk and later in 1952 became the part of Raibag taluk. The place has many *dargahs* and mosques; among the *dargahs*, one built in honour of Shaik Mohammed Siraj Jenali Pirzadi who is said to have converted many to Islam and Mahasaheba also called Masapli, the disciple of Pirzadi who lead a life of charity are highly venerated. Recently stone

and copper age pre-historic settlements have been excavated nearby this place. *Chinchali* (p 8,154) located at a distance of about eight km from Raibag is noted for the Mayakka temple held in great reverence in the Karnataka and Maharashtra. A big *jatra* followed by a cattle fair on a large scale is held in honour of this deity. It is also said that one of the popular folklores of north Karnataka, the *gee-gee padas* came into vogue, for the first time, in this *jatra* as early as in 1875 on similar lines with *lavani* in Marathi. The civic body here was first formulated in 1928.

Raichur : (Hq of dt, sd and tq ; p 1,24,762) Raichur lying at a distance of 475 km from Bangalore, is an important commercial, industrial and educational centre. The place is of considerable antiquity. This strategic hill fort completed by Rudradevaraja of Warangal changed hands from the Kakatiyas to Delhi Sultans, when Malik Kafur (1312) invaded it, and it later went under the Vijayanagara and Bahmani kings. The rule of Bijapur, the Mughals and the Asafzahi kings over the town is testified by the various Persian inscriptions on its fort walls. There is a big Bijapur cannon set up at the summit of the fort. Its outer fortification contains a long Kannada-Telugu inscription, which records the erection of the fort by Gore Gangayya Reddivaru, Minister of Kakatiya Queen Rudrama Devi in 1294 A.D. The slab upon which the inscription is engraved, is the largest in the fort and is 41 feet long. Just by the side of the gigantic inscription slab there is another large slab on which is shown in nice perspective, the process of transport of the large inscription slab from the quarry to the fort wall, laden on a buffalo driven cart. On the third slab, in the same locality, is carved a procession scene of perhaps Rudramadevi herself. Jaina sculptures and inscriptions (of the 13th-14th centuries) are fitted into the fort-walls and are also found in various localities of the town. The outer fortifications contain five gateways. The inner wall has two gateways, the Sailani Darwaza on the west and the Sikandari Darwaza on the east. The Naurangi Darwaza had been lavishly painted and was once adorned with sculptured decoration. There is the Ek-Minar Masjid in the town. This mosque, according to a Persian inscription on its threshold, was constructed by Amber in 919 A.H. in the reign of Mohammed Shah Bahmani. In this mosque also, the pillars supporting the roof of the entrance are of Chalukyan workmanship. The lone minaret, about 65 feet high and 13 feet in diameter found here is identical in form to the Chand Minar at Daulatabad, and was probably intended to serve as an *azam* tower. There is in the fort, the Jami Masjid

which is a handsome structure. Outside the fort walls, there is another Jami Masjid, which forms the biggest place of Muslim worship in the town. There is a fort in Malibabad, a village in Raichur taluk, which is an ancient fortress of the Hindu period, now in dilapidated condition. The place was called Mallabanda earlier. A pair of elephants carved in red stone is placed in front of a gateway inside the fort and the place has an inscription of the Kakatiya Rajas. Raichur is noted for the Veerbhadreshvara temple at Devasagar village, the Ramlingeshvara and Manikprabhu temples at Raichur and the Jaheer Gulshan, a park adjacent to the railway station. *Korava (Kolan) Naradagadde* (p 319) is a beautiful island surrounded by the Krishna river, about 30 km north-east of Raichur. It is looked upon as a holy place and is popularly known as Naradagadde where sage Narada is said to have performed penance. It has a temple dedicated to Narada, a famous Veershaiva Matha, the *samadhi* of Vairagya Channabasawaswami who lived here centuries ago and was well known for his mystic powers, a Shivayoga Peetha and a Basaveshwara temple. Just near *Naradagadde*, there is *Koormagadde* (Kurumakshetra or Kuravakala) which has a Dattatreya Peetha and the *samadhi* of Sripadavallabhaswami.

Ramdurg : (Belgaum dt ; tq hq ; p 27,555) Ramdurg, which was the headquarters of a small princely State and at present a taluk headquarters of the same name is situated at a distance of about 515 km north-west of Bangalore and about 104 km east of Belgaum, on the right rivage of the Malaprabha. In fact, there is no revenue village called Ramdurg and two villages, viz., Kilabanur and Turnur together form Ramdurg municipal limits. The place has a town municipality since 1866. According to a legend, the name Ramdurg is associated with Rama, who is believed to have built the fort. This historic town was a seat of administration of a small principality known as Ramdurg Samsthan till its merger with the Indian Union in 1948. The history of the place begins by the close of the 16th century when the forts of Ramdurg and Nargund, said to have been built by Shivaji, were entrusted to the custody of one Appaji Suru in about 1680 and subsequently they were taken over by Aurangzeb's army in 1692. After a lapse of 15 years i.e., in about 1707, A.D. they were repossessed by the dexterity of Appaji's servant, a Chitpavan Brahman, Ramarao Dadaji Bhawe. His descendants came to rule over Ramdurg, and later Ramdurg and Nargund became two separate branches from 1791. They were under the Peshwas. Later, when the conflict broke out between the Peshwa and the British, the then Ramdurg chief, Narayanrao, son of

Ramarao, joined Gen. Munro and received most liberal terms. During the same time, when Babasaheb of the Nargund branch revolted against the British in 1858, he endeavoured to persuade Rama Rao, his half-brother, to join him. But, the Ramdurg chief assisted the British. This family rule comprised of about 12 rulers since their inception to the end in 1948, which also included Radhabai (1829-59), a widow of Narayanrao. In 1921 the total extent of area covered by this State was 169 sq miles comprising about 40 villages with a population of about 34,000 including about 10,000 of the capital town. In 1930, the present palace building and other important buildings were constructed. This place also became famous during pre-Independence day because of the peoples' revolt that took place here in April 1939 to protest against the atrocities of administration and burden of heavy taxes. But as the movement turned violent, it turned out to be 'tragic' ("Ramdurg Duranta"). Among other things, the noted objects of antique interest of this place include traces of ruined fort walls with the gates in the area known as Padukote (western part of the fort), well built bathing *ghats* with small shrines, the old palaces and other buildings of the former ruler, at present partly converted in to colleges and Government offices. The other noted historic and modern shrines of the place include the big Venkateshvara temple facing east on the bank of the Malaprabha and the Sankamma, Yechrappa, Maleyappa, Gramadevata, Basavanna, Maruti, Akkamahadevi, Durgadevi temples and Raghavendra Matha, etc., in addition to mosques and three important *dargahs*. The place is a noted trade centre in groundnut, cotton and pulses besides being noted for handloom industry and for quality footwears. *Godachi*, situated about 14 km north-west of Ramdurg, is noted for its ancient Veerabhadra temple of much adoration, attracting large number of devotees from within and outside the district. The place has got its own legend. *Manihal-Sureban* (p 4,732), situated 13 km south-east of Ramdurg, on the Ramdurg - Ron road is a place of commercial and historical importance, closely associated with the Nargund Revolt of 1858. It is the place where C.J. Manson was assassinated by Babasaheb of Nargund on 29th May 1858 while he was camping here in a Maruthi temple. It is also a centre of weaving on a large scale in addition to being a khadi production centre and with Gandhi Ashrama. The noted and highly revered Shivananda Swamy of Shivananda Matha of Gadag and Atmananda Swamy, son of Shivananda Swamy hail from this place. The place has a town panchayat. Three km from this place is a small valley of serenity surrounded by enchanting natural beauty locally called *Shabarikolla*, a spot for picnic as well as pilgrimage where there is a small temple dedicated to Shabari.

Awaradi is another place nearby Sureban where there is a famous Veerashaiva *matha* known as Palahareshvara Matha founded by Shivayogeeshvara Swamy in about 1820, held in high reverence in the area. *Torgal* situated about 10 km west of Ramdurg on the Belgaum road, surrounded by the Malaprabha is another noted historical place of the taluk. The place is also known by name Khanjunnipet or Junnipet. The place has a huge historic fort with many ramparts and a palace, besides many ancient temples and a historic Veerashaiva Matha called Pattadadevara Matha held in much adoration. Formerly, it was the headquarters place of the *jahgir* under the Kolhapur ruler.

Ramanagaram : (Bangalore dt; sd and tq hq; p 44,005), Ramanagaram, lies at about 48 km to the south-west of Bangalore. To the left of the town flows the river Arkavati. The present town was founded by Dewan Poornaiah in 1800, with a view to protecting the highway passing through this place, and named it after the Resident, Sir Barry Close, as Closepet. After Independence, it was rechristened as Ramanagaram. On the river bank stands the Arkeshvara temple, said to have been erected by Mummadi Krishnaraja Wodeyar. In the precincts of the temple is a small shrine of Gopalakrishna. The Kannikaparameshvari temple is another notable temple here. The old temples here are of Sri Rama and Anjaneya. At the foot of a small hillock near Ijoor, an extension of the town, are the *gadduges* of saint Maheshayya and Shantayya, and a stone said to represent Adimahadevamma and some herostones. The Muslim community highly reveres the Peeran Shah Vali Dargah, situated on the bank of the Arkavati river. There are several mosques and *dargahs* in the town. In memory of Close, a monument stands, in the middle of the town. The town is a centre of silk trade. An artisan training centre and a production unit of the Karnataka Handicrafts Development Corporation is functioning here. The place produces fine terracotta figures. The town has a municipality. *The Ramagiri Hill* is a hillock situated about three km to the north of Ramanagaram Town. The name of the place is derived from the presiding deity of the temple on the hillock. The place belongs to Hallimala village. Ramanagaram town was at the foot of the hill, till it was shifted to the present site in 1800. There was a fort here, ascribed to Kempegowda of Bangalore. On the summit is an old temple of Sri Rama and another temple known as Rameshvara. A hill at a distance of about 15 km to Ramanagaram is the *Revanasiddhaeshvara Betta* described as the abode of saint Revanasiddha. On the hill is an old Bhimeshvara temple. A little far from this place is a natural cave and in it a *linga* is installed. It is said

that in this cave saint Revanasiddha performed penance. On the summit are two small Shiva shrines built in memory of Saint Rudramuni and Siddharameshvara. Large number of devotees from different parts visit this place and many people stay here over a period of time and worship the deities to ward off evil spirits and malific planetary effects.

Ranebennur : (Dharwad dt; tq hq; p 58,118) Ranebennur a taluk headquarter, is situated at a distance of about 294 km towards north-west of Bangalore and about 125 km south-east of Dharwad. The place name is derived from a Maratha soldier called Rane. The civic administration of the town is managed by the municipality constituted in 1855. The place has three inscriptions, the earliest being of 859 A.D. and the latest dated 1550. Siddeshvara temple is an ancient temple with inscriptions. Among other things, the noted modern shrines of the town include those of Basavanna, Chowdeshvari, Banashankari and Beereshvara. There are as many as nine mosques and *dargahs*. The most famous *dargah* is of Saint Hazarat Jamal Shah Wali who came from Ajmer in about 1785. About four km from here towards Medleri there is a special sanctuary for preserving deer. Ranebennur is one of the important trading centres of the district and noted for trade in cotton, groundnut and chillies. Other notable places in the taluk are as follows: *Hanumanamatti* is situated at a distance of about 10 km from Ranebennur and is a place of educational interest in the taluk. To provide the essential infrastructural facilities so as to ensure all-round development of rural education, agriculture, service, housing, industries, etc., a unique organisation called Rural Institution was sanctioned here in 1962 by the Central Government covering an area to the extent of about 312 acres. The institution was sponsored by a body corporate Gramaseva Mantap (Rural Service Centre) incorporated in June 1956. During the years of inception the institution went ahead with several rural oriented training courses. However, in 1974, the institution became defunct and was handed over to the University of Agricultural Sciences, Bangalore, by the State Government. At present the University and the State Government manage several institutions to cater to the requirements of the farmers in this area. At present Gramaseva Mantap manages a college for women at Ranebennur, two hostels and a unit of destitute home aided by the State Government. *Airani* is situated at a distance of about 24 km east of Ranebennur on the left bank of the Tungabhadra. Earlier, this place was also known as *Airavatha*. A little away from the village, on the bank of the Tungabhadra, traces of a ruined fort can be visible. The place also has

a famous Veerashaiva *matha* called the Kottureshvara in addition to the temples of Mallikarjuna, Mund Basappa, Kotreshvara and Siddashrama and Avadhuthashrama. *Kamblis* (blankets) of this place are famous. *Guddadaguddapura*, situated on the hill top, about 12 km north of Ranebennur and about five km from Devaragudda railway station, is a place held with great reverence. It has a temple of Mailara or Malhari or Martanda, the presiding deity, being worshipped as *kuladevata* (family deity) by a large section of the society. A large fair is held here a day before Dasara, attracting devotees from the neighbouring States and many *pavadas* (miracles) are performed by *Vaggayyas* or *Goravappas*, adorers of the deity in their special customary attire. The place has good tourist and pilgrimage facilities.

Ron : (Dharwad dt; tq hq; p 16,363) Ron is situated at about 544 km away from Bangalore towards north-west and about 94 km north-east of Dharwad. A municipality was constituted here in 1973. According to tradition the name Rona is derived from Drona in whose honour a temple has been built here long ago. This place has a number of objects of antiquarian interest in addition to about 12 inscriptions. Most of the temples here are ruined and are dedicated to Ishvara. In ancient period, it was an *agrarahara* with 105 *mahajanas*. Among the inscriptions found here the earliest, of 874, attests to the reigns of Rashtrakuta king Amoghavarsha I. A partly buried record of 1111 near the temple of the then Drona (at present Yadvad Basavanna) registers a gift in honour of the goddess of learning and for teaching logic. Other notable temples of the place are the Ananthashayana, Siddheshvara, Lokanatha, Sangameshvara and the one *basadi* dedicated to Parshvanatha. A splendid modern temple of Veerbhadra is also built. The noted old time *mathas* of the place include the Shivanandaswamy Matha, Siddharudhamatha and the Sadhumatha. Ron is noted for the manufacture of carts, *jatkas* and agricultural implements. *Gajendragad* (p 20,226-1981), a noted historic place and the largest town in Ron taluk, is situated at a distance of about 485 km north-west of Bangalore and 136 km north-east of Dharwad. It appears that the present name of the place is given in fitness of a strong fort, as strong as Gajendra (Lord of Elephants) on the neighbouring hill, said to have been built by Shivaji and contains a magazine and two ponds. The place also has another fort said to have been built by Daulat Rao Ghorpade in 1688. The other noted ancient monuments of this place include the temples of Virupaksha, Durgadevi, Ramalinga, Ramadeva and Panduranga, etc. A place situated about

five km north-west of the town on the hill side has a few caverns and the temples of Veerabhadra and Kalkeshvara. The Kalakaleshvara temple here has an inscription pertaining to the period of Chalukya Someshvara IV, Seuna Singhana and Harihara II of the Vijayanagara recording various grants to the deity. Gajendragad is also a noted centre of trade and commerce in addition to weaving industries on a large scale. The place has a municipality. *Naregal* (p 14,183-1981) is situated about 18 km south-east of Ron. Ancient 'Nareyangala' has a number of temples of antique interest and chief among them include the Tripuranteshvara, Someshvara, Kalmeshvara, and the handra Moulishvara in addition to many more modern temples. The place also has ten inscriptions pertaining to the periods of the Rashtrakuta, Kalyani Chalukya, Kalachuri, Yadava and the Hoysala dynasties. In the hamlet of *Kodigoppa*, there is a famous *matha* built in honour of the highly revered and mystic saint Huchcheerappa Ajja in addition to an ancient temple dedicated to Molle Brahmadeva. The place also has a *dargah* of Rahaman Shawali and a newly built church. It is a municipal town.

Sagar : (Shimoga dt ; sd and tq hq ; p 35,648) Sagar is about 72 km north-west of Shimoga and 347 km north-west of Bangalore city. The place has a famous temple of Siddhi Vinayaka. On the Panipeetha of Ganapati, an Ishvara *linga* has been installed and hence the temple is called Ganadheeshvara. There are also shrines dedicated to Kalingamardana and Gopalakrishna. There is also another temple of Shiva which is of Keladi workmanship, a temple of Marikamba, a *mrittika brindavana* of Raghavendraswami and Narayanasharma founded by one Brahmananda in 1944. The town is well-known for carving in sandalwood and ivory by the Gudigar craftsmen. There is a Gudigars Co-operative Society with a show room of its own, an industrial school and a rural artisan training institute. The place is a prominent trading centre for arecanut, paddy, pepper and sandalwood articles. The town has a municipality. *Malanduru* is about 28 km south-east of Sagar town. The place has a large pond presumed to have been built by Keladi Shivappa Nayaka. The Basava shrine in the middle of the pond faces west and its doorway is like a Muslim arch. There is an old building of a Veerashaiva *matha* which was called Champakasarasani Mahattu Matha and the same was patronised by the Keladi Nayakas. There are some elegantly carved stone elephants at the entrance to the *matha*. *Talakalale* (p 6,764), about 38 km north-west of Sagar town has a balancing reservoir by throwing an embankment across the Talakalale stream, a tributary of the Sharavati. There is fascinating

natural scenery all round this place. *Keladi* (p 2,125) the first capital of the Nayakas of Keladi is at a distance of about six km north of Sagar town. It has three temples dedicated to 1) Rameshvara, 2) Veerabhadra and 3) Parvathi. The Rameshvara temple, a mixed pattern of Hoysala and Vijayanagara styles of architecture, consists of a *garbhagriha* with a *pradakshina*, a small *navaranga* and a *mukhamantapa*. It is said to have been built by the first ruler of the Keladi dynasty in the early part of the 16th century A.D. The Veerabhadra temple might have been built by the Keladi rulers between 1529 and 1542 A.D. and has a large number of sculptures. The Parvathi temple, a stone building, consists of a *garbhagriha* which has a two handed image of Parvathi. On the ceilings of the *mukhamantapa* in this temple there are some fine carvings in wood. The village has other shrines also, a Parshvanatha Jaina *basadi*, a Veerashiva *matha* and a private museum. *Varadahalli* also called Oddahalli and Varadapura, a hamlet of Nadavaddalli about six km south-west of Sagar town, has a tiled temple of Mahishasuramardini. The late Shridhara Swamiji who was known for his spiritual attainments and mystic powers, has founded an *ashrama* here in 1961. There are shrines dedicated to Kshetrapala, Maruti and Ramachandra. The pond called Agastyatirtha also called Ramatirtha is behind the shrine of Ramachandra. A *gurukula* called Shri Shridhara Sangaveda Vidyalaya is being run here for the teaching of Samskrita and the Vedas. Nearby, there is Shridharatirtha. *Varadamo ola*, about four km south-east of Sagar town, is the place where the river Varada takes its birth from a big tank called Varadatirtha. There is a tiled temple of Gayatri with a pond called Lakshmitirtha in front of it. The image which has a *hamsavahana*, is well executed and is of the Keladi period. The temple of Sadashiva is said to have been constructed by Keladi Sadashiva Nayaka out of the old materials of a Chalukyan temple. There are also shrines of Gopalakrishna and Ganapati, the image belonging to the Chalukyan period in a stone *mantapa*.

Sakleshpur : (Hassan dt ; tq hq ; p 12,025) Sakleshpur, a municipal town, situated on the right bank of the river Hemavati, the headquarters town of Manjarabad taluk, is about 38 km west of Hassan and 222 km west of Bangalore city. The town derives its name from a temple on the bank of the river to Sakaleshvara (Sakala-Ishvara) meaning fragmentary Ishvara (the *linga* having a small chip or dent) which is a Dravidian building. The place is about 896 metres above the sea level and owes its importance to the spread of coffee and cardamom cultivation in and around the area. The place is the gateway to the Bisle Ghat which leads

1326

KARNATAKA STATE GAZETTEER

the pilgrims to Kukke Subrahmanya. The *Manjarabad Fort* situated at a distance of about six km south-east of Sakleshpur town on the Bangalore-Mangalore road is about 988 metres high above the sea-level. It was the headquarters of the Balam (Belur) chiefs. It was constructed of stones and mud and has trenches all round. The fort is in the shape of an eight pointed star. Its parapet was well provided with cannon mouths and musket holes. It is said that Tipu Sultan who visited the fort in 1792 A.D. after its construction observed the beautiful landscape around from its top with *manju* (snow) and called it 'Manjarabad' (Manjar meaning a beautiful site).

Sandur: (Bellary dt; tq hq; p 17,698) Sandur is at a distance of about 48 km west of Bellary city, and about 354 km north-west of Bangalore city. It has a municipality. It was the capital of the erstwhile Sandur State, a small principality ruled by the Ghorpade ruling house. Traditional accounts give its name as Skandapuri. The derivation of the place name appears to be from *sandu* which means in Kannada 'gap' or 'pass'. Haidar Ali built a fort here. The Vithoba temple here has a shrine containing well carved pillars and a beautiful ceiling. The Raja's palace is an elegantly built modern structure. The famous Kumaraswami temple complex which has a Parvati temple by its side are Centrally-protected monuments and are 12 km away from the town. They are picturesquely situated on the wooded slopes at the head of a ravine. The Parvathi temple which is architecturally more important, is of the Chalukyan period and belongs to the eighth century A. D. The Kumara-swami temple belongs to the Later Chalukyan period and is attributed to the 11th century A. D. There are a few Sati stones and several inscriptions in the Kumaraswami temple out of which one dated to 1206 A. D. is of the days of Hoysala Ballala II and refers to the gifts made formerly for offerings to the Shanmukha temple by Rashtrakuta Krishna III. At a foot of the hill, on the Kudligi side there is another shrine of Kumara-swami known as Naviluswami meaning peacock god. *Ramanadurga* also called Ramagad (p 331), a hill-station, is about 16 km north-west of Sandur town and about 20 km south-east of Hospet town. The place has remains of a fort. The Ramadeva temple here is said to be named after prince Kumara Rama of Kampili who built it. The present temple of Ramadeva is reported to have been rebuilt out of the ruins of an older temple. The army units had been stationed here during the Second World War. Beautiful bungalows and mango gardens are situated here and there is also a Trigonometrical station. The western base of this hill has rich

deposits of haematite. The place has facilities for tourists. *Yeshwanthanagar*, a small pleasant township, is about eight km south-west of Sandur, named after the former Sandur ruler. The registered office of the Sandur Manganese and Iron Ores Ltd. is located in Lohadri Bhavan here. The place has the noted Sri Siddheshwara Matha, venerated both by the Hindus and the Muslims.

Sangama: (Bijapur dt; Hungund tq; p 2,504) Sangama, popularly called Kudala Sangama, is a village located about 19 km to the north of Hungund. Closeby is the holy pilgrim centre and the renowned temple of Sangameshvara, on the river bank, at the confluence of the Krishna and the Malaprabha rivers. Formerly it was known as Kappadi Sangama where Basaveshwara's teacher Ishanaguru lived. The temple consists of a porch, *navaranga* and the main shrine. The idols of Basaveshvara, Neelamma, Nandi and Ganapati have been placed in the *navaranga*. The door frame of the *garbhagriha* is richly carved with floral designs and animal figures. In the shrine is the *linga* famed as Sangameshvara or Sangamanatha. An inscription in the temple of 1213 A.D. records a gift to the god Achesvara. Another stone record of 1160 A.D., refers to land grant to the deities, Kalesvara and Achesvara. It is believed that in 12th century A.D., Jathaveda Muni had set up an educational centre here and Basaveshvara, Channabasavanna and Akkanagamma were students. Basaveshvara spent his boyhood here, and after his return from Kalyana, he is said to have become one with the God at this place. The *vachanas* composed by him are dedicated to the presiding deity here, Sangamanatha. In front of the temple, in the midst of the river, is a small stone *mantapa* with a Shivalinga in it, and lofty cement concrete dry well has been built around it to protect it from submersion. The State has taken steps to save the Sangameshvara temple complex from submersion in the Upper Krishna Project. On the east, across the river Krishna, stands the Neelamma's temple. She was the consort of Basaveshvara. Here also a high cement concrete dry well has been built around the structure to protect it from the waters. There is a guest house at Sangama. The Basava Samiti and the State Government had organised the eighth centenary celebrations of Basaveshwara at Sangama in 1968 on a grand scale.

Sankeshwar: (Belgaum dt; Hukeri tq; p 24,018-1981) Sankeshwar is situated at a distance of about 550 km north-west of Bangalore and about 48 km north of Belgaum. One of the three inscriptions found here in the

Shankarlinga temple, pertaining to the period of the seventh Ratta Chieftain Kartavirya IV bearing the dates 1199 and 1202 takes back, the existence of this town earlier to the 11th century. The medieval history of this place is made known in 1481 when Bahadur Gilani, the Bahmani Governor of Konkan region rose in rebellion, took Belgaum and Goa and established his headquarters here by building a fort. In 1659 it came under Shivaji's control and was a part of Kolhapur district. After the Fourth Mysore War in 1799, it was included in the Bombay Province. Among the chief objects of interest here are the Shankarlinga temple dedicated to Ishvara and Shankara Bharati Matha said to have been founded by a saint of the same name by the end of the 16th century at the initiation of Ranadulla Khan, a Bijapur officer who granted it *inams*. This *matha* is situated on the bank of the rivulet of the Hiranya Keshi. The other noted modern temples of this place are of Lakshminarayana, Lakshmidēvi, Vithal Mandir, a Jaina temple of Mahaveera besides some mosques and *dargahs*. The place has a municipality and is a commercial centre with flourishing trade in chillies, cotton and groundnuts with a good tradition in weaving industry. The bullock cart race, an annual feature of the place, attracts large number of people. There is a sugar factory here.

Saundatti : (Belgaum dt ; tq hq ; p 26,404) Saundatti is situated at a distance of about 493 km north-west of Bangalore and about 78 km east of Belgaum. It was the headquarters of Paragad taluk named after the historic Paragad fort situated on the way to the Yellama hills but at present ruined. The present name Saundatti or Savadatti is said to be the corrupted form of Sugandhavarti (fragrant city), Savandhavatti and Savadhavatti. It is said that weavers here used to add scent to the colour while dyeing. The town has a municipality established as early as in 1876. It was the capital of the Ratta Chiefs who flourished here during the ninth and the thirteenth centuries, and since their capital was shifted to Venugram (Belgaum) in 1210 A.D., it lost its significance as a seat of administration. However, it continued as the headquarters of a petty division of 12 villages under Kundi district called Sugandhavarti. The place has six inscriptions of Ratta chiefs dating between 875 to 1229 A.D. The inscriptions found here speak of two Jaina temples that were built by two Ratta chiefs in about 876 and 981 A.D. In about 1230 A.D., a Shiva temple dedicated to Mallikarjuna was built here by one Keshiraja, a local chief of Kolhara, of Bijapur district. In about 1730, when it was under the sway of the Nawab of Savanur, Saundatti along with other villages of Dharwad district was granted to Navalgund Desai, Jayagonda (1734-1758) who built the present

fort here situated on a small hillock to the west of the town, in 1734. In 1746, the Nawab of Savanur was forced to give up Paragad district to the Marathas, but, after ten years, it was restored to him when this area was conquered by Haidar. In 1802, when it was under control of Amrithrao, the adopted son of Raghunatharao Peshwa, the district of Paragad along with Annigeri were transferred to the British. In 1881 Saundatti was the headquarters of Paragad division under the British control. The noted objects of antiquarian interest here include ancient temples dedicated to Ankuleshvara, Puradeshvara, Shankaralinga and a Jaina *basadi* in addition to a ruined fort where there are two ancient dilapidated shrines dedicated to Maruthi and Kadasiddeshvara. The modern temples of this place include shrines of Lakshmi Venkateshvara and Veerabhadra in addition to a newly constructed temple of Chidambaresvara here, since the submergence of Gurlhosur in the backwater of Malaprabha project where the original and highly venerated temple existed. Saundatti is a noted trade centre in cotton, groundnut, etc. The *Yellamma Hills*, situated at about five km from Saundatti is one of the noted pilgrimage centre, held in great adoration throughout Bombay Karnataka, Maharashtra and some parts of Andhra. It is a secular deity associated with many legends of Renuka or Yellamma (the mother of Parashurama), Jamadagni, and *yogis* like Ekanath and Joginath and others. This famous shrine is built on the bed of a hill called the Saraswati surrounded by seven vallies (Yelu Kollada Yellamma) like Siddhara Kolla, Sangana Kolla, etc. The main building of the temple represents the characteristic features of the 8th-9th century architecture with many additions thereafter. An inscription found on base of the wall of the temple dated 1514 records the completion of the *nagarikhane* by one Bommappa Nayaka of Bagi (Raibag). In this inscription the deity is mentioned as 'Jattaka Maha Maye'. The characteristic features of the earlier architecture of the main temple and sculpture of the presiding deity appears to be Jaina in origin. The place also has a number of other small shrines dedicated to Jamadagni, Parashurama, Matangi, etc. In honour of the Goddess two fairs are held, one on the full moon of Chaitra (April-May) and another on the full moon of Margashira (November-December) when more than two lakhs of devotees congregate. As early as in 1878, a temporary Municipality was established here to improve communication and other facilities. At present it comes under the Municipal limits of Saundatti town and the Saundatti Municipality is named after Yellamma. The administration of the temple with an annual income of several lakhs is governed by Renuka Yellamma Administration Act, 1974.

1330

KARNATAKA STATE GAZETTEER

Munavalli or Munoli is fairly a big village (p 8,698) situated at a distance of about 11 km north of Saundatti on the left bank of the Malaprabha on Saundatti-Gokak Road. In the inscriptions the place is described as Munipura or Munivalli (abode of sages). The place has inscriptions pertaining to the period of Devagiri Yadavas (Seunas). The important objects of archaic interest of this place include the stupendous temple complex with as many as eight shrines, Panchalingeshvara being the chief of the group with inscription of 1222 A.D. of the Yadava King, Singhana. The Panchalingeshvara temple belongs to the period of the 11th or the 12th century. The place has a small but ruined fort built by the Sindhe-Holkar family with two ancient temples; the small shrine of Udachavva with an inscription of 1252 A.D. of Yadava king Kannara or Krishna and another of Maruti. This inscription found here is important as a document showing the spread of Lakula Shaivism in Karnataka in the 13th century. The place also has an old temple of Vithala and the Kaivalya Ashrama shifted from submerged Gurlhosur. Before it was merged in the British territory it was governed by the Torgal Chief. The place is noted for dyeing and weaving apart from being a trade centre. There is a town Panchayat constituted in 1959 with a population of 8,698 as in 1971. *Sogal* is a small village situated about 19 km north-west of Saundatti. According to an inscription of 980 A.D. pertaining to the period of Chalukya Taila II, at the end of the *tretayuga*, Mali and Sumali, two demons who were close associates of Ravana, established Someshvara here mentioned as *Suvarnamahakshideva* and the name of the place is mentioned as 'Sumali'. Another version reveals that the name *Sogal* is derived after the name of *Sugol Maharshi* who performed penance and rendered the place sacred. The place is noted for one big (about 60 ft height) and two small enchanting water falls caused here by the Malaprabha. The place has many ancient temples on the apex of the valley and chief among them is the temple of Someshvara. *Navilutirtha*, a tourist resort at present and a place of holy dip earlier, is situated at a distance of about eight km north of Saundatti on the Saundatti-Gokak Road. It is located at a very narrow gorge surrounded by hills through which the Malaprabha was passing through towards Munavalli before the construction of the dam here. The dam has been constructed across the river Malaprabha at a site known as Navilutirtha (see also chapter IV, part I). By the right side of the dam site there is a temple dedicated to Ramalingeshvara. Navilutirtha Colony has come up near this dam site where there is a beautiful modern temple dedicated to Ganapati. The place has all tourist facilities.

Sirsangi is another place (p 1,916) of interest in this taluk both from archaeological and historical point of view. It is situated at about 19 km north-east of Saundatti on the Saundatti-Ramdurg Road. The inscriptions found here mention it as 'Rishi-Shringapura', 'Piri-Singi' and 'Hiri-Singi', etc. The place has four inscriptions belonging to the period of the Later Chalukyas, and the earliest being 1148 A.D. of Chalukya Jagadekamalla II and the latest is of 1186 A.D. of Tribhuvanamallaveera Someshvara IV. According to one of the inscriptions located at the Kamma temple, this village was rendered sacred by the installation of three shrines the Rameshvara, Lakshmaneshvara and Hanumanteshvara here by Rama and Lakshmana when they had camped here at the hermitage of Rishyashringa; the same inscription also reveals the geneology of Hebbe Nayaka, the local chief who built the Kamma and the Hebbeshvara temples and the Umamaheshvara temple was built by his queen Mallamma. At that time it was included in the territory Kolanur-30 (Konnur near Nargund) in Belavala. Inscriptions also attest that it was a very big centre of trade and commerce with trade guilds. The place had attracted merchants from all over Tamilnadu and Telugu country apart from Karnataka. Among the noted objects of interest of this place are the temple of Kalikadevi or Kamma, the Kuladevata of the Panchalas or Viswakarmas, situated at a distance of about two km away from the village. This temple complex of Kamma consists of other noted historic small shrines of the Hebbeshvara, Kalabhairava, Umamaheshvara and Suryanarayana, etc. *Sirsangi* was also a seat of administration of Navalgund-Sirsangi *Sirdeshmukhi* founded by one Vitta Gowda who hailed from Awaradi of Bijapur district in about 1585 A.D. during the period of Ibrahim Adilshah of Bijapur. Desai's family enjoyed *deshgat* over ten villages including Navalgund, being the *mandalika*s under the Adilshahis, Nawab of Savanur and the Peshwas. Among the Desais, the last ruler called Lingaraja Desai (1861-1906) did contribute more for ensuring economic prosperity of his small principality and was highly philanthropic. He died in 1906 without heirs and gifted the entire estate in promoting the cause of education by constituting a charitable trust, which is functioning even now at Belgaum. The Lingaraj College at Belgaum stands in his memory and honour. *Hooli* is another noted place (p 3,693) of antiquarian interest, situated about nine km east of Saundatti. In lithic records, the place is made known by many names, like Puligrama, Pulipura and Puvalli, etc. In ancient period, it is described as the crest-jewel of the 18 *agraras* in the Belvola country administered by one thousand *mahajanas*. The Huli plates of Mangalesha are a recent

discovery. The inscriptions located in the temple of Madaneshvara or Andhakeshvara here, also register the active service of the Kalamukha Shaivism. The place has several Later Chalukyan inscriptions found in ancient temples here, spread over the period from 1042 to 1162 A.D. It is said that the place had as many as 30 ancient temples representing Vedic and Jaina religion, and at present a majority of them are ruined. The noted among the existing ancient temples are the Panchalingeshvara, originally said to be a Jaina shrine, Agastyesvara, Madaneshvara, Bhimeshvara and the Kere Siddappa, also noted from architectural point of view. In addition many modern temples, the Kalmeshvara, Rameshvara, Banashankari, Vithoba and the Parvatalingeshvara and three sacred ponds are of importance. The Virakta Matha and Panchavannige Matha are the noted historic mathas. The ruined fort here is said to have been built by Shivaji in 1674. After the fall of the Vijayanagara in 1565, Hooli was entrusted to Navalgund Chief Desai Vittagowda, and thereafter Marathas appear to have seized it. *Murgod* is situated at a distance of about 24 km of north-west of Saundatti. It is another place of interest in the taluk. Earlier, this place was known as 'Tri Shringapura' or Tripurvata, one of the secondary capitals of the Early Kadambas. In the last century it was such an important place that in 1836 it was one among the four places that were proposed for being the headquarters of the collectorate before Belgaum was finally chosen. The place was also noted for manufacturing of the special quality locks called after the place and glass bangles. After the fall of the Vijayanagara, it was controlled by one Vittagowda, the Desai of Navalgund and by 1680, passed on to the control of Shivaji. It is the birth place of Chidambara Dikshit, a renowned guru. The place has a very big Chidambaresvara Matha and Mallikarjuna Matha held in much adoration in addition to many more modern shrines and Mathas. Mahanta Shivayogi, a noted mystic saint, lived here. In the name of this centenarian, a chair has been instituted in the Karnatak University.

Savanur : (Dharwad dt; sd and tq hq; p 25,053), Savanur is situated at a distance of about 415 km towards north-west of Bangalore and about 83 km south-east of Dharwad. It became a taluk in May 1969 by reorganising neighbouring taluks of Haveri and Shiggaon. The civic body for this town was first constituted in about 1893 and at present it is a municipal town. The present name of the town is said to have been derived from Shravana, the month, in which Abdul Rauf Khan, one of the ancestors of the Nawabs of Savanur, shifted the earlier capital from

Bankapura to a new place Janamaranahalli where the present town Savanur stands. About 20 inscriptions of early and later period have been traced here. In ancient times it was an *agrahara* with 200 *mahajanas* and these *mahajanas* had selected a warrior named Madhusudhana as the protector of the town (1087). Abdul Karim Khan is said to be the founder of the family of Nawabs, first appointed as a *subedar* of Bankapur by Bijapur kings to suppress the military activities of Shivaji. Originally, Savanur state comprised an area of 70 sq miles and 25 villages comprising Bankapur and Karjigi taluks. Till the fall of Aurangzeb, the Nawabs of Savanur ruled on behalf of the Mughuls and subsequently negotiated their allegiance to the Nizam, Haidar and Tipu and to the Marathas. By 1802, the state came under the British from the hands of the Marathas. In 1806, they granted 25 villages to the Savanur State and recognised Khair Khan as the ruler. The inscriptions of the time of Savanur Nawabs are found in the premises of the palace and elsewhere. The main objects of interest of Savanur include the palace of the Nawab, nine mosques and a Vaishnava Matha, about 200 years old, dedicated to Satyabodhaswamy of the Uttaradi Matha. Among the mosques, Kamalbangdi and Khadarbag with the tombs of the Nawabs are important and a big tank called Motitalab (pond) is being utilised for agriculture. The palace and the darbar hall have been now converted into government offices. The other noted modern Hindu temples of the town include the Veerabhadra, Basavanna, Fakirswamy, Mailarlinga, Yellamma, etc. Dr. V. K. Gokak hails from this place. Savanur and surrounding area is famous for cultivation of special quality betel leaves called after Savanur. In addition to chillies grown in large measure, manufacturing of *beedis* is also a noted home industry of this town.

Sedam : (Gulbarga dt; tq hq; p 15,823) Sedam is at a distance of 681 km from Bangalore city and about 40 km from the Wadi Junction on the Wadi-Secunderabad broadgauge line. It is a place of antiquity called as Sedimbapura which had an *agrahara* with 300 *mahajanas* in Kalyana Chalukya times. Under the Nizam, the taluk had 45 *jahgir* villages, but now all the *jahgirs* have been abolished. The town contains many old temples and mosques. The beautiful Jama Masjid, the Panchalinga temple with a finely carved pillars, the Jaina Mandir and the Manikeshwar temple with a tall *garudagamba* are notable items of interest in the place. *Yanagundi* is a village in the Sedam taluk, which is famous for Manikamma/Manikeshwar temple and nearby there is the Moulali Dargah. *Malkhed*, the ancient city, is in Sedam taluk and is about

1334

KARNATAKA STATE GAZETTEER

35 km by road from Gulbarga district headquarters. Malkhed known historically as Manyakheta, is now a small village on the banks of the Kagna river in the taluk. It had been the flourishing capital of the Rashtrakuta monarchs who held power for over two centuries from 753 A.D. Amoghavarsha I (814) developed the city. It lost its importance after the fall of the Rashtrakutas. There are remains of old forts, perhaps of later centuries. The place is venerated by the members of the Madhva faith as it has a *samadhi* of Jayatirthayati (Tikacharya), the famous commentator on Madhvacharya's works. The great *Apabhramsha* poet Pushpadanta, who wrote *Mahapurana*, *Jasaharachariu* and *Nayakamara-chariu* under the patronage of the Rashtrakuta king Krishna II and his successor lived here. As an imperial capital, it had sheltered many more scholars during the Rashtrakuta times.

Shahabad: (Gulbarga dt; Chitapur tq; p 38,805-1981) Shahabad town, lying at a distance of about 13 km from Wadi junction and 646 km from Bangalore, has an elegant masonry enclosure in the centre of the town supposed to be the wall of an old palace. This enclosure has within it a big mosque and a well. The place has come into prominence on account of its big cement factory owned and worked by the Associated Cement Companies Limited. There are large deposits of limestone in the taluk. The place is also famous for its laminated limestones known as the Shahabad stone. Shri Sharanbasaveshwara temple and the Balaji Mandir are situated at Shahabad town. Wadi is a big railway junction in Chitapur taluk and 32 km away from the Gulbarga city. There is a cement factory here and a temple dedicated to Lakshmi Narayana.

Shahapur: (Gulbarga dt; tq hq; p 17,981) Shahapur is about 77 km away from Gulbarga and 549 km from Bangalore. It is a centre of the Upper Krishna Project and also a noted industrial, educational and commercial centre. Shahapur fort is said to have been originally built by the Rajas of Warangal who named it as Deodurg but there is nothing left to indicate its origin. The present fort is the work of the Bahmani and Adilshahi kings, as is clear from several Persian inscriptions on the walls, bastions and gateways of the fort. There is very little now left of the fort excepting the eastern fortifications. There are, on top of the hill, an old temple, dedicated to Shalvant Appa, a ruined mosque and two *dargahs*. There are about 25 pre-historic graves marked with rough vertical stone slabs in a field along the Yadgir-Shahapur motorable road. *Gogi* (p 4,387) is about 11 km from the taluk headquarters of Shahpur. There is a Masjid

and several tombs dating back to the Adilshahs. Its old name was Gogipeth, a place with neolithic settlement. *Sagar* in the Shahapur taluk is noted for its *dargah* of the saint, Shaik Sufi Sarmat Saheb. The fortifications, bastions, gateways, the Jami Masjid, *dargahs*, etc. of the place indicate that this town occupied a position of considerable importance during the Bahmani and Adilshahi period. The Persian inscriptions on the various monuments are ranging from 1521 to 1713 A.D. *Diggi* is famous for its Sangamnath temple and *Hayyalbuzarg* is for a big temple dedicated to Sri Lingeshvar also called Hayyalappa shrine.

Shiggaon: (Dharwad dt; tq hq; p 14,977) Shiggaon is at a distance of 363 km from Bangalore towards north-west and about 65 km south-east of Dharwad. A municipality was constituted here in 1973. In an intercription of 866 (of Amoghavarsha I) the place is mentioned as Siggame. The place has 16 inscriptions covering the dynasties like the Rashtrakutas, Later Chalukyas, Seunas and the Vijayanagara kings. There are inscriptions introducing Rashtrakuta Commander Bankeyarasa and the feudatory Kadamba and other families who exercised control over this area. The place has old time temples dedicated to Kalmeshvara, partly remaining and Basavanna temple fully renovated. Other temples here include those of Maruthi, Ambha Bhavani, Mallikarjuna and Veerabhadra, etc., in addition to three Veerashaiva *mathas* and three mosques and a *dargah*. About six km west of the town on the Haliyal road, there is a place called *Eddlabad*, very pleasant, and has a holy well called Gangibhavi and a temple of Rameshvara with '*svayambhu*' *linga* which is highly revered in this area. *Shisunal*, a small village situated at about 17 km from Shiggaon and about five km from Gudageri railway station is noted because of a great saint and mystic poet Sherif Saheb, commonly called Shisunal Sherif (1819-1889) who hailed from this place, and known as 'Kabir of Karnataka'. He had imbibed the special features of Vedic, Islamic and Veerashaiva philosophy. The *gadduge* of the saint and his teacher Govinda Bhat of Kalasa where a famous Akhandeshvara Matha is also situated, are highly venerated both by the Hindus and the Muslims in the district.

Shikaripura: (Shimoga dt; tq hq; p 24,485) Shikaripura is about 65 km north-west of Shimoga and about 325 km away from Bangalore city and is on the right bank of the river Chordi or Kumudvati. The place has a town municipal council. This taluk is very rich in ancient antiquities. It is said that one Maliya founded this town and called it Maliyanahalli or

Malenahalli. A Keladi Nayaka changed its name to Mahadanapura and the place received its present name Shikarpur or Shikaripura during the time of either Haidar Ali or Tipu Sultan (meaning hunting or hunter's town), from the abundance of wild animals met with there during a hunt. The ruins of the old fort can be seen here. The Huchcharayaswami temple here said to belong to the 17th century A. D. enshrines in its main cell an image of Veeranjaneya, said to have been consecrated by a Veerashaiva saint Huchcharaya. The older image in the Kaisale of the temple has a silver *kirita* which bears an inscription of Kanthirava Narasaraja Wodeyar (1638-59). A double edged sword kept in this temple is shown as a relic of warrior Dhondji Wagh who fought against the British. There is a solvent extraction factory at Thimmalapura which is about three km from this place. Other notable places in the taluk are as follows : *Anjanapura* an uninhabited village is 18 km south-west of Shikaripur and 44 km north-west of Shimoga. There is a reservoir here constructed across the Kumudvati river in 1936. The water-spread area of the reservoir is 673.92 hectares with an *atchkat* area of 7,169.31 hectares. The place has temples dedicated to Maramma and Anjaneya. *Issur* (Shikaripur, tq ; p 3,196), on the right bank of the river Kumudvati or Chordi is about eight km south of Shikaripur. A Kannada saying "*Esuru Kottaroo Issur Kode*", which means that Issuru cannot be exchanged for any number of villages, is prevalent here shows the importance of the place. The people of Issur participated actively in the "Quit India" movement of 1942 and the place saw many tragic developments. The State Government has constructed a *smaraka bhavana* (memorial hall) in memory of the freedom fighters of the village. *Malagondanakoppa* (Shimoga dt; Shikaripur tq; p 275) is about 25 km north-west of Shikaripur town. It is said that Animisharya hailed from this place and that Allama Prabhu came here to receive his *ishtalinga* from Animisharya and transformed Goggesha, who was an agriculturist in to a *sadhaka*. The place is traditionally known as Animisharanya or Animisharya Koppalu. *Shiralakoppa* (Shikaripur tq; p 10,518) is about 19 km Shikaripur town and 345 km from Bangalore. It is named after Shiriya Sangayya. The place is the centre of communication between Sagar, Sorab and districts of Uttara Kannada and Dharwad. The area surrounding this trading place is noted for ancient antiquities. *Tadagani* about 19 km north-west of Shikaripur town, has an old plain Kedareshvara temple which contains elegantly carved figures of gods and goddesses. A shrine of Mallikarjuna is situated between this place and Udugani. *Udugani* (p 1,895) also called Udutadi, about 14 km north-west of Shikaripur town, is believed to be the birth place of Akka

Mahadevi, a contemporary of Basaveshvara. The place has several monuments connected mostly with her life such as the Gurulinga Mallikarjuna Matha of the *guru* of Akka Mahadevi. There are shrines of Surya and Chennakeshava and a *mruttika brindavana* of Sri Raghavendra-swamy of Mantralaya. A new building with a shrine dedicated to Akka Mahadevi was constructed here in 1973. There is a well executed marble image of Akka Mahadevi. *Madagadakere* also known as Masur Madagadakere, a *bechirak* (uninhabited) village situated at a distance of about 14 km north-east of Shikaripur town on the border with Dharwad district has a very huge tank. The tank is formed by embanking the waters of the Chordi or Kumudvati river. The ruined fort of this place was built by Muhammad Khan bin-Raja Farid. The tank was at one time repaired by the Nawab of Savanur and can be dated back to the Vijayanagara kings. It irrigates much land in Dharwad district also. *Talagunda* (p1,334) an ancient *agrahara* called Sthanakundur is about 24 km north-west of Shikaripura town. The place has several stone inscriptions, the most important of which is of the 5th century A.D. on a pillar in front of the Pranaveshvara temple. The illustrious Kadambas of Banavasi hailed from this place. The Pranaveshvara temple has a *garbhagriha* and a *shukanasi*. It is a small square plain building now in ruins and the oldest among the temples in Karnataka. There is a shrine of Gangadhareshvara which has a *linga* and a bull of later times. The Veeranjaneya temple near a pond and the Veerabhadra temple which is a Chalukyan structure of about the eleventh century, are worth visiting. There are some *mastikals* and *Veeragals* to the north-east of the Veerabhadra temples.

Shimoga : (Dt, sd and tq hq; p 1,51,783) Shimoga situated on the bank of the river Tunga is about 274 km south-west of Bangalore City. A notable town under the Keladi Nayakas, it has the Kote Seetharam-anjaneyaswamy temple, the oldest in the city. The *garbhagriha*, the *navaranga* doorways and pillars of the *navaranga* of the temple are of Hoysala workmanship and the temple was renovated recently. There are also other shrines of the Bhimeshvara, Lakshminarayana and Guddekal Siddheshvara, and two *mruttika brindavanas* of Shri Raghavendra Swamy. The church of the Sacred Heart of Jesus here is considerably old and has fine stain glass decorations. A building situated near the Anjaneya temple is called Shivappa Nayaka's palace by local people. It has stately wooden pillars. There is a proposal to convert it as a folk arts museum. The place is a prominent commercial, industrial and educational

1338

KARNATAKA STATE GAZETTEER

centre. A rich trade in *malnad* products and paddy flourishes here and the place has the Government Sandal Oil Factory. There is a Government museum here. The place has a city municipality. Other prominent places in the taluk are as follows: *Gajanur* (p 1,392) is situated at a distance of about 10 km of south-west of Shimoga city on the Shimoga-Tirthahalli road near a crest of the Western Ghats. The Tunga anicut, a dam, is constructed here across the river Tunga with the object of supplying water to the dry areas of Shimoga and Honnali taluks. The place commands an enchanting natural scenery, all round. The place has an educational institution called Tunga Vidyapeetha for training the rural youth and a Panchayat Raj Training Centre. *Kudli* (p 1,795) is about 16 km north-east of Shimoga, and is at the confluence of the rivers Tunga and Bhadra, where they unite to form the Tungabhadra river. It has a noted *smartha* monastery said to have been founded in the 16th century by Jagadguru Narasimha Bharati Swamigalu of Shringeri which was much helped by the Keladi Nayakas and the Palegar of Santhebennur with land grants. The shrines of Sharadamba and Shankaracharya are within the premises of the *matha*. There are Hoysala temples of Rameshvara and Narasimha and the shrines of Brahmeshvara Chintamani Narasimha and the Sangameshvara standing in the river at the *sangama*. There is also a *matha* of the Madhva sect here. *Kumsi* (p 4,680) called Kumbase in inscriptions, the headquarters of the hobli of the same name is about 24 km north-west of Shimoga. There are shrines of Kumbheshvara, Pakshi Ranganatha, Gurupadeshvara, Venkataramana and others. The shrine of Pakshi-Ranganatha has a notable small figure of Vishnu seated on a bird with out-stretched wings.

Shirahatti: (Dharwad dt; tq hq; p 13,307) Shirahatti is located at a distance of about 413 km from Bangalore towards north-west and about 89 km south-east of Dharwad. For the first time, municipality was constituted here in 1878 under the administrative control of the Sangli (Senior) state. This place was earlier called by the name Shirahapura. Under the Bahmani kings (1347 to 1499) Shirahatti formed the part of Lakshmeshvara subdivision. During the time of the Bijapur rulers (1489 to 1686), it was a *jaghir*, administered for some time by Ankush Khan. In 1607, the fifth descendant of Ankush Khan is said to have given Lakshmeshvara including Shirahatti as *deshgat* to one Khangowda, the ancestor of the Desai family of Shirahatti. After the fall of Bijapur in 1686, the Desai of Shirahatti negotiated his allegiance to the Nawab of Savanur. In 1756 when the Nawab of Savanur submitted his entire territory including Shirahatti to

Peshwa Balaji Rao, the Desai enjoyed only *inam* lands. Later, the Peshwa granted this area to the Patvardhan family as a part of *saranjam*. Since 1801 when the *saranjam* was divided, Shirahatti became the share of the Sangli chief Chintaman Rao and the administration of the area was entrusted to one Bahusaheb Lagu. Soon after Independence it merged with Dharwad district and was constituted into a taluk. The chief objects of interest of this place include the ruined fort, the Avalingawwa Matha and Fakirswamy Matha. Avalingawwa Matha is an excellent stone structure with ornamental decorations, built about 300 years ago by Avalingawwa, the founder of Lakshmeshvar *deshgat* though originally intended for her own tomb, it is said, that she is not buried here. The Fakirswamy Matha, as the name indicates, symbolises the religious catholicity, integrity and harmony and is highly revered by all sections of the society; it was founded by Channaviraswamy, about 350 years ago. The other noted old shrines of the place are the Lakshminarayana, Maruti, Mahadev, Ganesha and Beerappa in addition to three mosques and a *dargah* dedicated to Mahaboob Subhani. A large cattle fair is held here in May followed by the *jatra* of Fakirswamy Matha. The Kannada poet Bendre was born in this place.

Shivaganga: (Bangalore dt; Nelamangala tq; p 1,304) Shivaganga is a well known pilgrim centre in Bangalore District, about 31 km to the north-west of Nelamangala. The place is also accessible from the nearest Nidavanda railway station. The conical shaped hill rises to an height of about 4,559 feet above the sea level. Overlooking the hill is Shivaganga village. According to a legend the place is referred as Kakudgiri, and in the 12th century A.D. as Shivaganga. The principal temples on the hill are Gangadhareshvara and that of his consort Honnadevi. Ascending flight of steps to the peak are neatly laid out. Gangadhareshvara temple housed in a natural cave, has a large *prakara* and in the *sanctum* is a *linga*. To the north of this temple, a small cell leads to the shrine of Parvathi. The lithic records engraved on stones of the base reveal about the grant given to the God Shivaganganatha in 1196 A.D. A huge bronze bell, known as *omkara ghante* is here, and a record on which quotes that it was a gift by Kempegowda I. Some statues in the cave are identified as those of Kempegowda I and his family. On a pillar of this temple is an inscription of about 1140 A.D. informing us of a grant to the temple by Hoysala Bitti Deva. To the North of the Gangadhara temple, is the natural cave which is the Honnadevi shrine. The top of the summit is called *kumbi*, on which are shrines of Girigangadhareshvara and Virabhadra. To its north, on an extensive rock is a

heavy granite pillar called *tirthada kamba*. According to a stone record at its base, it was erected during the rule of Hoysala Narasimha I. The idol of Kodugallu Basava here was installed in 1388 A.D. A huge Ganapati on the boulder, a stone *mantapa* containing a Nandi, Padekal Virabhadra, a shrine of Subramanya, Emme-basava, Ganji-Veerabhadra, Kempegowda's Hazara and Gare Basavanna are other notable items on the hill. Melina-Gavimatha, has a shrine dedicated to saint Rudramuni, and in it are fine idols of Veerabhadra and Renukacharya. In the *pradakshinapatha*, to the rear of the *sanctum*, is a deep narrow spring called Oralukal tirtha. Near Kelagina Gavimatha is a spring known by the name Patalaganga. Some other *tirthas* or springs in and around this place are the Chakra, Shankara, Maitreyi, Ganga, Moudgalya, Agasthya, Kapila, Kadamba, Parashara and the Kanva. The last named was built during the rule of Shahji in 1652 A.D., according to a stone record. At the foot of the hill is the temple of Shanteshvara and it appears to be the oldest structure here. In front of the entrance steps to the hill is a well executed stone built pond, the Agastyatirtha. Around it are installed 108 *lingas* in separate cells, and the principal *linga* represents Nanjundeshvara. There is a monastery known as Sringeri-Shivaganga Matha. Around it are small shrines of Adishankaracharya, Balaganapati and Sharada. There is a large stone pond called Kamalatirtha near the *matha*. The place has many inscriptions. One Shravanabelagola record speaks of the demise of the Hoysala queen Shantaladevi at this place.

Shorapur: (Gulbarga dt ; tq hq ; p 25,595) Shorapur is at a distance of 520 km from Bangalore and was known in the olden days by the name of Surapura; after the advent of Muslims, it came to be called as Shorapur. It was the capital of a line of rulers called Surapura Nayakas, whose territory was called Sagaranaadu; it comprised the area extending from the Bhima river to the Krishna. The place has a fine fort. It became prominent during the first War of Independence in 1857-58 when the Bedar Raja of Shorapur, Venkatappa Nayaka revolted against the British. Prior to this, the Bedar Rajas had battled hard against Emperor Aurangzeb. A Hindu shrine in the town dedicated to the God Gopalaswami attracts devotees throughout the year. A big fair is held here during Gokulashtami. Col. Meadows Taylor who was the author of several historical novels lived here for sometime. He constructed a house by name Taylor's Manzil and it is in a good condition. This place contains many temples and mosques and once it was a cantonment for the Nizam's troops. Other notable places in the taluk are as follows: *Chhaya*

Bhagavathi (p 3,703) is very near to Narayanapur on the banks of the Krishna. The river runs into a fall known as Jaldurg falls at this place. A portion of the river runs into a cave and emerges out. A festival is held on *Vaishaka shuddha tadige* when thousands of pilgrims congregate to offer worship to Chhaya Bhagavathi, wife of God Surya. *Devapur* village nearby is held to be the birth place of the great poet Lakshmeesha by some people. *Hagaratgi* is a pre-historic site. *Kembhavi* is noted for its historical relics relating to the Bahmani dynasty. *Kakkeri* has a famous shrine of Lord Somnatha where a big *jatra* and cattle fair are held. *Kodekal* is famous for its Chennakeshvara temple and one *dargah*. *Tinthini* is regarded as a sacred place by both the Hindus and the Muslims for the famous shrine of Muneswara. This shrine is called the Monnappaiah Dargah after a Hindu Sufi saint who was a Vishwakarma by caste. A bridge has been recently constructed here across the Krishna river facilitating direct traffic between Bidar and Bangalore. *Wagingera* is famous in Indian history for the battle which took place between the Raja of Shorapur and Emperor Aurangzeb. It contains ruins of a well-built fort.

Shravanabelagola : (Hassan dt ; Channarayana tq ; p 5,441-1981) Called by various names as Velgola, Devarabelagola, Shvetasarovara, Dhavala Sarovara and Goutamapura in inscriptions and termed as Dakhina Kasi of the Jains, Shravanabelagola is a well known place of pilgrimage. It is 12 km to the south from the Bangalore-Mangalore road, 13 km south-east of Channarayana, 51 km south-east of Hassan and about 157 km away from Bangalore. The celebrated saint Bhadrabahu and Chandragupta Maurya are stated to have migrated to this place. *Shramana* or *shravana* means a Jain ascetic and the usual derivation of Belgola is from two Kannada words, *bel* meaning white and *kola*, a pond, evidently an allusion to the splendid tank situated in the middle of the village, renovated by Chikkadevaraya of Mysore. The village lies picturesquely between the two rocky hills, one larger than the other. The larger hill known as Doddabetta or Indragiri and Vindhyagiri, situated towards the south, has on it, the colossal image of Gommateshwara which is about 17 metres high, surrounded by several buildings. This hill is 1,020 metres above the sea level and about 143 metres above the village below. The image of Gommateshwara was got engraved in about 982 A.D. by Chavundaraya, a general and a minister of the Ganga king Rachamalla. It is carved out of a single rock and is an awe inspiring nude figure and a unique piece of art. On this hill are several Jaina

basadis like the Siddhara Basadi, Odegal Basadi, Chennamma Basadi, Chavvisa Tirthankaras Basadi and other objects of interest like the Tyagada Brahma Pillar and the *akhanda bagilu*. The smaller hill known as the Chikkabetta or Chandragiri also called as Kalbappu and Kativapra in records, is about 931 metres above the sea level and is to the north of the village. The 13 Jaina *basadis* which are on this hill are within a walled enclosure and the oldest of them is of the eighth century A.D. Of these some are of the Ganga period and some others of the Hoysala times. The Chandra Gupta *basadi*, the oldest, has some fine sculptures of historical importance of later centuries at the facade. The Parshwanatha *basadi* is the biggest here. The place which has a town municipal council has many *basadis* and an important Jaina Matha which has some paintings. To the north of the town is Jinananathapura where there are two *basadis*, the Aregal and the Shantinatha. The head anointing ceremony for Gommateshvara known as *mahamastakabhisheka* is held once in twelve years. The earliest reference to *mahamastabhisheka* is found in an inscription of 1398 A.D. and the latest was held in 1981, to celebrate the 1000th anniversary of the installation. There is also Halebelagola nearby with a Jaina *basadi* and other antiquities. All these places have over 500 inscriptions, and a good number of them speak of the Jaina ascetics who laid down their life by *sallekhana*. Shravanabelagola has a notable place in the cultural map of Karnataka and India.

Siddapur: (Uttara Kannada dt; tq hq; p 11,289) Siddapur which is at a distance of 386 km north-west of Bangalore, is named after queen Siddamma of Bilgi. There is also a Siddi Vinayaka temple here, built by the Bilgi Nayakas. Siddapur was a noted centre of No-Tax Campaign (1930-34) during the freedom movement. About two miles from Siddapur there is a historical place *Kodali* which has a old ruined fort surrounded by the four ponds as well as a Kalamma temple. To the west of Siddapur (9 km) there is a religious centre popularly known as *Bhuvanagiri* where there is a temple atop a hill. The river Sharavati passes through this taluk and reaches Honavar before entering the sea. But the beautiful path of the river forms various natural lightning falls amidst the green nature at places like Jog and Unchalli. The *Unchalli Falls* located at about 19 km from Siddapur is an interesting tourist spot. This falls which is about 400 feet in height is also known as Lushington Falls, named after T. D. Lushington, a Collector of Kanara, who located it in about 1845. Another important place around Siddapur is *Bilgi*, which is also situated at a distance of 15 km from Siddapur. Bilgi was also known as Svethapura.

The chief object of interest here is the *basadi* of Parshvanatha. This is said to have been built in 1593 by Narasimha, one of the rulers of the Bilgi family which came to an end in 1763. In 1650 it was enriched with some more images of Neminatha, Parshvanatha and Vardhamana Mahaveera. The *basadi* is built in the Dravidian style. Some pillars of the *navaranga* are in black stone. But the other pillars are square shaped and lathe-turned. There are two inscriptions of 1588 and 1628, which speak about various grants made to the temple. The other two temples of Bilgi are of Virupaksha Mahadeva and of Hanuman. Both the temples have single stone inscriptions dated 1571. Poet Bhattakalanka was at Bilgi.

Sidlaghatta: (Kolar dt; tq hq; p 22,490) Sidlaghatta, a town situated at about 48 km north-west of Kolar and 66 km from Bangalore on the Chikballapur-Srinivasapur road has a municipality. Its old name was Sidilghatta. According to a local legend Sidlaghatta was founded by Halasuramma, wife of Kempegowda of Ujanipatna in 1526 and named after Sidla Gauda, her father-in-law. Kempegowda was killed during his Vellore expedition and his wife Halasuramma who was pregnant at that time fortified Ablodu and took possession of some villages. She gave birth to a male child named Shivane Gauda. Her son Shivane Gauda was crowned in 1529. Of the two tanks here, one to the south-west known as Ammanakere, was built by Halasuramma, the other to the south-east known as Gaudanakere was built by Shivane Gauda. At a short distance from here there are the tombs of Shivane Gauda and his wife with canopies. The place came under the Marathas during the 17th century, and later under Bijapur and the Mughuls. In 1679 Marathas took it and finally sold it and Annayya Gauda of Chikballapur in 1691 from whom it was taken over by Haidar Ali in 1762. Most of the temples in the town are modern. The Anjaneya temple is supposed to be an old one with its carved pillars. The Venugopala, Srikantheshvara, Nagareshvara and the Venkataramana are other temples in the town. The town has also a mosque. Sidlaghatta is one of the important centres of sericulture in the State. It has one Silk Farm and one Government Grainage for cocoon layings. *Melur* with its Gangadevi temple and *Nallarhalli* with its Ramalingeshvara temple or other notable places in the taluk.

Sindgi: (Bijapur dt; tq hq; p 15,811) Sindgi is about 60 km away from Bijapur. The town was perhaps associated with the Sindas, a feudatory family of the Kalyana Chalukyas. Earlier known as Sindhapura,

later came to be known as Sindgi. The town became the centre of an anti-British revolt in 1824 led by one Divakar Dikshit. The Sangameshvara temple here is a very old one and behind the main temple is the shrine of Bowramma, which is the corrupt name of Bhramarambika. In the premises there are small shrines of Narasimha and Banashankari. Numerous broken images of good workmanship have been preserved in the temple courtyard. There is a temple of Sharanabasaveshvara here. The temple of Nilagangamma is also old. The place has a well known Natha Panthi *matha* of Bhimashankar, which is also popular as Jakkappaiah Matha. In the principal shrine is the *samadhi* of saint Bhimashankar. Every year, a festival in memory of saint Bhimashankar is held here. A ritual of washing the feet of a large number of Brahmanas is an attraction for big crowds on the occasion. Whatever be the quantity of water used for washing the feet, it will be channelled into a holy earthen pot installed for the purpose which never gets filled. To the east, on the outskirts of the town are the two shrines containing the *samadhis* of saint Jakkappaiah and his wife. There is a mosque and the *dargah* of Gazi Hussein in the town. The town has a municipality. *Hippargi* (p 6,466), a big village, about 21 km south-west of Sindgi is a notable place. Old name of the village was Pippali. The temple of Kalmeshvara in the village is very old and believed to have been founded by sage Jamadagni. There is a huge monolithic Nandi in this temple. The temple of Veerabhadra of this place has two *viragals*. Half km to the east of the village is an ancient temple of Martanda or Mallaiah, the object of worship in it being a shapeless stone. The annual fair of this temple falls in the month of October, and is attended by 25,000 people. The religious rituals on the occasion are conducted under the supervision of saint Chidambara Dixit's heirs from Murgod (in Belgaum dt.). To the east, just outside the temple compound, is a lamp post of about 100 feet height, built in stone. Closeby is a shrine, and according to a local tradition it is described as the *gadduge* of Madivala Machideva a contemporary of Basaveshvara. A stone bust of the Sharana has been installed over it. A stone lamp pillar in front of it is about 45 ft high and when shook, takes a little swing. Few yards away from it is a big stone pond, said to have been built by a dancing girl for Madivala Machideva. There is a *matha* called Madivalayyana Matha, believed to be the birth place of Machideva. Another notable temple here is that of Rahutaraya, and the deity here is a huge stucco bearded human figure, five feet in height, seated on a horse, and it is venerated both by the Muslims and the Hindus.

Sindhanur : (Raichur dt; tq hq; 25,875) Sindhanur is at a distance of 423 km from Bangalore and is a commercial centre for cotton. It occupies a central place in the Tungabhadra ayacut area in the Raichur district. In the outskirts of the town is a mosque, ascribed to Aurangzeb. *Somalapur* village of this taluk is noted for its Ambadevi temple. *Mukkunda* has an old and large fort on the top of a hill nearby and a stone temple of Murari at the entrance of the village. An island in the river Tungabhadra nearby has the *dargah* of Gaddi Khader Wali where an annual *urus* is held. And *Tadikunda* seems to be an ancient place since it is one of the important neolithic sites. There is also an old fort on the hill.

Sira : (Tumkur dt; tq hq; p 27,665) Sira is at a distance of about 52 km from Tumkur and 120 km from Bangalore on the Bangalore-Pune national highway. The foundation of the town and the fort is attributed to Rangappa Nayaka, a chief of Ratnagiri. The old name of the place is Siriya. It was the centre of *faujdari* under the Mughuls who captured it in 1786. A fine garden called the Khan Bagh was founded here by Dilavar Khan, an officer under the Mughuls. This was kept up by Haidar and might have suggested the Lalbagh garden at Bangalore. The ruins of a large quarter, to which tradition assigns the name of Latapura, may yet be seen to the north-west of the fort. The "Ibrahim Rauza" here contains many tombs and looks like a Hindu monument except for the minarets. The Jumma Masjid of hewn stone (1696 A.D.) deserves mention as also the tomb of Malik Rihan (1651 A.D.). These two are fine structures built in the Mughal style of architecture. The fort is also a good structure of stone with a moat all round. The main image of the Gopalakrishna temple here has been removed to the newly built Narayana temple and a good figure of Hanuman, brought from some other place has been set up instead. The object of worship in the Durga temple is an ant hill. The civic affairs of the place are managed by a town municipal council. *Seebi* (p 1,107) formerly known as Sibur and Harihararayapura, an *agrahara* village is about 24 km away from Tumkur town and about 24 km from Sira, on the Bangalore-Pune national highway. It has a big stone temple of Narasimhaswamy. The image of Narasimha in the temple is in the form of a *saligrama*. The ten *avatars* of Vishnu, the *leelas* (sports) of Shiva and the scenes from the *Ramayana* and the *Mahabharata* are painted on the beams and ceilings of the temple. These paintings appear to be of the latter part of the 18th century A.D. caused to be drawn by one Nallappa, an officer under Tipu. They are contemporaneous to the paintings at Srirangapattana.

Sirigere : (Chitradurga dt; Chitradurga tq; p 2,765) Sirigere is a village of Bharamasagara hobli, situated about 24 km from Chitradurga town. There is a famous Veerashaiva *matha* of Taralabalu Sampradaya, originally said to have belonged to Ujjayini. The *matha*, which is known for liberal outlook, is doing good social work. It has followers all over the State. It maintains various educational institutions throughout the State and runs a number of hostels. At Sirigere, there are colleges run by the Taralabalu Educational Society. New techniques of agriculture are also implemented in this area through the Agricultural Department. Few *gobar* gas plants are also installed in this area. Cross breeding programme in dairy and sheep husbandry are also implemented.

Sirsi : (Uttara Kannada dt; tq hq; p 38,907) Sirsi is situated at a distance of 428 km north-west of Bangalore. The old name of the place is Sirase. The place is about 2,500 feet above the sea level. The town is spread over an irregular area of uneven ground. The historical monuments here are the ruins of a fort and a bazaar built by Ramachandra Nayaka of Sonda and the Channapatna bazaar. There is also a big Marikamba temple wherein the presiding deity is said to have been installed in 1689. There are attractive paintings on the temple walls. Other important monuments are a Ganapati temple and St. Mary's Church. Sirsi is an important trade centre for trade in arecanuts, cardamom and pepper which are grown in the surrounding regions. The *jatra* in honour of Marikamba is held in the month of Magha once in two years. During the freedom struggle, Sirsi was also one of the active centres. It is also known for its Gudigars or wood carvers. The civic administration is under the control of the town municipality.

Siruguppa : (Bellary dt; tq hq; p 23,350) Siruguppa, standing on the banks of a narrow branch of the Tungabhadra, is 56 km from Bellary and 362 km away from Bangalore on the Bellary-Raichur Road. Siruguppa perhaps means pile of wealth. On bastion of the fort here stands an old temple of Shambhulinga. The temple of Kotturu Basavanna, a modern structure with a conspicuous *gopura* was built in 1887 A.D. by a rich local merchant. The place has a municipality. Other places of note in the taluk are as follows : *Kenchanagudda*, about six km on the bank of the river Tungabhadra, south-west of Siruguppa has a lower fort and an upper fort. The upper fort on the top of the rock is called Kenchanagudda, named after a local chief, Kenchanagauda. At the foot of this rock is the temple of Gangadhara. The place has the cave of Siddha Mallayya

with a Kannada inscription near it and a *brindavana* (tomb) of a disciple of the famous saint Raghavendraswami of Mantralaya. *Udegollam* is about 25 km south-west of Siruguppa. Two rock edicts of Ashoka have been found in this village recently. *Tekkalakota* (p 14,754-1981) is about 43 km north of Bellary on the Bellary-Siruguppa road. The place is called Papekallu in a Kannada inscription of 1021 A.D. Hanumappa Nayaka, a Palegar of Bellary is said to have built a fort which stood round about the Amareshvara temple but of which no trace remains now. The Amareshvara temple contains an inscription which states that it was built by Jakkaraya in 1511 A.D. as an offering to Shiva and in honour of the Vijayanagara king Krishnadeva Raya. The temple which had been nearly buried in earth in debris was excavated and provided with a set of steps leading down to it. The temple of Kadu Siddappa and a *mantapa* under which he is buried is to the west of the village. About three km away to the north-east of the village is the temple of Hari Mallappa where a festival and fair is held annually. The place had been a pre-historic settlement too.

Somwarpet : (Kodugu dt; tq hq; p 6,936) Somwarpet is on the Madikeri-Hassan highway and is 3,710 feet above the mean sea level. It is situated at a distance of 256 km from Bangalore and 40 km from Madikeri. The place has a municipality. The town is covered with paddy fields, coffee plantations, cardamom estates and orange orchards. There is an Agricultural Implements Factory here. There is also a Veerashaiva Matha at a distance of six km from this town, established by the Kodagu ruler, Doddaveeraraja in the 18th century, called Abbimatha. Nineteen km from Somwarpet, at *Madapur* are the two tombs of Kodagu princes and a Veerashaiva Matha. *Nanjarajapatna* in this taluk was founded by Nanjaraja, the Chengalva prince of Periyapatna, and there is a Nanjundeshvara temple at the place.

Sonda : (Uttara Kannada dt; Sirsi tq; p 969) Sonda also called Swadi, Sode, Sondakere and Sudhapura in olden days, is situated at a distance of 35 km from Sirsi. It is a place of pilgrimage. The Sonda chiefs had extended their sway over Sirsi, Haliyal, Ankola, Karwar and parts of modern Goa. Sankannanayaka and his son Arasappanayaka were the prominent chieftains of the Sonda province. In 1763 the place was destroyed by Haider Ali. There is an old fort and the Mathas belonging to the Smarthas, Vaishnavas and Jinas, the last named in a ruined condition at the place. The fort stands on a high ground to the south of

the Sonde brook and now it is in a ruined condition. The masonry work shows traces of considerable architectural skill in the construction of the three *mathas*. The Jaina *matha* is small and belongs to the eighth century. The Smartha *matha* is known as the Swarnavalli Matha and the Vaishnava Monastery is known as the Vadiraja Matha. The Swarnavalli Matha is the headquarters of the *guru* of the Havyak Brahmanas, which has shrines dedicated to Hanumantha, Ishwara, Sadashiva and Mariyamma. This *matha* is considered as an off-shoot of the Sringeri Matha. The Vadiraja Matha has shrines dedicated to Narasimha, Jnaneshwari and the Bhuthappa. The annual car festival in honour of Narasimha is held during March-April and the chariot is pulled by even Muslims of the area. The Vadiraja Matha is held in special reverence as it contains the tomb of its founder Vadiraja, the tenth *guru* of the *pitha* (which is one of eight *mathas* initiated by Madhvacharya) after Madhvacharya, and a great scholar and saint. Vadiraja (1480-1600) was patronised by king Arasappa Nayaka. Vadiraja in his work *Tirthaprabandha* gives a detailed description of the *thapovana* which is situated at a distance of five km from Sonda amidst thick forest on the bank of the Shalmali river. The river Shalmali falls from a height of about 91 meters and is locally called Shivaganga falls. The Jaina tombs, Gaddige Matha, Hunisehonda, Devarahole, Muttinakere and the Shankaranarayana temple are other objects of interest here. In front of the Trivikrama temple of the place there is a *dwajastambha*. There are a number of inscriptions in the place and one speaks of Vadiraja.

Sonthi: (Gulbarga dt; Chitapur tq; p 1,009) Sonthi, also called Sannati by the local population, is about 12 miles from the Nalwar railway station on the Raichur-Wadi section of the Central Railway. It is famous for the Chandralamba temple. The sacred Bhima river flows to its south. According to local belief, Chandralamba is none other than Sitadevi, an *avatar* of Goddess Lakshmi. Adi Shankaracharya, composed a fine *stotra* of the Goddess in the form of *Ashtottara*. Among those, who became *bhaktas* of the Goddess were Jagannatha Pandit and Mudduranga Guru Pranesha Vitthala of Lingsugur. The Kalyana Chalukyas too were highly attached to the Goddess. To manage the affairs of this temple, there is an organisation called the Sri Chandralamba Seva Sangha. This temple, built in circular shape, has huge *mantapas* on either side of the main entrance. In the inner courtyard of this temple are 12 *lingas* and the images of Mahakali, Mahalakshmi and Saraswati. There is a temple dedicated to Markandeya, and the *samadhi* of Vishvambara Dixit attracts large number of pilgrims. Recently, some important

ancient Buddhist relics of the Shatavahana period including the remains of a *stupa* and inscription in Prakrit and Kannada have been discovered in this place.

Sorab: (Shimoga dt; tq hq; p 6,686) Sorab is about 88 km north-west of Shimoga and about 360 km away from Bangalore city. It is on the banks of the Dandavati stream. It was called Surabhipura in olden days as Surabhi, the mythical cow and four other celestial cows are described to have shed milk over the image of Ranganatha for whom there is a temple here. Shri Narahari Sadguru Peetha of this place was started in 1890. The place is the centre of the Gudigars (sandalwood carvers) who have a traditional reputation for delicate and elaborate workmanship. The pillars of the *navaranga* of the Siddheshvara temple in Kodakani village closeby are of reddish colour and elegantly executed. The civic affairs of the place is managed by a town municipal council. Other notable places in the taluk are as follows: *Udri* (p 2,630) variously called as Uddhura, Uddhare and Uddharapura in inscriptions, is about 15 km north-east of Sorab town. It has traces of fort walls and many *veeragals*. The place has an old Ishvara temple which has a *garbhagriha*, a *shukanasi* and a *navaranga*. This is a Chalukyan temple and the doorway of the *garbhagriha* is elegantly carved. There is another old Jaina *basadi* which comprises a *garbhagriha*, a closed vestibule and a *navaranga*. The tower is in the form of a stepped pyramid of nine steps. The *garbhagriha* has now an image of Ganesha. The icon of Lakshminarayana in the Lakshminarayana shrine here is seated on a *padma* pedestal and is of high workmanship. The Veerabhadra temple here which is a structure of recent times is well executed. The *veeragals* at the Kalleshvara temple of *Mavali* are very fine specimens. *Kubatur* (p 1,140) also called Kuppatur and Kuntalanagara in olden days, a place of great antiquity and an *agrahara*, is situated at a distance of about 29 km north-east of Sorab town. There is a Parshvanatha *basadi* here constructed in 1017 A.D. with a *garbhagriha* and a long *mantapa*. The Rameshvara temple here built originally during the Rashtrakuta times in circa 900 A.D. is to the north of the *basadi*. It has a *garbhagriha* with an inner *pradakshina* and a front *rangamantapa*. A Hoysala record calls the temple as Kotesvara. The *navaranga* is adorned with a *Saptamatrika* panel and a fine figure of Mahishasuramardini. The Chintamani Narasimha temple is to the west of the village. The image of Narasimha here is two-handed. The wooden image of the Goddess Dyamavva in the Dyamavva temple is a terrible figure with 16 hands, its height being about 2.44 metres with the *prabhavali*.

1350

KARNATAKA STATE GAZETTEER

Devasthanada Hakkalu popularly known as Kotipura (p 571) is situated at a distance of about two km east of Kubatur and it has a famous Kaitabheshvara temple, which is a good specimen of the Chalukyan style of architecture. The temple resembles the Kedareshvara temple of Belagavi. There is only one cell with a tower over it and a projection in the front. The tower has images of Mahishasuramaradini, Bhairava and Maheshvara. The temple has a spacious and high *mantapa*, the pillars of which are lathe turned. The doorway of the *shukanasi* has a figure of Gajalakshmi on the lintel. The deity of the temple though popularly called Kaitabheshvara is named Kotishvara in inscriptions. A local legend says that Kaitabha was a demon who was slain by Shiva. *Anavatti* (p 4,794), the headquarters of the hobli of the same name, is at a distance of about 25 km north of Sorab town. A local legend says that the place was used to serve as elephant stables (*anevatti*) of some ruling chiefs in the old days.

Sringeri : (Chikmagalur dt; tq hq; p 4,272) Sringeri is situated on the bank of the Tunga at a distance of 334 km north-west of Bangalore and is a centre of pilgrimage. According to a legend the place was the hermitage of the sage Vibhandaka and his son sage Rishyashringa who figures in the *Ramayana*. The place is thus named as "Mountain of Rishyashringa" as Rishyashringagiri, which later became Shringagiri or Sringeri. The place is held in high esteem for its *matha* called Jagadguru Shankaracharya Mahasamstana. The Sharadamba temple, whose foundation is ascribed to Sri Shankaracharya, the founder of the Advaita philosophy. Sringeri has an old *basadi* situated in the centre of the town dedicated to Parshvanatha. It has two Hoysala inscriptions dated 1150 A.D. and 1161 A.D. An inscription dated 1346 states that Harihara I with his four brothers and others made a grant to Vidyateertha Guru. Another epigraph dated 1356 A.D. speaks of the visit Bukka I, to Sringeri and presents made to the same *guru*. Vidyaranya was also the head of the *Matha* (c. 1380-86). In the course of time, as a result of periodical land grants made to it by the Vijayanagara and Keladi Kings and other potentates, Sringeri attained an autonomous status of a *Samsthana* for the purpose of administration. Even Tipu became a liberal patron of the *matha*. There is a temple on a small hill dedicated to Mallikarjuna constructed during the early Vijayanagara period. Tradition says that Rishyashringa worshipped this *linga*. In the centre of the ceiling there is an image of Bhuvaneshvari engraved in relief. The Vidyashankara temple which is a Centrally-protected monument is one of the finest

buildings at Sringeri. The location of the temple is on the elevated bank of the Tunga. This temple is dedicated to Vidyateertha according to inscriptions of 1346 and 1356 A. D. The temple forms a fine blend of the three major South Indian temple styles, the Chalukya, Hoysala and the Vijayanagara. This temple symbolises the artistic transition from the Hoysala to Vijayanagara style. The temple also slightly resembles a Buddhist *chaitya*. The *navaranga* of the temple is a complex structure consisting of 12 pillars also called *raashi kambhas*, said to represent 12 signs of the zodiac and the rising sun's rays fall only on a particular pillar in a particular solar month. Its *vimana* is a remarkable piece, combining the features of the Chalukyan and Nagara styles. Behind the Vidyashankara temple are several *samadhigudis*, mostly built on the tombs of the former *swamis* of the *matha* with a *linga* in each. There are several small temples in this complex dedicated to Kodandarama, Vageshvari, Harihareshvara, Shankaranarayana, Shankaracharya and many others. There is a *pravachanamandir* built in 1973, the inside walls of which are decorated with colour paintings depicting the life and career of Shankaracharya. Across the river there is another interesting *matha* complex, popularly called Narasimhavana where generally the *guru* resides. The main objects of interest here are Sachchidananda Vilasa Ashrama and temples of Kalabhairava, Narasimha Bharati and Chandrashekara Bharati and a *goshala*. There is a figure of Shankaracharya. *Rishyashringapura* which is also called by various names like Markali, Kigga, etc, is eight km west of Sringeri. There is a ruined Fort. Five epigraphs recording some grants, four of which made in the 8th century and the fifth in about 11th century were found here. There is a temple dedicated to Rishyashringeshvara. It is a pretty large granite structure built during the early Vijayanagara period. The main *linga* in the *garbhagriha* is also called Shringeshvara, named after Rishyashringa. The two pillars forming the inner porch of the temple are very old, and one of them has an Early Chalukyan (Alupa) inscription.

Srinivasapur : (Kolar dt; tq hq; p 12,433) Srinivasapur, a town situated at 28 km north-east of Kolar and 95 km from Bangalore has a municipality. Formerly Srinivasapur was known as Papanapalli. Dewan Purnaiah on his return from a pilgrimage to Tirupati, visited this place and gave the place the present name, calling it after his son called Srinivas Murti. The town is famous for mulberry cultivation. *Gulganapode*, about three km to the east of the town, is described as an ancient city. At *Haralakote*, there are two inscriptions of the Banas. The place

has the Chowdeshvari temple. The deity has four arms and she is holding a drum, a snake and a cup in three hands and the fourth one piercing a demon with a trident. There are figures of Saptamatrika seated in a row in the temple. The town is famous for mulberry cultivation and mangoes. *Hebbatta*, six km from Srinivasapur, is the site of another ancient place with many records of the Gangas. *Kolgurki*, 22 km from Srinivasapur has a notable Gangamma temple.

Sriramapura : (Chitradurga dt; Hosadurga tq; p 3,414) is a village situated at a distance of about 26 km from Hosadurga town. The ancient name of the village is Budihalu, and Vibhutipura and Budipura were also some of the ancient names of the place. Apparently, it was a pre-historic habitat. Coconut plantations are numerous here and the place is also called Kavi Budihalu. Under the Palegars of Chitradurga, it was called Girijanagar. The fort here was built in the fifteenth century by a feudatory chief under Vijayanagara. Many inscriptions are found in the fort. During the 15th century, Gollara Siruma Nripala ruled over Budihalu. He fought against the Vijayanagara ruler and died. He is referred to in *Basavaraja Charite* of Singiraja (1415). Poet Rama, a contemporary of Siruma wrote *Sirumana Charitre* in *sangatyā* style and in 1703, the poet Siddha wrote *Sirumana Sangatyā*. There is a huge ancient temple of Lakshmikantha of Vijayanagara style here. There are also temples of Mailaralingeshvara, Kalikamba, Veerabhadra, Gopalakrishna, Kumara Malla, Someshvara and Banashankari. There is also a *samadhi* of Guru Parappaswamy here and an annual *jatra* in his honour is held in the month of February. There are many interesting historical remains here like an underground path, tank, tower, etc. This place has become a place of pilgrimage. It is the headquarters of the hobli.

Srirangapattana : (Mandya dt; tq hq; p 18,148) Srirangapattana is a municipal town which is at about 14 km north-east of Mysore and 125 km from Bangalore. The town derives its name from the presiding deity of the local Ranganatha temple and is situated at the western end of the island in the river Cauvery. This island is about three miles in length from west to east and one mile in breadth. The eastern end of the island is occupied by the suburb Ganjam. Srirangapattana is an historical and religious centre. There are temples of Ranganathaswami on the three islands of the Cauvery, namely Srirangapattana, Shivasamudra and, Srirangam in Tamilnadu, and are called Adi Ranga, Madhya Ranga and Antya Ranga

respectively. Gautama Rishi is said to have worshipped God Ranganathaswamy. The Gautamakshetra is an island to the west of Srirangapattana, where the river Cauvery divides. The original town of Srirangapattana appears to have been built by Udayaditya, brother of king Vishnuvardhana Hoysala, in 1120 A. D. Vishnuvardhana conferred on Sri Ramanujacharya and his followers, the tract of the country on each side of the river Cauvery at Srirangapattana, known by the name of Ashta Grama or eight villages. In 1454, Thimmanna, a chief of Nagamangala, obtained this town and permission to erect a fort at Srirangapattana by the Vijayanagara ruler. He also enlarged the temple of Ranganatha. This place was considered as too important to remain in the hands of a feudatory. It was administered in the name of Vijayanagara sovereigns by a viceroy known as Sriranga Raya, when the imperial capital was at Chandragiri. In 1610, when Raja Wodeyar of Mysore took possession of Srirangapattana, it was the capital of the Rajas of Mysore and continued to be the seat of government under Haidar Ali and Tipu Sultan until its capture by the British in 1799. In the intervening period, the capital had been besieged several times. Srirangapattana was a flourishing city during Chikkadevaraja's time. There is a description of the place in inscriptions dated 1685 A.D. There are about 32 inscriptions found here. The town, temples, mosque, and other remains of Tipu are surrounded by a strong stone fort. It has four gates, and within the walls are the remains of a palace of Tipu, known as Lal Mahal. The fort seems to have been renovated by Haidar and Tipu. A water gate was fixed in the fort. There are two dungeons, one at the north-east corner of the fort, another to the east of the Delhi gate. It is said that Tipu had kept Dhondji Wagh, a Maratha warrior, in the former and some British prisoners in the latter. The *Ranganatha temple*, which is one of the largest in the State, seems to have been constructed in three stages. The inner part of the temple was a Hoysala construction. The *navaranga* was built during the Vijayanagara period. The tower or *gopura* at the *mahadwara* is built in Vijayanagara style of architecture. Some of the images of Gods and saints kept in the shrines show excellent workmanship and they are of both Hoysala and Vijayanagara periods. The figure of Ranganatha is a colossal one, reclining on Adishesha. The idol is said to be about 15 feet in length. The *Narasimha temple* said to have been built by the king Kanthirava Narasara Wodeyar, has a large *garbhagriha*, *shukanasi* and *navaranga*. The image of Lakshminarasimha installed in the temple is of the Hoysala period. The *Gangadhareshwara temple* is also a large structure built in 16th century. The main shrine and the *mahadwara*

are well-ornamented. A figure of Subrahmanya kept in the *navaranga* has twelve hands and six faces. In a *mantapa* are kept 15 well-executed figures of Shaiva saints. About 100 feet away from the Gangadhareshvara temple, is a memorial plaque where the body of Tipu was located. Adinatha *basadi* is a large structure in which images of 24 Tirthankaras are installed here. *Jumma Masjid*, is a grand structure with two lofty minarets noted for their majesty and grace. It was constructed by Tipu Sultan. At the top are metallic *kalashas* below which are large masonry *kalashas* with ornamentations. A flight of about 200 steps leads to the top. There are five Persian inscriptions, one giving 1787 A.D. as the date of its construction and in fine calligraphy. In and near Srirangapattana, lie buried numerous European civil and military officers. There are number of tombstones which attest to the position of the town as a military post. The tombstones in the Garrison Cemetery range from 1800 to 1867 A.D. The *Dariya Daulat Bagh* (garden of wealth of the sea) is outside the fort, on the island. Tipu laid out a large garden here, and constructed the summer palace in 1784 which was his favourite retreat. This building is a fine specimen of Sarcenic architecture, standing on a square platform. There are fine paintings on the walls. This palace has been converted into a museum and war weapons, paintings, and coins of Tipu's period, etc., are on display. The *Gumbaz* is situated at the eastern end of the town towards the south. There are the tombs of Tipu his father and mother. It is an impressive square structure, surmounted by a dome and surrounded by a corridor supported by pillars of black hornblende. This monument is illuminated on every Friday. *Ganjam* is a suburb of Srirangapattana town, situated at the east end of the island. It was established by Tipu. This place was once famous for the manufacture of cloths. Paper manufacture was a thriving home industry here. There is a fig garden maintained by the Department of Horticulture. There is an old temple here. There are the Fishermen's Co-operative Society and the Smithy and Carpentry Co-operative Society at Ganjam. Most of the carpenters in the area are engaged in the manufacture of bullock carts, including improved carts under the technical guidance of the Indian Institute of Management, Bangalore. Iron ploughs and agricultural implements are also being manufactured here. There are also match box manufacturing and bee-keeping units here. A church founded by the French Missionary Abbe Dubois and a mosque are also seen here. There is an industrial unit, extracting rice bran oil. The *Gosaighat* is a place where the divided river Cauvery meets again. The Vishvanatha temple is located here. The *Paschimavahini* is a sacred spot on the Cauvery

river adjoining Srirangapattana, about two km from Srirangapattana. The river here makes a bend to the west. A number of bathing *ghats* and choultries here help people to celebrate marriages and other functions. There is a Sathyasai shrine near this place. *Karighatta* is a hill range rising to 2,697 feet, about three km from Srirangapattana. There is the Venkataramanaswamy temple in the top of the hill. Nearby is the place, Sangam where the divided river Cauvery meets. Other notable places in the taluk are as follows: *Palahalli* is a village five km from Srirangapatna (p 4,196). It was the headquarters of the Mysore Ashtagrama taluk till the year 1871, now a busy centre for rice trade. There is a smithy workshop here. The St. John the Baptist Church here is one of the oldest in Mysore State. The *Ranganathittu Bird Sanctuary* is situated at four km from Srirangapattana and 19 km from Mysore. It is a small island on the river Cauvery, covering about 40 hectares of land. In the midst of the river, there are some small mounds which appear like islets filled with green foliage. Both the banks of the river are studded with tall trees and woods. Birds of varied colours and plumage are found on each of these mounds, giving appearance of a large cluster of beautiful flowers. During the season, they are found on the ground and on the trees. The entire sky appears like a great sheet of colours when these birds fly in a group. Usually these birds abound in large numbers between June and December. *Balamuri* is a *bechirak* village on the banks of the river Cauvery. It is an important tourist spot in the taluk. It is about three km north of Belagola. The Agasthyeshvaraswamy and the Anjaneyaswamy temples here are notable. *Belagola* is the hobli headquarters, having a population of 4,519, situated at 12 km from Srirangapattana town on the Srirangapattana-Krishnarajasagara road. There is a dilapidated granite temple dedicated to Janardana here. It appears that it was an *agrahara* town founded by Vishnuvardhana Hoysala. This hobli has become an industrial cluster. Mandya National Paper Mills and the Mysore Chemical and Fertilisers (now named as the Gammon Fertilisers) are located nearby. A pump house has been built here for supplying drinking water to Mysore City.

Sullia : (Dakshina Kannada dt; tq hq; p 13,389) Sullia is about 86 km south-east of Mangalore. The place has a municipality. The area of the taluk was once a part of Kodagu, and later the British merged it with Dakshina Kannada in 1834. Sullia taluk was carved out of Puttur taluk in 1966. The place is noted for rubber plantations in which hundreds of repatriates who have come from Shri Lanka are engaged in work and who have settled near this place. Other notable places in the taluk are as

1356

KARNATAKA STATE GAZETTEER

follows. *Bellare* (p 3,189) is about 10 km north-west of Sullia on the way to Kukke Subrahmanya. The place was the seat of a family of Ballalas who had their palace and a *basadi* here. Keladi Venkatappa Nayaka built a fort here. *Subrahmanya* (p 1,868) also known as Kukke Subrahmanya and Pushpagiri, is about 44 km south-east of Sullia. The railway station of this place on the Hassan-Mangalore railway line is at Subrahmanya Road. This place is one of the seven sacred places in the region and is said to have been visited by Shri Adi Shankaracharya. During the Vijayanagara period the place was called Kukkepatna and was under the control of the Bangarasa. There is no difference between Kumara (Subrahmanya) and Naga (serpent) in this place and Subrahmanya is worshipped in the form of Naga. There are other small shrines here dedicated to Lakshminarasimha, Subrahmanya and Umamaheshvara. There is also another small shrine of Mooladevaru (Subrahmanya) on the bank of the Kumaradhara river. The Lakshminarasimha shrine is looked after by the Madhwa *matha* which is stated to have been founded by Vishnuteerthacharya, a disciple and a brother of Madhvacharya.

Supa : (Uttara Kannada dt; former hq of tq) Supa was situated at a distance of 494 km north-west of Bangalore and it was the taluk centre of the taluk of the same name till recently and at present, the headquarters is shifted to Joida as Supa has been submerged by the Kali project. The place name Supa is said to have been derived from Shurpanakhi, the sister of Ravana and hence, it was also called 'Surpa'. The confluence of the two rivers Kali and Pandri amidst the lush green forest made an interesting scenery at Supa. There were many Buddhist caves around Supa and a temple dedicated to Ramalinga. Other objects of interest at Supa are the big dam recently constructed across the river Kali and the Kalinadi Hydro-Electric Project. Near the former Supa town, a new township, Ganeshgudi has come up (p 4,922-1981).

Talakad : (Mysore dt; Tirumakudlu Narasipura tq; p 6,999) Talakad is a hobli centre situated at 29 km from T. Narasipura and on the bank of the river Cauvery. It is a historical place, having been the capital of the Gangas for long. Tradition tells that two hunters named Tala and Kada attained *moksha* by offering worship to the deity Vaidyanatheshvara and the place came to be called after them. This place was also called Gajaranyakshetra. The Cholas called the place Rajarajapura. From the Gangas, it fell into the hands of the Cholas, and later when the Hoysalas conquered it, Vishnuvardhana assumed the title "Talakadugonda". The

old city of Talakad is completely buried beneath sand dunes. The most imposing temples visible are the Vaidyeshvara, Pataleshvara, Maruleshvara, Kirtinarayana, Gaurishankara and the Anandeshvara. The Kirthinarayana temple is ascribed to Vishnuvardhana who built it to commemorate his victory over the Cholas, in 1117. The deity is about eight feet high, flanked by the images of Sridevi and Bhudevi. The temples buried in the sand are opened up for ceremonial worship on the occasion when there will be five Mondays in the month of Karthika. On this occasion, a large number of devotees visit the place to have *panchalinga darshana*. This occurs once in twelve years, the last occasion being in 1978. Talakad was the Taluk centre until 1868 A.D. There is one Asthikeri Matha of the Veerashaivas. The *matha* is conducting religious and cultural activities besides having an Ayurvedic institution and a snake museum, and snake bite is treated here. The Vaidyeshvara, the Arkeshvara, the Pataleshvara, and the Maruleshvara temples here and the Mallikarjuna at Mudukutore are together called as the *panchalingas* mentioned above. There is a Veerasaiva *matha* at Vatal, a nearby village.

Talakaveri : (Kodagu dt; Madikeri p 28) Talakaveri is the spot where the sacred river Cauvery originates and is a centre of pilgrimage. It is situated on the slopes of the Brahmagiri Hills to the west of Bhagamandala at a distance of eight km from Bhagamandala and 46 km from Madikeri. There are temples in this place dedicated to Ishwara and Ganapati at the source of the Cauvery. The *linga* in the Ishwara temple, it is said, was installed by sage Agasthya and so the temple is called the Agasthyeshvara temple. The Tula Sankramana day is regarded as the most auspicious day for visiting Talakaveri. There is a small square tank by the side of a fairly big tank in Talakaveri, which is the source of the river (see photo in part I). Devout pilgrims believe that on the Tula Sankramana day, at an auspicious moment, the holy Cauvery appears and that her arrival is indicated by a sudden upsurge of water in the pond. The Cauvery *jatra* which begins on the Tulasankramana Day continues for one full month. After taking a holy bath, many people, climb up about 300 feet to the summit of the Brahmagiri peak, where, it is said, the seven great sages meditated. Standing on the peak one can have a panoramic view of the Kudremukha hills and other surrounding areas. The Pandavas are said to have visited these regions during their exile. Reminiscent of their visit, a huge rock is being associated with Bhima and it is called as Bhimana Kallu.

1358

KARNATAKA STATE GAZETTEER

Tarikere: (Chikmagalur dt; sd and tq hq; p 23,929), Tarikere is situated at a distance of 235 km north-west of Bangalore City. The place name appears to have been derived from *tari* trees which grew in abundance there. It was known formerly as Katur under the Hoysala rulers. It has been referred as an *agrahara* in an inscription of 12th century. Another inscription dated 1158 A. D. found at Haleyur records a grant and refers to this place as Amaravatipuram which is Taliyanakere and that one Keshavadeva made Hosa Tariyakere, installed a diety called Amitananda Deva and made a grant. There is a Purnaiah choultry here at the entrance of which are set up two Hoysala pillars. The Keshava temple here is of the Nayaka times. There is another temple which is dedicated to Subrahmanya. The town also has Lakshmana Yogindra Ashrama, St. Thomas Church and Divya-Jyoti Ashrama Church of the Catholics and St. Peter's Church of the Protestants. At Haliyur near Tarikere, there is the Vignyan Industries Ltd., a deemed Government Company which manufactures steel and alloy-steel castings and ingots. Other places of note in the taluk are as follows: *Nandi*, seven km south-east of Tarikere, has the *gaddige* in a shrine of Nuliya Chandayya, an eminent *Shivasharana* and an associate of Basaveshvara. There is also a temple of Siddalingeshvara and Anjaneya. Kalhattipura which is 20 km south of Tarikere town is the nearest village of Kalhattigiri, a peak which is 1,877 metres (6,155 feet) in height. There is a small temple dedicated to Kattina Choudeshvari on Kalhattigiri. Near Kalhattipura, there is a water falls known as Kalahasti Falls or Kalhatti Falls (which is 10 km from Kemmannagundi) from a height of 122 metres amidst fascinating scenery. Other notable places in the taluk are as follows: *Kemmannagundi* also called Krishna Rajendra Hill Station, a hamlet of Tigada village near Tarikere, is situated at a distance of 252 km north-west of Bangalore. It is a hill station and has a salubrious climate throughout the year. Its maximum temperature is 28°C and minimum is 8°C. It receives an average rainfall of about 254 cm (100 inches). The State Horticulture Department, which is managing this hill station, has laid out a beautiful garden of roses, etc. Kemmannagundi has well furnished lodges maintained by the Horticulture Department. Nearby iron ore is mined and taken down by ropeways to Tanigebailu from where it is carried by tramway to Viswesvaraya Iron and Steel Works Ltd., Bhadravati. About two km from Kemmannagundi there is a small water falls named Shanti (also called Gauri) Falls (descent of nine metres-30 feet). At a distance of about eight km there is the Hebbe Water Falls. *Ajjampura* is situated at a distance of 232 km north-west of Bangalore. It is directly

anked by the Bangalore-Miraj Railway line. The place name Ajjampura derived from Azim Khan an eminent Mughal officer of Sira during the 17th century and he is said to have built the fort at Ajjampura. Formerly, the place was known as Keral and Hanumappa Nayaka, a chief of Tarikere restored the fort and rebuilt the temple erected early by Bukka Raya of Vijayanagar. In 1761 A.D., Haidar Ali annexed the place. The temple as well as the fort came to be ruined. There are also temples dedicated to Anjaneya, Someshwara and Karalamma. A *jatra* is held for nine days every year in April in honour of Karalamma. Another object of interest is the spiritual centre founded by Shankarananda Swamiji about 50 years ago. The civic administration is under the control of the town municipal council.

Tiptur: (Tumkur dt; tq hq; p 30,468) Tiptur, a leading trading and an educational centre, the headquarters town of the taluk and of the sub-division of the same name is about 73 km west of Tumkur on the Bangalore - Honavar road and on the Bangalore - Miraj railway line, and about 141 km north-west of Bangalore city. There are about a dozen temples and two choultries here. The most important temples of the place are the Kalleshvara, Kempamma, Anjaneya, Mallikarjuna, Kashi Vishveshvara and the Kannika Parameshvari. The civic affairs of the place is managed by a town municipal council. It is a centre of coconut trade and abounds in coconut plantations. Other important places in the taluk are as follows: *Keregodi* (p 1,076) is about 4.8 km south-west of Tiptur town; it has a beautiful Shankareshvara temple. There are two lions, well carved in black stone with an open mouth at the entrance of the temple. There are also shrines of Buddha, Vighneshvara and Nandi in the temple. It has also a Veerashaiva Matha called the Keregodi Samsthana Matha. *Nonavinakere* (p 3,205), originally called Nonabanakere of the Nalamba times, is situated about 10 km south-east of Tiptur town. The place was one of the *panchagramas* (five settlements) of the Hebbbar Srivaishnavas. The Byatarayaswami temple here, said to have been built by one Koneri Iyengar, is a large structure of Dravidian style of architecture and has a figure of Shrinivasa. The Gopalakrishna temple is said to be older than the Byatarayaswami and is of the Hoysala period. It has three cells which have the images of Keshava, Venugopala and Yoganarasimha. The Shanteshvara, Nonabeshvara, Chandeshvara, Kalleshvara and the Gaurishvara are the other Shiva temples here. *Vighnasanthe* (p 1,217) called Iggnasanthe in inscriptions, about three km south-west of Nonavinakere and about 14 km south-east of Tiptur has a

temple of Lakshminarasimha which is *trikutachala* in shape, a Hoysala structure. According to an inscription dated 1286 A.D. this was built during the time of the Hoysala king Narasimha III by his generals. The main cell has a fine image of Chennakeshava. The Balalingeshvara temple here is a plain Hoysala building with a stone tower adorned with four figures one over the other in the four directions and a Hoysala crest in the front. The Banashankari is another shrine here.

Tirthahalli : (Shimoga dt ; tq hq ; p 12,175) Tirthahalli is about 65 km from Shimoga and about 336 km from Bangalore city, a commercial centre on the banks of the Tunga river. A small stream called Kushavati joins the river Tunga here. The name of the place is derived from the *tirthas* in the Tunga at or near this place. A pool at one of the cylindrical hollows scooped out by the water in the rocky bed is a favourite spot for ablutions. A legend says that Parashurama washed his blood stained axe in the river here. There are two *mathas*, one a *Smartha matha* of the Havikas called the Ramachandrapura *matha* and the Madhwa Vaishnava *matha* known as Puttige Matha. There is a noted Rameshvara temple on the bank of the river. There is a town municipal council here. Other important centres in the taluk are as follows: *Ambutirtha* (p 601) is a hamlet of Nonabur village, about 16 km north-west of Tirthahalli town. The river Sharavati takes its birth here. A *linga* has been installed at the spot. The river Sharavati leaps for the first time from a height of 6.10 metres which is called Achchakanya Falls at Aralasureli village which is about four km from this place. *Kavaledurga* also called Bhuvanagiridurga (p 166), a village situated at the foot of the hill of the same name is about 20 km north-west of Tirthahalli town. It is remotely situated amidst forests and the access to it is very difficult. Kavaledurga meaning guarding hill fort is 969 metres above the sea and was formerly the headquarters of the Kavaledurga taluk till 1882. Local legends connect this place with Agasthya and Valmiki and it is said to be the Kamyakavana of the *Mahabharata* days. The place was a stronghold of the Keladi Nayakas. Masti stones, several old shrines such as the Virupaksha, Vijaya Vithala, Veerabhadra, Bhuvaneshvari and a mosque said to have been built by Keladi Venkatappa Nayaka and two tanks are to be seen here. At the top of the hill there is Shrikantheshvara temple, a small plain structure from which place a fine view of the setting sun and of the Western Sea can be obtained. There are two ponds namely Shanta Ganga and Kamandalu Teertha here. The place has a Veerashaiva *matha* also. *Mahishi* (p 447), about 16 km north-west of Tirthahalli on the Tirthahalli

Shimoga road, situated on the bank of the river Tunga has the *samadhi* of a saint Satyasandha Sripada. It has many shrines, the important of which is of the Ashwathanarayana in whose honour a car festival is held in about March - April. *Maragalale* (p 285) is about 16 km north-west of Tirthahalli town and has an Ishvara temple called the Kappagodu Kapileshvara on the bank of a big tank. The temple resembles the Kedareshvara temple of Belgavi. The temple has no *gopura* and contains three small shrines. *Melige* (p 795), about ten km south-east of Tirthahalli town, has a *Jaina basadi* of Ananthanatha which, according to an inscription, is said to have been constructed by one Bommana Sreshthi and was rebuilt in stone by his grandsons in 1608 A.D. It is of Southern or Dravidian style and has a *manasthambha*. The place has a Venkataramana temple dating back to the 17th century A.D. where the main image is of black stone. *Mandagadde* (a hamlet of Lingapura village, p 1,642), 32 km north-east of Tirthahalli town on the Shimoga-Tirthahalli road is said to have been the hermitage of sage Mandavya. From 1943, a jungle warfare training school was being run here using the surrounding *malnad* countryside as a training ground. There is a fascinating natural birds sanctuary near Mandagadde on the bank of the Tunga. *Araga* (p 709), about 10 km north-east of Tirthahalli is the headquarters of Agrahara hobli. A local legend says that the village was the site of *lakshagriha* of the *Mahabharata* days. But the name is derived from an *agrahara* that existed in the place. It has many shrines dedicated to Anjaneya, Ganapati, Umamaheshvara and Akhandeshvara. According to Vijayanagara inscriptions, it was the capital of an administrative unit called Araga 18 Kampanas. It was a notable centre under the Kalyana Chalukyas and Santaras of Humcha. The Nayakas of Keladi exercised control over it until their territory was captured by Haidar Ali in 1763 A. D.

Tirumakudlu Narasipura : (Mysore dt ; tq hq ; p 8,910) Tirumakudlu Narasipura is at a distance of 30 km east of Mysore and 145 km from Bangalore. The name of Tiruma—Kudlu is a corrupt form of Thirumakudal, the holy confluence, of the three rivers, the Cauvery, Kapila and the Spatika Sarovara, the last being a pond, supposed to be in the bed of the Cauvery. The place has a number of temples such as the Gunjanarashima (Vijayanagara structure), the Mulasthaneshvara and the Parvathi and these three temples are situated in T. Narasipura town. The temples of the Agastyeshvara, Someshvara, Kamakshi, Ganapati, Biksheshvara and the shrines of the Vyasaraaja Matha and Brahmasvatha are situated in the old town called Tirumakudlu. The Gunjanarashima and the Agastyeshvara

temples have large structures of Dravidian style. Annual *jatra* in honour of these two temples attracts large number of people. These temples are of architectural importance. Oil mills, rice mills and silk filature and a horticultural farm are located here. Other notable places in the taluk are as follows: *Bannur* (p 15,111) is a hobli headquarter and a municipal town of the same name, situated 16 km north of T. Narasipura and 23 km east of Mysore. Inscriptions of the place depict that it was known as Vahnipura, Vahni meaning *banni* tree. Because of this tree, the name became Bannituru and Bannur. Temples of the Kailaseshvara, Anjaneya, Hemadrambha and other shrines of the place are of religious importance. This place has tasted the reign of Ganga king Sripurusha during the 8th century and the Vijayanagara rulers and *palegar* chiefs. The place has also been famous as the sheep breeding centre and for the quality mutton of the Bandur sheep. *Mudukutore* is a pilgrimage centre, 25 km from T. Narasipura. The Mallikarjunaswamy temple on the hill here is one of the Panchalingas of Talakad fame. There is a beautiful painting on the wall of the temple. Car festival and cattle fair are held annually. Gurukula Ashrama and the Veerashaiva Thopina Matha are located here. *Mugur* is a hobli centre, 10 km from T. Narasipura, where there are six temples and two Jaina *basadis*. The temple of Tibbadevi or Tripura Sundari is a large structure of Vijayanagara period. The Desheshvara, Narayana, Someshwara, Veerabhadra and the Ganapati temples here are all architecturally important. Bandihabha is a famous festival of the place that attracts large gatherings. There is a silk farm, and a sericultural training centre here, and the place has a Lingayat *matha*. *Sosale* is a hobli centre, situated at a distance of four km from T. Narasipura. The famous Vyasa-rajamatha of the Madhwas is here. There are some lithic records in the *matha* of the Vijayanagara rulers and the Madurai Nayakas. The *matha* is in the Vyasaraajapura, a suburb of Sosale. Famous Veerashaiva poet Revanacharya and Keerthanacharya Purushothamadas, Srinivasadas and Ramadas hailed from this place. *Hemmige* is a village 11 km from T. Narasipura situated on the bank of the river Cauvery. It is a neolithic site. The Varadarajaswamy temple of the Vijayanagara period is here. Many herostones are also found here. *Somanathapura* (p 3,197) is a village 10 km from T. Narasipura in the same taluk, and 45 km from Mysore, and is situated on the left bank of the Cauvery. The famous temple of Chennakeshava of the Hoysala style here was built by one Soma, the commander of Hoysala King Narasimha III during 1268 A.D. Earlier he founded an *agrahara* there in 1258. It is a perfect creation of the Hoysala style and a *trikutachala* standing on a platform (*jagati*) and looking like a beautiful

casket. The central shrine had the Keshava figure, now missing but the other two shrines have the idols of Janardana and Venugopala. The temple is the outcome of the afflorescence of the Hoysala art. Its outer walls have very beautiful sculptured figures. Mallitamma, Masanitamma, Parashurama, Marana, etc., were some of its sculptors. The temple has *shikharas* which are missing now in many other Hoysala temples. There is also the Panchalingeshvara temple and the Lakshminarayana temple on the river bank, also built by Soma, now in ruined state.

Tumkur: (dt, sd and tq hq; p 1,08,670) Tumkur also called Tummegeoru in certain inscriptions of the 10th century appears to have derived the name from the plant *tumbe*. Another derivation of the name suggested is from *tumke*, a small drum. It is about 70 km north-west of Bangalore and is connected by rail and road. It is prettily situated on the north-western base of the Devarayanadurga group of hills on an elevated ground near the waste-weir of a large tank. The place is a commercial, educational and industrial centre. Kante Arasu of Kaidala is said to have formed the present town consisting of a fort, the walls of which have now been levelled and a *pete* to the east of it. There are over 40 temples dedicated to various Hindu deities, nine mosques and three churches. Of these, the oldest and the largest is the Lakshmikanthaswamy said to have been constructed during the Vijayanagara days, having an inscription of 1560. It is of Dravidian style of architecture and consists of *garbhagriha*, a *shukanasi*, a *mukhamantapa* and a *prakara*. The image of the God shown sitting with Lakshmi is about 1.5 metres high. There is a town municipal council here. Other places of note in the taluk are as follows: *Gulur* (p 3,114), about six km south of Tumkur town, along with the present Kaidala formed a part of Kridapura. The place is associated with Siddhaveeranacharya, a noted author of many works including *Shunya Sampadane*. It is well known for the huge Ganesha image made in clay every year and also for the annual *jatra* held in honour of that deity on the third day after *Kartika*. *Kaidala* (p 1,266), about five km south-west of Tumkur town and one km west of Gulur, appears to have been formerly the capital of a petty State and is said to have borne the name of Kridapura. According to a legend, it was the native place of Jakanachari, the famous architect and sculptor. Jakanachari is believed to have regained his hand which he had cut off at Belur due to his bad workmanship. Thus the place is called Kaidala (*kai* being hand). The Chennakeshava temple at this place is a large building of the Hoysala style with a *mahadwara* surmounted by a *gopura* built in the Vijayanagara

1364

KARNATAKA STATE GAZETTEER

style. The image of Chennakeshava, also called Channigaraya, faces west and is about 1.8 metres high. A fine figure with folded hands wearing an *uttariya* (upper cloth) and a dagger in this temple is said to represent the celebrated sculptor Jakanachari. But the truth appears to be that it represents a chief who caused the temple or the *mahadwara* to be erected. The Gangeshvara temple also called Gangadhareshvara contains inscriptions stating that this and the Narayana temples were erected in 1150 A.D. by a chief named Gule Bachi during the Hoysala king Narasimha. *Siddhaganga* (p 2,449), about four km east of Tumkur town and about one km from Kyatsandra attracts a large number of visitors. On a hillock is a temple of Siddhalingesvara and a natural sacred spring called the Siddhaganga. Six small shrines have been built at the entrance to the temple by a devotee of the *matha*. The celebrated Veerashaiva *matha* which is amidst beautiful natural surroundings is running many educational institutions. A large number of students in the hostel are fed freely without any distinction of caste or creed.

Tungabhadra Dam : (Bellary dt; Hospet tq) The Tungabhadra Dam, about six km south-west of Hospet town, has become a centre of tourist attraction. The reservoir formed by the construction of the dam has spread within a gorge and makes a vast sheet of water extending over an area of 146 square miles. The project, though primarily intended for irrigation, generates electricity also as a bye-product. It attracts a large number of tourists including students of engineering. There is a fine park here. The Tungabhadra Board maintains a motor launch in the reservoir which is made available to tourists for pleasure trips. Facilities are available to anglers for fishing in the pools formed in the canals. There is a tourist home, guest houses located on the hillocks on either side of the T.B. Dam, namely 'Vaikuntha', "Indra Bhavan" and 'Kailasa', which command excellent views of the reservoir. There is also an airstrip at Ginigera in Raichur district which is about 12 km from the dam.

Turuvekere : (Tumkur dt; tq hq; p 8,988) Turuvekere was an *agrahara* in the olden days, 10 km south of the Banasandra railway station and about 64 km south-west of Tumkur. The place derives its name from the large tank, which is to the north, a source of water supply to the town, in addition to borewells. The Hagalawadi chiefs, Chikka Nayaka and Anne Nayaka built the outer fort of the place, enlarged the tank and made other improvements. At the eastern end of this place, there is a Basava temple. Apart from this, there are three temples, two of which have been dedicated to the Channigarayaswami and the Gangadhareshvara.

The Channigaraya temple which is built of soap stone is a typical Hoysala structure which has a *garbhagriha*, a closed *shukanasi*, a *navaranga* of nine *ankanas* and an entrance porch. The image of Chennakeshava is about 1.8 metres in height. The Gangadhareshvara temple is an old structure of the early 18th century. The Ishvara *linga* in this temple is peculiar. On its black head rises at the back an arch like *jata*, under which an image of Ganga is seated in *padmasana*. The colossal bull in this temple is of black stone and is a finely carved piece of sculpture. The Beteraya temple here has some well carved images. The temple has an old ornamental wooden cot, which is used for the *shayanotsava* of the image and is said to have been presented by a Mysore general Katti Gopalaraja Arasu. There is a town municipal council here. Other notable places in the taluk are as follows. *Ammasandra* (p 1,146), about 19 km north-east of Turuvekere has a cement factory founded in 1960. *Mayasandra* (p 2,468), about 19 km south-east of Turuvekere, one of the *pancha-gramas* (five settlements) of the Hebbur Shrivaisnavas has an old temple of Mayamma which is worshipped by the Bestas and a Shakti temple of Kollapuradamma. The Mahadeshvara temple is on a hillock nearby at a distance of about three km. The temple of Varadaraja of the Hoysala period is at Ramasagara which is about four km from this village. *Nagalapura* (p 962), about eight km west of Mayasandra and about 14 km south of Turuvekere town, was once a flourishing *agrahara* town and has inscriptions of Ballala III. There are two fine temples of Chennakeshava and Kedareshvara, both of the Hoysalas, of the 13th century, now in ruins. There is a tank in between the two. *Sampige* (p 1,964), about six km north-east of Turuvekere, a settlement of the Hebbur Shrivaisnavas, is stated to be the site of Champakanagara, the capital of Sudhanva, one of the heroes of *Jaimini Bharata*. The place has a fine temple of the Venkataramanaswami. *Sulekere* (p 510), about nine km south of Turuvekere has an Ishvara temple of the Hoysala style which consists of a *garbhagriha* and a *shukanasi* only. The *garbhagriha* has an image of Bhairava near the *linga*. The Veerabhadra temple has a front verandah of three *ankanas*. This is supported by four sculptured figures. The *navaranga* of this temple also has curious sculptures. *Tandaga* (p 1,645), also called Hale (old) Tandaga, about eight km south-east of Nonavinakere and about 14 km south-west of Turuvekere town, is supposed to be the birth place of the famous king, Shalivahana, who, according to a legend, was begotten of a potter woman of this village. It is an ancient *agrahara* and inscriptions call this place as Shankara-narayanapura. The Chennakeshava temple of this place is a good.

1366

KARNATAKA STATE GAZETTEER

specimen of the Hoysala style and belongs to the 14th century A.D. The small and old temple of Malleshvara, called Moolasthaneshvara in the inscriptions, resembles the Nonabeshvara temple of Nonávinakere. Kumbara Karikallu, a hill near this place has a cave with a *linga* called Gavi-Siddheshvara and has become a place of pilgrimage in recent times.

Udupi : (Dakshina Kannada dt; tq hq; p 33,413) Udupi, also known as Rajata Peetha and Shivalli (Shivabelli), a centre of pilgrimage, is about 58 km north of Mangalore and about 422 km north-west of Bangalore. The name Udupi is said to have been derived from Udupa, meaning moon and is connected with the founding of the Chandramaulishvara temple. It is considered as one of the seven sacred spots in Dakshina Kannada, and the temple of Lord Krishna, which is in the centre of the town, is visited by the pilgrims from all over India. At the Krishna temple, there is "Kanakana kindi" the hole through which the deity is said to have given *darshana* to Kanakadasa (16th century) by turning from the east to west towards him. The idol was installed by Madhwacharya. All the eight *mathas* founded by Madhwacharya (1238-1317), the great religious leader, have their headquarters in the temple square at Udupi and their *swamis* reside there at least for some portion of the year. The Madhwa Sarovara in the Krishna temple, a stone built tank has a pretty little stone *mantapa* in the centre, round which the *ustava* image of Krishna is taken on a float during festivals. Within the temple premises are also a Nagalaya or Subrahmanya temple, and an auditorium called Vasantha Mahal. The most important festival observed in the *matha* is *parvaya* falling about the third week of January of every even year of the Christian era, when one of the eight *swamis* hands over the charge of administration of the Krishna temple to another in rotation. The ancient temples of Ananteshvara and Chandramaulishvara are worth visiting. The Ambalpadi Devi temple and the Kadiyali Mahishamardini are two other notable temples. The Rashtrakavi Govinda Pai Research Centre has a museum in the M.G.M. College premises. The place is an educational and banking centre and it has a city municipality. *Malpe* (p 17,985-1981), four km west of Udupi, is situated at the mouth of the Malpe or Udyavara river and has a panchayat. The place has a fascinating beach and has been a centre of commercial activities for a long time. There are three rocky islands to the west of the place. One of the oldest tile factories of the district which was set up by the Basel Mission is here. There are temples of Balarama and Ananteshvara, the former having six faces like Subrahmanya. The

Daria Bahadurgad fort is said to have been built by Basavappa Nayaka of Bednur. There is also a temple of Odabandeshvara here. At Kodavuru which is a hamlet of Malpe, there is a temple of Shankaranarayana, the deity of which is in a double *linga* form. This spot is also known as Krodhashrama. Fishing and fish curing are the important industries of the place. *Manipal* (p 11,289) which is a plateau of laterite rocks is a part of Shivalli town and is about three km east of Udupi. It has become a lively and progressive educational and industrial centre. A number of educational institutions are flourishing under the auspices of the Academy of General Education which was founded in 1942. The head office of the Syndicate Bank is located here. A Gita Mandir (a prayer hall) and the Academy School of Music and Fine Arts are also here. Manipal has a modern temple of Venugopalakrishna founded in 1973, with unique design. The Jubilee Church here is an important place of worship which has an impressive structure. There is a museum in memory of Dr. T.M.A. Pai, the 'architect' of the township and a fine hospital of the medical college. *Udyavara* (p 10, 273) also called Udayapura and Odevura in olden days which is four km south-west of Udupi, was the capital of the Alupa kings for long. The place has some earliest monuments like a fort and many stone pillars bearing Kannada inscriptions, some of which date back to the seventh century A.D. The place has many temples out of which the most important one is the Shambhu-Kallu Bhairava which is situated on a large boulder. Excavations conducted near the coast here have brought to light the remains of a fortified port. *Belle* (p 4,042) is about nine km south-east of Udupi town. The Pajaka Kshetra near here is famous as the birth place of the great saint Madhwacharya. More than 500 years ago, the swami of Sode Matha set up an image of Madhwacharya at the spot where Madhwa was born and the place was called the Mudu Matha. The swami of the Kaniyar Matha is in charge of the buildings of the *matha* at the village. Certain spots are shown in and around the village where the great *acharya* exhibited his supernatural powers. There is a large tank at the back of his ancestral home. A small shrine dedicated to Surya is in front of the Mahadeva temple here. *Kunjaru* (p 4,223) a hamlet of Kurkal village is about 11 km south of Udupi. The hamlet consists of two small hills called the Kunjarugiri and the Parashuramagiri respectively. Pajaka Kshetra is closeby. On the top of Kunjarugiri hill there is a small temple of Mahishasuramardini looked after by the Adamaru *Matha* of Udupi which is said to have been worshipped by Madhwacharya. The Parashuramagiri also called Vimanagiri has four ponds in the four directions and has several caves. *Kallianpur* (p 6,574) a hamlet of Tonse East village, about

six km north of Udupi, is situated on the southern bank of the Swarna river also called the Kallianpur river and is about four km east of the sea coast. It has the ruins of a fort belonging to the Vijayanagara days. It has temples of Kenchamma, Ganapati, Veerabhadra, Mahalingeshvara and Venkataramana belonging to the later Vijayanagara period. At Akkalabettu near Kallianpur there is a beautiful image of Narayana and at Uppur village there is a shrine of Ganesha, both belonging to Vijayanagara period. The Milagres Church here is dedicated to Our Lady of Miracles originally, built in the later part of the 17th century and was renovated in 1941. A Catholic Church called the Mount Rosary Church here was founded in 1837. *Kaup* (p 4,669), about 12 km south of Udupi on the coast has fisheries as a flourishing vocation. A chieftain, Marda Heggade, became powerful here during the Vijayanagara period. There is an old light house which warns the navigators the presence of dangerous rocks in the sea besides serving them as a guiding star. The Jaina *basadi* and an old Janardana shrine here are in ruins. There are two temples of Mariamma. *Kota* (p 2,323), about 25 km north of Udupi, and about 12 km south of Kundapur, is the centre of a section of Brahmanas called after this place. Noted Kannada writer, Shivarama Karant belongs to this place. *Mandarathi* (p 2,544), a hamlet of Heggunde, about 25 km north of Udupi, has a Durgaparameshvari temple which is a centre of Shakti worship from a long time. It has nine old wooden masks which depict different face forms of the Goddess. The Yakshagana troupe of this place is famous. *Nandikoor* (p 2,719), about 28 km south of Udupi, with a Mahishasuramardini temple, is the native place of Achyuta Prekshacharya, who was the spiritual preceptor of Madhwacharya. *Padubidri* (p 8,229), a hamlet of Nadsal village is about 26 km from Udupi to its south on Udupi-Mangalore road. The place was the seat of the Jaina chiefs known as the Ballalas and has a Brahmathana, a Mahalingeshvara and a Mahaganapati temple. A religious festival called the *dakke-bali* is held in the Brahmathana here once in two years. *Ermal*, which is to the north of Padubidri has a temple of Janardana, the main image of which is believed to be one of the three idols obtained by Madhwacharya from the boat he rescued. The place is a fish trading centre. *Suralu* is a hamlet of Pejamangoor, (p 2,803) about 64 km north of Mangalore and 24 km north-east of Udupi on the Brahmavara-Barakur-Kokkarne road. It was the seat of a line of chiefs called the Tolahas, the descendants of whom are still living. Feudatories of the Alupas and Vijayanagara, they fought against the Portuguese bravely. About 12 *samadhis* of the Tolaha chiefs are found here. The Mahadev temple here, containing fine images, is built entirely

of black stone and from the four corner ends of the roof hang stone chains of which only a few links remain.

Ulvi: (Uttara Kannada dt; Supa tq) Ulvi is at 32 km away from Yellapura. It is an ancient Veerashaiva centre. There are two approach roads to reach this place one through the Anashi Ghat and the other *via* Supa. According to a Jaina version, the place was formerly called Vrishabhapur and later changed as *Uldvi* or Ulvi, the 'saviour.' It is a small village on the crest of the Rakshas Pass where the Kalinadi separates Yellapur and Supa taluks. It was formerly under a chieftain and later the Mysore Sultans took over Ulvi. One of the oldest buildings is the Gavi Matha (a group of caves) which had been the dwelling quarters of the Veerashaiva saints. One of the caves is named after Akkanagamma, sister of Basavanna. During the 12th century, many Veerashaiva saints like Akkanagamma, Kinnari Bommaiah, Madivala Machideva and many others are said to have stayed at Ulvi. Chennabasavanna, the nephew and ardent follower of Basaveshvara is said to have spent his last days at this place after leaving Kalyana. There is an imposing monument built in honour of him. This temple has a *Nandi* or Bull which is symbolically worshipped as Chenna Basavanna. There are stucco figures of the *sharanas*. Other objects of interest here are the Veerabhadra Kere, Shivatirtha, Basaveshvara Mandira, Rudramantapa, Baburayana Kote, etc., The bubble well or Buddud Tale is another object of interest in the neighbourhood. Annual fair is held during Shivarathri which attracts thousands of people from all over Karnataka.

Vanivilasapura: (Chitradurga dt; Hiriya tq; p 1,711) Vanivilaspura is a village situated at a distance of 19 km from Hiriya. It is at a distance of 214 km from Bangalore city. The village is also known as Marikanive. Marikanive is also the name of a pass in the eastern line of the Chitradurga hills, through which the Vedavati issues to the open country of Hiriya. Near this village, is a large artificial lake called Marikaniveya Kere or Krishnaraja Samudra or Vani Vilasa Sagara, which has been constructed by putting a dam across the river between 1898 and 1907, considered as an engineering feat. The length of the dam is 1,330 ft and its height is 162 ft. The lake has a capacity of holding 30,000 million cft of water and its catchment area is 2,075 sq miles. The water-spread area of the lake is 31 sq miles in extent. Two channels have been excavated to a length of 29 and 30 miles and they have under them nearly 24,500 acres of land. Close to the reservoir, is situated a shrine of Mari known

as Kanive Maramma, from whom the village derives its name. The shrine once wooden structure, has been renovated with a dressed stone building.

Vidurashwatha : (Kolar dt; Gowribidanur tq) Vidurashwatha, situated at six km from Gauribidanur near Dodkurugod, is an important pilgrim centre. A huge pipal tree of great great age here is said to have been planted by Vidura (of *Mahabharatha* fame) and is named after him as Vidurashwatha. The large tree and a large number of snake stone around it are objects of worship. Issueless couples visit this place and pray for offspring and take a vow to instal a snake stone in return. There are shrines here dedicated to Shiva, Narayana, Rama and the *navagrahas*. Several social organisations conduct mass marriages here. In 1938, during freedom movement, police opened fire on a mob when some patriots tried to hoist the Congress flag. Some people died on the spot as a result. This 'Vidurashwatha Tragedy' has been described as the "Jalianwala of Mysore". The Mysore Congress held its second session here in 1939. A memorial pillar of the martyrs of 1938 has been erected in 1962.

Vijayapura : (Bangalore dt; Devanahalli tq; p 17,212-1981) Vijayapura is an important town and trade centre in the taluk, about 12 km to the north-east of Devanahalli. In the early days the place was called Vadigenahalli, later named as Vijayapura in 1947 (on the Independence Day). It was a part of *Anjadu-nad* and later of Devanapura kingdom. The town is dotted with large number of temples, the chief among them being the Chennakeshava or Saumyakeshava, and the Nagareshvara, said to have been built on the model of Kanchi temples. A stone record in the Chennakeshva temple dated 1729, mentions the grant of two villages, to the service of god by the Avatinadu Prabhu, Immadi Sonna-Baire-Gauda's descendent Doddabairappa Gaudaraya. Another stone inscription of 1525 A.D., at the same temple, belongs to the reign of Virapratapa Krishnaraya. The temple of Nagareshvara is very impressive. It was built by Appeshmappa, a philanthropist, in the year 1845. In the temple courtyard is a shrine of Adinarayanaswamy, constructed in 1853. The main gateway has a beautiful tower and to its right is the shrine of Sri Rama. The temple of Onkareshvara is also very old. To the right of this temple is a *matha* said to have been founded by saint Gurappaswami. It contains the *gadduges* of Gurappaswami and Niligiriswami. Several hero stones have been preserved at a dilapidated shrine, revered by the Kuruba community. Other shrines here are the Venugopalaswami, Ganapati,

Anjaneya, Someshvara, Lakshmivenkatesha, Sangameshvara, Kalabhairava, Kumaraswami, Gangadevi and the Rudradevaru. Annually two important *karagas* of Dharmaraya and Yellamma are held in the town. There is a mosque. The *urus* of the Jungli-pir Baba or Adaviswami is celebrated annually. It is a big centre in silk trade. The town has a municipality.

Virajpet : (Kodagu dt; tq hq; p 11,676) Virajpet is a town situated at 32 km south of Madikeri and is at a distance of 258 km from Bangalore. This flourishing cool town in picturesque surroundings in southern part of Kodagu was founded by Doddavirarajendra in 1792 in commemoration of a meeting which took place between the prince and General Abercromby at this place, while the latter was advancing with British forces from Bombay against Srirangapattana. So, the town was originally called Doddavirarajendrapet. Doddaviraraja appears to have populated this place by people from various province like the Telugu weavers, Konkani Christians, Bengali Muslims, etc. The Roman Catholic community here is of those who had escaped from the camp of Tipu. Having trade connection with the West Coast in coffee, rice and cardamom, Virajpet has become an important commercial town in Kodagu District. It is prettily situated at the foot of the Maletambiran hill on the top of which is a large squarely built temple. The Roman Catholic Church is the most conspicuous building next to the public office. The town has a municipality founded in 1870. At a distance of 16 km south-east of Virajpet, there is the famous *Barapole Hydro-Electric Project*, the estimated capacity of which is to generate 1,80,000 kwts of electricity. *Irupu* is a place of pilgrimage in Kurchi Village in Virajpet taluk, situated at a distance of 272 km from Bangalore and 44 km from Virajpet. *Srimangala* is at a distance of eight km from here. There is a temple here, said to have been dedicated to God Shiva by Sri Rama himself, on the banks of the Lakshmanatirtha River. A *jatra* is held on the Mahashivarathri day. This place can be reached by an all-weather motorable road from Virajpet through Srimangala. Coffee and orange are grown on the hills which are surrounding Irupu. The Brahmagiri Peak in the proximity of Irupu towards Wynad forests is another place of interest to a visitor.

Yadgiri : (Gulbarga dt; sd and tq hq; p 40,569) Yadgiri is on the Madras-Bombay broadgauge railway line, about 80 km away from Gulbarga, and 570 km from Bangalore. In ancient times, it was known as Yetagiri, and was sometimes the capital of the Later Chalukyas before they

made Kalyana their Centre. There is a hill, well-fortified by the Chalukyas. The place came under the Kakatiyas, Seunas and the Bahmanis. The present fort was built by Feroz Shah Bahmani, as is evidenced by the Persian inscriptions on its walls and fortifications. The town contains a Jama Masjid. Because of its location on the principal railway route and also of its proximity to Wadi junction, it has assumed commercial importance with sizeable trade transactions. The river Bhima flows closeby. Near Yadgiri, there is a famous Mailaralinga temple, which attracts a large number of devotees, in a *jatra* held once in a year. Yedhalli village of this taluk is noted for pre-historic stone circles and Hattikuni for its irrigation project and it is 11 km away from Yadgiri.

Yana : (Uttara Kannada dt ; Kumta tq) Yana or Bhairavakshetra is situated at a distance of 24 km north-east of Kumta and a midway between the Jaddighat and the Devimane Ghat. It is also an important pilgrim centre, which attracts thousands of people during the Shivarathri festival (Magha month). There is no clear approach road (for motoring) to reach the place and one has to walk at least eight km from the road amidst thick green forest. There is also an approach road from Sirsi upto Hegade Katte and walking path for about nine km. The Bhairaveshvara shrine is situated on the rugged hillock (300 feet high) and in a remarkably huge cave. There is also water source where pilgrims take a holy bath. According to tradition, Lord Vishnu skillfully killed the Bhasmasura, who was chasing Lord Shiva, and Shiva took protection in this hillock in order to escape the attack at Yana. Rock formation here is of a special type and colour, and it is described as the ash accumulating on Bhasmasura's destruction. It was once a flourishing township, but now almost deserted. The whole atmosphere here is captivating.

Yedeyur : (Tumkur dt ; Kunigal tq ; p 818) Yedeyur, the headquarters of the hobli of the same name, is about 19 km south-west of Kunigal. The Siddhalingesvara temple here, a celebrated pilgrim centre, faces north and is a large structure of Dravidian style of architecture. It has the *gaddige* of Tontada Siddhalinga, who lived in the 16th century A.D., a highly venerated Veerashaiva teacher and author of many works. He is believed to have travelled in the whole country with a huge band of followers preaching Veerashaivism and principles of love, compassion and brotherhood. The ceilings of the *mukhamantapa* of the temple and the hall in the lower level have painted on them scenes from the life of Siddhalinga and the sports of Shiva. There is a managing committee constituted by the

State Government. Pilgrims are fed free here. The car festival in honour of Siddhalingesvara is held about March - April. There is also a temple of Varadaraja here and two other Veerashaiva *mathas*.

Yelahanka : (Bangalore dt ; Bangalore North tq ; p 16,020—1981) Yelahanka is a historical place, situated about 14 km to the north of Bangalore, on the Bangalore-Bellary national highway. During the rule of the Chola kings, it was known by the name Ilaiyakka and Elahakka under the Hoysalas. Its surrounding country was identified through these names. The place rose to prominence when Jayagowda, younger son of Ranabairegowda of Avati, carved out a territory and assumed the title Yelahanka Nadaprabhu under Vijayanagara. His rule lasted for 15 years (about 1418 to 1433), followed by his son Giddegowda, and grandson Kempananjegowda. The latter's son Kempegowda I, founded Bangalore. For long his descendants ruled over Bangalore and Magadi till the annexation of this principality by Mysore. The Venugopala temple at this place is very old. In the premises of this temple is an Ishvara temple. On the *garuda kambha* of this temple, there is an inscription dated 1410 A.D., recording its erection by a devotee in the days of Viradevaraya Wodeyar. The Choudeshvari temple here is a modern one. Other temples of the place are Vithoba or Panduranga, Maramma, Yellamma, Veeranna, Maheshvaramma, Gangamma, Bayalu Basavanna and five Anjaneya shrines. Very close to the Kote Anjaneya shrine are four *viragals*. The Shankarananda Ashrama lies at the outskirts of the town, on the Bangalore road. The town has a mosque, and a *dargah* of Budansha-Wali. There is an old tile factory here. The giant wheel and axle plant on the outskirts of the town is under completion. The place has about 1000 silk weaving-handloom units, besides a number of powerlooms and plastic curtain cloth manufacturing units. The civic affairs are looked after by a municipality. Other notable places in the taluk are, the Peenya Industrial Estate, established on the Bangalore-Tumkur road, and the I. S. R. O. Laboratory. The Gandhi Krishi Vignan Kendra, a research centre is located on the Bangalore-Doddaballapur road, near Jakkur Aerodrome. *Hesaraghatta* (p 4,301) is about 22 km to the north-west of Bangalore and is in Bangalore North taluk. In olden days, it was known by the names Hesarughatta and Sivasamudram Agrahara. The important temples in the village are of Lakhminarasimha, Dandikamba, Gramadevata, Mutharayasvami, Durgamba and Chandramoulisvara. An inscription on the wall of Chandramoulisvara temple dated 1533 speaks of a grant of the days of Achutaraya of Vijayanagara. There is a poultry training unit, a dairy

training unit and an Horticulture Research Institute at this place. Nearby is the Indo-Danish Project Centre (see part I, p. 707 and 733).

Yelandur : (Mysore dt ; tq hq ; p 6,710) Yelandur is 61 km north-east of Mysore and 155 km from Bangalore. Yelandur was a *jahgir* given to Poornaiah who was the Dewan of Mysore. The Gowreswara temple here contain some beautiful carvings on the door of *dwaramantapa*. This temple is said to have been built in 1450 by Singideva of Hadinadu. For sometime this was the capital of the Hadinadu principality. One inscription here calls the place as *Yeleinduru*. The Varahaswamy and Parvathi temples are also located here. The Kapileshwara temple here is a Chola monument. The Cholas had founded an *agrahara* here. The Suvarnavathi is flowing near Yelandur. There is the *gadduge* of Shadakshara Deva, noted Kannada poet, who calls himself as the head of the 'Balendupura' (Yelandur) *matha*. He hailed from Dhangur, a place very near to Yelandur. Five km away, at the Shambhulingana Betta, there is a cave associated with him. *Agara*, is a hobli centre, 10 km, from Yelandur. *Agara* (once an *agrahara*) and *Momballi* are twin villages having large number of silk weaving units in Yelandur taluk. *Agara* has four temples dedicated to Durga, Narashimha, Rameshwara, and Varadaraja. These are of archaeological importance. Two big tanks in the vicinity of these villages irrigate the lands. Mulberry is an important commercial crops in these areas.

Yelburga : (Raichur dt ; tq hq ; p 7,551) Yelburga is situated at a distance of 407 km from Bangalore and formerly it was called Yerambarage. It is a historical place and was the capital of the Sindas who played an active part in the politics of the Deccan as the loyal feudatories of the Chalukyas of Kalyana and the Seunas of Devagiri. In the outskirts of the town, there is an old stone pavilion, which is described as a Chalukyan temple. Other notable places in the taluk apart from Itgi (see separate heading), are as follows: *Kukanur* (p 9,012) is a small town lying about 12 km north of Bannikoppa station. The *sthalapurana* describes the place as Kuntalapura and connects it with Chandrasah. The town, though now small, was an *agrahara* with 1000 *mahajanas* in the early and mediaeval days and is rich in antiquarian remains of the Later Chalukyan style of architecture and these buildings range from the 8th to the 13th century A.D. and illustrate the building tendencies of the age. The group of temples that represents the Early Chalukyan school is called the Navalinga group. Two other important

temples are those of Kalleshwara and Mallikarjuna. The Kalleshwara temple is a fine example of the Chalukyan style and is in good condition. The original form of the Mallikarjuna temple, cannot be fully made out, as the shrine and the *mantapa* here have been altered in recent years. The Mahamaya temple in the same enclosure in which the Navalinga temple is situated has a building of considerable dimensions but devoid of architectural merits. In olden days it was the headquarters of a small region called Kuknur-30, which formed a part of Belvala-300. The long inscription dated 1178 A.D., beautifully composed in the form of a mediaeval Kannada poem of a highly classical order and handsomely engraved on a slab in the *mukha mantapa* of the Mahamaya temple, gives a number of details about the town and the temple. The place at that time had many temples, the most important of which was that of Jyeshtha. There were nine Swayambhu Shivalingas and an equal number of Shakti Peethas. Kuknur was important from the point of view of Jaina and later Veerashaiva faiths also. While the existence of two Jaina temples at this place is evident from two inscriptions—one dated 1027 A.D. and the other 1032 A.D. both Maski (the former is now kept in the Hyderabad Archaeological Museum) — an inscription from Karajgi (Dharwad district) of the 17th century A.D. registers a gift to the temple of God Chennabasaveshwara of Kuknur. The place is also noted for its Vidyananda Gurukula which been a pioneer nationalist educational institution in the region. *Gudneppanmatha*, four km from Kukanur, is a famous religious centre. *Dyampur*, two km from Kukanur is the birth place of Kaviratna Chennakavi, Pandit Kallinathakavi and poet "Kavyananda" (Siddayya Puranik).

Yellapura : (Uttara Kannada dt ; tq hq ; p 11,792) Yellapura is situated at a distance of 424 km north of Bangalore. The object of interest here is a temple of the Goddess Amma or Durga in whose honour an annual *jatra* is held. The place has a municipality. At *Magod*, which is situated at a distance of 22 km from Yellapura, the river Gangavali (Bedti) forms a picturesque water fall, leaping in a series of cascades in three stages, over cliffs from a height of 800 feet. This is an enchanting site. There is also a fort called Holatikote, built in a circular form called *chakravyuha*. The Bedti and the Shalmala flow on the three sides of the fort. *Lalguli* is another place near Yellapura where there are a series of picturesque water falls of the Kali river, in different stages from a height of 300 feet. There is a temple of Hanuman on the hill nearby ; it is said that the Sonda chiefs used to hurl the condemned prisoners into this gorge.

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1396

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INDEX

NOTE : Diacritical marks have been used here to help facilitate the pronunciation* of indigenous words and names correctly as they could not be used in the text. The original spelling in the text is left undisturbed so that the words can appear in the proper alphabetical order. This may create confusion in the case of ś (s as in Samskrita śankha meaning a conch which appears in the index as śhankha) and here the latter h has to be ignored. Sh has been used to indicate sh as in Samskrita visha, meaning poison. Other marked letters are ā (a as in bar), ī (i as in vira, a hero in Samskrita), ū (u as in suta, a charioteer in Samskrita) ṁ (o as in Soma or moon in Samskrita) ṛ (r as in Rigveda), ṡ (t as in vata tree in Samskrita), ṡh (t for matha, a monastery in Samskrita), ḍ (d as in jada, meaning inanimate in Samskrita), ḡh (d as in dholaka in Samskrita), ṇ (n as in Samskrita anu meaning a molecule), and ṛ (l as in Bangaluru or kulu, meaning rice, in Kannada).

A	PAGES		PAGES
Abalṛ	1226	Bangalore Water Supply and	
Abbe Dubois	913	Sewerage Board Act, 1964	733
Abbot	641	Beedi and Cigar Workers	
Abdul Faizi	742	Act, 1966	775, 784
Abdul Rehman	301	Bombay Acts I and VI	
Abdur Razzak	245	(1865 and 1868)	297
Abhilashitārthachintāmaṇi	1018, 1069	Bombay Borstal Act, 1929	443
Academies	1077, 1114	Bombay District Municipalities	
Academy of General Education	614, 665	Act (III of 1901)	457
Accident Relief Unit	411	Bombay Local Boards Act	
Accidents-road	39-40	VI, 1923	457
Achyuta Rāya of Vijayanagara	292	Bombay Merged Territories	
ACTS—		and Areas Act, 1953	316
Advocates Act, 1961	387	Bombay Merged Territories	
Amending Acts of Hyderabad		Miscellaneous Alienation	
Tenancy and Agricultural Lands		Abolition Act, 1955	316
Act	337, 338	Bombay Municipal Borough	
Anti Corruption Act, 1947	286	Act, 1929	459
Apprenticeship Act of 1961	162	Bombay Pargana and Kulkarni	
Asami Shikmis Act of 1945	337	Vatans (Abolition) Act,	
		1950	316
		Bombay Police Act of 1890	405

PAGES	PAGES	PAGES	PAGES
Bombay Police Act, 1951 405	Factories Act, 1948 775	Karnataka Debt Relief Act, 1976 138	Karnataka Registration Act and Rules, 1960 352
Bombay Personal Inam Abolition Act of 1952 315	Foreign Exchange Regulation Act, 1947 363	Karnataka Entertainment Tax Act, 1958 355	Karnataka Seed Farms Act, 1975 273
Bombay Prevention of Fragmentation and Consolidation of Holdings Act, 1947 329	Government of India Act XXVI of 1850 453	—1981 1105	Karnataka Shops and Commercial Establishments Act, 1961 776
Bombay Primary Education Act, IV 1923 458	Habitual Offenders Act, 1971 821	Karnataka Excise Act, 1965 351, 486	Karnataka Small Cause Courts Act, 1964 383
Bombay Prohibition Act, 1949 785	Hindu Marriages Act 382	Karnataka Forest Act, 1961 361	Karnataka's Slum Areas Act, 1973 842
Bombay Public Registration Act, 1935 761	Hyderabad Land Revenue Act, 1907 323, 330	Karnataka Government Parks (Preservation) Act, 1975 273	Karnataka Societies Registration Act, 1960 498
Bombay Service Inams Abolition Act, 1953 316	Hyderabad Public Libraries Act, 1955 747	Karnataka Industrial Establishment Holiday Act, 1963 776	Karnataka Stamps Act, 1957, 1967 and Rules 1958 352, 498
Bombay Tenancy Act, 1939 334	Hyderabad Religious and Endowments Act, 1939 762	Karnataka Irrigation (Levy of Betterment Contribution and Water Rate) Act, 1957 348	Karnataka Universities Act, 1976 599
Bombay Tenancy and Agricultural Lands (Amendment) Act, 1955 and 1956 335	Hyderabad Tenancy and Agricultural Lands Act, 1950 337	Karnataka Irrigation Act, 1965 348	Karnataka Urban Water Supply and Drainage Board Act, 1973 475, 734
Bombay Village Panchayats Act, VI 1933 458	Hyderabad Village Panchayat Act, 1940 462	Karnataka Labour Welfare Fund Act, 1965 776	Karnataka Veterinary Practitioners Act, 1963 273
Bonded Labour System (Abolition) Act, 1976 845	Imports and Exports (Control) Act, 1947 507	Karnataka Land Improvement Act, 1961 272	Karnataka Village Panchayats and Local Boards Act, 1959 457, 463, 464
Breach of Contract Act, 1859 775	Income Tax Act, 1961 361	Karnataka Land Reforms Act, 1961 (Karnataka Act of 1962) as amended in 1965 339	Karnataka Weights and Measures Enforcement Act, 1958 and Rules 1959 503
Cardamom Act 272	Indian Lunacy Act of 1912 443	Karnataka Land Reforms (Amendment) Act, 1973 340	Land Reforms Act 340
Central Road Transport Corporation Act, of 1951 30	Indian Registration Act, 1908 497	Karnataka Land Revenue Act, 1964 322	Land Revenue Act of 1964 318
Charitable and Religious Trust Act, 1920 761	Indian Stamp Act, 1899 498	Karnataka Legal Boards Act, 1981 391	Local Boards Act, 1920 (Madras Area) 460
Compulsory Notification of Vacancies Act of 1939 144	Indian Succession Act 382	Karnataka Medical and Toilet Preparation Act, 1965 486	Local Boards Amended Act of 1930 Madras Area) 460
Compulsory Primary Education Act 539, 541	Industrial Disputes Act, 1947 775, 778	Karnataka Motor Vehicles Act 1956 27	Local (Cess Act of 1900) (Hyderabad Area) 462
Contract Labour Act, 1970 775	Industrial Employment Act, 1946 775	-do- 1967 36	Local Funds Act IV of 1871 (Madras Area) 459
Co-operative Societies Act 463	Interstate Migrant Workmens Act, 1979 775	Karnataka Municipalities Act, 1964 467, 472	Madras Cultivating Tenants (Protection) Act, 1955 —1956 339, 338
Coorg Act, XI 1900 463	Jamkhandi Act No. I, 1948 761	Karnataka Municipal Corporation Act, 1976 467	Madras District Municipalities Act IV of 1884 461
Coorg Land Act 348, 356	Karnataka Appellate Tribunal Act, 1976 386	Karnataka Municipal Corporation Act, 1976 467	Madras District Municipalities Act, 1920 461
Criminal Tribes Act 1916 404	Karnataka Ayurvedic and Unani Practitioners Registration and Medical Practitioners Miscellaneous Provisions Act, 1961 672	Karnataka Opium Act, 1878 486	Madras Elementary Education Act, 1920 533
Defence and Internal Security of India Act, 1971 270	Karnataka Children's Act, 1964 821	Karnataka Ports Act, 1961 76	Madras Elementary Education Act VIII 460
Elementary Education Amendment Act, 1944 540	Karnataka Civil Courts Act, 1964 382	Karnataka Prevention of Fragmentation and Consolidation of Holdings Act, 1964 329	Madras Estates Land Act, 1908 314
Employment of Children Act, 1938 775	Karnataka Cotton Control Act, 1964 272	Karnataka Prohibition Act, 1961 461, 785	
Employees State Insurance Act, 1948 720, 781	Karnataka Court Fees and Suits Valuation Act, 1958 352, 385	Karnataka Prohibition of Beggary Act, 1975 844	
Equal Remuneration Act, 1976 775	1962 498	Karnataka Public Libraries Act, 1965 747	
Estate Duty Act 361	Karnataka Dangerous Drugs Act, 1930 486		
Evidence and Appearance Act of 1869 443			
Export and Import Control Act, 1955 363			

PAGES	PAGES
Madras Local Boards Act, 1920 460	Payment of Wages Act, 1936 775
Madras Local Boards Amended Act, 1930 460	Plantation Labour Act, 1951 775
Madras Local Cess Act, 1900 462	Prisoners Act, 1894 of 1900 443
Madras Local Funds Act, 1871 459	Probation of Offenders Act, 1958 821, 823
Madras Municipalities and Local Boards Act, 1870 533	Protection of Civil Rights Act, 1955 270
Madras Prohibition Act, 1937 785	Registration of Births and Deaths Act, 1969 677
Madras Public Library Act, 1948 746, 747	Religious Endowments Act, 1863 761
Madras Town Planning Act, 1920 474	Road Transport Corporation Act, 1951 30
Madras Village Panchayats Act XV, 1920 460	Sales Promotion Employment Act, 1978 775
Maternity Benefits Act, 1961 775	Sharada Act 581
Merchant Shipping Act, 1958 and the India Ports Act, 1903 76	Societies Registration Act XXI 1869 761
Minimum Wages Act, 1948 130	Suppression of Immoral Traffic Act, 1956 821
Motor Transport Workers Act, 1963 775	Town Improvement Act X of 1865 459
Motor Vehicles Act, 1939 36, 37	Trade Unions Act, 1926 775
Mussalman Wakf Act, 1920 761	Transfer of Prisoners Act, 1950 443
Mysore Act of 1955, 1957 357	Transfer of Property Act (Act IV of 1918) 336
Mysore Cinematograph Act, 1922 355	Village Panchayat Act, 1940 463
Mysore City Municipalities Act, 1933 455	Wakf Act, 1959 772
Mysore Education Act, 1941 540	Water (Prevention and Control) Pollution Act, 1974 476
Mysore Improvement Board Act, 1903 (City) 473	Weekly Holidays Act, 1942 775
Mysore Land Revenue Act, 1964 317	Working Journalists and Miscellaneous Provision Act, 1955 775
Mysore Local Board and Village Panchayat Act VI, 1913 454	Workmens' Compensation Act 1923 775
Mysore Medical Registration Act V, 1931 726	Ādarsh Film Institute 1102
Mysore Municipal Act VII, 1906 454	Additional Chief Secretary 266
Mysore Prohibition Act, 1948 785	Additional Inspector General of Police 408
Mysore Societies Registration Act, 1960 497	Ad Hoc Tribal Development Block's Scheme 178-179
Mysore Tenancy Act, 1952 336	Ādichunchanagiri 1119
Mysore Town Municipalities Act, 1951 455, 456	Ādilshāhis 243, 245, 302, 305, 744
Parsee Public Registration Act, 1936 761	Administration-Postal 95
Payment of Bonus Act, 1965 775	Administration in ancient days 243-247
Payment of Gratuity Act, 1972 775	Administration of Justice in ancient Karnataka, 365, 369-379

PAGES	PAGES
—chief court 374	Akkadevi, Chalukyan princess 867
—in Princely Mysore 372, 373	Akkamahadevi 867, 993, 1161
—under Muslim Rulers 370-371	Akkanāgamma 1369
Administration of Kodagu 257	Āland 1124
Administrative Division 282	Alankāraśhastra 1015
Administrative Law 663	Alankārasudhānidhi 1015
Administrative Research Institute 290	All India Council of Technical Education 644, 653, 654
Administrative Training Institute 290	All India Institute of Mental Health and Neuro Sciences 665
Adult Education	All India Institute of Speech and Hearing 665, 708
- Bombay Karnataka 631	All India Library Conference 746
- Department 635	All India Radio, Bangalore 103
- Farmer's Literacy 637	All India Radio, Bhadravati 104
- Kodagu 631	All India Road Plan of 1961-81 13
- Old Mysore 628	All India Tulu Literary Conference 976
- Vidyapeetha 634	Allama 885, 1025
Adult Education Council 630, 635	Allopathic Institutions 695
Advanced Vocational Training Scheme 146	—General Hospitals 697
Advertising and Visual Publicity 504	—Primary Health Units and Centres 696
Advisory Board 446	Allopathic system 674
Advocate General 279, 216, 388	Ālmaṭṭi 1156
Advocates on record 388	Ālupas 244, 292
Aeronautical Communication Station 86	Ālūr 1125
Afzalapur 1120	Ālūr Venkaṭa Rāo 746
Agara 1374	Amaragoi 1239
Agasas 233	Amateur Theatre 1083, 1084
Aghanaśhini R. 68	Ambale 1187
Agriculture 196, 197, 214, 216, 220	Ambalpaṇi 1366
Agriculture and Animal Husbandry Department 272	Ambikanagar 1195
Agriculture Department 478	Ambulance Service 430
Agricultural Education 573	Ambutirtha 1360
Agricultural Extension Project 172	Amenities-Road Transport Corporation 33
Agricultural Income Tax 354, 356	Amildār 246, 247, 248, 371, 372
Agricultural Marketing 575	Ammasandra 1365
Agricultural Multi-purpose Co-operative Societies 182	Amminabhavi 1202
Agricultural Wages 130	Amoghavarsha I 1152
Āgumbe 1120	Amṛitapura 1125
Aihole 1032, 1120-24	Amṛitamahal 249, 250
Aimangala 1227	Amṛitūru 1272
Airāṇi 1322	Ananthanāthapurāṇa 884, 1003
Airborne Mineral Surveys and Exploration Wing 507	Anātha Sevaśhrama, Mallāṇihaṇṇi 614
Airfields 88	Ānavaṭṭi 1350
Airports 85	Āṇḍayya 885
Air Transport 85	Āṇewari 255
Ajjampura 1358	
Ākaśhavāṇi (Mysore) 103	

PAGES	PAGES
Ānegundi 1126	Asāgoḍu 1246
Ānekal 1126	Āsanḍi 1251
Angaḍi 1294	Asarmahal 744
Animal Husbandry and Veterinary Services 479	Aśhākiraṇ 783
Anjuman-e-Islām 614	Aśhoka 871, 928
Ankalagi 1207	Aśhoka Siddāpura 1131
Ankōla 1127	Ashṭadasha Prakṛiti 452
Anṇigēri 1128, 1329	Ashtoor 1169
Annual Plans 162, 169, 170	Aśhva Shāstra 739
Antaragange 1259	Aśhwamēdha 244
Anthropological Survey of India 504	Asian Institute for Rural Development 838
Apabhramsha Poets 1008	Asōga 1256
Appellate Tribunal 286, 384, 483	Athaṇi 1132
Applied Nutrition Programme 132, 133, 717	Athārā Kutcheri 246
Apprenticeship Training Scheme 146	Athavaṇe 292
Arabic 997	Attikuppe 1264
Āraga 1361	Attimabbe 866
Araṭuguppe 1129	Audio-visual Education 553
Aralukōṭe 1180	Aurād 1133
Arabhāvi 1209	Automatic Traffic Signals 411
Arachaeological Report 480	Āvani 1133
Archaeological Survey of India 505	Āvati 1197
Architects 219, 221	Aversa Hills 78
Architecture 1029, 1030	Awarādi 1321
Christian 1041	Awards 1117
Early Chalukyan style 1030	-Bharat Ratna 1117
Ganga and Chola styles 1033	-Padma Bhūṣhan 1117
Hoysala style 1034	-Padmaśhree 1118
Islamic 1036	-Padma Vibhuṣhan 1117
Later Chalukyan style 1033	Awards to Kannada Films 1103
Modern 1041	Awards to Teachers 588
Rashtrakuta style 1032	Āyurvēda 727
Vijayanagara style 1035, 1036	Ayurveda Academy 671
Architecture and Electronics Department 651	Ayurveda Mahāvidyalaya, Bijapur, Hubli 670
Archives 232, 480	Ayurvedic Education 668
Ardhamagadhi 976	Ayurvedic Hospital-Bangalore -Bellary 728
Arikesari 986, 1007	Ayurvedic Panḍits 729
Arjunwad 1241	Ayurvedic system 673
Arkalgūḍ 1130	Ayyanakere 125
Armed Police Training Centre, Rayapura 408	
Army Signal Corps 643	
Arsikere 1129	
Arūṇa 928	
Arūṇodaya 921	
Aryabhaṭa I 740, 742	

B

Baaḍ 1267
Babā-Buḍangiri 1134
Babbūru 1227
Bablād 1178
Babruwāḍa 1127

PAGES	PAGES
Bachanḱi 1173	Bangalore Employment Exchange 143
Backward Class and Minorities 481	Bangalore Gayana Samaja 1072
Backward Communities 818	Bangalore Medical College 664
Backward Castes 818	Bangalore University 600
Backward Tribes 820	Bangalore Water Supply and Sewerage Board 475, 733
B.C.G. Vaccination 157	Bangarpet 1150
Backward Classes and Minorities Corporation 793-794	Bangle Nārāyaṇa Kāmāth 979
Bāḍa 1172	Bankapura 1151
Bādami 1135	Banking 218
Bagali 1138	Bannēghaṭṭa 1152
Bagalkot 1138	Bannūr 1362
Bāgayat 308-309	Banumaiah Educational Trust 615
Bagepalli 1139	Bāpūji Educational Association, Davanagere 614
Bagi (Raibag) 1317, 1329	Bar Council of India 387, 663
Bahman Nāma 998	Barābalutis 300, 330, 453
Bahmani Buildings 1037-1040	Barbosa 9
- Mosques 1037-1039	Barkūru 1153
- Tombs 1037-1039	Basara 1157
Bahmanis 5, 243, 245	Basavakalyāṇ 1155
Bailhongal 1140	Basavana Bāgewāḍi 1155
Baindoor 1270	Basavarāj Rajguru 231, 1068
Bajpe 1287	Basavēshwara
Bāl Gandharva 1005	513, 744, 886, 987, 993, 1004, 1059
Belagoḷa 1355	Basavēshwara Vidyavardhaka Sangha 615
Balabhavans 827	Basel Mission 613
Balamuri 1355	Basic Education 542, 243, 645
Bala Sevika Training Institutes 829	Basrūr 1268
Balawāḍis 825	Batāyi system 296, 299
Ballad traditions 915	Bayalāṭa 1093
Ballads 917-18	Bebibēṭṭa 1311
Bālaprapancha 904	Beḍṭi Project 209
Bājehonnūr-Kaṇabūr 1140	Beggar Relief 844
Ballaṭarayanadurga 1294	Begūr 1149
Balligame (Belgavi) 1025	Belgavi 1160
Balwantraī Mehta Committee Report 463	Belagutti 1231
Bāṇa 885	Belavāḍi 1157
Bāṇaswāḍi 1149	Belavola 1200
Banavāsi 244, 1141	Belgaum 1158
Bandaḷike 1143	Belgāum Samāchāra 922
Bande Nawāz 998, 1,000	Belikeri Port 78
Banḍipura 1143	Belāre 1356
Bangāḍi 1163	Bellary 1161
Bangalore 1144	Belle 1367
Bangalore City Circular Railway 66	Belthangaḍy 1163
Bangalore City Police Unit 411	Belūr 1163
Bangalore Development Authority 476	Bench Mark Survey 180, 187

PAGES	PAGES
Bertillon's system 415	Birūr 1250
Besant 589	Bishagnimaṭha 1134
Bettadapura 1316	Block Development Committees 132
Bhabha H.J. 743	Block Development Officer 285
Bhadraḥu 1010	Bluff 1170, 1282
Bhadravati 1164	Board of Pre-University Education 586
Bhāgamaṇḍala 1165	Board of Revenue 459
Bhagavad Gīta 969	Bombay Board of Education 561
Bhāgavata Purāṇa 1080	Bombay Land Revenue Code 297, 303, 323
Bhagavati 860, 882, 1341	Bombay Native Education Society 558
Bhagawati Committee 68	Bommasandra Industrial Area 1127
Bhāgyodaya 925	Book Bank Scheme 801
Bhakti Movement 864	Boppagowḍanapura 1282
Bhalki 1165	Bowring 250
Bharachukki 1171	Bowring Hospital 664
Bharat Education Society 622	Boys Scout Association 589
Bhārat Seva Dal 837	Brahmadāya 311, 760
Bhārat Sevak Samaj 836	Brahmagupta 740, 742
Bharata Natya Institutions 1077, 1078	Brahmapuri 452, 525
Bhāshābhūṣaṇa 1010	Brahmi Script 1006
Bhāshā Sevaka 924, 925	Bramhagiri 1131
Bhāshyam Bhashyacharya 921	Bridges, District-wise figures 22, 23
Bhāshyam Tirumalacharya 921	Major 23
Bhāskara I 740	Minor 24
Bhāskaracharya II 741	Bṛihaddeśi 1063
Bhaṭambra 1165	Bṛihaspati 365
Bhaṭkaṭ 1166	Bṛihat Samhita 976
Bhaṭkaṭ Bunder Construction Company Ltd. 80	Bṛihatkaṭhā 1012, 1013
Bhaṭkaṭ Port 79, 80	Bṛihatkaṭhakōṣha 884
Bhaṭṭa Akalanka 874, 881, 985	Bṛijendranath Seal 593
Bṛihaddeśi 1059	Buddhist Centres 1025
Bhīma Kavi 987	Bṛūdikoṭe 1151
Bhimsen Joshi 213	Bullock carts 40, 42, 235
Bhoomareḍḍi College of Engineering and Technology 595	Bullock Development Scheme 160
Bhūśainiks 134	Buntwāl 1171
Bhūta worship 1029	Bureau of Economics and Statistics 238, 239, 240, 481
Bibliothèque Orientale 744	Bureau of Investigation 287
Bibliotheca Samskrita 610	Bureau of Malariology 675
Bīdar 1167, 1168	Bureau of Maternal and Child Health 675
Bidar Integrated Rural Development Project 825	Bureau of Public Enterprise 225
Bijapur 1173	Byaḍagi 1172
Bijjavara 1061	Bylakuppe 1172
Bīḥkallu 1187	Bylore 1260
Bilgi (Bijapur) 1169	Byndūr Port 83
Bilgi (Uttara Kannada) 1342	
Billigirirangana Beṭṭa 1170	
Bindiganavile 1302	

PAGES	PAGES
	C
Canarese Message 921	Certified Schools 828
Career Study Centre 144	Chalcolithic culture 738
Carpenters 235	Chalkapur 1165
Cartoon Drawing Artists 1055	Challakere 1178
Cauvery Water Supply Stage, I, II • 475	Chalukya architecture and sculpture 859
Ceiling on Urban Immovable Property 280	Chalukya Vikramāditya VI 1200
Central Beggar Relief Committee 844	Chalukya Pulakeshi 244
Central Bureau of Investigation 417, 419	Chamarajanagar 1179
Central Crime Branch 411	Chamaraja Wodeyar 1061
Central Electricity Authourity 658	Chamarajendra Wodeyar 250, 251
Central Excise 363	Chamarajendra Sanskrit College, Bangalore 567
Central Food Technological Institute 604	Chamarajendra Technical Institute, Mysore 642, 649, 657, 1049, 1054, 1055, 1112
Central Government Offices 509	Chamarasa 993
Central Handicraft Development Board 805	Champu Kāvya 856, 1014
Central High School, Madikeri 648	Chamundaraya 883
Central Home Guards and Civil Defence Training Institute, Bangalore 422	Chāmūṇḍi Hill 1299
Central Indian Medical Plants Organisation 671	Chandombudhi 1012
Central Industrial Security Force 420	Chandra Drōṇa Parvata 1134
Central Industrial Workshop 806	Chandragiri 1167
Central Institute of Indian Languages 612	Chandragutti 1181
Central Intelligence Bureau 419	Chandraprabha Charita 1014
Central Leprosarium, Bangalore 157	Chandraprabha Purāṇa 1093, 1156
Central Police 419	Chandrashekhara Kambār 1084
Central Power Research Institute 658	Chandravalli 858, 1006, 1181
Central Prisons 438, 442, 445	Chandrodaya 923
Central Recruitment Board 288	Channagiri 1181
Central Reserve Police Force 419	Channapaṭṇa 1183
Central Road Research Institute 421	Channarayanaadurga 1263
Central Statistical Organisation 218	Channarayapaṭṇa 1184
Central Water and Power Commission 658	Charaka 739
Centralised Semen Collection Centre 160	Charanthimaṭha 1032
Centre for Agriculture and Rural Development 608	Charitable Deposits 769
Centre for Habitat Environmental Studies 608	— General Muzrai Fund 770
Centre for Population & Health Management 608	— Major Funds 770
	— Muzrai Establishment Fund 770
	— Poduvatt Funds 770
	Charmāgi Ghaṭ 8
	Chāṭachāṭṭahalli 1217
	Chatras 766
	— Annachatras 766
	Chaucer 887
	Chāvundaraya 1003
	Checkbandi 300
	Chennabasavaṇṇa 886
	Chennakeshava 1047

	PAGES		PAGES
Chettañi	1279	City Improvement Board	473
Chhāṇḍombudhi	885	City Libraries-Mysore, Bangalore	745
Chidanandavadhoota	1065	City Municipal Councils-	
Chief Court	374	Corporations	467
Chief Electrical Inspectorate	484	City Traffic Police	412
Chief Engineers' Plan	13	Civil Aviation Department	505
Chief Epigraphist	505	Civil Defence	430
Chief Executive Officer	251	Civil Engineers	219
Chief Inspector of Factories		Civil Laws - jurisdiction	367, 368
and Boilers	484	Civil Police Constables Training	
Chief Minister	264	Centre (Channapaṇṇa)	423
Chief Ministers' Secretariat	264	Civil Rights Enforcement Cell	408, 420
Chief Registrar of Births,		Civil Supplies	273
Deaths & Marriages	678	Civil Surgeon	255
Chief Secretary	252	Civil Testing Laboratory	651
Chikkaballapur	1185	Civilian Rifle Training Centre	419
Chikkabhūpāla	1061	Coastal Fisheries Scheme	133
Chikkadēvarāya	246, 295, 296, 1061	Cobblers	235
Chikkadēvarāya Vilāsam	988	Coffee	239, 345, 357
Chikkalūr	1260	Coir Training Centres	805
Chikkanāyakanahaṇṇi	1188	Collector	254, 459
Chikka Tirupati	1284	Collegiate Education	597
Chikkupadhyaya	993	Combined Training School	423
Chikmagalūr	1186	Commandant General, Home	
Chikōḍi	1189	Guards	430
Children Literature	903	Commerce & Industries	
Chinchali	1318	Department	275
Chinchoṇi	1190	Commerce Education	571
Chinkuraṇi	131	Commercial and other taxes	268
Chinmaya Mission Hospital	708	Commercial crop	356
Chintamani	1190	Commercial Examination	
Chitāguppa	1242	Board	572
Chitāpur	1193	Commercial Painters	236, 237
Chitradurga	1190	Commercial Tax Department	
Chitragāras	227		354, 355
Chitragupta	928	Commercial Taxes	482
Chitrakalā Parishat	1050	Commissioners	249, 250
Chitra Kalā Sangha	1057	Common Diseases	686
Chitra Shilpa Academy	1057	— Brain Fever	693
Chitrapur Swamijis	979	— Cholera	682
Chotachguḍ	1136	— Diphtheria	691
Chotā record	1	— Filaria	685
Cholera control teams	682	— Gastro Enteritis	690
Chowkūr	1316	— Handiganur Syndrome	692
Christian missionaries and		— Kysanur Forest disease	694
scholars	907, 925	— Leprosy	688, 689
Chunchanakaṭṭe	1263	— Malaria	683
Churches	1042, 1043	— Plague	682
Citizens' Committees	426	— Small pox	687
City Armed Reserve Police	411	— Tetanus	691

	PAGES
Huzūr Adalat	372
Huzūr Jamabandi	323
Huzūr Kutcheri	247, 249
Hyderabad Electric Projects	275, 743
Hyderabad Jail Manual	443
Hyderabad Karnatak Education Society	615
Hyderabad Pradesh Congress Committee	518

I

Ibrahim Adilshah II	999
Ibrahim Rauza	665, 740
Idugunji	1229
Ikkeri	2, 295, 1244
Ikkal	4
Immadi Jagadevaraja	989
Imperial Gazetteer of India	404, 405, 406, 440
Imports and Exports	75, 507
Inam Dattatreya Peetha	1134
Inams	300, 310-12
Income Tax	361, 507
Index of Development	176
Indi	1244
India Population Project	715
Indian Express	929
Indian Army Karnataka Sub-Area, Bangalore	509
Indian Bureau of Mines, Bangalore	510
Indian Education Commission	550
Indian Institute of Astro-Physics, Bangalore	510, 603, 604
Indian Institute of Horticultural Research Centre	136
Indian Institute of Management	608
Indian Institute of Science, Bangalore	602, 603, 655, 743
Indian Institute of Socio-Economic Studies	609, 610
Indian Institute of World Culture	613
Indian Medical Association	726
Indian Psychiatric Society	727
Indian Space Research Organisation	606, 607
Indian Statistical Institute	607, 670
Indian Technical Institute, Bangalore	656

	PAGES
Indian Tourism Development Corporation	116
Indicators of Development	122, 123
Indo-Australian Agricultural Authorities	136
Indo-Danish Fisheries Project	487
Indo-Norwegian Project	161
Industrial Engineers	219
Industrial Housing Schemes	34
Industrial Schools	641, 642
Industrial Security Force	421
Industries and Commerce	489, 490
Infant and Maternal Mortality	679
Information and Publicity	490, 491, 501
Inga!adhalu	1192
Inspector General of Education	438, 593
Inspector General of Forests	402
Inspector General of Police	257, 402, 403, 405, 438
Inspector General of Prisons	438, 442
Institute for Social and Economic Change	609
Institute of Engineers	655, 659
Institute of Social Service	615, 616
Institute of Youth and Development	838
Instrumentalists	1069
Insurance Department	491, 492
Integrated Areas	298, 299
Integrated Child Development Service Projects	826
Integrated Rural Development Projects	839
Integrated Rural Development Programme	139
Intensive Mass Literacy Campaign	632
International Conference of Voluntary Organisations	837
International Food Technology Training Centre	605
International Labour Organisation	193
International Organisations (Social Services)	852
- Amnesty International	854
- Indian Red Cross Society	853

PAGES	PAGES
Kannada Sahitya Parishat 611, 966	Karnataka Chamber of Commerce 515
Kannada Sahitya Parishat Museum 904	Karnataka Chitra Kalavidara Mahā Parishat 1057
Kannada Language, growth of 904	Karnataka Education Board 616
Kannada Shala Patrike 922	Karnataka Ekikarana Movement 514
Kannada Vārthika 921	Karnataka Film Chamber of Commerce 1106
Kannada Vishwa Kosha 904	Karnataka Film Industry Development Corporation Ltd. 1105
Kanada Vṛitta 927	Karnataka Gāna Kalā Parishat 1072
Kannada Writers-Sahitya Academy - Award Winners 760	Karnataka Gazetteer (Department) 492
Kannadamma 928	Karnataka Granthamālā 492
Kannabāḍi 1311	Karnataka Handicrafts Development Corporation 227
Kantharaj Urs, M. 454	Karnataka Health Institute 705
Kanṭhiraya pagodas 305	Karnataka Hindi Prachāra Samithi 570
Kanungo 293, 294	Karnataka Historical Association 610
Kapanahalli 1264	Karnataka Historical Quarterly 611
Kappagallu 1162	Karnataka Historical Research Society 610, 746
Karanth, B. V. 1084	Karnataka Historical Society 1202
Karaga 1029	Karnataka Home Guards Organisation 425
Karibasappa Śāstri 1076	Karnataka Jānapada and Yakshagāna Academy 912
Karighaṭṭa 1355	Karnataka Jesuit Educational Society 616
Karika Vadya 916	Karnataka Jñānāmanjari 922
Kariyangaṭa 1171	Karnataka Kāvya Kalānidhi 924
Karjigi 4	Karnataka Labour Welfare Board 777, 778
Kārkaṭa 1254	Karnataka Lalitakala Academy 1114, 1116
Kārkaṭa Bhuvanendra Samskrita Mahavidyalaya 568	Karnataka Land Reforms 291, 339
Karma-Prakṛiti Prābhṛita 1024	Karnataka Leather Corporation 150
Karmaveera 927	Karnataka Liberal Education Society 546, 594, 617
Karnāḍa Sadaśhiva Rao 747	Karnataka Mahila Hindi Seva Samithi 571
Karṇam 256, 294	Karnataka Medical College, Hubli 665
Karnāṭa Bharata Kathāmanjari 890	Karnataka Medical College Hospital, Hubli 708
Karnāṭa Kadambari 885	Karnataka Mitra 923
Karnataka Adult Education Council 634	Karnataka Motor Vehicles Rules, 1963 36, 37
Karnataka Appellate Tribunals 386	Karnataka Nandini 925
Karnataka Ayurveda Seva Sangh, Udupi 669	
Karnataka Ayurvedic and Unāni Registration Board 672	
Karnataka Backward Classes Commission 790	
- Directorate of Backward Classes & Minorities 791	
- Welfare of Backward Classes 791, 792	
Karnataka Bar Council 391	
Karnataka Cancer Society 726	
Karnataka Cardamom Estate Owners Registration Rules, 1966 272	

PAGES	PAGES
Karnataka Naṭaka Academy 1114, 1116	Karnataka Taxation Review Committee, 1981 217
Karnataka Police Benevolent Fund 426	Karnataka Urban Water Supply & Drainage Board 475, 734
Karnataka Political Conference 746	Karnataka Urdu Academy 1114, 1116
Karnataka Posts and Telegraphs Circle 92	Karnataka Vaibhava 923
Karnataka Pradesh Chitra Kala Parishat 1057	Karnataka Vārthika 922
Karnataka Prakāshika 921	Karnataka Vidya Vardhaka Sangha 612, 746
Karnataka Press Academy 1114	Karnataka Vocalists 1069, 1070
Karnataka Provincial Congress Committee 518	Karnataka Vṛitta 924
Karnataka Public Service Commission 286	Karnāṭas 858
Karnataka Regional Engineering College, Suratkal 652, 653	Karwar 1254
Karnataka Registration Rules, 1965 352	Karwar Head 76, 77
Karnataka Roads and Bridges Fund 25	Karwar Port 72, 73, 77, 78, 82, 1255
Karnataka Sahitya Academy 1114, 1116	Kasturba Medical College, Manipal 614, 665
Karnataka Sangeeta Nṛitya Academy 1073, 1078, 1114, 1116	Kasturi, Na 985
- Awardees 1078	Kaṭil 1287
Karnataka Schedule Castes and Scheduled Tribes Development Corporation 815	Katyāyana 365, 366, 368
Karnataka Shikshana Prachāraka Sangha 617	Kaul 300
Karnataka Slum Improvement and Clearance Board 475, 476, 842, 843	Kaup 1368
Karnataka State Board for Prevention of Water Pollution 476, 737	Kaumudī Mahōtsava 1014
Karnataka State Charities 767	Kauṭalya 365, 526
- Mantralaya 768	Kautalya's Arthaśāstra 243, 245, 610
- Śrisailam 768	Kāval 404
- Tirupati 767	Kavaleurga 1360
- Varānasi 768	Kavalgars 401, 404
Karnataka State Council for Child Welfare 829	Kavirājamārga 859, 870, 872, 879, 880, 882, 1008
Karnataka State Housing Board 476	Kavital 1288
- Pharmacy Council 667	Kavyadarsha 1012
Karnataka State Reserve Police 415	Kavyāṅkara 1012
Karnataka State Sports Council 835	Kavyāmbudhi 925
Karnataka State Tourism Development Corporation 115, 116	Kavyāvalokana 874
Karnataka State Vigilance Commission 286	Kavya Kalpadhrumam 924
	Kāyam gēpidars 309
	Kāyamgutta 311, 312, 330
	Kazis 370
	Keertanas 889
	Keṇadi Nāyakas 246, 294, 306
	Keṇagūru 67, 1293
	Kembhavi 1341
	Kemmaṇṇugundi 67, 1359
	Kempegouda 988, 1097, 1144
	Kempu Cheluvamba General Hospital, Bangalore 706
	Kenchanahalli 1149

PAGES	PAGES
Kendra Sangeeta Nataka Academy 1089	Kodava Dances 970
Kendriya Vidyalayas 556	- Dramas 969
Kengal 1184	- War Dances 971
Kengeri 1150	Kodava Festivals 971
Keregodi 1359	Kodava Folk Songs 970
Keshiraja 1008	Kodava Language 967-68
Khadi and Village Industries 135	Kodava Literature 967, 969
Khanapur 1165, 1256	Kodava Thak Parishat 967, 970
Khandekar 1005	Kodavada Andolat Patu 970
Khandya 1187	Kodekal 1341
Kharif 199	Kodkal Ghat 8
Kharoshi 1190	Kodigoppa 1324
Khatak-Chinchoi 1166	Kodimatha 527
Khatedar 330	Kogar Ghat 3
Khatha Register 320	Kokrebetur 1277
Khazi Abdulla Hussain Khuleel and others 995, 996	Kolar Gold Fields 49, 145, 146, 1151
Khedda 96	Kolaramma Temple 1033
Khetwar Pairika 320	Kolatam 915
Khiyagaon 1133	Kolgurki 1352
Khirdi 320	Kotigal 1260
Khiraj 298	Kollur 1261
Khudapura 1133	Konachagallu Gudda 1246
Kidi 927	Konanur 1130
Kidwai Memorial Institute of Oncology 677, 698	Kondaji 1223
Kikkari 1264	Konkanabhudaya 1015
Killedars 293	Konkan Samaj 980
Killeketara Ata 1080	Konkan Railway 59
Killekyatas (Gombe Ramas) 919	Konkani 976, 983
King George Schools 555	Konkani Bhasha Parishad, Karwar 980
Kinhaf 1262	Konkani Bhashabhimani Samiti, Udupi 980
Kinnari 916	Konkani Bhasha Mandal, Mangalore 980
Kiriti Venkatacharya 989	Konkani Journalism 779, 81
Kjrmāni 247	Konkani Literary Activities 982-83
Kirtivarma 739	Konkani Speaking people 978
Kiruwatti 141	Konnur 1208, 1308, 1331
Kisan Mazdoor Praja Party 519	Koorige 299
Kishen Chand 1003	Koorve 1128
Kist 306, 307	Koppa 1261
Kittel 918, 985	Koppa 1261
Kittel College 613	Koraga 180, 182
Kittur 246, 1257	Koramangala 66, 446, 1146
Kittur Rapi Channamma Memorial Committee 555	Koramars 401
Kodachadri 1233	Korampur 1262
Kodagu Chandrike 922	Koran 529
Kodagu District Board 463	Koragere 1262
Kodagu mattu Kodavaru 970	Koravangala 1232
	Korava Naradagadde 1319

PAGES	PAGES
Koravanji 914	Kumbi 1331
Kosha 1014	Kumta 1266
Kota 1368	Kunchur 1261
Kotesvara 1269	Kundagot 1267
Kottur 1266	Kundakunda 1006, 1026
Krishhi Varte 610	Kundapur 1261
Krishna 5	Kundur 1185
Krishna III 1008	Kunigal 1270
Krishna Bhat 744	Kunjaru 1367
Krishnadeva Raya 292, 987, 1050	Kurmagad Island 76
Krishnamurthy, P. N. 636	Kurubas 180
Krishnaparijata 1080	Kurudumale 1297
Krishnarajanagar 1263	Kurugodu 1162
Krishnarajasagara 113, 115, 161, 1265	Kuruvatti 1034, 1214
Krishnarajapet 1264	Kushalnagar 1272
Krishnarajapuram 56, 57, 58	Kushagi 1272
Krishnaraja Wodeyar III 247, 248, 250, 296, 999, 1004	Kutcheris 246, 247, 249
Krishnaraja Wodeyar IV 852	Kyasanur Forest Disease Field Station 695
Krishnarajendra Technological Institute 642, 652	
Krishna Rao, U. S. 1077	
Kriyasara 1018	
KSRTC Operational data and progress 35	
Kubja 69	
Kubtur 526	
Kudachi 1317, 1160	
Kudatini 10	
Kudli 1338	
Kudligi 1265	
Kudmul Ranga Rao 512	
Kudremukh Iron Ore Company 24, 74, 75, 86	
Kudure Hebbe 1188	
Kuknur 528, 1374	
Kula 292, 366	
Kula-biradar 294	
Kulagoda Tammanna 1097	
Kulkarni K.S. 1054	
Kulkarnis 246, 255, 293, 303	
Kulka 365	
Kumara Gandharva 213	
Kumarasambhava 986	
Kumara Vyasa 856, 1079	
Kumbale Narasimha Naik 979	
Kumbaras 218	
Kumbarde 1257	
Kumbhashi 1269	
Kumri 308	

L

Lab to Land Programme 576
Labour 279
- Department 492, 776, 784
- Welfare 774
Labour Bureau 131
Labour Contract Societies 815
Labour Courts 386
Labourers 230, 237
Lacquerer 235
Lady Health Visitors 676
Lajjagauri 1241
Lakkanna-Dandesa 887
Lakkundi 1273
Lakshmanatirtha 49
Lakshmesha 1071, 1251
Lakshmeshvar 1273
Lakshminarayana 1074
Lakulashaivas 527
Lalguji 1375
Lalithakala Academy 1056
Land Army 133
Land Army Corporation 135, 136
Land Development Bank 343, 344
Land for landless 137
Land Improvement Loans Regulation 298
Land Records 301, 302
Land Reforms and Tenancy Legislation 333 - 339

PAGES	PAGES
Land revenue 249, 252, 291 322, 323, 363	Local Fund Normal School 552
Land revenue cases 225	Local Medical Service 674
Land Revenue Code 251, 255, 297	Local Self-Governing Bodies (Urban) 467
Land Revenue Department 298	Local Self-Government 451
Land to the tiller 340	- After Unification 463
Land Tribunals 386	- Bombay Karnataka 457
Land use in Karnataka 197, 198	- Hyderabad Area 461
Large and Medium Scale Industries 275	- In ancient days 451
Lasya Ranjana 1075	- Kodagu Area 463
Law and Order 270	- Madras Area 549
Law and Parliamentary Affairs 277	- Mysore Area 453
Law Colleges 662, 664	- Mysore Municipalities 445
Law Officers 387	- Village Panchayat 464
Lawyers 225	Locomotives 62
Leather puppet 919	Loka Sabha elections 523
Leelavati 741, 742	Lokabandhau 923
Legal Aid Board 391	Lokadarshana 928
Legal Profession 375, 387	Loka Karya Kshetra 132, 161, 837
Legislative Assembly 260	Lokamanya Titak 1005
Legislative Council 253, 255, 260	Loka Shikshana Trust 927
	Lokavani 928
	Lokayukta Ordinance 286
	Lokikere 1196
	Low per capita income 154
	Lower Primary Schools 539
	Lullabies 915
	M
	Macadam road 19
	Machalaghatta 1302
	Machhari 1249
	Madad Meash Jahgirs 312, 313
	Madagadakere 1337
	Madapura 1265, 1347
	Maddur 1276
	Madhava 365, 739, 1027, 1028
	Madhavalankara 1012
	Madhavaram 10
	Madhugiri 1277
	Madhuravijaya 1015
	Madhusudhana 744
	Madhvacharya 1017, 1366
	Madhvavijaya 1014
	Madihadike 294
	Madikeri 1278
	Madivala 66, 233
	Madivala Machideva 1369
	Madras and Southern Mahratta Railway Company 61

PAGES	PAGES
Madras Jail Manual 443	Malakaras 452
Madras Prisons Reformatory Manual 443	Malanduru 1324
Magaḍi 1279	Malaprabha Project 162
Magaḍa 1214	Malaria Eradication Programme 683
Magician 237	Maḍavalli 1282
Magod 115, 116, 1375	Maḍayalam 983, 986
Mahabharata 367, 974, 986, 1080	Maḍayalam and Kannaḍa 984
	Maḍayalam and Samskrita 985
	Malekal Tirupathi 1130
	Malenadu Vartha 928
Mahadēshvara Betta 1280	Maleyur 1180
Mahadevappa Rampure 515	Maikhed 1333
Mahājānas 245, 452	Malik-ut-tiyar 246
Mahākari 255	Malladihalli 1283
Mahalingapura 1293	Mallasajjana Vyāyāmaśālā mattu Arogyasamsthe, Dharwad 578
Mahabhandari 244	Mallasajjana Vyāyāmaśālā, Bellary 577
Mahabodhi Society 787	Mallēswara 24, 1250, 1295
Mahadandanayaka 244	Maliyanahalli 1335
Mahakuṭa 1137	Mallikarjuna 987
Mahakūṭēshvara 1032	Mallikarjuna Mansoor 213
Mahamastakabhisheka 113, 429	Mallināthapurāṇa 884, 1093
Mahammud Gawan 528, 744, 994	Malnad Development Board 189
Mahanāsika 1032	Malnad Improvement Committee 189
Mahanātakasudhanidhi 1015	Malnad Technical Education Society 618
Mahanubhava cult 1027	Malpe 81, 115, 1366
Maharajanadurga 1125	Mālūr 1183, 1203
Maharaja's High School, Mysore 593, 642	Māmltdars 255, 303
Maharani's Training College, Mysore 579	Manasikarogās 729
Mahatma Gandhi Memorial College, Udipi 611, 614	Manasollāsa 1, 243, 1048, 1052, 1062, 1075
Mahavamsha 1141	Manchanabele 136
Mahavira 741	Manḍagadde 1361
Mahaviracharya 740, 868	Mandakalli 1301
Mahila Mandals 824	Mandarathi 1368
Mahila Samajas 832, 834	Mandelslo 1132
Mahipathi Dasa 1000	Mandya 1284
Mailara 916, 1165, 1214	Manevergaḍe 244
Mailaragudda 1201	Mangalesha 1032, 1049, 1137
Mahila Seva Samaj, Bangalore 580	Mangalore 1285
Mahishi 1360	Mangalore Harbour 24, 72, 74, 75, 76
Main Automatic Exchanges 108, 111	Mangalore railways 51
Main Workers 220	Mangalūrā Samāchāra 920
Mājāḍi 72, 82	Manganese 79, 207
Major Hospitals 701	Mangsūḍi 1133
- Bowring Hospital 701	
- Cheluvamba Hospital 732	
- Krishnarajendra Hospital 702	
Major Road projects 24	
Malagunḍa 452	

	PAGES		PAGES
Manihāl Surabān	1320	Mathematical tradition	742
Maṇipāl	1367	Mathōḍu	1232
Māṇik Prabhu	1000	Mattāvara	1187
Māṇiknagar	1242	Mat-making	234
Māṇipravāla	876	Mauje	293
Manihadevara varthane	294	Mauryas	291
Manjarābād	8, 1326	Max Muller Bhavan	224
Manjeshvar Anantheshvara		Maya	1070
Temple	977	Mayakonda	1289
Manjuśhrimūlakalpa	1025	Mayasandra	1365
Manki Port	83	Mayūra	928
Manku Timmana Kagga	1016	Mayūravarma	983
Maṇṇe	1310	Mechanical Engineering School	64
Man Power Cell	143, 656	- Engineers	223
Maṇṭe Swāmi	916	- Mechanics	236, 237
Manual Labour Classes	128	Mēda	180
Manu	243, 245, 291, 292, 365	Medical College, Bangalore	664
Manusmṛiti	243	- Other Medical Colleges	665
Mānvi	1288	Medical Council	725
Maradhalli	1289	- India	725
Maragaṭale	1361	- Karnataka	726
Māranahaṭṭi Ghāt	3	Medical Department	249, 664, 675
Marāṭhas	246, 293, 302, 303	Medical Education	664, 676, 677
Marāṭhi and Kannada	1003, 1004	Medical Hostels	677
Marāṭhi Language	1003	Medical Institutions	676
Marāṭhi works	1005	Medical and Public Health	
Maravanthe	1169	Services	673
Marconahaṭṭi	1272	- Public Health Department	676
Marehaṭṭi	1282	Medical School	664
Mārgādhikaraṇa	1	Mēdhatiti	365
Marginal Farmers and Agricultural		Medium irrigation	202
Labourers	149	Megalithic culture	738
Marginal workers	220	Mēghadūta	1046, 1141
Mārikāḍive	1369	Mēghapratīsanadeśha	1015
Marionette Shows	977	Mēkedātu	1243
Marine Products	161	Melige	1361
Mark Cubbon	249, 401	Mēlkōṭe	1290
Market Information	144	Mēlūr	1343
Marketing Department	493	Mental Hospital	157, 699
Marshrooti Jahgirs	312, 313	Merchant Shipping	73
Mari Calvert Holdsworth		Mercury Travels Ltd.	87
Memorial Hospital	704	Merit Scholarships	558
Maski	1275	Merry-go-round operator	237
Massaging Centres	233	Metallurgists	219
Māstikallu	865	Methodist Mission Industrial	
Matanga	1059	School	641
Maternal and Child Health		Methodist Mission Orphanage	579
services	717	Metṭu	299
Maternal Deaths	680	Metṭupaiyam	58
Maternal Mortality	679	Metre-gauge	60, 61

	PAGES		PAGES
Metre-gauge-railway lines	52	- Kodagu Area	535
- Section	50	- Madras Karnataka Area	533
Metropolitan Magistrates	384	- Mysore Area	529
Micro-wave medium-Survey	100	Modern occupational system	514
Micro-wave route	101	Modi, M. C.	670
Micro wave system-Narrow band	100	Modi Script	1004
- STD	101	Moegling	918
- UHF system	99	Mohan Kalyanpurkar	1077
- Wide band	100	Mahmud Gawan	998
Mid-day Meals	558	Mohammed Kuasim Farishta	999
Middle-cum-High Schools	549	Mohatarfa	297
Miqigēshi	1278	Mohtamins	406
Miqwives	223	Moṭakālmuru	1291
Military High Schools	549	Molkhera	1242
Military scholarships	557	Mombāṭṭi	1374
Miller	589, 788	Money Lenders	232
Minerals	207	Monopoly sector	206
Mines and Geology (Department)	493	Montague Chelmsford	
Minimum agricultural wages	168	Reforms, 1919	258
Minimum Needs Programme	173	Moodābidri	1254
Minimum Wages	778	Mookāmbika Temple, Kollūru	984
Mining	220, 252	Moral Education	545
Mining Engineers	219, 223	Morrison	249
Ministry of Industries and		Mosāṭe	1223, 1275
Civil Supplies	509	Motor cycles	236
Minor Irrigation	202	Motor Training Institute	424
Minor Ports	78	Motor Vehicles Department	
Minto Regional Institute of			360, 494
Ophthalmology	704	Moulder	237
Mirasdars	303	Moulvis	534
Mirkhal	1155	Mounted Company	417, 425
Mīrmirāṇ	246	Mudaliar Commission	594
Mīr asaf	246	Muddaṇa	1097, 1254
Mīr yem	246	Muddēbihaṭ	1291
Miscellaneous Occupations	218, 221	Muddēnahaṭṭi	759, 1186
- Census Classification	220	Mudgal	1275
Miscellaneous Taxes	249	Mudhōṭi	1292
Mission School	530	Mūḍigere	1293
Mitākshara	365, 638, 1018	Mūḍukutore	1362
Mobile dispensaries	676	Mughals	5, 246, 293, 299, 305
Mobile Post Office	94	Mūḡūr	1362
Mochi	235	Mukkunda	1345
Modelling-clay	227	Mūḷagunda	244, 1295
Model Registration of		Mūḷa right	309
Births and Deaths	678	Mūḷāḡal	1296
Modern Buildings	1041	Mūḷiki	1287
Modern Communication System	511	Mul-paṭṭas	309
Modern Education	529, 542	Multipurpose Co-operative	
- Belgaum Area	531	Rehabilitation	162
- Gulbarga Area	534	Multipurpose development	132

PAGES	PAGES
Multipurpose High Schools 548, 549	Mysore Civil Courts Regulation, 1883 373
Munavaṭṭi 1330	Mysore Code 297
Munqargi 1296	Mysore Hindi Prachara Parishat 571
Mundgōḍ 1296	Mysore Iron and Steel Works 157
Municipal Corporation 467, 472	Mysore Jail Manual 443
Municipalities	Mysore Lamps 65
- Bombay Karnataka Area 457	Mysore Land Revenue Code 297, 298, 311, 323, 330, 336, 346
- Income and Expenditure 471	Mysore Legal Practitioners Regulation, 1884 375
- Madras Area 461	Mysore Literacy Committee 629
Munirābād 52, 1262	Mysore Palace Library 744
Munsiffs 250, 256, 382, 383	Mysore Paper Mills 173
Murgōḍ 1332	Mysore Patrike 928
Murkal 180	Mysore Plateau 51, 53
Murugha Male 1252	Mysore Ports Department 72
Museum of Art and Archaeology, Mysore 758	Mysore Power and Light Department 97
Museums and Art Galleries 751	Mysore Representative Assembly 252, 297
- Viswesvaraya Industrial and Technological Museum 751	Mysore Resettlement and Development Agency 838
Museums Under Archaeological Survey 755-756	Mysore Riyasat Hindi Prachara Samiti 570
Music 1057	Mysore Silkworm Seed 157
- Ancient Karnataka 1058, 1059	Mysore Social Service League 612
- Artists 1072	Mysore Star 924
- Compositions and composers 227, 1063-1065	Mysore State Literacy Council 629
- Examinations 1113	Mysore State Railway 49, 54
- Festivals 1072	Mysore Tenancy and Agricultural Land Laws Committee 339
- Films 1101	Mysore Turf Club 359
- Hindustani 1067-1070	Mysore University Union 629
- Instruments 1062	Mysore Vrittanta Bōdhini 921
- Light 1070	Mysore Women's Conference 579
- Modern period 1066	Mythic Society 611
- Orchestra 1070	
- Works 1060, 1062	
Musical instrument maker 227, 237	
Musicians in modern period 1065-1066	
Muthanna, I.M. 969	
Mutsaddis 90	
Muthyalamaḍu 113, 1127	
Muvattu okkalu 452	
Muzrai 249, 252	
Muzrai Institutions 763-765	
Mysore 1297	
Mysore Adult Education Council 580	
Mysore Backward Classes Committee 789	
Mysore Board of Revenue 386	

N

Naḍa 1163
Nāḍagāvunḍa 245
Nāḍegannadi 926
Nāḍikerianḍa Chinnappa 969
Nāḍai 774, 1193
Nāḍakumārakavya 1014
Nāḍalapura 1365
Nāḍalinga Sthapati 1049
Nāḍamangala 1301

PAGES	PAGES
Nāḍanahaṭṭi 1301	National Design and Research Forum 659
Nagar 1302	National Extension Blocks 131, 632
Nāḍarahole Sanctuary 113, 1303	National Filaria Control Programme 686
Nagaravāṇi 928	National Foremanship Course 658
Nāgarika 928	National Highways 16
Nāḍarjuna 1026	National Industrial Classification 219
Nāgarle 1305	National Institute of Engineering, Mysore 652
Nāḍavarma I 884, 885	National Institute of Public Co-operation and Child Development Regional Centre 829
Nāḍavarma II 985	National Institute of Virology-Field Stations 723
Nāḍavarma and his works 884	National Malaria Eradication Programme 682, 683
Nālatwāḍ 1292	National Police Academy 423
Nallarahaṭṭi 1343	National Productivity Council 655
Nandaṭṭike 1254	National Rural Employment Programme 147, 148
Nandi 1358	National Sample Survey 120, 142
Nandi (Kolar dt) 1033, 1304	National Service Scheme 669, 836
Nandi Hills 115, 1303	National Training Institutes 429
Nandikeshvar 1137	National Trunk Net work 100
Nandikoor 1368	National Tuberculosis Programme 686
Nanjangūḍ 1304	Native Commissioners 378
Nanjarayapaṭṇa 1347	Nattuvanars 1075
Nānyadēva 1060	Nature Cure Hospital 731
Narahari Tirtha 889	Naturopathy 730
Narakasuravijaya 1015	Navalgund 1308, 1332
Naraḍappa 890, 1252	Nava Sandēsh 928
Narasamangala 1180	Navashakti 928
Narasimbachar 990, 1049	Navilutirtha 1330
Narasimbachar, D.L. 871	Nawadgi 1166
Narasimharājapura 1306	Nāyakanahaṭṭi 1179
Nārāyanapura 1155	Nāyanmārs 992
Nārāyana Rāo Huilgōḷ 1160	Neelakanthāchār 1049
Nārāyana Reddi, C 990	Neeragunda 1232
Narēgal 1324	Nelamangala 1309
Nargund 1307	Nehru Yuvaka Kendras 637, 837
Narthana Nirṇaya 1076	Nēmichandra 1007
Norwegian Project 161	Neolithic art 1029
Nāsir-ud-Daula 675	Nethrani Island 1167
Nāsiruddin Chirag Dehlavi 1000	Nettur Technical Training Foundation, Dharwad 655
Nāth Siddha 1025	New Plays 1085
Nātha, Tāntrik Cults 866	New Rates - Water 348
Nātha Sampradaya 1003	
National Adult Education Programme 635, 636	
National Aeronautical Laboratory 605, 606	
National Awards to Films 1103, 1104, 1105	
National Awards to Teachers 588	
National Cadet Corps 598, 599	
National Council of Educational Research and Training 557	

PAGES	PAGES
New Testament 975	Open Air Jails 446
New Twenty Point Programme 139	Organisations for the Aged 840
Newspapers 924	Oriental Library 619, 744, 747
Newspapers for Nationalist Movement 925	Orphanages 833, 834
Newspapers from Karnataka till 1956, List of 930	Other Voluntary Organisations 622
Nicolo Conti 9	Other Welfare Measures 783
Nidagunde Panneraṇṇu 244	
Nigugal 1315	P
Nijagal 1310	Paḍḍanās 973, 974, 975
Nijaguṇa Śivayōgi 888, 1061, 1064, 1071	Padmaśūa Pandita 739
Nilagunda 1221	Padma Rāmadās 828
Niligiripaṭṭaṇa 1155	Paḍubidri 1368
Nipāṇi 1310	Paes 9, 1074
Niranjana 985	Painters 1054, 1055
Niraśhritara Parihāra Kēndra 846	Painting 1049 - 53
Nirṇayasindhu 1018	Palace Muzrai Institutions 765
Nītivākyaṃṛita 243, 1018	Palagrahāra 1302
Niṭṭur 1211	Palahaṇṇi 1355
Nomadic and Semi-Nomadic Tribes 814-815	Palahāra Swāmimatha 1135
Noṇavinakere 1359	Paikuriki Somanātha 987, 1063
Notified Areas and Sanitary Boards 472	Palya 1125
Novelists and Short Story Writers 898	Pampa 857, 873, 881, 889, 986
Nṛipathunga, Rāshṭrakūṭa King 872, 1009	Panchama Boarding School 795
Nūggihalli 1185	Panchatantra 885, 1013
Nūliya Chandayya 1358	Panchayat 455
Nursing Services 711	Panchayat Rāj System 132, 274
Nyamati 1231	Pandarahaṇṇi Gudda 1192
	Pāndavapura 1311
O	Pandit Taranāth 669
Ocean Transport 71	Panṇitappa Chikkōḍi 926
Occupational Institutes 805	Pāndurāṅgi, K. T. 1016
Occupations 218	Pāṇiyāḍi, S. U. 975
- Census Classification 220, 221	Pankajanahaṇṇi 1189
- International Classification 220	Pant Baḷekundri 1160
- National Classification 219	Paragaṇās 246
Occupational Institute 643	Paramadevanahaṇṇi 1162
Odabāṇḍeshvara 1367	Paramēshwarāchār 1049
Oḍḍārādhane 991	Parāshara Mādhaviya 243, 306
Old Deccan Day 913	Parāshurāmabharata 1013
One-Act-Plays 1086, 1087	Parāshurāma Rāmāyaṇa 1227
Oora samasta praje 245	Parliamentary Affairs 277
Oorgaum 1159	Party System 517
	Paschimavāhini 1354
	Passport Office 88
	Pāṭil Puttappa 927
	Patna Ashtagrām 247
	Patta Books 324
	Pattabhi 990
	Pattadkal 1032, 1033, 1074, 1312

PAGES	PAGES
Pattana Samudaya 245	Police Staff 418, 419
Pattanashētti 145	- Modernisation of 420
Pattole Paṭame 969	Police Training Schools 422, 423, 424
Pavagaḍa 1315	Police Transport 418
Pension to Freedom Fighters 841	Police Welfare 426
Peoples' Democratic Party 519	- Housing 426
People Education Society 618	Police Wireless 414
Per capita Income on Prices 241	Ponna 884, 1051, 1071
Periodicals - Distribution of 929	Ponnampet 1316
Periodization (Yugas) 881	Population Centre 716
Periyapatṇa 1172, 1315	Population Industry 204, 205
Persian 997, 999	Ports 84, 494
Persian Authors 998	Poshak Project Programme 718
Persian Writers and Scholars 999	Post and Telegraph Services 89, 106
Perspective for Karnataka 195	Post Office - District figures 106
Pharmacy Colleges 667	Postal Divisions 95
Philatelic Counters 94	Postal Training Centre 94
Philosophical Schools 1024	Post-war reconstruction Schemes in Education 541
Photographic Society, Bangalore 1051	Potentialities of Development 192
Photography 227	Pouravaṇi 928
Physical Education 576-577	Power Corporation 496
Physically Handicapped 151	Power systems Training Institute 658
Physicians and Surgeons 223	Prabhat Kalavidaru 1088
Pietro Della Valle 2	Prabhātas 1024
Pigeon Island 1167	Prajamatha 926
Pischel, R. 1007	Prajavāni 927
Plague Surveillance Unit 682	Praja Samudaya 452
Planning 154-179	Prakṛit gāthās 1007
Planning Board 272	Prakṛit Languages 1005
Planning Commission 335	Prakrit Lexicographers and grammarians 1009
Planning Department 271	Prakrit period 1006
Planned Economy for India 154	Pramāṇamāla 1016
Plantation Industry 104	Prant Officer 254, 255
Plantations, Other special cases 345	Prapancha 927
Plan outline 187	Prashasti Śhasana 865
Plan Period 115	Prashnōttara Ratnamālika 1014
Play-back singers 1101, 1102	Pre-examination Training Centre 805
Pleadings 368	Pre-historic paintings 1051
Poet-Emperors of Kannada 867	Premchand 1003
Police Administration	Pre-Primary Education 536
- After rendition 401-07	Pre-University Education 1956-57 586
Police Band 419	- Junior Colleges 586
Police Driving and Maintenance School, Yelahanka 418	Price Index - rural 127, 240
Police Gazette 922	Price Trends 123
Police Manuals 407	Prices, agricultural commodities 124
Police-Ranges 409, 410	Primary Education 537
Police Research Centre 417	Primary, Secondary Schools (Table) 625

PAGES	PAGES
Prison Acts and Manuals 443	Raibag 1317
Prisoners - Advisory Board 443-447	Raichur 1318
Private Museums 758	Rao Bahādur Arcot Nārāyana
Procedural Laws of Courts 368	Swamy Mudaliar 638
Professional and Related Workers 221	Rail India Technical and Economic Services Limited 64
Professional dancing women 1075, 1076	Railway Crimes 436
Professional Drama Companies 228	Railway Mail Services Division 92, 94
Profession Tax 358	Railway Museum 64
Professional Workers 228	Railway Police 412
Progressive Writers 898	Railway Protection Force 63
Prohibition 784-785	Railway Service Commission 63
Project Demand for Energy 210	Railway Workshops 61
Promotional Water Rates 351	Railways 48, 66
Protective Measures - Tribes 182	Raiyatwari Settlement 306
Proverbs and riddles 918	Raiyatwari System 309, 330
Provident Fund 782	Rajahamsa 924
Provincial Reserve Force 403	Rajanatha 919
Public Health Engineering Department 736	Raja Ravi Varma 1054
Public Health Institute 722	Rajendraname 968, 969
Public Life, Modern Period 511	Raṭṭapalli Anantha Kṛishna Sharma 990
Public Relations 425	Ramachandrapura 1233
Public Service Commission 288	Ramachandra Charitapurāna 884
Public Works 495	Ramadhānyacharitre 867, 889
Public Works and Electricity Department 274, 275	Rama Durga, Hosa gudda 1179
Pundarika Viṭṭhala 1061, 1067	Ramakrishna Mission 439
Purāṇabhaṭṭa 526	Rāmamatya 1061
Purāṇas 1012	Rāman C. V. 743
Purandaradāsa 864, 889, 986, 988, 1028, 1089, 1065	Raman Research Institute 604, 743
Purānika Kavi 744	Ramanadurga 1326
Purṇaiah 247, 296, 760, 999	Rāmananda Chūrya 979
Pushpadanta 856, 1006, 1008	Rāmanagaram 1321
Puttur 1316	Rāmārāyan Chellaram Trust 654
	Rāmanāthapura 1131
	Rāmanuja 1027
	Rāmarāja Bhushaṇa 988
	Rāmasamudram 1180
	Rāmatirtha 1160
	Rāmāyana 974, 1080, 1012, 1013
	Rāmayanadarśhanam 1013
	Rāmdurg 1319
	Rāmēsh K. V. 975
	Rāṇebennūr 1322
	Rangacharlu 453
	Ranganathittu 1355
	Rāṇi Channamma 1258
	Ranjāṭa Gōpala Shenoy 1049
	Ranjit Dēśai 1005

R

Rabkavi-Banhatti 1247
Rachappaji 916
Radio 103, 104
Ragaṭe 888
Rāgas 1094
Rāghava Chaitanya Māharāj 1125
Rāghavāṅka 856, 1164
Rāghavendra Swamiji, Malladihaṭṭi 614

PAGES	PAGES
Ranna 873	Residential Schools 555
Rao V.K.R.V. 172	Rest Houses 116
Rasaratnakara 38	Rev. Graeter 971
Rasaśāstra 669	Rev. Herman Moegling 920, 921
Rashṭra Bandhu 928	Revenue Administration
Rasikaranjini 923	- Ancient days 291, 292
Rashtrakūṭa Amōghavarsha I 244	- Bellary District 305, 306
Rāstrakūṭa Kṛīṣṇa III 741	- Bombay Karnataka 302, 304
Rashtreeya Shikshana Samithi Trust 618	- Dakshiṇa Kannada 306-309
Ratnakaravarṇi 1065, 1255	- Kodagu 310
Ratnapura 1244	- Sist 294
Ratnavaṭi 1013, 1079	- under British 296
Ravi 928	- under Haider and Tipu 295
Ravikṛti 1009, 1031	- under Marāthas 293
Ravindra Kalakshetra 1115	- under Purṇaiah 296
Receptients of Financial Aid from Academies 1117	- under Vijayanagara 293
Reference Libraries 749	- under Woḍeyars 295
Regional College of Education, Mysore 565, 566	Revenue Department 269-270
Regional Development Plans 501	Revision Settlement, 1964 317
Regional Institute of English, Bangalore 565	Rice B. H. 921
Regional Telecommunications Training Centre 101	Rickett L. 922
Regional Vocation Training Institute for Women 658	Ripon's Reforms 517
Registrar of Vital Statistics 674	Rishyaśṛṅgapura 1351
Rehabilitation of Bonded Labour 845	Road Accidents 39
Rehabilitation project 807, 811	Road Lengths 43-47
Relative level of development of Districts 1974-80 177	Roads and Bridges Fund 25-26
Religious and Charitable Endowments 760-762	Road Development
Religious singers 915, 916	- After 1956 11
Remission of Land Revenue 324, 328	- Bombay Karnataka 4
Remission of Suspended Revenue 328	- Hyderabad Karnataka 5
Renukāchārya Education Society 616	- Kodagu Area 6-7
Research Cell - Vocational Guidance Programme 145	- Madras Area 7-10
Research Designs and Standards Organisation 65	- Mysore Area 3
Research Institutes 602	- Progress of 3
Reserve Police 434	Road length in charge of Public Works Department 43-47

	PAGES		PAGES
Royal Ordinance	535	Sandalwood Craft Complex,	
Rudrabhatta	885, 1051	Sagar	191
Rural Adult Education	630	Sandhivigrahi	242
Rural Communication		Sandūr	1326
Programme	21	Sandyadeepa	928
Rural Development and		Sangama	1327
Co-operation Department	274, 650	Sanganakallu	669, 1162
Rural Education Society	619	Sangatya	888
Rural Health Centres	675	Sangatya period	891, 892
Rural Library Programme	631	Sangeetasara	864
Rural Retail Price Index	240	Sangita Ratnakara	864, 1058, 1059
Rural Water Supply	736	Sanitary Boards	465, 472
		Sanitation	732
S		Sankāshwara	1327
Sadaśhivagaḍ	1256	Sankhya Ratnakōsh	1005
Sadhvi	928	Sannati	1030
Sagar	1324	Santhebennur	1182
Sagu	316	Sappanna	1065
Sagarakatte	1263	Saptamatrika	1235, 1349
Sahasa Bhima Vijaya	1013	Sarasari	307, 308
Sahyadri Khandā	976	- Rate	307
Sainik Board	503, 504	- Chitta	308
Sainik School, Bijapur	555	Saraswati	925
Sakleshpur	1325	Saraswati Bhandarika	744
Sakrepatna	1250	Sargūr	1225
Saligrama	1263	Sarige	310
Salihōthri	739	Sarvajnya	888, 889, 989 993
Sales Tax	354, 355	Sarvanandi	1006
Sales Workers	219, 229	Sarvavarma	875
Sajjad	320	Satellite Instructional Television	
Salotgi	1245	Experiment Programme	554
Saṭuva Narasimha	987	Sathavalli Chandrashekhara	
Samaja Vikas	928	Sastry	988
Samanta-bhadra	1024	Sathyagala	1260
Sambra	1160	Sathyabodavijaya	1014
Sampige	1365	Satya Dipike	923, 924
Sample Registration System	678	Sethyanarayana, R.	1062
Sample Survey Organisation	508	Satyanāthabhyudaya	1014
Sampradaya Padagaḷu	914	Satyapriyatritha	1018
Sanskrita	1009-1024	Saundatti	1328
Sanskrita Colleges	567, 568	Saundatti Yellamma	916
- Melkote	567, 568	Savagi	1209
- Siddaganga	567	Savanadurga	1280
Sanskṛita Education	567	Savantgi	1140
Sanskṛita Mahākavyas	1014	Savagūr	1332
Sanskṛita Pāṭhaśālas	567, 568	Savarkar	1005
Samudaya	452, 1088	Sāyana's Vedārtha Prakāsha	868
Samyukta Karnāṭaka	926	- Ayurveda, Sudhanidhi	868
Sanchiya Honnamma	993	- Sarvadarshna Sangraha	868
		- Subhashita Sudhanidhi	868

	PAGES		PAGES
- Yajnyatantra Sudhanidhi	868	- After Re-organisation	548
Skanda Purāṇa	976	- Belgaum Area	546
Scheduled Castes - Economic		- Fisheries Schools	548
Upliftment	806	- Gulbarga Area	547
- Education	799	- Kodagu	547
- Health, Housing	808	- Madras Area	547
- Hostels	802	- Multipurpose High Schools	548
- Literacy	817	- Mysore Area	545
- Literacy Rates	816	Secondary Examination	
- Welfare Measures and		Board	550, 551
Plans,	795, 796, 799	- Grade Teachers Training	
- Vocational Training	804	School, Mangalore	563
Scheduled Tribes - Economic		Secondary Teachers	
upliftment	811	Certificate	561, 562
- Education	810	Secondary Teachers College	562
- Health, Housing	812	Secretariat Training	
- Welfare of	810	Institute	289
Scholarships	557	Secular Singers	215
Scholarships for Scheduled		- Asadigaḷu	915, 916
castes	801	- Choudikeyavaru	915, 916
School for the Deaf and the		- Devara Guddas	915, 916
Blind, Mysore	848	- Dombidāsaru	915, 917
School Health Services	719	- Gaṇeyavaru	915
Schools of Arts and Crafts	1056	- Goravars	915, 916
School of Mines - KGF	657	- Heḷavaru	915, 916
Science fairs	552	- Karapaladavaru	915, 916
Science Museums	756	- Kinnari Jōgigaḷu	915
- Region Science Centre	757	- Neelagaras	915, 916
- Viswesvaraya Industrial		- Tambūriyavaru	915
Museum	756	- Telugu Jangamaru	916, 197
Scientific Aid Units	412	Sēdam	1333
Scientific Heritage	737	Seebi	1345
Scholars and Scientists - Library	750	Seethi	1259
- Bhaṭṭāchārya	750	Sericulture	498
- Deśhapande	751	Sericulture-cum-Farmers	
- Gopināth	750	Service Societies	168
- Gunjāl	751	Service Training	289
- Keśhavan, B.S.	751	Service Workers	219
- Neelamegham	750	Seshadri Iyer (Diwan)	453
- Ranganāthan	750	Śeshanṇa	1065
Scouting Movement	589	Seth Paramanand Deepchand	
Sculptors	221, 1048, 1049	Hinduja Sindhi Charitable	
Sculpture	1044	Hospital, Bangalore	709
- Early Chalukyan	1044	Settlement Officers	318
- Hoysala art	1046	Settlement Reports	318
- Later Chalukyan	1046	Seva Samithi Associations	589
- Modern Times	1048	Shabdamaṇḍapapaṇa	1010
- Vijayanagara School	1048	Shabdakanṭhabharapaṇa	1018
Sculpture Sheds	756	Shabdanuśhasana	1011
Secondary Education	545	Shah Abu Haiwaiz	995

PAGES	PAGES
Shahabad 1334	Shivaragudga 1277
Shahapur 1334	Shivarama Karanth 958
Shaiva Agamas 1012	Shivarapattana 1284
Shaiva Siddhanta 1026	Shivasamudra 1171
Shaiva Sects-Kalamukha -Paṭhupata 866	Shivatatva Chintamani 887
Shaivism 988, 1025, 1026	Shivatattvaratnakara 1018
Shakayana 1011, 1025	Shivayoga 1027
Shaktivishishtadvaita 1018, 1026	Shivayoga Mandira 1138
Shakunagiri Hill 1215	Shivayogi Shivaacharya 1026
Shakuntala 1082, 1013	Shodhaka 922
Shalyatantra 669	Shorapur 1340
Shanbhogues 307, 332	Shraddhananda Seva Ashrama 828
Shankara 1027	Shravanabelagola 1341
Shankaracharya 983, 984	Shrikarabhashya 1018, 1026
Shankaranarayana 1269	Shri Krishna Sūkti 924
Shantala Devi 1059	Shriranga 1084
Sharada 984	Shūdraka 882
Sharada Basaveshvara College, Gulbarga 595	Shūnya Sampadane 1004, 1363
Sharada Basaveshvara Vidyavardhaka Sangha 595, 596	Shūrpali 1247
Sharada Sahitya 1003	Siddalingapura 1301
Sharadas 887	Siddappaji 916
Sharngadava 864, 1059	Siddapur 1342
Sharavathi 928	Siddendra 1093
Sharma, T.T. 515	Siddhaganga 1364
Shatavahanas 291, 292, 526	Siddhalinga 887
Shatkhandagama 1007, 1024	Siddhalingesh 1000
Shatkarmas 525	Siddhanta Shirōmani 741
Shatpadi 856, 888	Siddharāma Chāritra 888
Shēdāḥ 1133	Siddharameshwara 886
Shiggaon 1335	Siddhanta Shikhāmani 1018
Shikaripura 1335	Siddha-Seva 1024
Sheldars 372	Siddeshvar 1166
Shershah 302	Sidlaghatta 1343
Shikmidars 337, 338	Silappadikaram 1074
Shimoga 1337	Silversmiths 236
Shimoga Vittanta Manjari 923	Simhabhūpala 1060, 1075
Shimshapura 1283	Sindgi 1343
Shiraji Ghat Road 8	Sindhanūr 1345
Shirahatti 1338	Singanagadde 1306
Shiralakoppa 1336	Singanamane 1164
Shirazi 999	Singaraja 1352
Shishunaḥ 1335	Singarāya 993, 1079
Shishu Raksha Family Helper Project 829	Singhana 1060
Shishunal Shariff 1001, 1065, 1335	Singirajapura 1312
Shivaganga 1339	Sira 1345
Shivappa Nayaka 294	Sirigere 1346
	Sirsangi 1331
	Sirsi 1346
	Siruguppa 1346
	Siruma Nripala 1352

Sir Mir Usman Ali Khan Bahadur		Special Economic	
Asaf Jha VII 534		Programmes 178, 175	
Sir Mirza M. Ismail 668		Special Employment Exchange 143	
Sir Salār Jung 534		- for the physically	
Sir Thomas Munro 305, 307		handicapped 143	
Sircargeni 308		- for Scheduled Castes and	
Shivarya 1006		Scheduled Tribes 143	
Skilled labourers 143, 145		Special Employment	
Slum Dwellers 735		Programme 149-150	
Small Savings and State		Special Purpose Urban Bodies 473	
Lotteries 498		Special Rural Development	
Small Cause Court 383		Programmes 178	
Small-scale Industries 163, 171		Special Surveillance Schemes 687	
Smithy 657		Special Tribunals 385	
Smritikaras 370		Sreekantiah, T. N. 871	
Smritis 365, 368		Sri Harsha 1079	
Social Defence 821		Srikantha Panditha 527	
Social Inputs-Area development 826		Sriman Madhwa Siddhantha	
Social Reform Movements 513, 514		Prabhodhini Sabha 568	
Social Scientists 224		Srikanthiah, B. M. 993	
Social Service Complex 848		Sri Kantha 1026	
Social Welfare 499		Srimangala 1371	
Social Welfare Advisory Board 825		Srinatha Kavi 987	
Social Welfare and Labour 279-280		Srinagaramanjari 1015	
		Sringararatnakara 1012	
Socio-Religious Proreant		Sringeri 1350	
Movement of Basaveshvara 861		Srinivasa 1088	
Soil Conservation 138		Srinivasachar 1049	
Soil Specialist 238		Srinivasapur 1351	
Solicitors 225, 226		Srinivasa Iyengar C. 454	
Somadēva Sūri 243, 868		Srinivasaiyah, B. M. 620	
Somalapur 1277		Srinivasa Rao, M. 848	
Somanahalli 1347		Sripadaraya 993, 1064	
Sōmanātha Charite 888		Sripathi Pandita 1026	
Sōmanāthapura 1362		Sriramapura 1352	
Sōmanātha Shilpi 1049		Srirangapatna 1352	
Someshwara III 738, 1254, 1060		Srivijaya 872, 882	
Someshwara Pandita 527		Sruta Skandas 1024	
Somwarepet 1247		St. John's Medical College	
Sōnda 1347		Hospital, Bangalore 710	
Sōnpur 1131		St. Martha's Hospital 703	
Sonthe 1348		St. Philomena's Hospital,	
Soothsayers 228		Bangalore 706	
Sorab 1349		Staff Training Research	
Sosale 1362		Institute 147	
Southern Regional Occupational		Stamps and Registration	
Health Centre 724		Department 352	
Special Agencies of		Stamp Vending 218	
Administration 286		Stamp Vendors 225	
Special Cell for Ex-Servicemen 146		Standard of Living 119	

PAGES	PAGES
Standard Rates - Land Revenue 318	Stock Exchange 231
State Accounts 500, 501	Stone Cutters 236
State Apprenticeship Council 145	Stores Purchase 498, 499
State Archives 480	Street Vendors 229
State Awards to Child Welfare 827-828	Students Association for the the Road Safety 412
State Awards to Films 1103, 1104, 1105	Students Welfare Fund 588
State Central Library 748	Students Welfare Programme 835
State Council for Training in Vocational Trades 145	Studies in Tuluva History and Culture 975
State Co-operative Land Development Bank 191	Subbappa 1065, 1088
State Educational Evaluation Unit 553	Subbarao, T. V. 990
State Educational Research and Training 553	Subdars 404
- Audio-visual Education 553	Subhashita Sudhanidhi 1015
- Bureau of Educational and Vocational Guidance 552	Subrahmanya 1356, 1366
- Institute of Science 552	Subrahmanyapura 1150
- Institute of Education 553	Sub-regional Transport offices 494
State Highways 168	- Supplies and disposals 508
State Home for prisoners 828	Survey and Settlement 297
State Information Centre 491	Subscriber Trunk Dialling Code 99, 101
State Intelligence Machinery 421	Subuddhi Prakasha 921
State Level Official Committee for Kannada Development 491	Sudarshana 922
State Library Grid 748	Sudha 928
State Museums 752	Sudharma 928
- Bangalore 752	Sūfi movement 999
- Basavakalyan 753	Sūkumara Charite 884
- Chitradurga 754	Sūjekere 1182, 1365
- Gulbarga 753	Sūjia 1355
- Hassan 753	Sumadhwa Vijaya 977
- Kittur 754	Sundaram R.V.S. 990
- Madikeri 753	Sūpa 1356
- Mangalore 752	Suralu 1368
- Raichūr 754	Suratkal 1287
- Shimoga 753	Sureshvara-Vishvarūpa 1016
State Post Master General 90	Survey of India 509
State Sector Schemes 178	Survey of Industrial Establishments 164
State Silk Exchanges 498	Survey Settlement and Land Records 499, 500
State Teachers' Benefit Fund 587	Surveyors 221, 223, 233
State Town Planning Board 474, 475	Survey and Settlement 316
State Transport Authority 494	- Integrated areas 298
State Unani Medical Department 676	- Land Revenue Code, Mysore 297
Sthree Vidyabhimani 925	- Abdul Rehman 301
Stipendiary Employment Scheme 147, 150, 168, 216, 217, 835	- British 299
	- Salar Jung 301
	Surasaraswathi Sabha, Sringeri 559
	Sūrya 1030, 1130, 1123, 1337

PAGES	PAGES
Sūrya Siddhantha 742	Teachers Colleges 562
Sūryōdāya Prakāshika 923	Teachers' Education 560
Suṣhabdaprādīpa 1018	Teachers' Training 563
Sushrutha 668, 739	- B.Ed. courses 565
Sūtra Vritti style 874	- Other colleges 566
Suttūr 1306	- Pre-Primary 564
Svagatha Sambāshana 1085	- Regional College 566
Svaramejakaṇidhi 864	Teachers' Welfare 588
Swadēshābhimāni 926	Technical Education 637
	- After Integration 649
T	- Bombay Karnataka 644
Tabard, Rev. 611	- Hyderabad Karnataka 646
Taḍagani 1336	- Industrial Schools 641
Tadikunda 1345	- Kodagu 648
Tailoring 218	- K.S.J.T. Institute 642
Tailors 234, 235	- Madras Karnataka 646
Taināḍu 926	- S.J.P. 643
Talacāuvery 116	- School of Engineering 643
Taḷagunda 526, 1337	Technical Institutions 661
Taḷakaḷale 1324	- admission to 660
Taḷamaddale 1094	- scheme 150
Talaiyaris 404	- schools 638, 640
Talakaḍ 1356	Telecommunications 96, 107
Talakaveri 1357	Telegraph Service 97, 103
Talekhan 1275	Telephones 98
Tāḷikot 1292	Television Relay Centre, Bangalore, 104, 509
Taluk Board Fund 466	Telex Exchanges 97, 101, 102, 103
Taluk Development Boards 186	Tekkalakūṭa 1347
- Income and expenditure 468	Telugu 986, 990
Tamil 990, 993	Telugu Organisations 990
Tamil and Kannada 991, 992	Telugu Yakshaganas 988
Tamilu Modern Writers 993	Temperance Board 786
Tanḍaga 1365	Temple property protection 771
Tarḷkere 1358	- Muzrai Institutions 772
Tarka 526	Tenancy, Abolition of 340
Task Force 134	Tenancy Legislation and Land Reforms 333
- Commander 134	Tengulkar 1005
Tattvanidhi 1053	Tenkutiṭṭu 1097
Tawandi 1310	Terakāmbi 1213
Taxation Enquiry Committee 317	Terdaḷ 1248
Tax on luxuries 359	Text Book Wing 554-55
Tax on professions 472	Textile Mills 743
Tax on shops and establishments 472	Thagāqūr 1305
Taxes on Betting 358, 359	Thaḷaku 1179
Teachers Awards 588	Thanthi 929
Teachers' Benefit Fund 587	Thāyūr 1306
Teachers' Certificate (Higher & Lower) 561	Theatre 1078
	Theatre enthusiasts 1087

PAGES

Theatre-Modern movements in Theatre	1084
- Periodicals in	1093
Thimmappa, B. K.	985
Thimmalapura	1336
Thippūr	1277
Thirumalārya	988
Thomas Stephens	981
Thonnur	1311
Tibbe-Shifai-Mahmudi	739
Tigulāri Script	526
Tiptūr	1359
Tirthahāṭṭi	1360
Tirtha Prabandha	1015, 1348
Tirukulattar	868
Tirumakūḍlu Narasipura	1361
Tirumalārya	993
Tirumale	1279
Tirumakūḍlu Sundaramma	1076
Tirthāramapura	1231
Todarmal	302
Tonṭadaswamy Samsthāna	
Matha	1205
Torgal	1321
Torvi	1177
Tourism Corporation	114, 501
Town and Country Planning Organisation	190
Town Employment Exchange	143
Town Panchayats	477
Town Planning	473, 474, 475, 501, 502
Trade Union	128
Trade Union Movement	779-80
Traffic Training Institute	424
Trailokyamalla	744
Training Colleges	562, 567
Training Centre in Theatre, Heggoḷu	1088
Training Institute for Warders/Head Warder	447
Training of Language Teachers	565
Transit Homes, disabled	847
Translations to Kannada	901-02, 224
Transport authority	36, 39
- Licensing of Drivers and conductors	37
- Number of permits	39
- Registration of Vehicles	37, 38
Transport Equipment operators	19
Travel Agents	87, 238

PAGES

Travelogues (Kannada)	903
Trayipurusha	528
Treasuries	268, 269, 502
Treaties and valuable papers in Kannada	904
Trends in Wages	128
Tribal Communities	180
Tribal Development blocks	178
Tribal settlements	182
Tribal Sub-Plan	146, 178, 180, 182
Tripadi	856, 888
Tripuravijaya	1015
Trishashti lakshana Mahāpurāṇa	883
Trivikrama	1007
Trunk Automatic Exchange	101
Tuberculosis Demonstration and Training Centre, Bangalore	686, 687
Tuṣṣidās	1003
Tuṣu-English Dictionary	975
Tuṣu Language	972
- Dialects	973
- Doctoral thesis	976
- Folk tradition	973
- Literature	974
- Publications	975
Tuṣu Lexicon	976
Tuṣukuṭa, Mangalore	976
Tuṣu Magazines	975
Tuṣu movies	975
Tuṣu Vyākaraṇa	975
Tuṣunāḍu	972
Tuṣuva dynasties	972
Tuṣuvas	972, 973
Tumbalurāchārya	881
Tumkur	1363
Tumkur Times	928
Tunga Bhadra dam	114, 1364
Turf Club	358
Turnover Tax	355
Turuvākere	1364
Tushāra	927
Tutorial Institutes	226
Twenty Point Economic programme	137, 186, 267
Tyagarāja	988

U

Ubhaya Gana Visharada Panchaksharaiyah	1068
--	------

PAGES

Uchchangidurga	1221
Udayadityalankara	1012
Udayakalavidaru, Sagar	1086
Udayavāṇi	927
Udegoḷam	1347
Udri	1349
Uḍupi	1366
Uḍugaṇi	3361
Udutaḍi	1161
Udyavara	1367
Ujjani	1266
Ullaḥ	1287
Uḷvi	1369
Ummathūr	1180
Ummattaṭa	971
Umbji	316, 401
Unāni Hospital, Raichūr	729
Unāni Practitioners	223, 672
Unāni Preparation	671
Unāni System	668, 672, 674
Unāni Tibb	739
Unchaḷḷi Falls	1342
Unemployment rate among graduates	214, 216
United Nations Development Programme	575
UNESCO	658
UNICEF	657
Universities	599
Universities-Agricultural Sciences	160, 213, 575
- Bangalore	600
- Karnataka	600
- Mangalore	601
- Mysore	561, 600
University Employment Information and Guidance Bureau, Bangalore	144
University Medical School	644
Uṇkal	1239
Upper Krishna Project	162, 495
Uppinangaḍi	1316
Uppina Paṭṭaṇa	1267
Urban Local Self-Governing bodies	467
Urdu	993, 997
Urdu Academy	994
Urdu and Kannada	997
Urdu Authors	995
Urdu Female Writers	996

PAGES

Urdu Journals and News Papers	928, 996, 997
Urdu Printing presses	999
Urdu-Kannada Normal School	563
Urdu Moulvis	565
Urdu Munshi	551
Urdu Poets	994, 995
Uruguppes	313
Ushā	1070
Ushāharaṇa	1014
Uttarapurāṇa	1014
V	
Vaccine Institute	723
Vachanas	885, 887, 889, 900
Vaḍḍārādhane	527, 860, 873, 874
	881, 882, 883, 1010
Vāḍindras	1016
Vādiraj, D.	1049
Vādiraja	1348
Vādiraja Charitaṃpita	1014
Vagaṭa	1235
Vagbhaṭa	739
Vagbhūṣhaṇa	746, 924, 925
Vagga	1171
Vali Dakhnavi	1001
Vamana Mudreya Kallu	292
Vamaśhakthi	527
Vāpi Vilās Hospital, Bangalore	664, 706
Vāpivilāsapura	1369
Vanita Samāj, Mysore	580
Varadahaḷḷi	1325
Varadāmoola	1325
Varga Kumri	308
Vargadār	308
Variola Virus	687
Varthamaṇa	928
Varuṇa	1301
Vāsan	1308
Vasanthapura	1150
Vasubhāga	885
Vaṭṭākera	1006
Vaḍabhashya	1018
Veda Pāṭhaśālas	567, 568
- Karṇik Vaidik Dharma Pāṭhashala, Bangalore	769
- Melkote Sanskrit College	768
- S. L. N. Charities	769

PAGES

Vadāngas	526, 527
Vedānta	527
Vedantha Vedavāli	925
Veeṇe Venkaṭagiriappa	1070
Veerabhadravijaya	1015
Veeragallu	365
Veera Kāsari	926
Veerarāja	988
Veerasangayya	1168, 1241
Veerashaiva Poets - Ancient	888
Vehicles - Number	28
Vemana	989
Vemulavāda	986
Vemulavāda Chālukya	244
Venkappaiah, T. S.	1179
Venkatakrishṇaiah, M.	923
Venkatamakhi	1059, 1061
Venkatappa Art Gallery	755, 1057
Venkatappa Committee	456, 457
Venkatappa Nayaka I	1074
Venkata Rango Katti	921
Venkateshvara Institute of Ear, Nose, Throat, Bangalore	709
Vēnūru	1163
Vernacular Upper Secondary Schools	545
Veterinary College, Hebbāl	576
Vichitra Vartamana Sangraha	921
Victoria Hospital	664, 733
Vidurāshwatha	1370
Vidwatsabhas	1019
Vidyabharāṇa	527
Vidyadayini	925
Vidyānāthapura	1276
Vidyapeethas	580
Vidyarāṇya	1015, 1016, 1060
Vidyārthi Kōsha	925
Vidyavardhaka Sangha	1202
Vighnasanthē	1359
Vigilance Commission	286, 288
Vijaya	928
Vijayadāsa	1059
Vijayanagara empire	305, 309
Vijayanagara period	890
Vijayanagara Style Temples	1035, 1036
Vijayapura	1370
Vijjika	867
Vijnana Dipike	925
Vijnana Prapancha	904

PAGE

Vijnyānēshwara	365, 452, 868
Vikāṭa Vinōdini	926
Vikramāditya	1032
Vikramāditya, VI	365
Vikramānkadevacharita	1014
Vikramārjuna Vijaya	881, 1013, 1141
Village Accountants	291, 320, 331, 332, 678
Village Defence Parties	435
Village Panchayat	455, 458, 460, 461, 464, 465, 477
- Income and expenditure	469
Village Patels	678
Village Training Institute	291
Virājpet	1371
Virakta mathas	1019
Virasena	1025
Virus Diagnostic Laboratory	664
Vishāla Karnataka	928
Vishūpuraṇa	885
Vishūpushkarani	1137
Vishwadoota	928
Vishwa Vāni	927
Vishva Karnaṭaka	926
Viśvesvaraya, M.	71, 193
Viswesvaraya Iron and Steel Ltd., Bhadravati	172
Vital Statistics	677, 672
Viṭṭal	1172
Viveka Chintāmaṇi	889, 1061
Vivekananda	925
Vivekananda Kendra, Bangalore	731
Vocal and instrumental music	227
Vocational and Professional Training	219
Vocational Guidance Programme	144, 151
Vocational High Schools	546
Vocational Institute for Women, Mysore	579
Vocational Rehabilitation Centre for the Physically Handicapped, Bangalore	848
Vokkaleri	1259
Vokkaligara Patrike	924
Vrittanta Manjari	923
Vrittanta patrike	922
Vritta Vilāsa	885
Vyasaraya	889
Vyāsa Teertha	1028
Vyāsa yogicharita	1014

PAGES

W	
Wādī	1334
Wages	129, 130
Wages of Employment in Agriculture	242
Wagingera	1341
Waiters	232
Wakf Institutions	772
- Board	497
- Committee	774
- Development Corporation	774
- Haj Committee	774
Wardha Scheme	542, 543
Wardlaw High School, Bellary	547
Warkari Panth	1003
Water Cess	347
Water rates	346, 347, 349, 350
Water Resources Development Organisation	495
Water transport	67, 70
Water transport co-operative society	69-70
Waterways - Inland	67-70
Wealth Tax	361
Wedding Songs	915
Weights and Measures	503
Welfare agencies	830
Welfare Fund Legislation	777
Welfare of Slum Dwellers	842
Welfare of Women and Children	821-823
Welfare Projects	839-841
Wesleyan Mission	530, 560
West Coast Complex	113
Western Ghats	189, 192
- Development Statistics	191, 192
Wheel and Axle plant	64
Wholesale Agent	229
Wholesale and retail trade	220
Wholesale price Index- Agricultural Commodities	239
Wholesale prices	123
William Carrey	980
William Lambton	743
Wireless Training	425
Women Police	414
Women Writers	899
Women's Hostel	825
Womens Training College, Mysore	579

PAGES

Wood's Despatch	529, 533
Workers Education Centre	781
Workers Participation in Industries	137
World Bank	575
World Bank Cashew Development Project	489
World Bureau of Girl Guides	589
World Food Programme	559, 560
World Health Organisation	157, 687, 688
World Jamborettes	590
World Rover Moots	590
World Scout Bureau	589
Writers and Artists	226
Writers and Theatre Workers	1087, 1088

X

X-ray technicians	223
-------------------	-----

Y

Yādava Paṇḍava Rāghaviya	1015
Yadgiri	1371
Yadlapur	1169
Yajnyavalkya	365
Yakshagāna	228, 491, 972, 984, 1080
Yakshagāna Artists	1096
Yakshagāna play writers	1097
Yakshagāna Theatre	1093, 1096
Yamanūr	1309
Yapa	1372
Yanagundi	1333
Yāpaneeya	1025
Yargōi	1193
Yāghastilaka Champu	1014
Yāgodhara charite	884, 1013, 1014
Yeḍeyūr	1372
Yeqūr	1169
Yelahanka	1373
Yeṭanaḍu	1188
Yelandūr	1374
Yelburga	1377
Yellamma Hills	1329
Yellapura	1375
Yeravas	180
Yeshwanthanagar	137
Yōga	730

	PAGES		PAGES
Yōgasūtra	527	Z	
Yogic and Physical Culture Institute, Chitradurga	576	Zamindar	298, 323
Young Men Christian Association	576, 838	Zamindari system	315
Youth Clubs	835	Zari worker	235
Youth Hostel	835	Zenānā Normal School	579
Youth Services and Sports	503	Zilla Bandi System	301
Yūsuf Adil Khān	999	Zilla Courts	377
Yuvak Maṇḍala	140	Zilla Sainik Boards	507
Yuvathi Clubs	835	Zoot jahgirs	312

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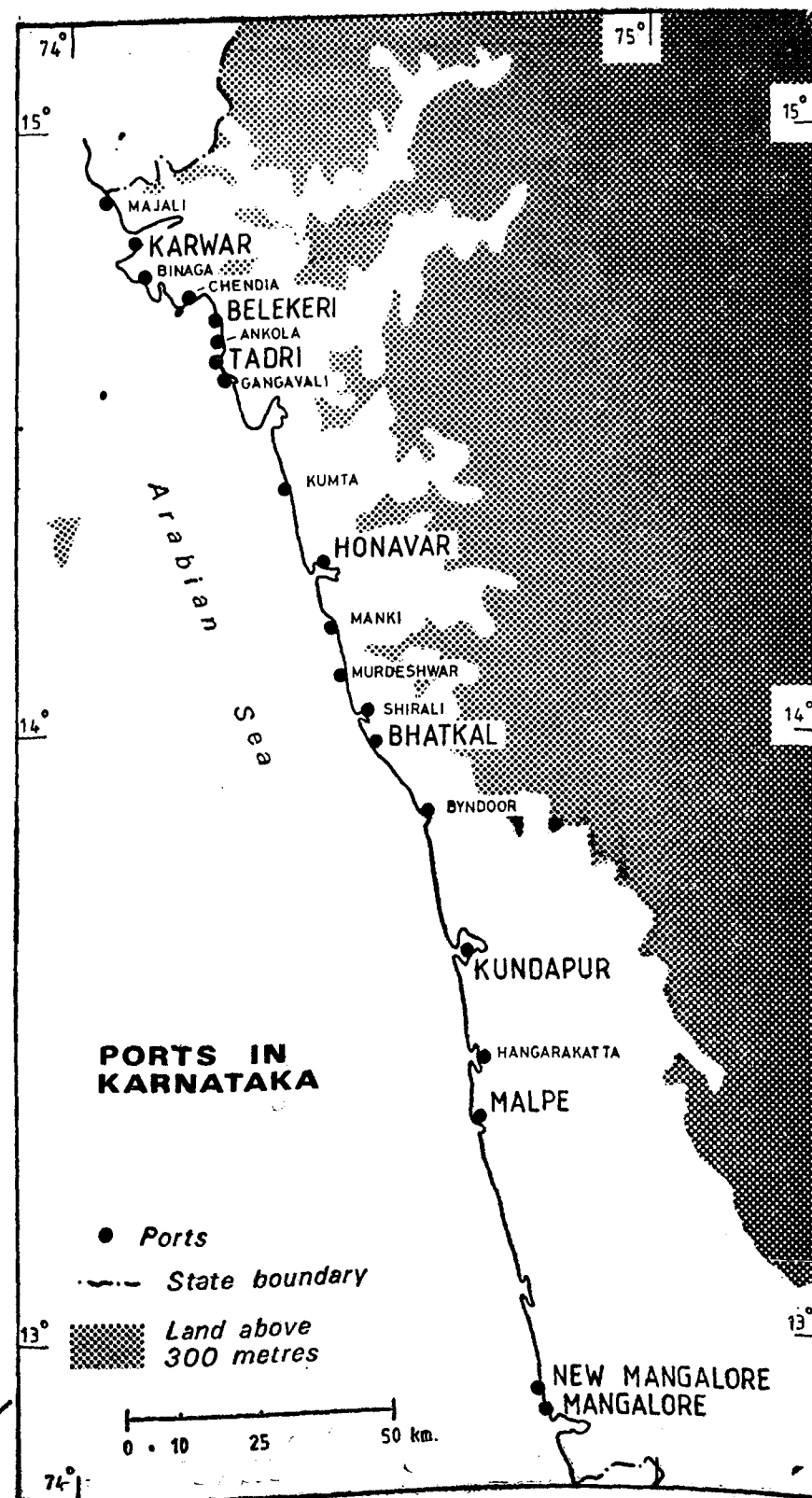
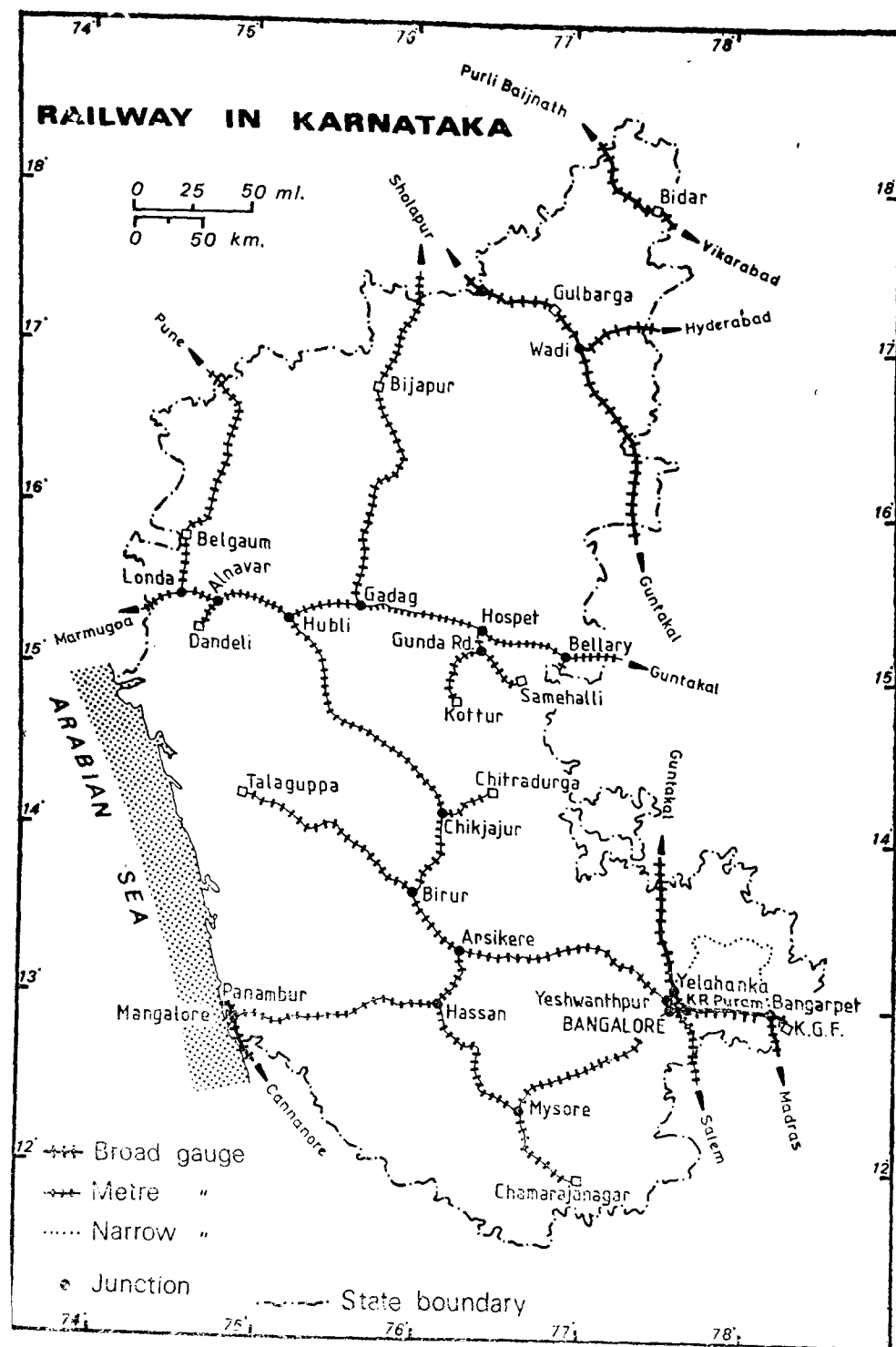
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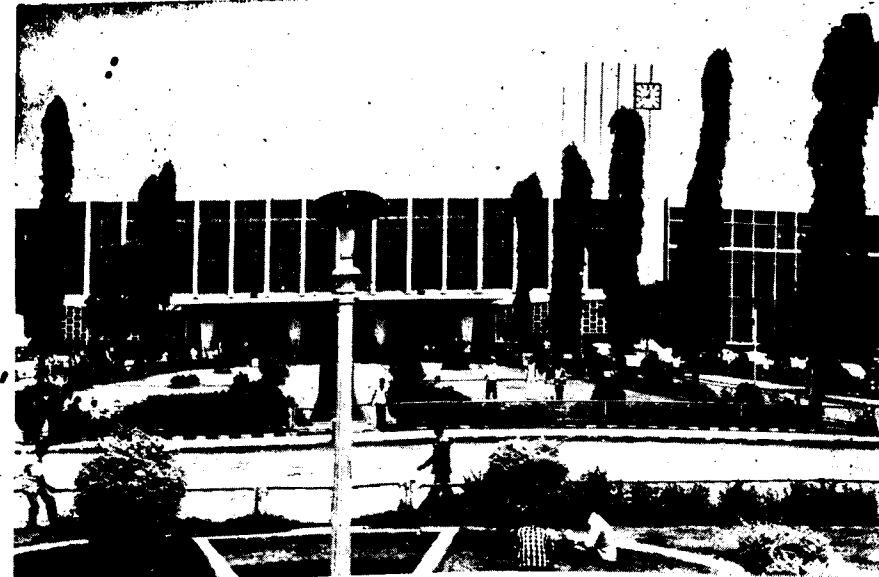
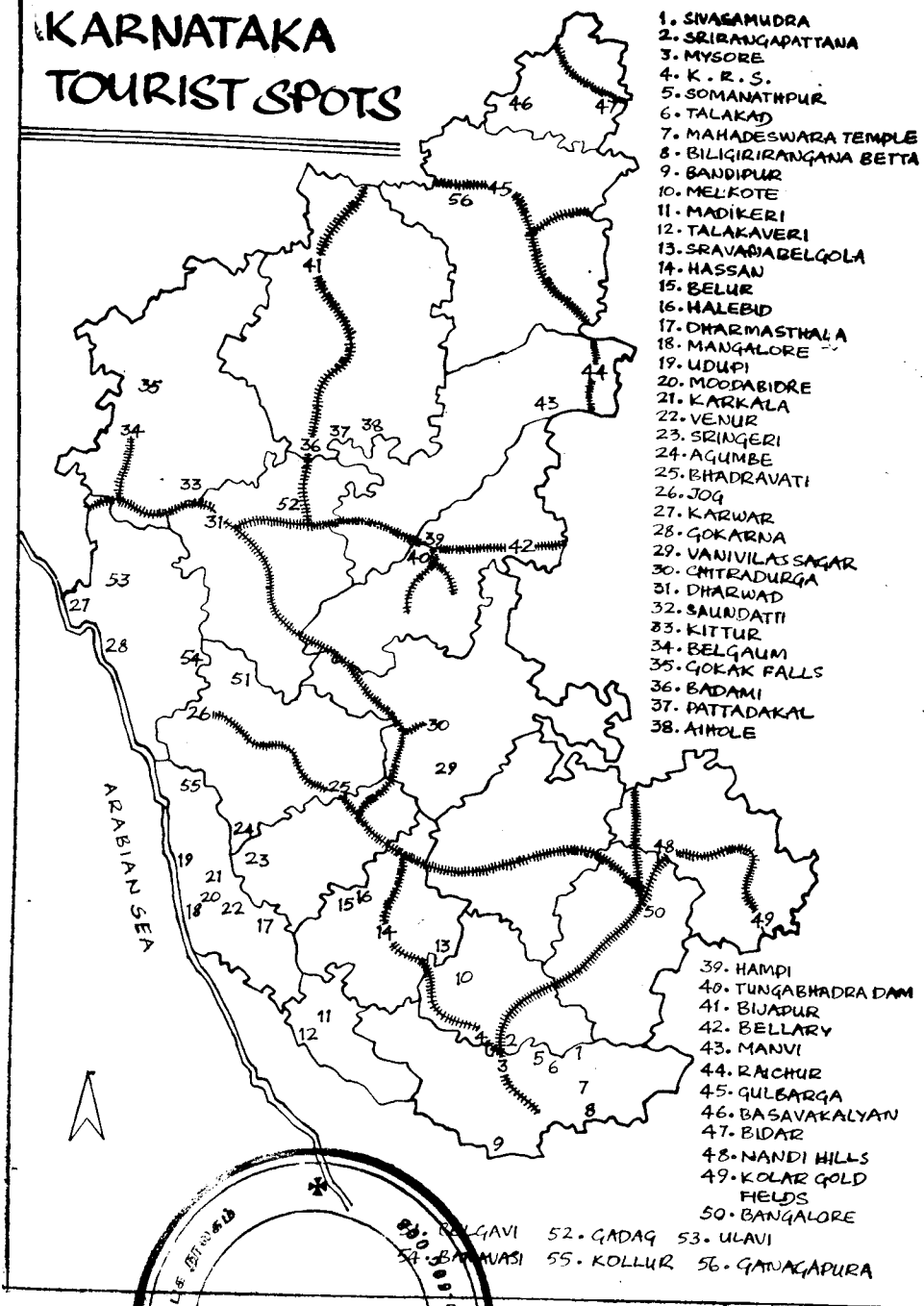
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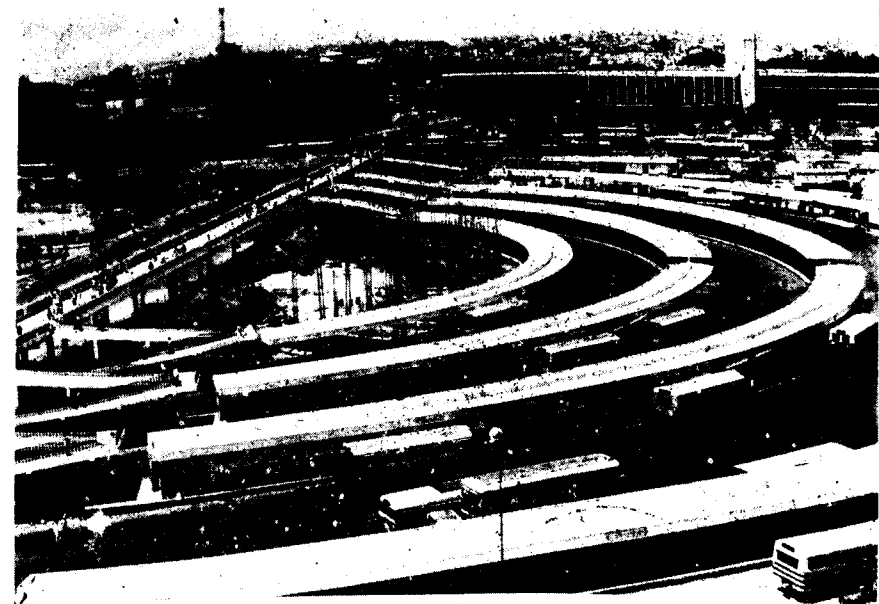
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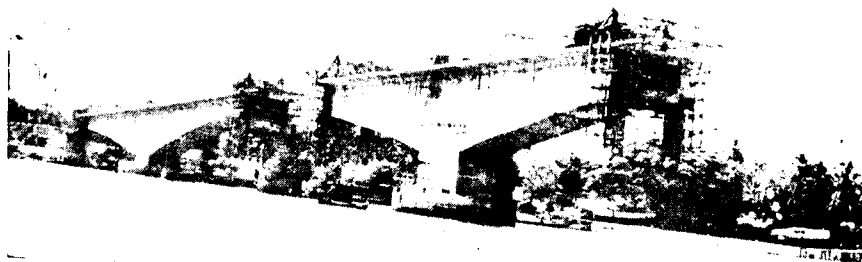
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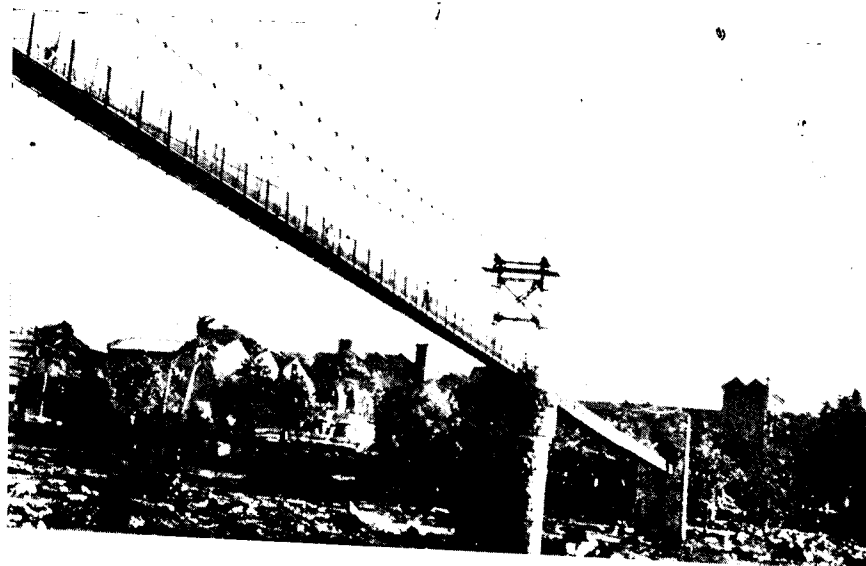
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The Bangalore Transport Service Central Bus-stand



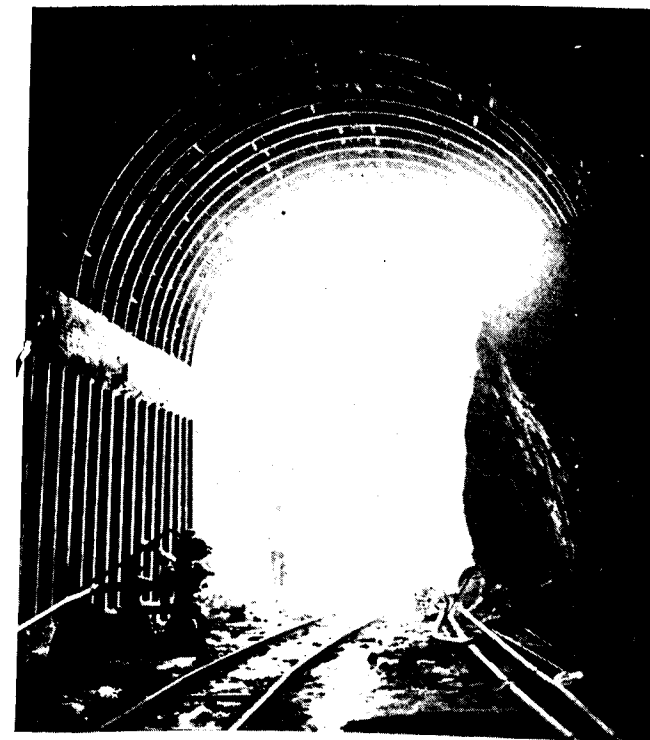
The bridge across the Kali river under construction near Karwar



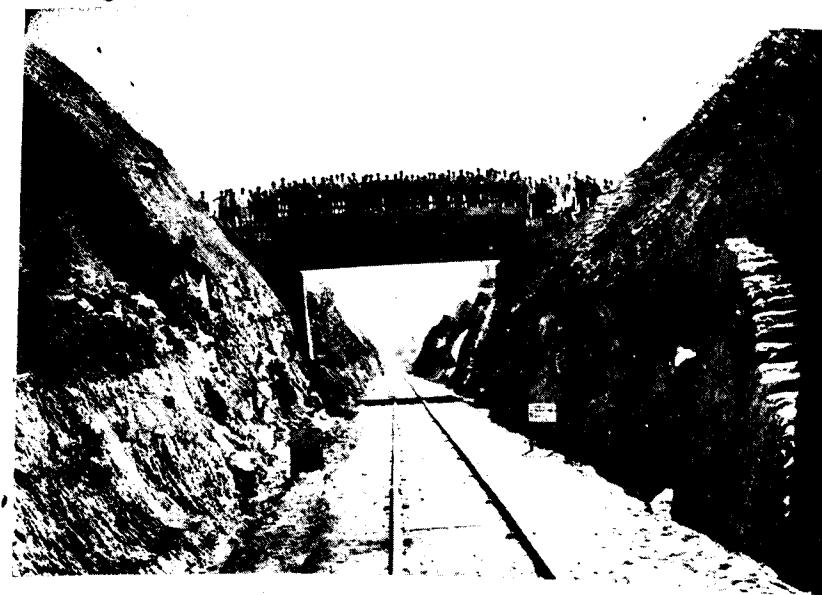
The foot bridge across the Ghataprabha at Gokak Falls



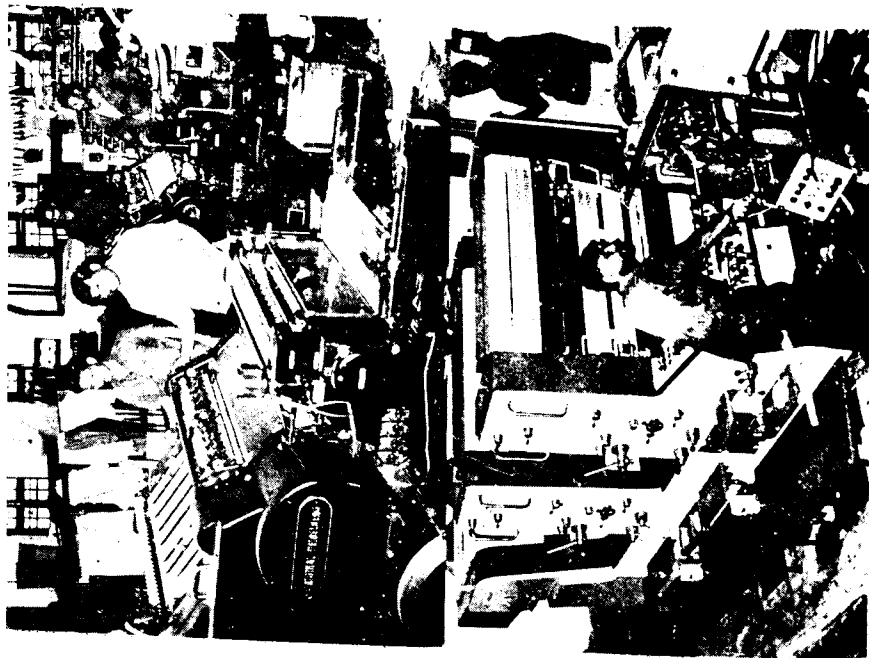
Line across the Western Ghats in Hassan-Mangalore railway



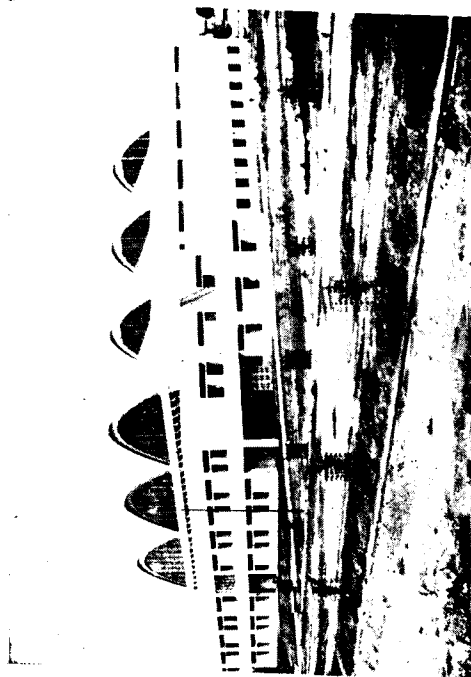
Hassan-Mangalore railway—a tunnel



Hassan-Mangalore railway: an over bridge



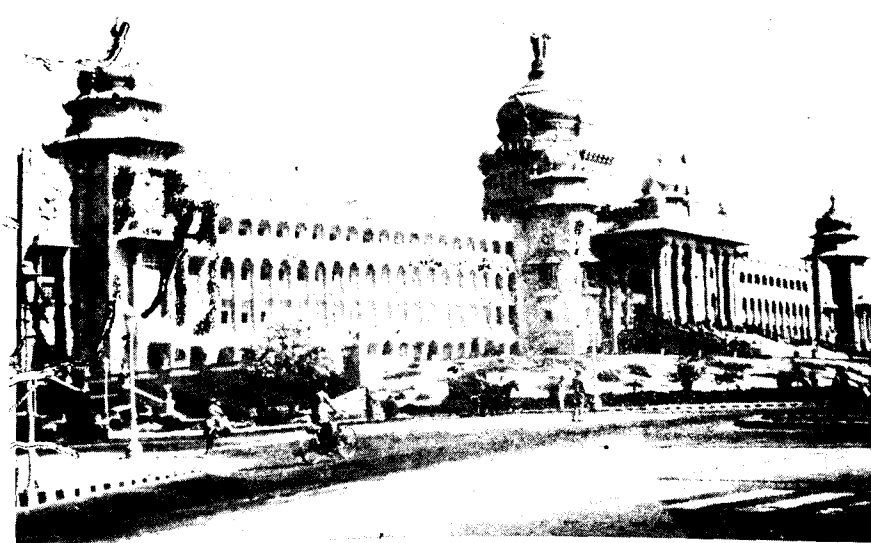
The Wheel and Axle Plant at Yelahanka near Bangalore, to be commissioned soon.
(Right) Two sections at work, Government Press, Bangalore



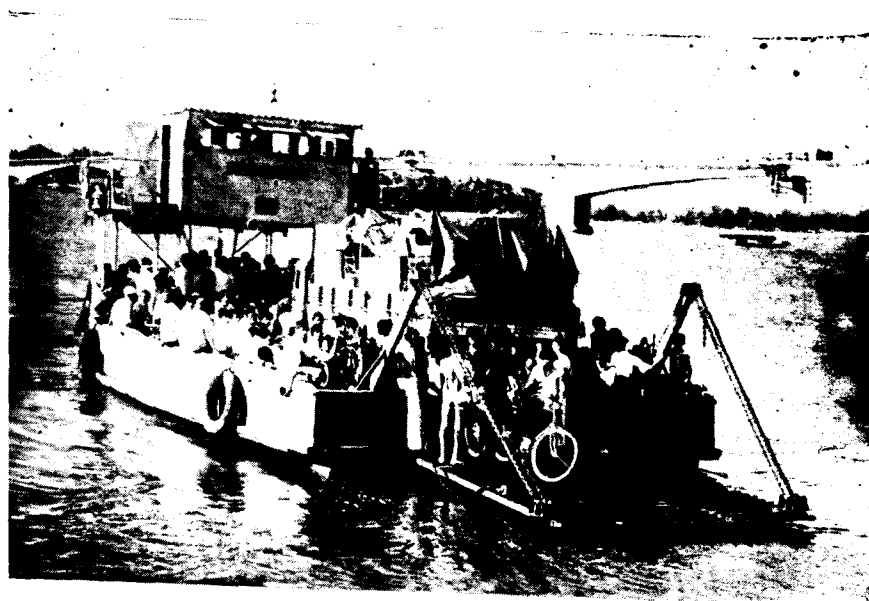
Top : The K S R T C Workshop, Bangalore.
Centre and Bottom : Depot at Hubli



The K S R T C Workshop, Hubli, another section



The Vidhana Soudha, the Secretariat and Legislature building of Karnataka State in Bangalore



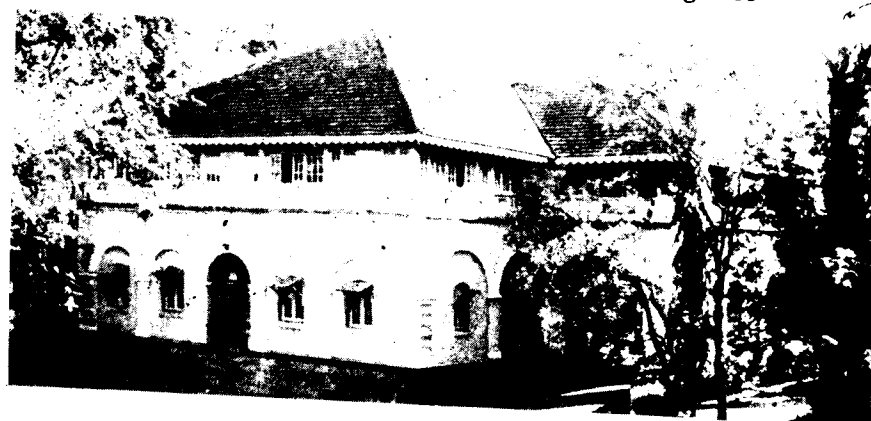
The Ferry across the Kali at Karwar, hauling vehicles



The High Court Building in Bangalore. It is known as Athara Kutcheri in popular parlance as it was the Secretariat of the former Mysore State



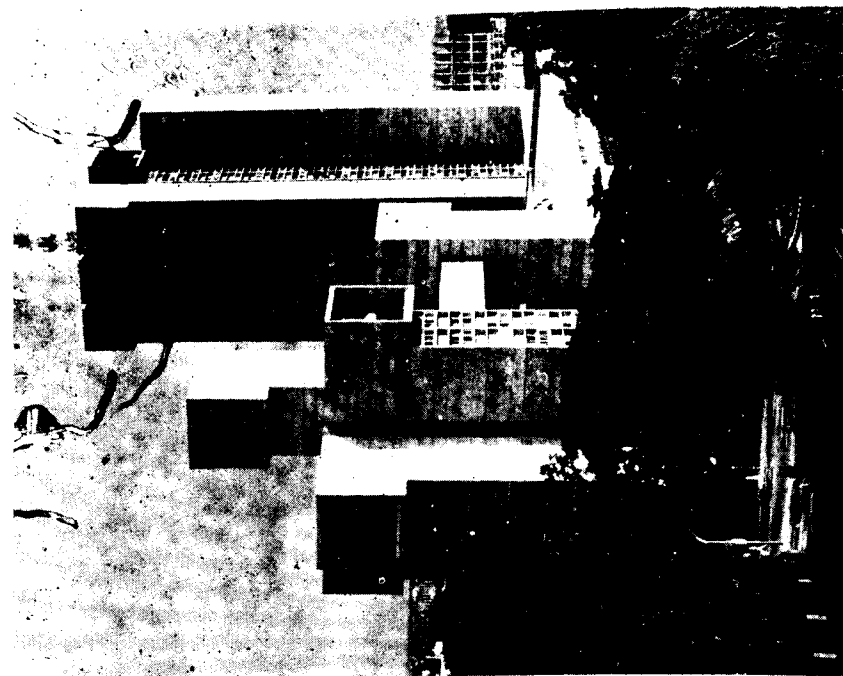
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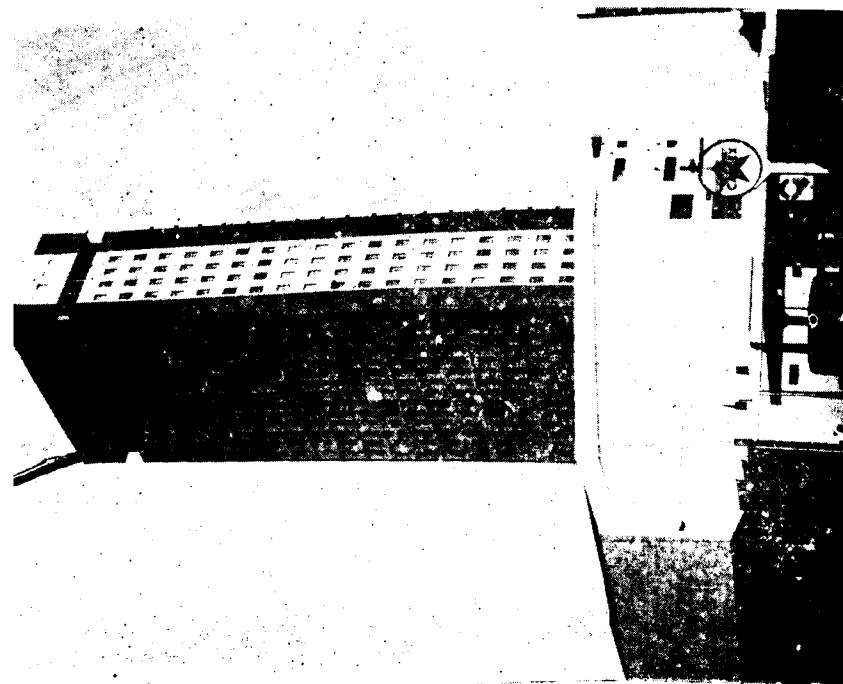
The Hubli-Dharwad Corporation Office, Hubli



The Hubli-Dharwad Corporation Office, Dharwad



The Visveswaraya Tower, Bangalore, houses many Government offices and the T.V. transmission centre



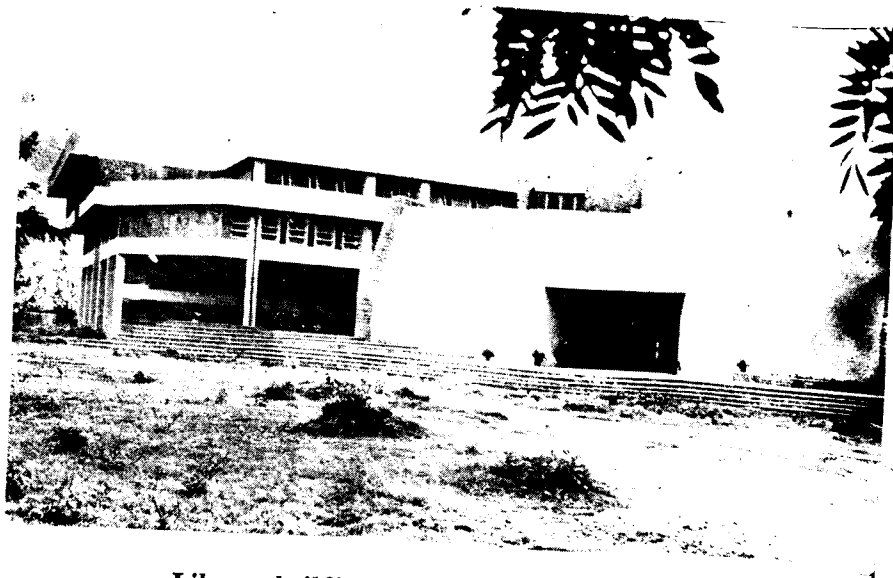
The Public Utility building in Bangalore which houses many Government offices



Administrative office of the Karnatak University, Dharwad



The Indian Institute of Science, Bangalore



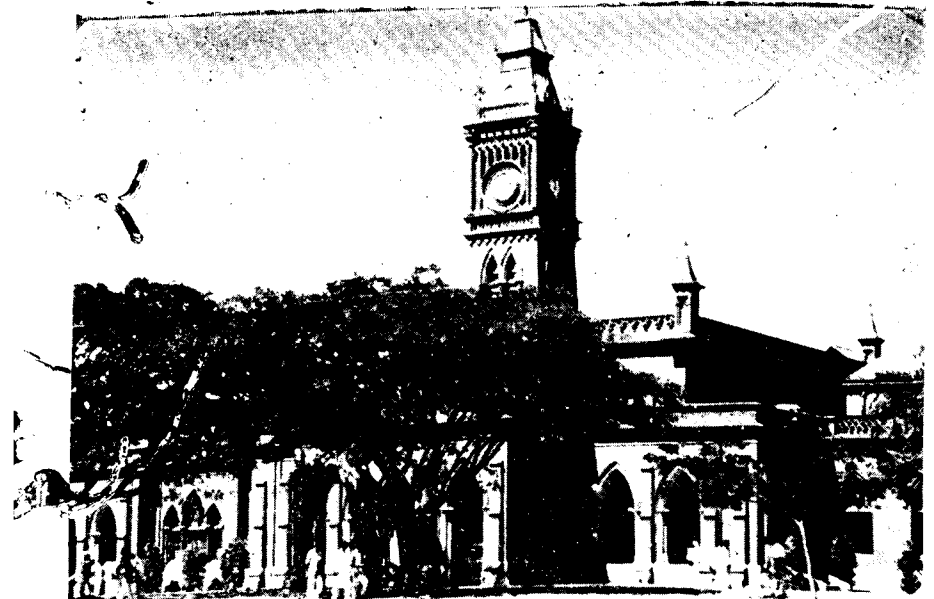
Library building of the Karnatak University



The Sri J Krishnarajendra Technological Institute, Bangalore



The Central Food Technological Research Institute at Mysore.
This was a former palace of the Mysore royal family,
called Cheluvamba Mansion



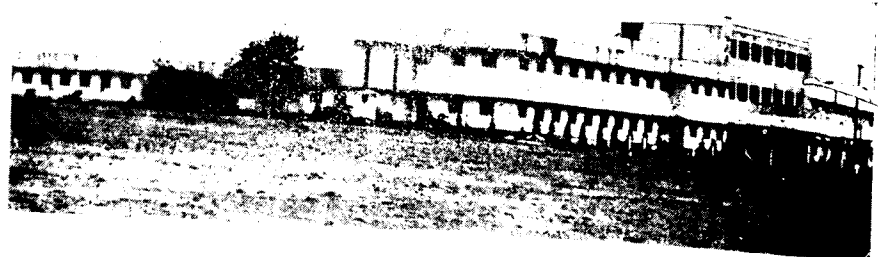
The Central College, Bangalore, a Gothic building (1860)



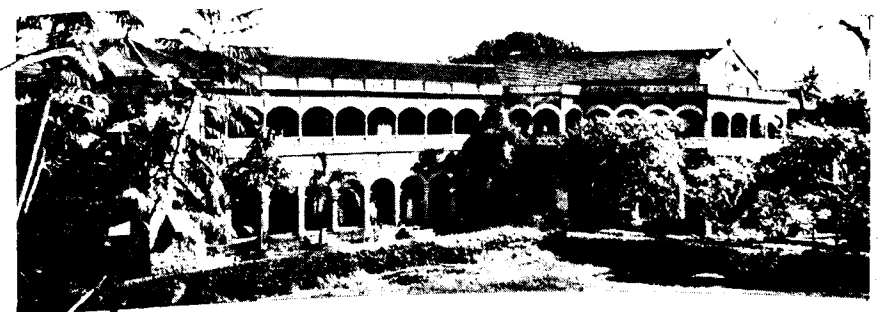
The Technology Block of the C. F. T. R. I., Mysore



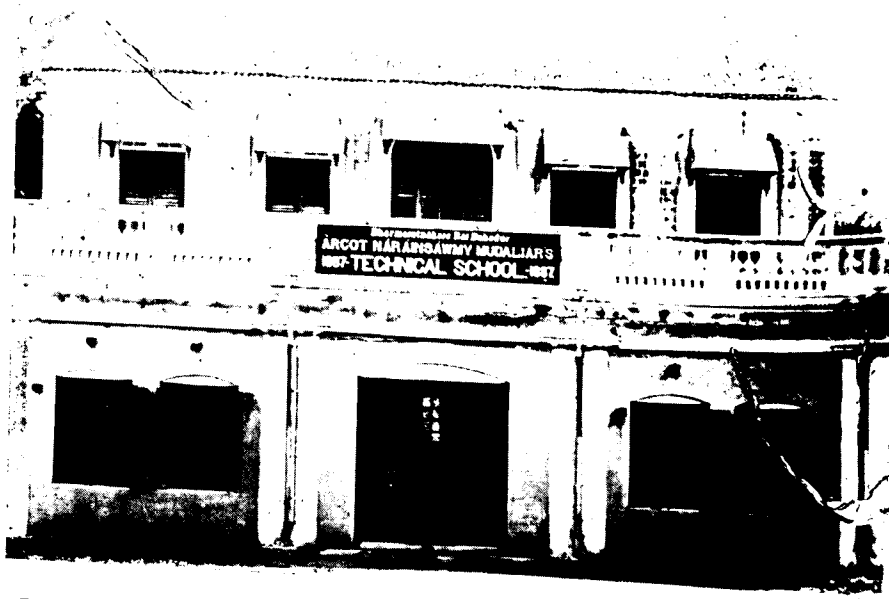
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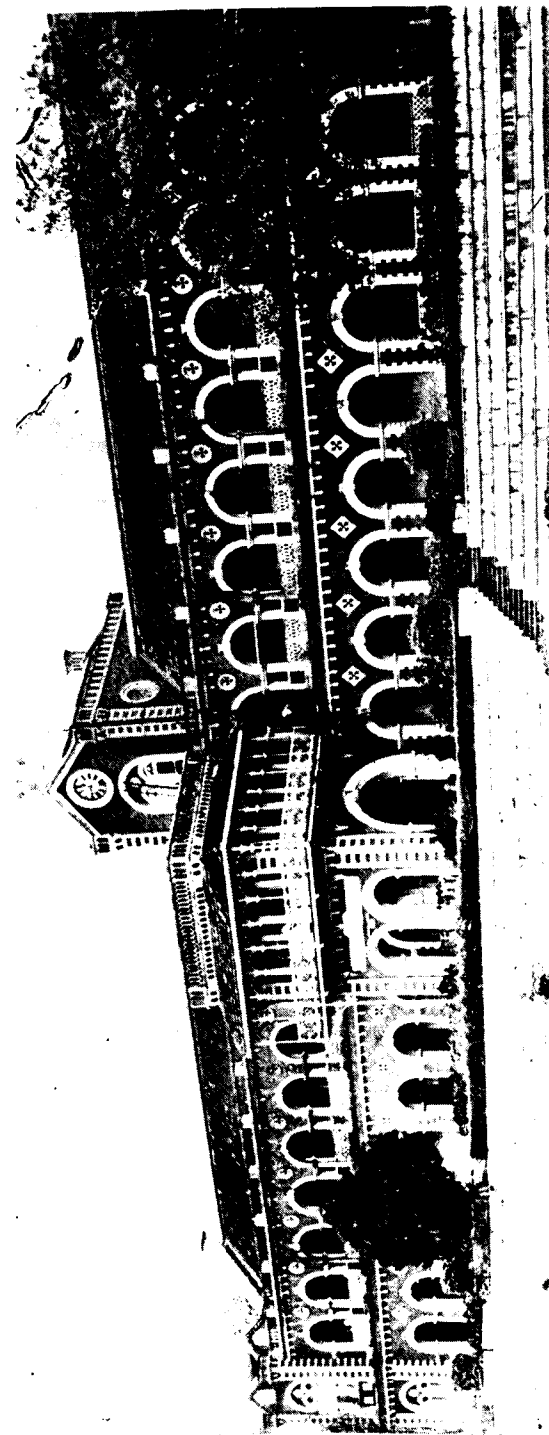
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The oldest technical school of Karnataka (1887), the R B A N M Technical School, Bangalore



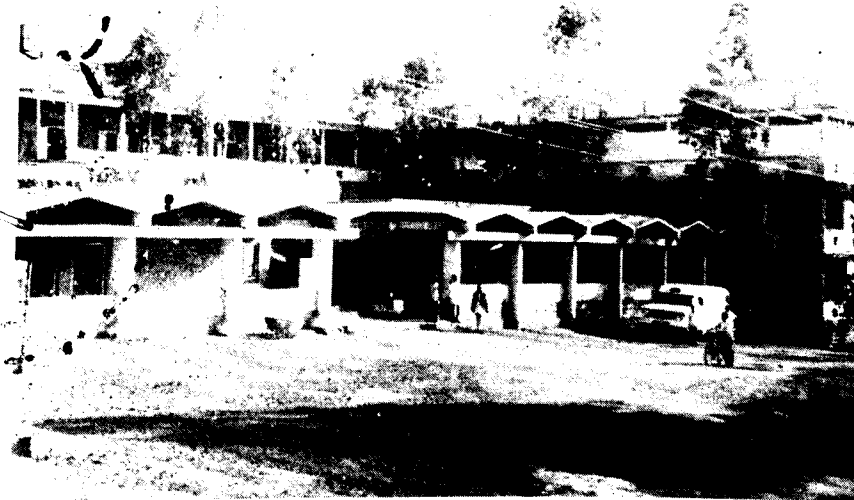
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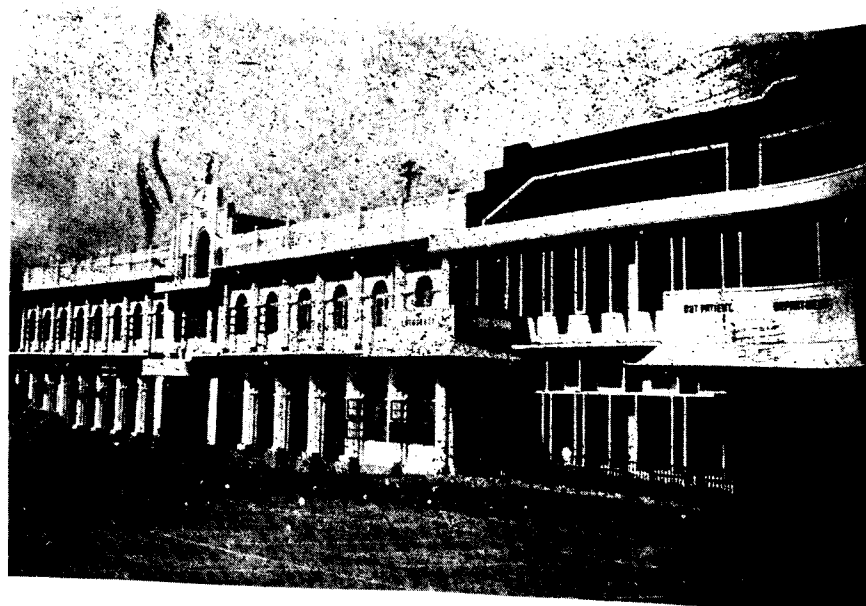
The Karnataka College Building at Dharwad. Formerly this housed the offices of M & S M Railways



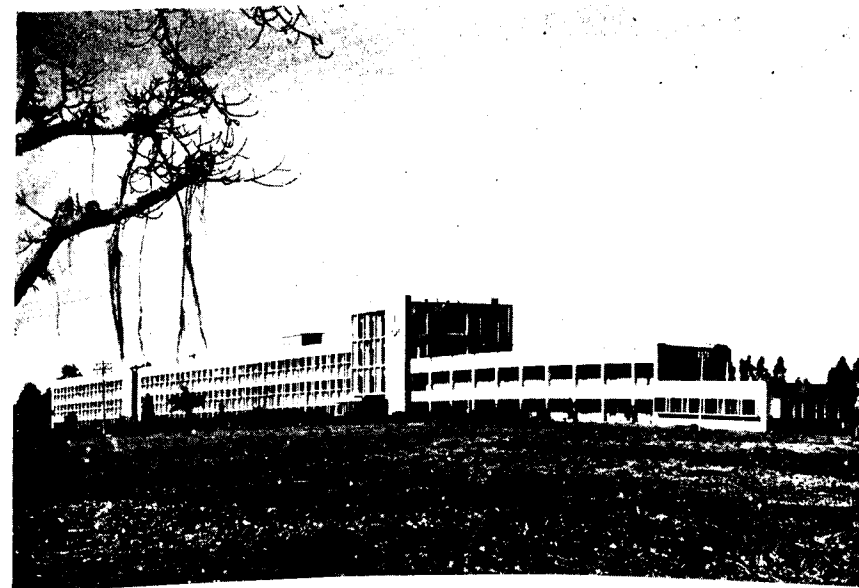
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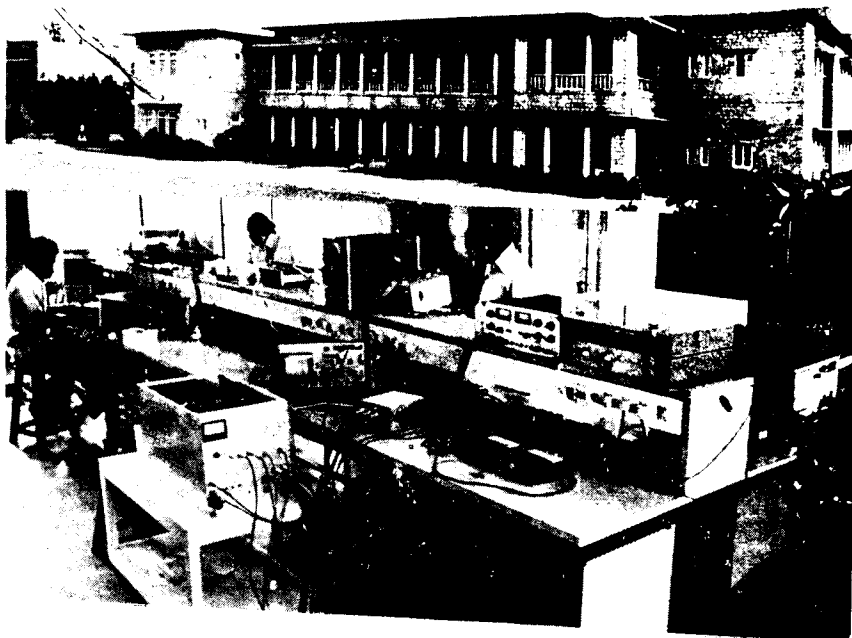
The J. G. Co-operative Hospital at Ghataprabha, Belgaum District



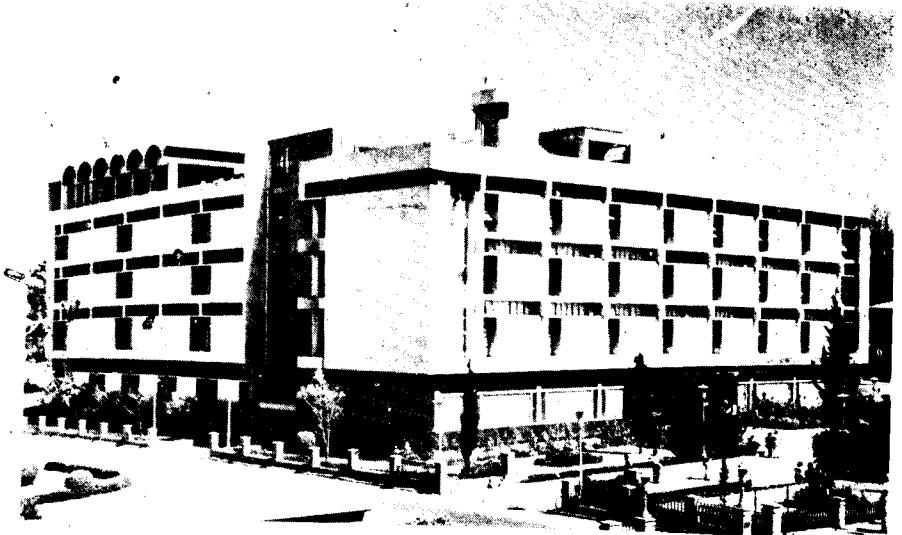
Father Muller's Charitable Institute Hospital at Mangalore



The Jawaharlal Nehru Medical College at Belgaum, main building



Raman Research Institute, Bangalore
Bottom: A Research Wing of the Institute



The Visveswaraya Industrial and Technological Museum, Bangalore



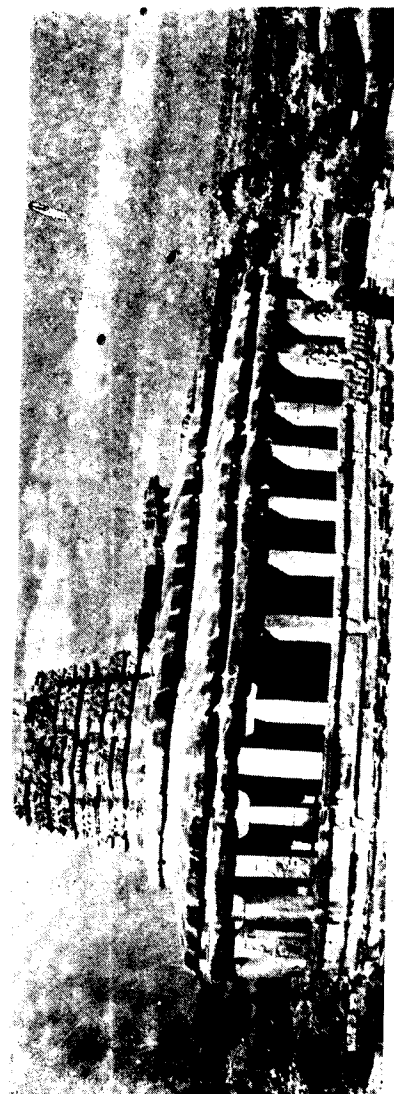
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An inner view of the Visveswaraya Museum



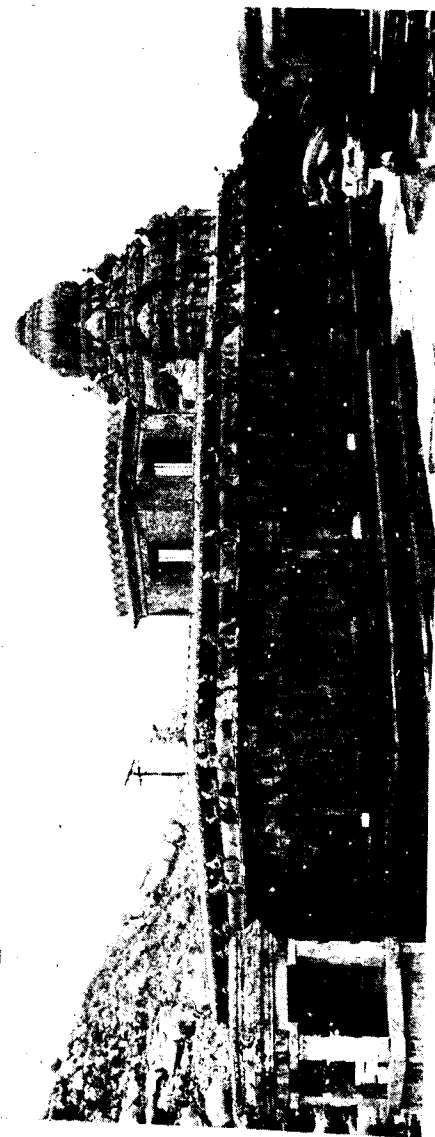
The Government Museum in Bangalore



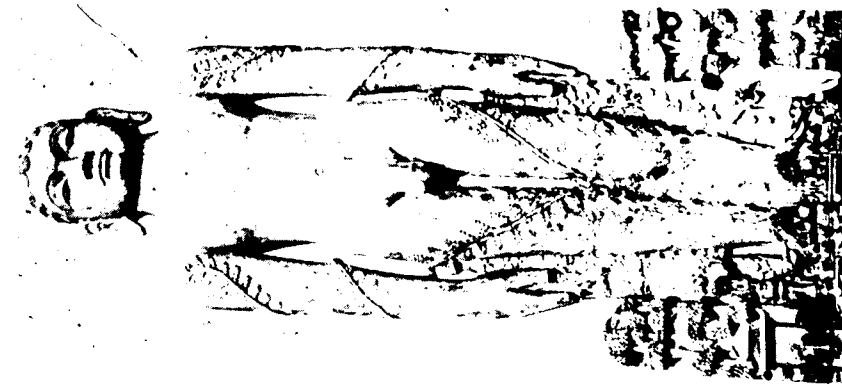
The apsidal Durga Temple at Ahole of Early Chalukyan times



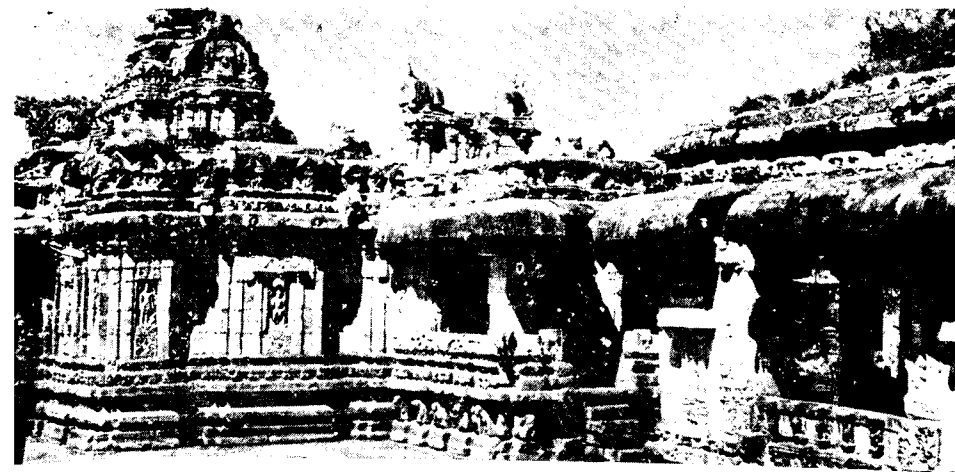
The Jaganmohan Palace which houses an art gallery at Mysore



The temple at Kurudumale near Mulbagal (Kolar district) with Chola-Ganga features



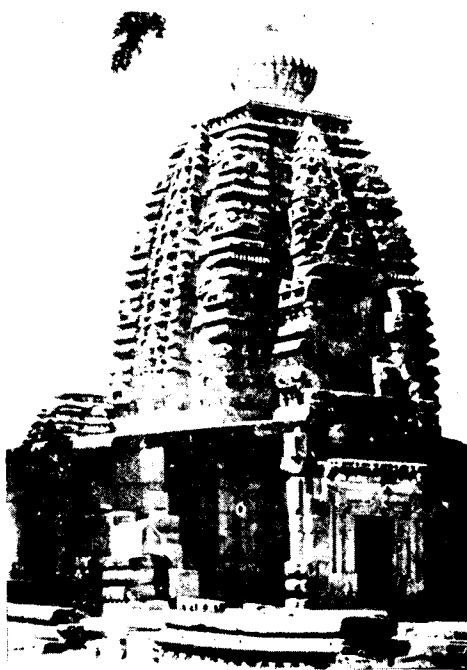
The unique monolithic statues of Gommateshwara from Karnataka
(1) Shravanabelgola (c. 982 A.D., 57 ft. tall) (2) Karkala (1432 A.D.) (3) Dharmasthala (1982)



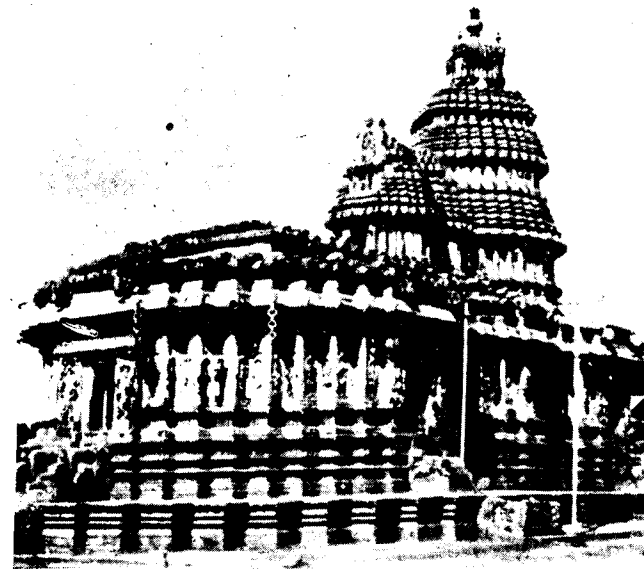
The Pattadakal Virupaksha temple, the finest Badami Chalukya monument (c. 740 A.D.)



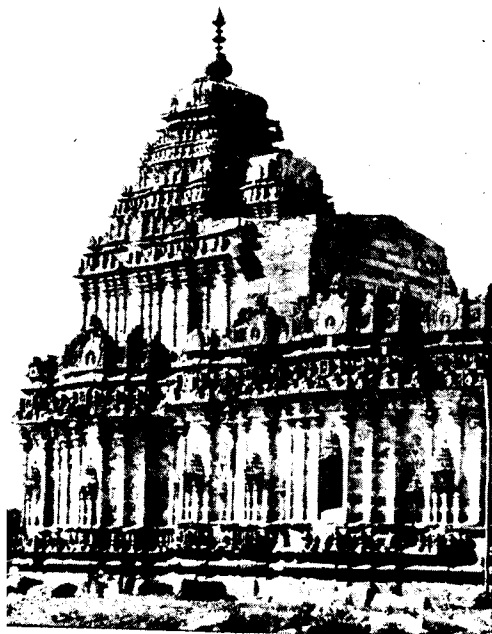
The Itgi (Raichur dt) Mahadeva temple of the Kalyana Chalukya times, the best monument of the style



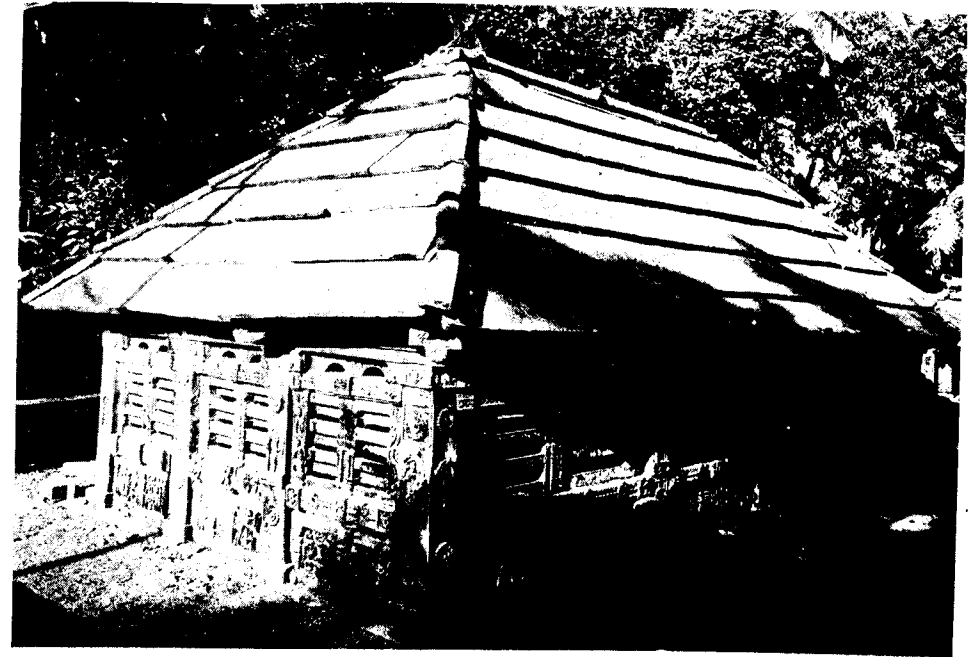
The Galaganatha temple at Pattadakal with Northern curvilinear shikhara.
(Right) Paravasudeva at Cave No. 3, Badami (578 A.D.)



The Vidyashankara temple at Sringeri (14th century)
(Right) The Sharadamba idol of Sringeri



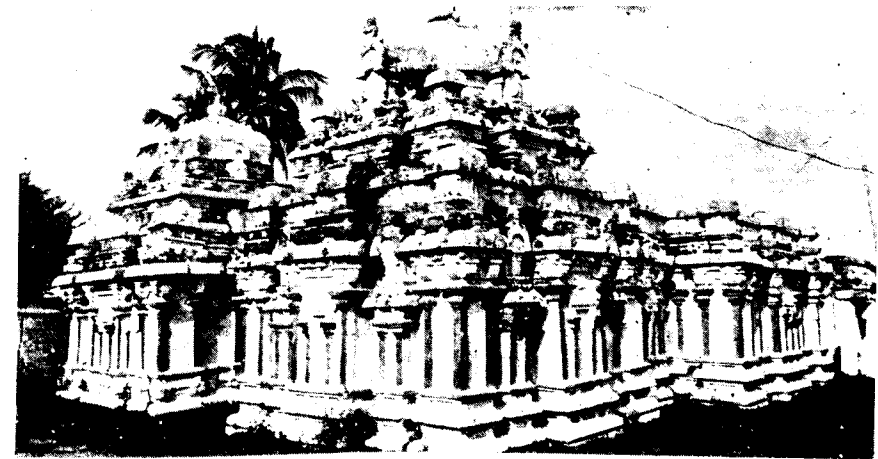
The Brahma Jinalaya at Lakkundi, a Kalyana Chalukya monument. (Right)
The mutilated idol of Saraswati at the Kalyana Chalukya temple at Gadag



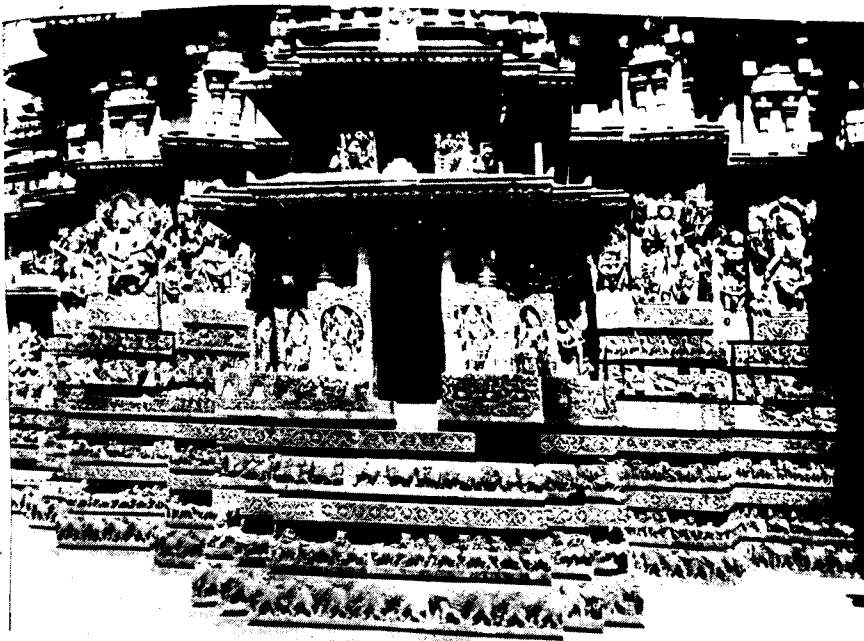
The Khetapai Narayana temple at Bhatkal (16th century),
Uttara Kannada district, with gabled roof in stone



Couple from a Pattadakal temple (left), Shiva from the Durga temple, Aihole (centre), both of the Badami Chalukya times, and female scribe from Jalasangi (Bidar dt.) of Kalyana Chalukya style (right)



The Madhukesvara temple, Banavasi (top), the Nagareshvara temple of the Cholas at Begur (Bangalore dt; centre) and the mantapa in front of the Kattameshvara, Arsikere, of the Hoysalas (bottom)



The rich engravings at the Halebidu Hoysaleswara temple



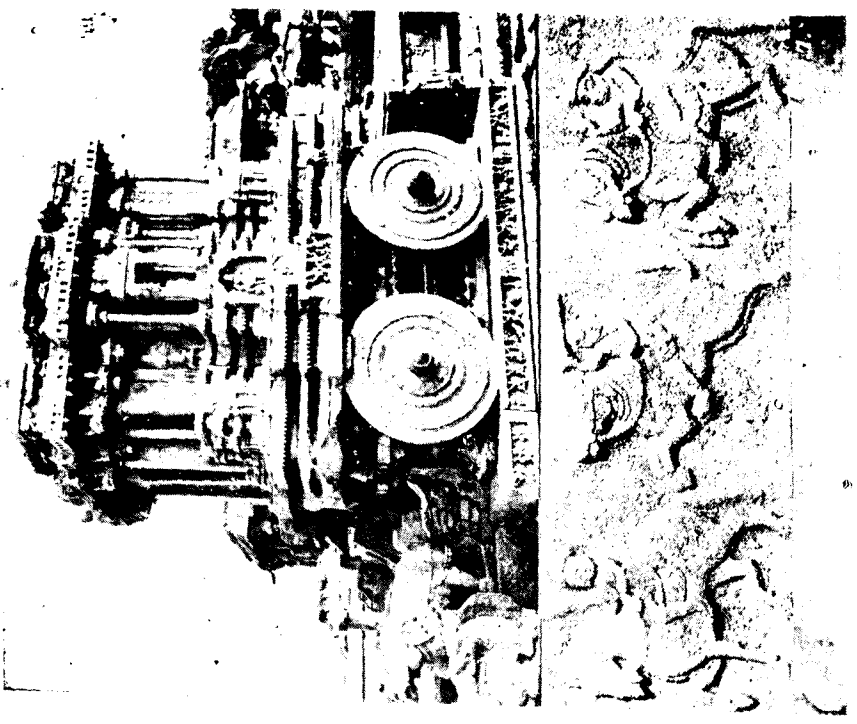
Natya Saraswati (Halebidu) and (right) Mahishasuramardini from the Victoria Albert Museum (London), both of Hoysala workmanship



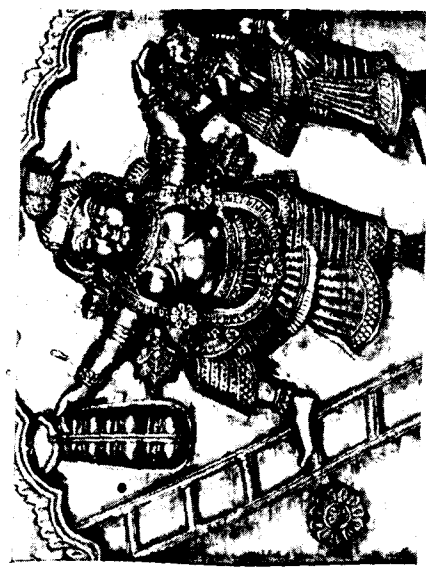
The entrance of the Belavadi Viranarayana temple.
Both these are Hoysala monuments



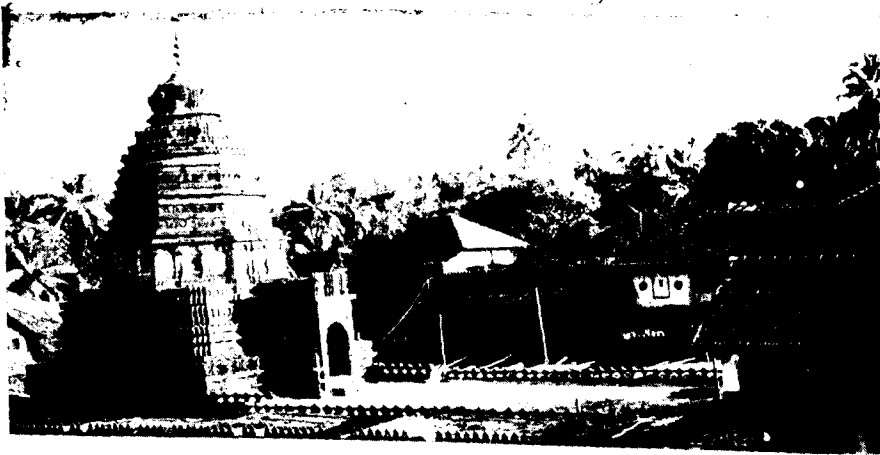
Viranarayana and (right) Venugopala, idols from the Belavadi temple (Chikmagalur district) of Hoysala times



The monolithic Narasimha statue (1529 A.D.) and the stone chariot in front of the Vijaya Vittala temple, both at Hampi, two finest examples of Vijayanagara sculpture. (Bottom right) Relief figures on the wall of the Hazara Rama temple



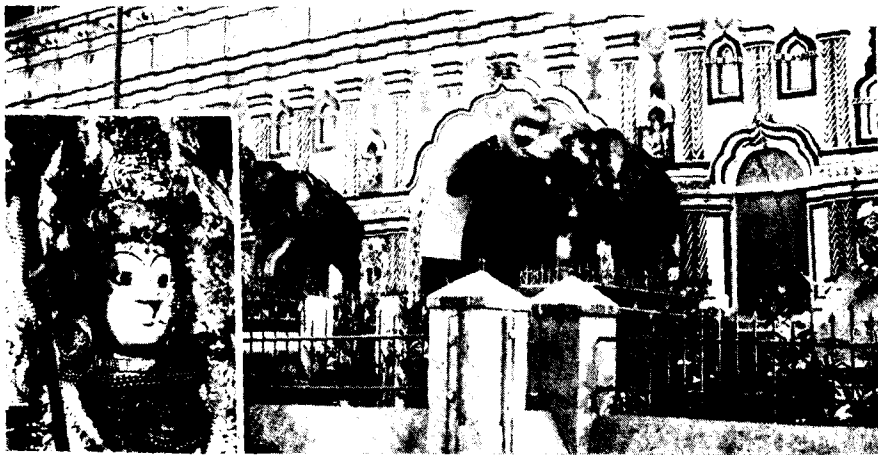
Painting of Vijayanagar times from the ceiling of the Kalyanmantapa of the Virupaksha temple-the divine singers. (Right-top) Krishna and (bottom) Lakshmana-wooden sculpture from Mahishi (Shimoga dt.)



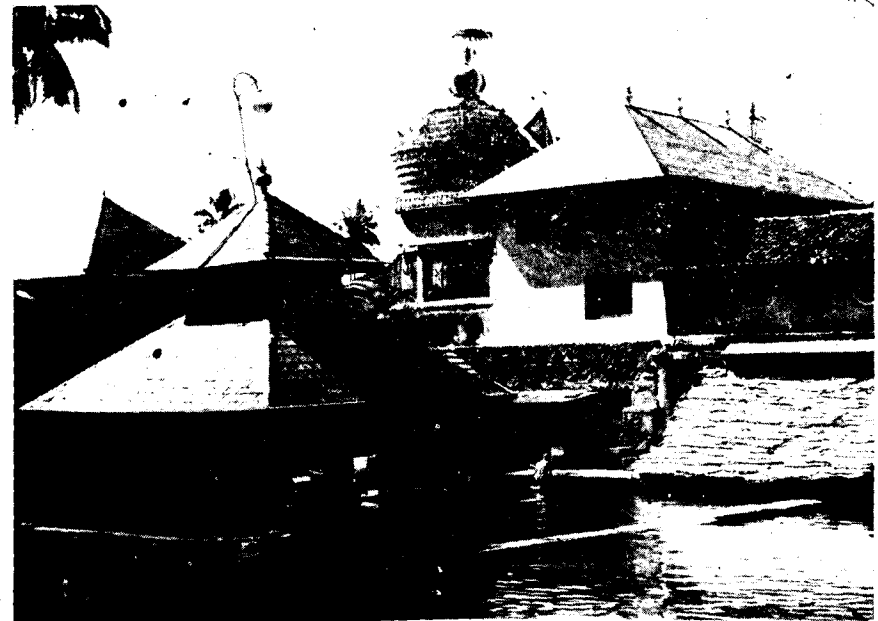
The Mahabaleshwara temple, Gokarna



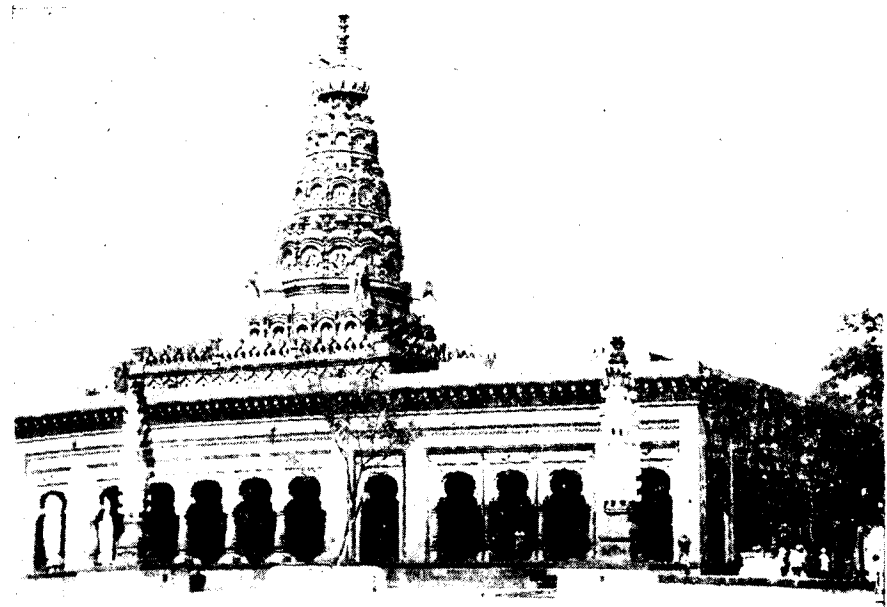
The Lakshminarayana Mahamaya temple, Ankola



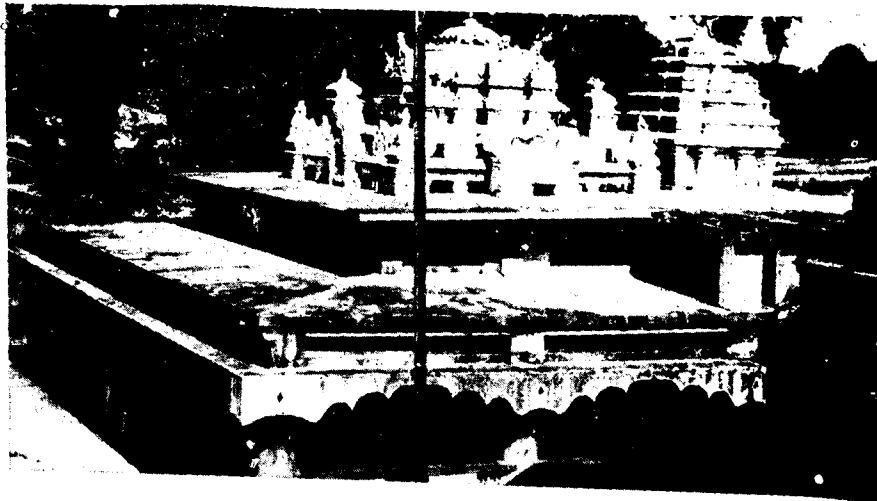
The Marikamba temple, Sirsi with the idol (inset). All these temples are from Uttara Kannada district



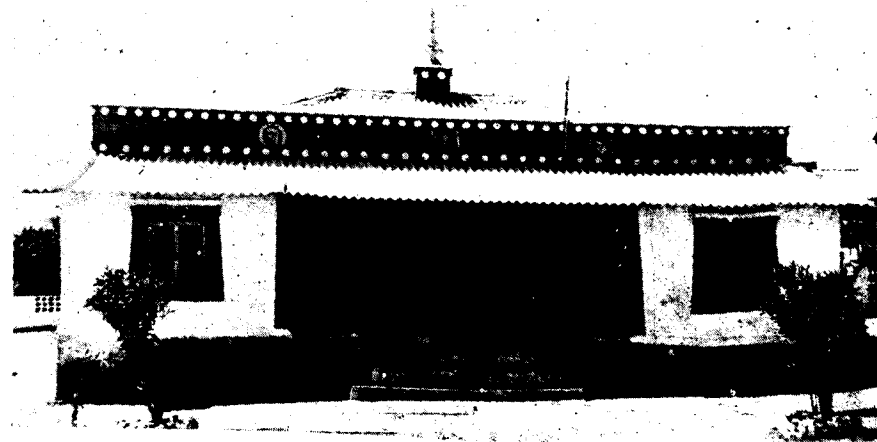
Sri Krishna temple at Udupi, Dakshina Kannada.
The deity here was installed by Madhwacharya



Sri Sharanabasaveshvara temple, Gulbarga



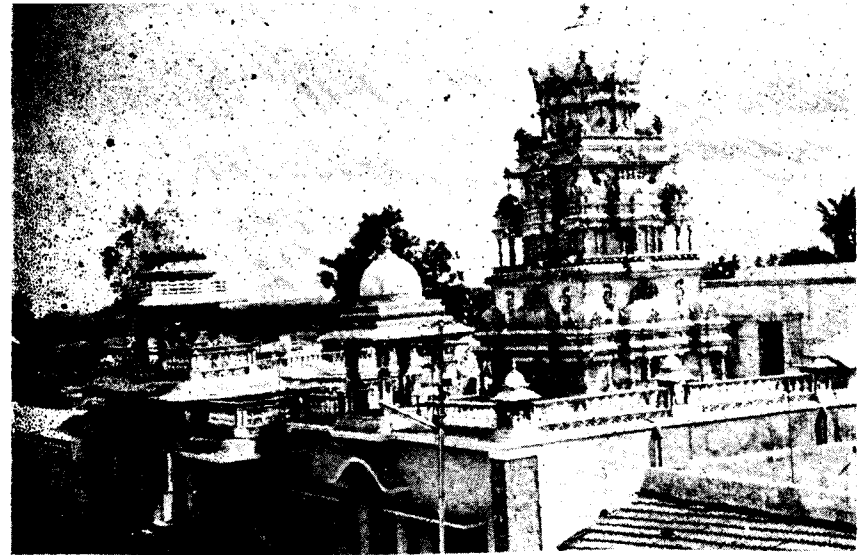
The Brindavana of Sri Vadirajaswamy at Sonda, Uttara Kannada



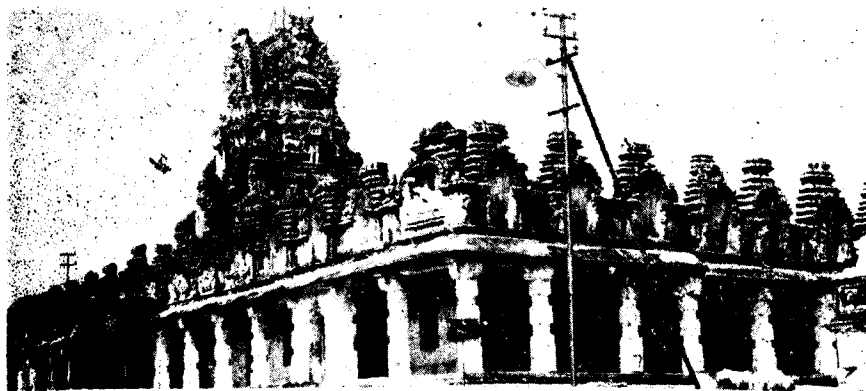
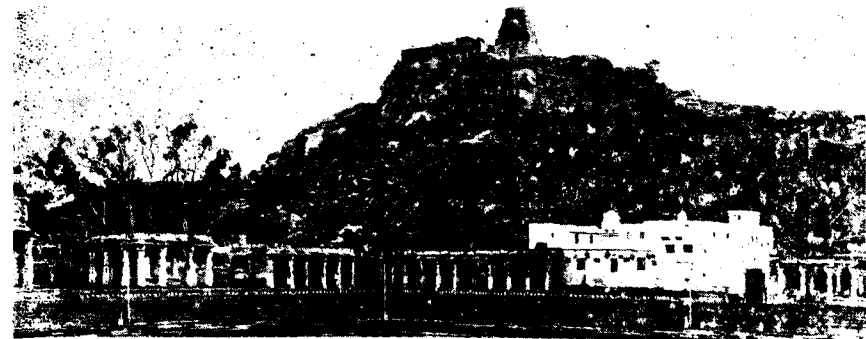
The Buddhist Sarya monastery of the Tibetans in Mundgod taluk, Uttara₂ Kannada



The fort at Raichur



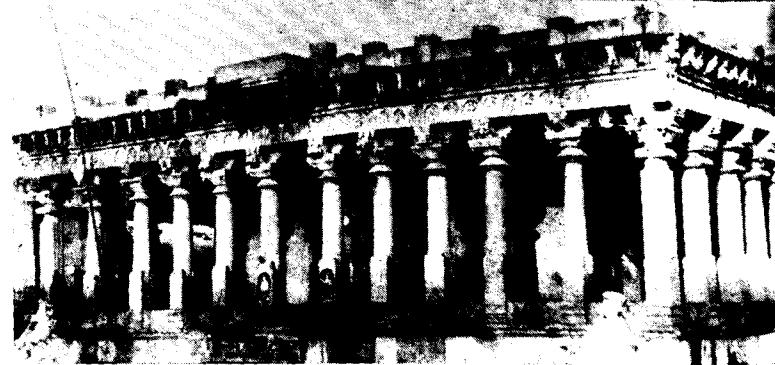
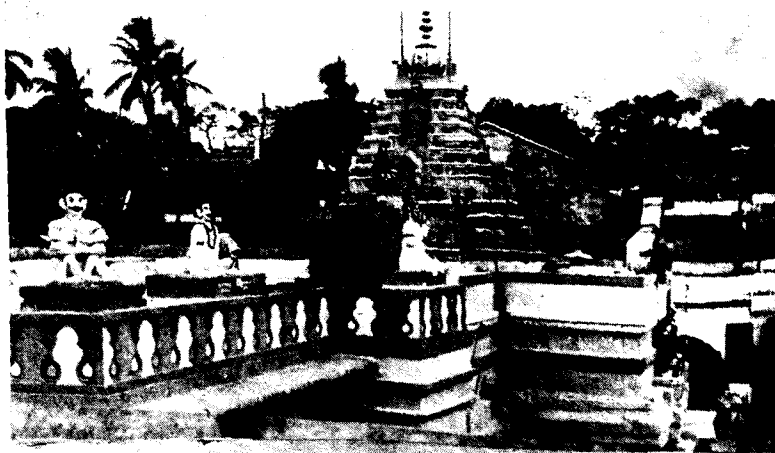
The Hukkeri Veerashaiva Matha at Haveri (Dharwad district)



Sri Narasimha temple at the hill top and (bottom) the Cheluva Narayana temple, both at Melkote, Mandya district, associated with Ramanujacharya



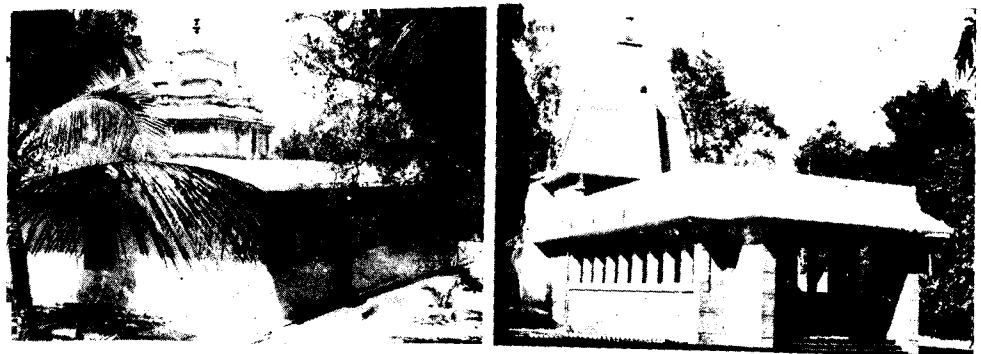
**Sri Manjunatha temple,
Dharmasthala, Dakshina Kannada**



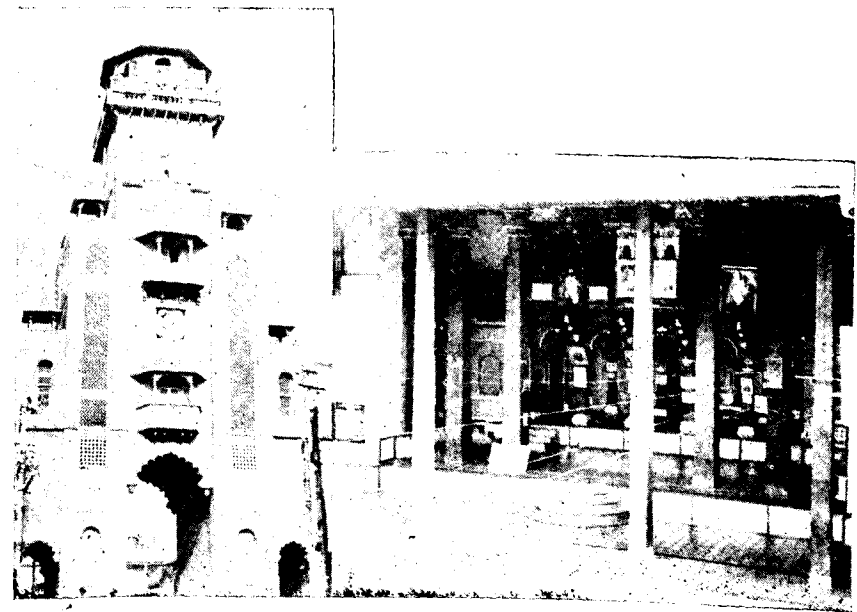
**Sri Renuka Yellamma temple of Saundatti (top) and the
Durundeshvara Matha at Arabhavi (bottom),
both in Belgaum district**



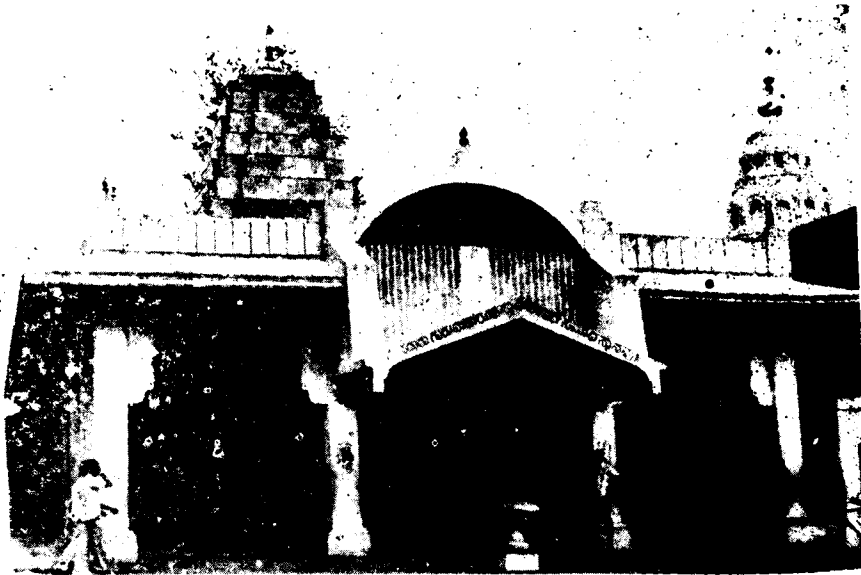
**The Hanumanta temple at Kengal (Bangalore district), (right) Sri
Malasamba (consort of Mailara) temple at Devaragudda (Dharwad district)**



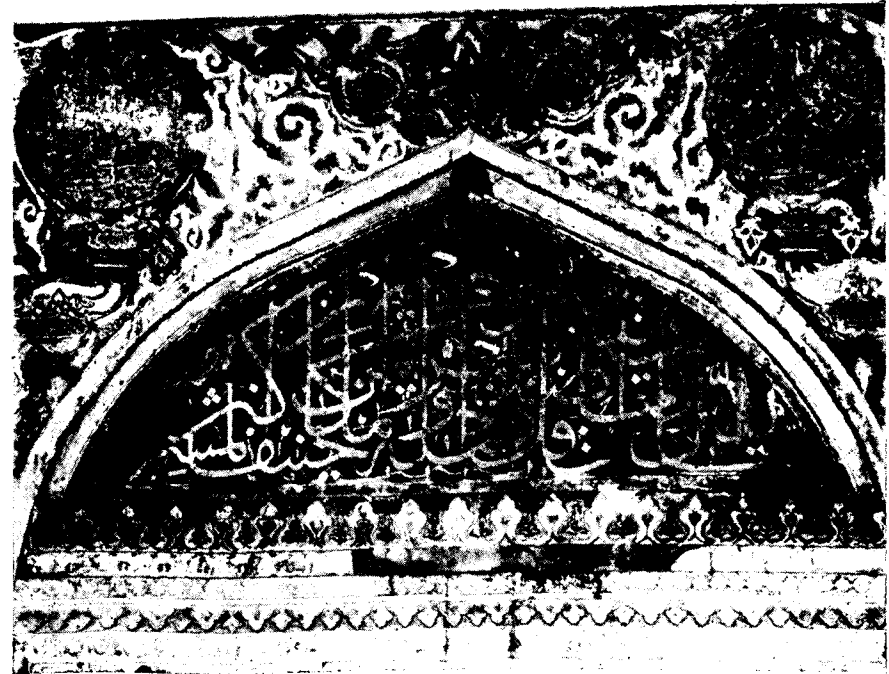
**Sri Muktimandir near Lakshmeshwar (Dharwad district)
(right) The 'Military' Mahadeva temple, Belgaum**



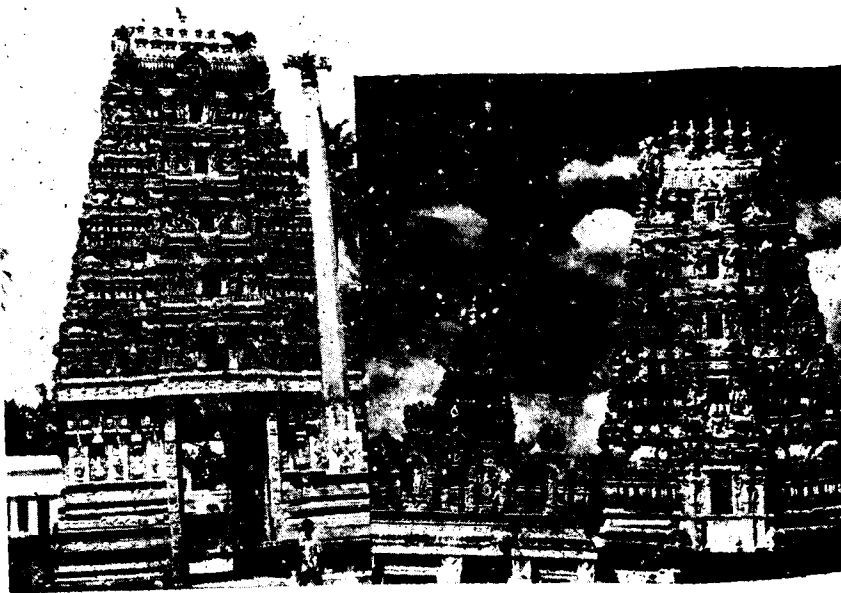
Sri Jagadguru Moorusavira Matha, Hubli



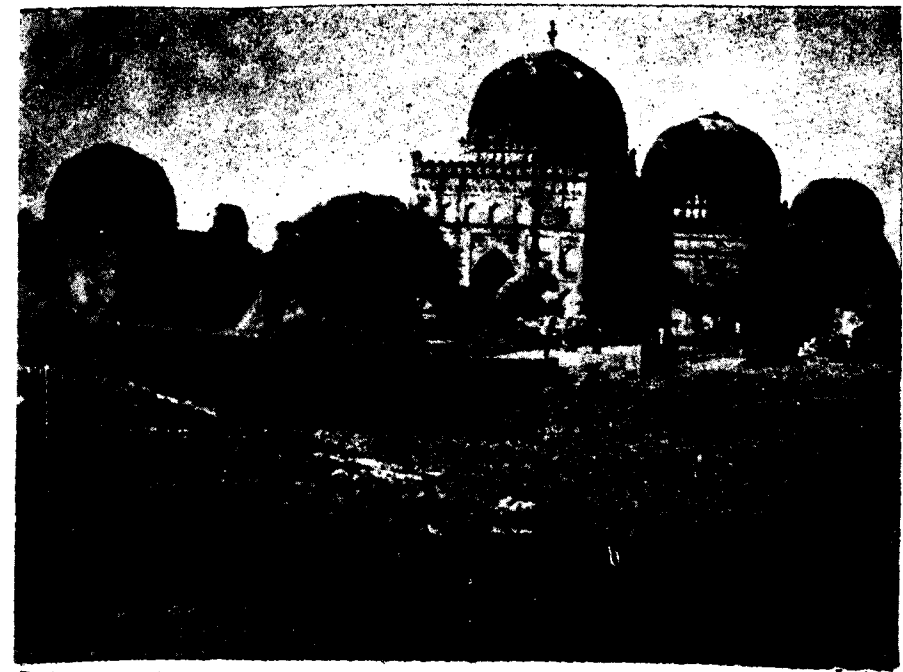
The Samadhi of Sri Gurunatharudha at the Siddharudha Matha, Hubli



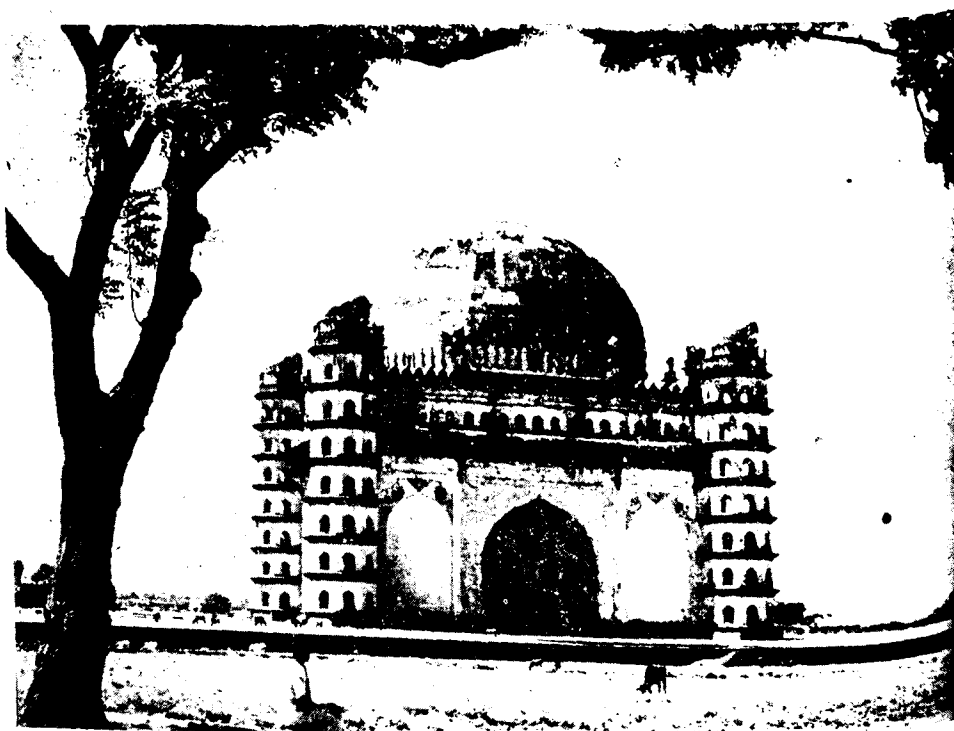
The decorations in the interior of a mosque at Bijapur



The entrance tower at the Ulsoor Someshvara temple Bangalore
(right) The Nagareshvara temple at Vijayapura, Bangalore district



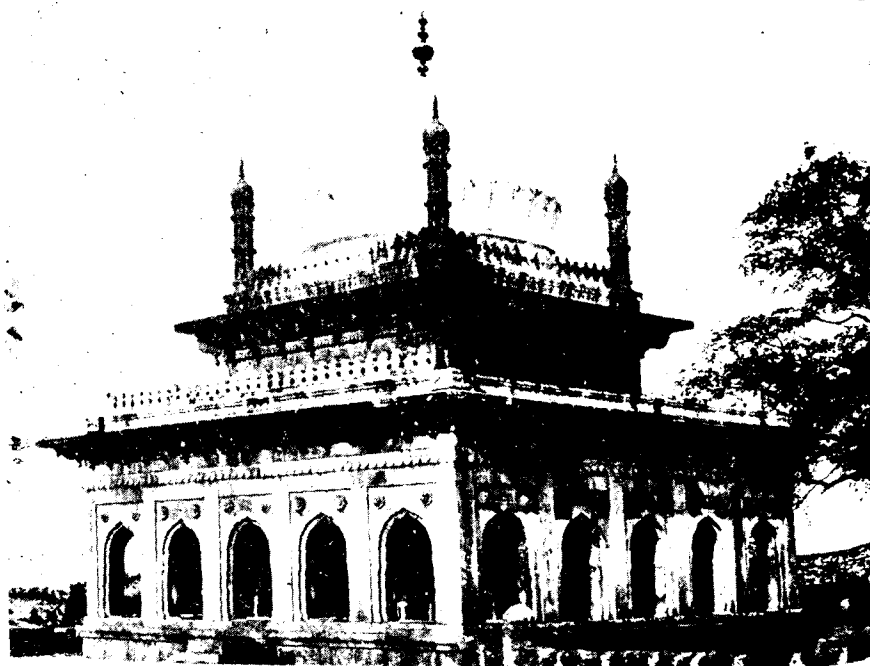
The tombs of the Bahmani Sultans at Ashtoor near Bidar



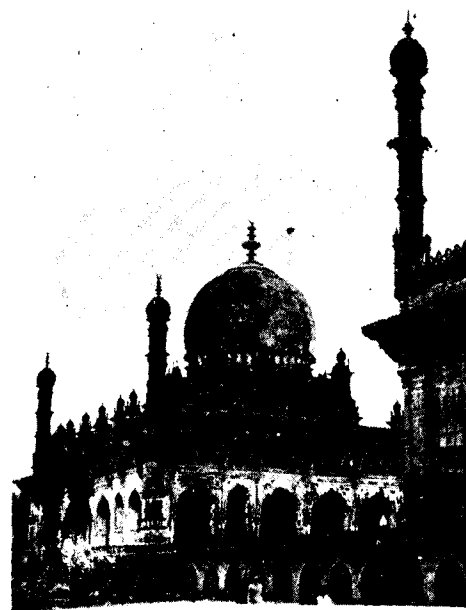
The gigantic Gol Gumbaz of Bijapur of the 17th century



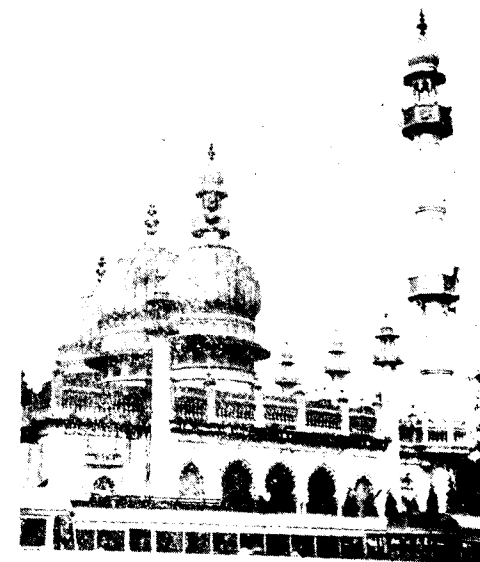
The Bande Nawaz Dargah at Gulbarga



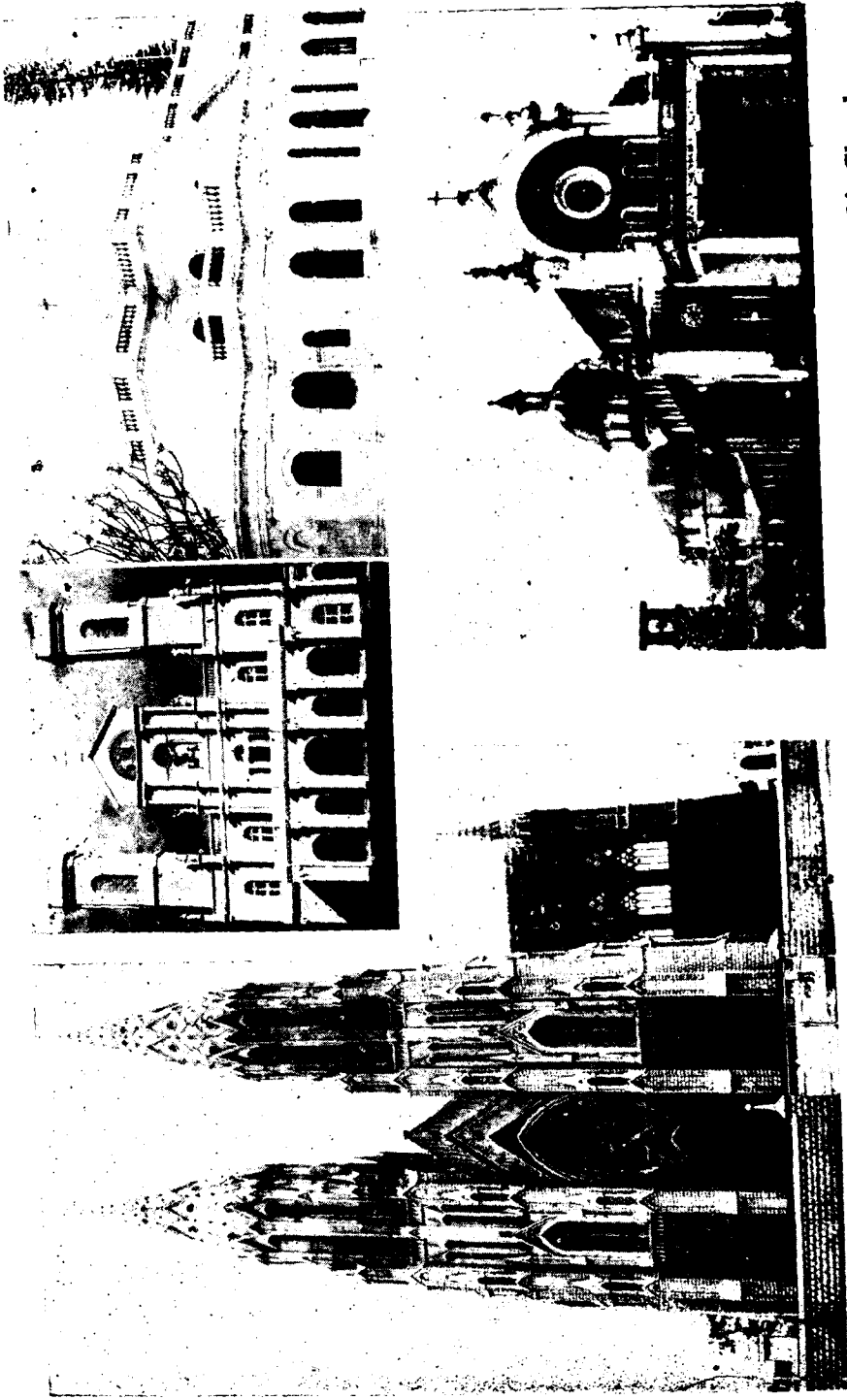
The Malik Rihan Dargah at Sira (Tumkur district),
a Mughal building



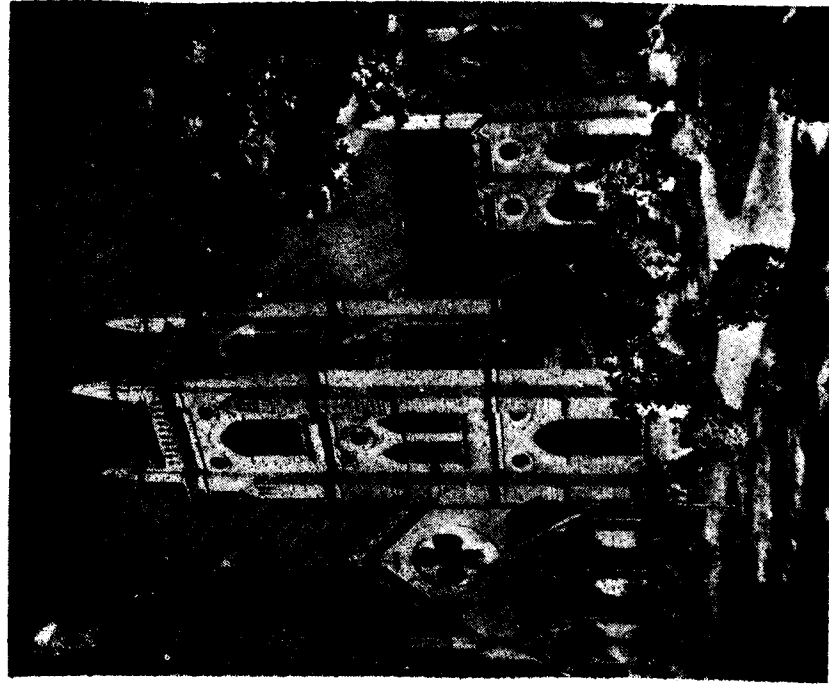
The Ibrahim Rauza of Bijapur (1626)



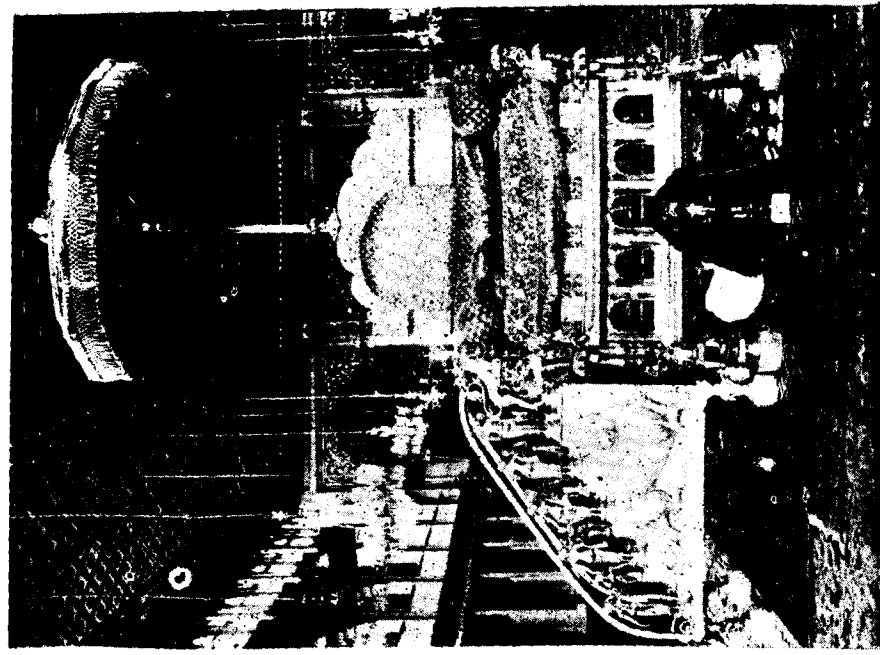
The Jamia Masjid near
Sri Krishnarajendra Market, Bangalore



(Clockwise) The St. Philomena Church (Mysore), St. Milagres Church (Mangalore), St. Mark's Church (Mangalore) and the Rosario Cathedral Church (Mangalore)

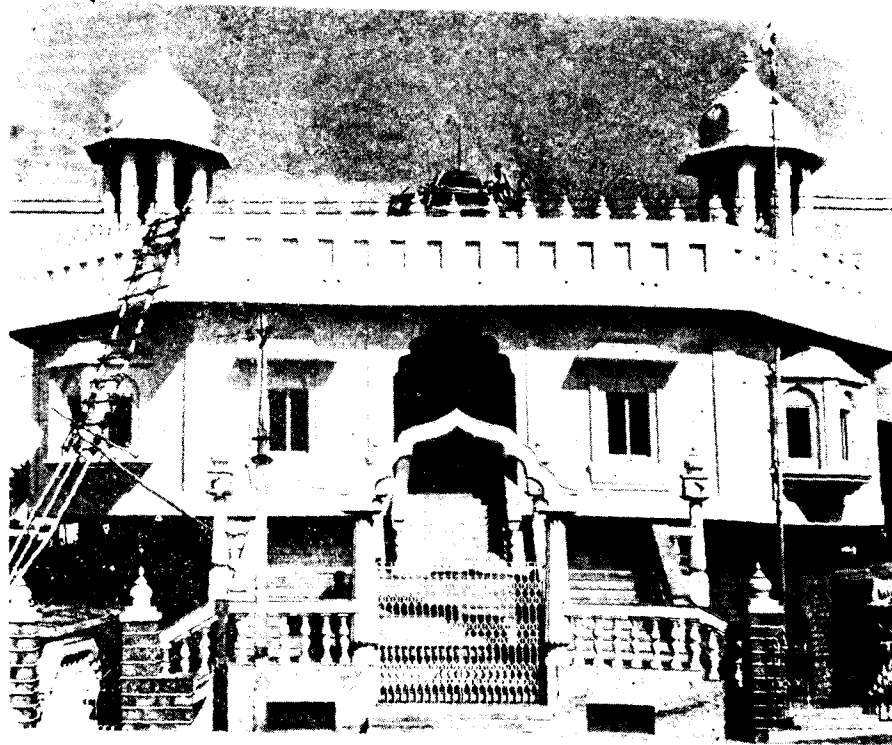


The Hundson Memorial Church, Bangalore
(right) The throne at the Mysore palace

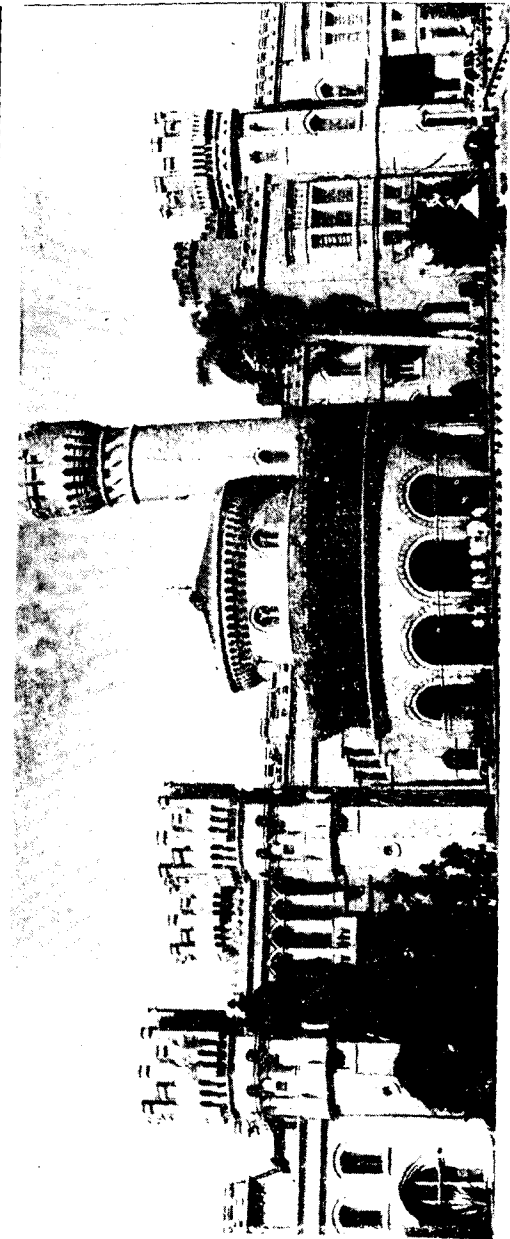
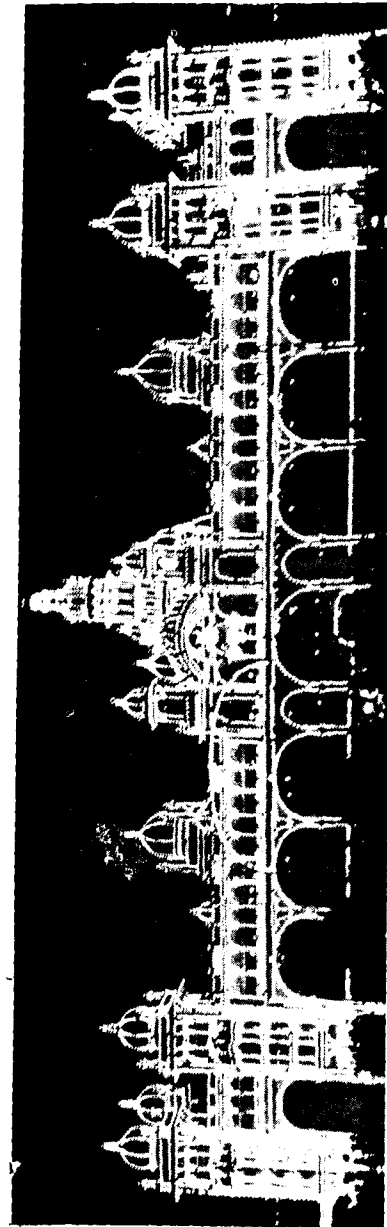




The Gurudwara at Bidar



The Gurudwara at Ulsoor, Bangalore



(Top) The Mysore Palace, when illuminated
(Bottom) The Palace of the former Mysore Maharaja at Bangalore



The interior of the Daria Daulat palace
at Srirangapattana



The statue of Rani Channamma of Kittur at Belgaum



The wall paintings at the Daria Daulat palace

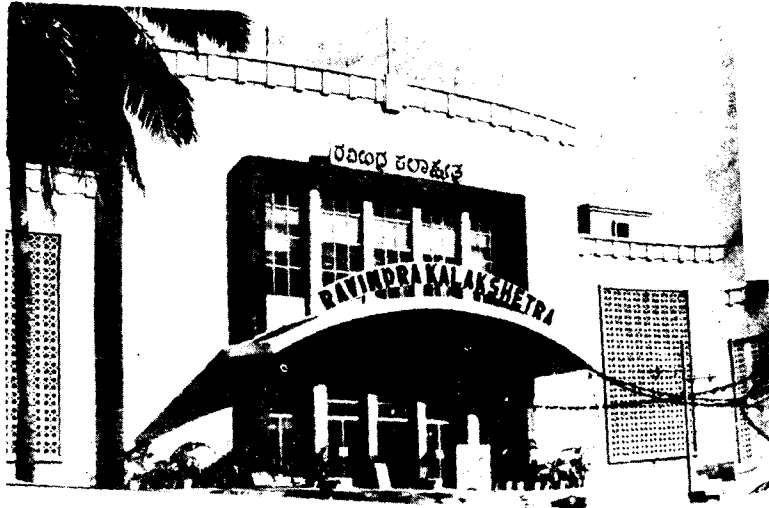


The Raja's seat amidst enchanting surroundings at Madikeri

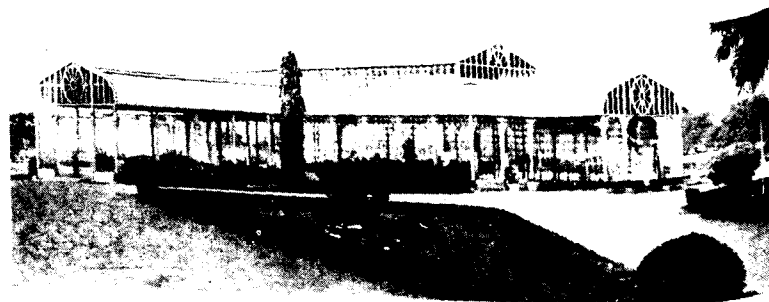


Sir Puttanna Chetty Town Hall, Bangalore

ADDENDA AND CORRIGENDA



Ravindra Kalakshetra, the centre of theatrical activity
in Bangalore



The Glass House at Hubli, (built on the model of the
Glass House at Lal Bag, Bangalore)

ADDENDA

Page No. 281 (Ch. IX) (After Science and Technology Dept) :

Information, Tourism and Youth Services Department : The Government has newly created the Department of Information, Tourism and Youth Services in the State Secretariat in April 1983. Several Departments and Corporations function under this department, such as Information and Publicity, Tourism, Youth Services and Sports, Kannada and Culture (including Academies), Government Flying Training School, Karnataka State Tourism Development Corporation, Karnataka Film Industries Development Corporation, Jungle Lodges and Resort Private Ltd, etc. The Department is headed by a Secretary and is assisted by one Deputy Secretary, one Under Secretary, three Section Officers and other staff.

Page 510 Chapter IX : To the list of other Central Government officers add : Central Council of Research in Unani, Bangalore

(Chapter IX)

'Public Life in Karnataka'

Written by:

Dr. K. Raghavendra Rao

(Page No. 909 Ch. XI)

Kannada writers who won

Central Sahitya Akademy awards

Chennaveera Kanavi, Jeevadhvani (poetry), 1980

Sri Gorur won the award for the year 1981 and Sri Chaduranga for 1982.

Chapter XII Places of Interest : Following are the final population figures (1981). After the alphabet K, the final figures are given in the chapter itself.

Name of the place	Population as per 1981 census	Name of the place	Population as per 1981 census
Afzalpur	10,588	Arsikere	25,351
Aland	26,436	Arkalgud	11,069
Alur	4,177	Athani	27,549
Anekal	19,267	Aurad	7,971
Ankola	12,153	Badami	15,023
Annigeri	18,614	Bagalkot	67,858

<i>Name of the place</i>	<i>Population as per 1981 census</i>	<i>Name of the place</i>	<i>Population as per 1981 census</i>
Bagepalli	7,923	Devanahalli	15,192
Bailhongal	26,465	Deodurg	11,935
Baindoor	14,071	Doddaballapur	47,168
Bangalore	29,21,751	Gadag Betagiri	1,17,368
Bangarpet	22,570	Gangavati	58,735
Basavakalyan	33,298	Gangolli	11,957
Basavana Bagevadi	18,872	Gauribidanur	18,738
Balgaum	2,74,430	Gokak	42,496
Bellary	2,01,579	Gonikoppal	5,391
Belthangady	5,668	Gubbi	11,667
Belur	13,590	Gudibanba	6,419
Bhadravati	53,551	Gulbarga	2,21,325
Bhalki	18,827	Gundlupet	19,965
Bhatkal	25,665	Hadagali	13,724
Bidar	78,856	Haliyal	15,655
Bilgi	10,047	Hangal	17,089
Buntwal	31,378	Harapanahalli	27,308
Byadgi	17,935	Harihara	52,334
Bijapur	1,47,313	Hassan	71,534
Challakere	25,043	Haveri	36,368
Chamarajanagar	40,422	Heggadadevanakote	6,153
Channagiri	11,869	Hirekerur	10,270
Channapatna	50,725	Hiriyur	25,151
Channarayapatna	16,297	Holalkere	9,809
Chikmagalur	60,582	Holenarasipur	20,219
Chikballapur	40,096	Honavar	15,124
Chikknayakanahalli	15,596	Honnali	10,942
Chikodi	22,789	Hosadurga	12,380
Chincholi	10,434	Hosanagar	4,561
Chintamani	39,208	Hoskote	17,538
Chitguppa	16,635	Hospet	96,861
Chitradurga	74,580	Hubli-Dharwad	5,27,108
Chitapur	18,322	Hukeri	15,545
Dandeli	47,625	Humnabad	21,829
Davanagere	1,96,621	Hungund	14,550

<i>Name of the place</i>	<i>Population as per 1981 census</i>	<i>Name of the place</i>	<i>Population as per 1981 census</i>
Hunsur	27,727	Konnur	20,252
Ilkal	36,058	Koppa	4,759
Indi	17,767	Koppal	35,975
Jagalur	9,742	Kortagere	8,085
Jamkhandi	38,542	Kottur	15,441
Jevargi	8,293	Krishnarajanagar	18,860
Kadur	19,406	Krishnarajapet	12,800
Kalghatgi	11,035	Kudligi	13,981
Kamatagi	11,090	Kudachi	18,491
Kanakapura	30,161	Kumta	23,385
Karkala	20,713	Kundagol	14,325
Karwar	47,710	Kundapur	28,315
Kengeri	12,950	Kunigal	18,076
Khanapur	12,513	Kushalnagar	6,936
Kolar	65,834	Kushtagi	11,781
K.G.F.	1,44,385	Rabkavi-Banahatti	51,693
Kollegal	36,109	Saragur	7,544
Konanur	6,931	Terdal	19,083

ERRATA

<i>Page No.</i>	<i>Line No.</i>	<i>For</i>	<i>Substitute</i>
5	16	impossible	impassable
24	Table 2	24.00 metres	18.00 metres
	Item 3		
44	Table	25,602	25,167
	Sl. No. VI.		
	Item 2 Col. 9		
76	21	10 km	8 km
88	last line	45.840	45,840
93	Table	8,557	8,592
	1975 total		
120	below table		
	1st line	Rs 20	Rs 20 lakhs
	2nd line	Rs 66	Rs 66 lakhs

1	2	3	4
125	Below table line - 3	Rs 52 Davanagere	Rs 52 lakhs Bhadravati
156	Below table 13th line	11 irrigation medium	11 medium irrigation
159	20	Rs 264.75 crores	Rs 264. 14 crores
160	21	Wat	was
173	29	DPAR	DPAP
175	9	(4) Agricultural development	(4) Agricultural Producti- vity development
183	12	9.27	(5) Industrial development 3.27
184	Table		(Amount in lakhs) "
185	Table col. 7 water supply	25.00	52.00
188	Table		(Amount in lakhs)
188	Table item 1	1025.90	1025.00
200	last col. cotton		in terms of quintals
203	9	through	though
264	26 President's rule	Jan to Feb 1980	Jan to Feb 1978
273	3		(9) Karnataka Dairy Development Corporation.
286	30	lack or	lack of
288	17	In 1981	In 1918
291	31	revolution	evolution
319	last line	(See list at the end of the section)	to be omitted
330	19	Kharat	Kharab
344	3	itset	itself
346	5	2,85,040	2,86,937
358	Table Total under col. No. II for 1977-78	23.58	22.58
359	Table Total for 78-79	272.20	272.30
363	Table 2 1979-80	877.15	877.13
364	Table 2 1979-80	1,160.15	1,110.15
364	Table 3 1977-78	245.72	245.22
395	Table III item 2 col. 6	5	nil
397	Table Company applications -do-	2,09 2,6816	2,096 2,681

1	2	3	4
419	Table col. 5	140	148
	-do-	7,726	7,724
	-do-	30,236	25,236
	Table Total Col. 3	10,908	5,908
	Total Col. 5	41,183	36,183
428	Table Belgaum dt. total	1068	1076
429	Total col. 2	210	209
	col. 3	11,453	11,326
	col. 4	3,225	3,143
	col. 5	14,678	14,469
445	24	Rs 5,000	Rs 8,000
448	first	Bangalore-5	Bangalore-4
452	33	(in 929)	(in 918)
461	8	on the civil bodies	of the civic bodies
461	24	72-1 per cent	7 1/2 per cent
463	19	fishes	finer
464	5	The 1950 Act	The 1959 Act
467	10	provisional Municipal Corpo- rations Act 1959.	provincial Municipal Corporations Act 1949
463	Table I Table I Bellary income for 81-82	55.27	Amount in lakhs of Rs 25.27
469	Table II Belgaum expenditure for 81-82	33.11	39.11
470	Table III Mangalore, year of formation	1983	1980
	No. of residential houses Bangalore	1,87,161	1,87,861
	Gulbarga	16,008	19,008
	Expenditure for 81-82, Gulbarga	185.52	105.52
479	Below Table line-9	year 913	year 1913
497	8	There are libraries in 12 cities	There are city central libra- ries in 12 cities
497	11	52 city central libraries	52 City Central Branch Libraries
	11 & 12	a Chief Librarian and assisted by administrative Assistant	to be deleted

1	2	3	4
498	2	1962	1958
521	Table III col 2	No. of seats	No. of seats contested
521	Table III CPI (M)		
	col. 4	0.03	0.93
532	4	and aided	and 17 aided
533	11	Local Funds Act III	Local Funds Act IV
540	26	In 1928	In 1918
553	13	1966	1956
555	21	of teachers	of 30 teachers
568	6	reorganised	recognised
578	28	and 1881	and in 1881
578	last line	in 1932	in 1937
589		were be	were to be
594	12	1857 to 1885	1857 and 1885
594	27	the college	the Karnatak College
595	26	Gulbarga	Hyderabad
615	Penultimate line	crops	corps
620	14	Ramanadanatha	Ramanandanatha
624	Table : Area (Belgaum)	20,281	20,981
	Madras area popula-	25,123	25,761
	tion served by a school		
625	Table Kodagu Total	516	526
	No. of teachers		
630	34	villagers	village
637	12	Research	Resource
641	25	are stated	were stated to be fair and
649	27	Crafts-room	Craftsmen
656	15	division officer	liaison officer
663	3	three	32
664	26	1989	1979
665	1	1938	1953
671	10	1989-81	1980-81
672	22	A.M. Shaik Homeo-	A.M. Shaik Homeopathic
		pathic Medical	Medical College,
		College	Belgaum
690	28	Pathogenieity	Pathogenicity
	36	counter	confer
691	Last line	Pertuses	Pertussis
692	17	mystery	mysterious
693	18	these only reported	these were reported
693	23	1912	1982
694	15	bonds	hands
694	16	menugismus	meningismus

1	2	3	4
695	15	arthropoid-bone	authropoid-borne
695	25	1864	1884
697	28	nine medical colleges	twelve medical colleges
698	6	All India	National
798	35	Chinmaya Mission Hospital	Chinmaya Mission Hospital, Bangalore
712	18	The Many	All the
713	30	Leprosopic	Laprosopic
723	16	International certificates	international health certificates
723	19	spirituous	spurious
734	27	Karnataka Urban and Drainage Board Act 1973	Karnataka Urban Water Supply and Drainage Board Act 1973
1039	15	(C 1562)	(C. 1526)
1039	30	near,	to be deleted
1053	14	prefaced	prepared
1055	last line	new course	now, courses
1059	23	Grana	Orana
1059	penultimate	meals	melas
1069	27	R. K. Ranganathan	R. K. Ramanathan
1089	9	(1956)	(1955)
1089	22	(1974)	(1874)
1089	28	Tantupurusha	Tantupurasta
1090	13	(1919)	(1916)
1090	36	Shri Na Ma	Stree Na Ma
1091	2	Talvanise	Talavanike
1092	3	in 1881. The	in 1881, the
1092	17	(1916)	(1909)
1100	9	the 1970s	1960s and onwards
1103	5	1981-82	1982-83
1105	2	1969	1959
1106	7	Sule	suli
1108	Folio No.	1008	1108
1110	3	Rs 1.25 crores	Rs 1.25
1110	4	Rs 2.62 crores	Rs 2.62
1110	5	Rs 5.43 crores	Rs 5.43
1112	12	During 1932	Prior to 1913
1116	8	on	and
1122	22	adored	adorned
1123	6	aspidal	apsidal
1171	30	Pulinapura	Pulingapura
1189	32	Veerabhadra	Veerabhadra or
		Virupakshalinga	Virupakshalinga

1	2	3	4
1191	16	Lekote	Lalkote
1199	37	1930	1830
1200	29	Dharmesh Vasudeva	Dharmeshvara deva
	39	Nuratabad	Nasratabad
1202	15	(1883)	(1863)
1214	7	Ravideva	Revideva
	35	Mailara of Mallari	Mailara or Maflari
1215	34	Someshvar of	Someshvara or
		Suvarneshvara	Suvarneshvara
1225	24	during 1968	during 1971
1227	15	Brahmagiri	Bharamagiri
	31	Nand Sangha	Nandi Sangha
1238	34	Mullah street	Junglepet
1243	Last but one	Kattemalawadi	Kattemalalawadi
1257	36	during the of	during the time of
1277	15	Vidyapeetha (1954)	Vidyapeetha (1956)
1279	13	about 41 km	about 51 km
	26	Parvati	Venkateshvara
1289	16	Maradihalli	Maradihalli pillow lava
1298	38	1907	1912
1309	4	jamadar	amildar
	10	Lalgudi	Lalgadi
1310	30	Chandraprabha	Chandraprabhu
1328	4	1481	1488
1329	22	hill	rill
1345	16	1786	1686
1353	13	Kavi Budihal	Kayi Budihal
	18	(1415)	(1485)
	20	1703	1700
	38	Feudatories	Being the feudatories

1	2	3	4
735	Penultimate line	astromony	astronomy
742	33	intercolation	intercalation
743	17	reported	reputed
745	2	1969	1869
749	14	through	with
764	13	3,647	5,744
764	15	2,321	3,478
771	20	puvrat Funds	Funds
792	16	1,63,25	16,325
798	20	office	officer
816	Table 2		
	Rural total 1961	-6.65	6.65
	urban total	-21.44	21.44
	1971 Urban total	-42.21	42.21
	Male-Urban		
817	Dharwad dist.	8.73	8.75
827	34	1981-82	In 1981-82
833	5	854	834
839	10	Government and	Government and private
			agencies involved in Rural
			Development and
			1981
846	24	1911	1981
872	31	Kavirajamaraja	Kavirajamarga
876	32	The soundsh and sh	The sounds h and sh.
877	2	Keshiaja	Keshiraja
897	32	R. S. Hiremath	R. C. Hiremath
904	19	do	do
923	23	(English daily)	(English monthly)
	31	Mangalore	Mysore
924	5	Bangalore	Mysore
	31	1912	1907
	20	1862	1962
929	statement	1973	1979
931	25 Col. 4	1952	1949
931	28 " 3	Shivagange	Shivamogga
932	23 " 4	1918	1906
932	24 " 4	1944	1951
933	19 " 4	1945	1955
936	2 " 4	1938	1941
936	8 " 4	1947	1955
936	16 " 4	1873	1890

* Some lines of Errata that must have been included between Page Nos. 734 and 1039 (on Page No. 1503) have been left out by oversight. They are included here.

1	2	3	4
936	22 Col. 4	1946	1916
936	26 „ 4	1916	1969
936	31 „ 4	1954	1959
936	32 „ 4	1937	1955
	32 „ 5	Jeerige Katte Basavappa	Kare Gowda
937	2 „ 4	1947	1937
937	2 „ 5	K. C. Chandra- shekara Reddy	Devudu N. Shastri
937	9 „ 1-2	Gramabhudayam	Gramadhipathiyum
937	16 „ 5	L. Tingesh Sharma	Lingesh Sharma
941	13 „ 4	1929	1933
941	13 „ 5	B.V. Krishnamurthy	R. J. Shenoy
942	3 „ 5	Mutalik Desai	K. Vasudevacharya
942	4 „ 5	M. Thimmappaiah	P. Bhojaraj
942	32 „ 4	1917	1871
945	6 „ 4	1948	1940
945	18 „ 4	1934	1938
946	7 „ 3	Madikeri	Ammatti
946	30 „ 1-2	Kurukulakirti	Kurubakulakirt
948	5 „ 4	1953	1944
949	19 „	1927	1951
950	24 „ 4	1938	1926
952	8 „ 5	B. Puttaiya	M.K. Timmesh Prabhu
	21 „ 3	D. B. Pura	C. B. Pura
954	27 „ 4	1954	1947
9 6	24 „ 3	Magalore	Bangalore
956	24 „ 4	1941	1949
957	4 „ 3	Nanjangud	Bangalore
957	29 „ 4	1959	1950
958	20 „ 4	1947	1951
961	29-30 „ 4	1890	927
961	29-30 „ 5	Anad Chanabasappa	Swami Dayasagar
964	32 „ 4	1951	Bhishmachar
993	25	Karnataka and Tamilnadu	1955
1006	22	an satparauvana	Karnataka to Tamilnadu
1016	28	Anandabodha of	on satparuvana Anandabodha,



48.84
-6.20

தமிழ்நாடு ஆவணக்காப்பக நூலகம்,
எழும்பு, சென்னை-600 008.

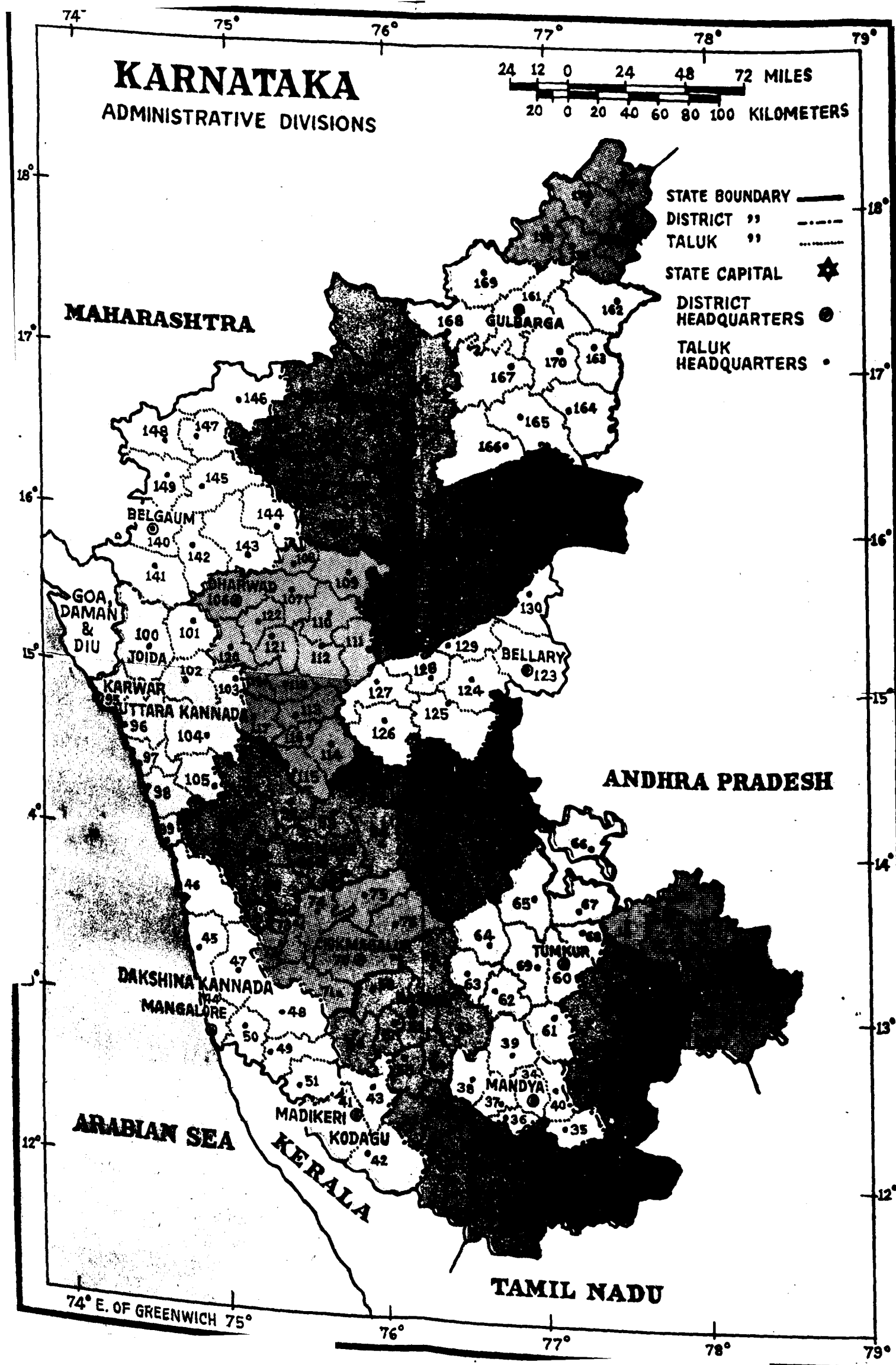
உவனணத்தாள்.

சே எண் :

ப. எண் :

[illegible]

S.F. 259A-6-1,00,000-30-1-84.



REFERENCES

Bangalore

- 1 Bangalore North
- 2 Bangalore South
- 3 Hoskote
- 4 Devanahalli
- 5 Doddaballapur
- 6 Nelamangala
- 7 Magadi
- 8 Ramanagaram
- 9 Channarayana
- 10 Kanakapura
- 11 Anekal

Kolar

- 12 Kolar
- 13 Mulbagal
- 14 Bangarpet
- 15 Malur
- 16 Siddaghatta
- 17 Chikballapur
- 18 Gouribidanur
- 19 Gudibanda
- 20 Bagipalli
- 21 Chintamani
- 22 Srinivasapura

Mysore

- 23 Mysore
- 24 T. Narasipura
- 25 Kollegal
- 26 Yelandur
- 27 Chamrajnagar
- 28 Gundlupet
- 29 Nanjangud
- 30 Heggadadevanakote
- 31 Hunsur
- 32 Periyapatna
- 33 Krishnarajanager

Mandya

- 34 Mandya
- 35 Malavalli
- 36 Srirangapatna
- 37 Pandavapura
- 38 Krishnarajpet
- 39 Nagamangala
- 40 Maddur

Kodagu

- 41 Madikeri
- 42 Virajpet
- 43 Somvarpet

Dakshina Kannada

- 44 Mangalore
- 45 Udupi
- 46 Kundapur
- 47 Karkal
- 48 Belthangady
- 49 Puttur
- 50 Buntwal
- 51 Sullia

Hassan

- 52 Hassan
- 53 Channarayana
- 54 Holenarasipur
- 55 Arkalgud
- 56 Sakaleshpur
- 57 Alur
- 58 Belur
- 59 Arsikere

Tumkur

- 60 Tumkur
- 61 Kunigal
- 62 Turuvekere
- 63 Tiptur
- 64 Chikkanayakanahalli
- 65 Sira
- 66 Pavagada
- 67 Madhugiri
- 68 Koratagere
- 69 Gubbi

Chikmagalur

- 70 Chikmagalur
- 71 Mudigere
- 72 Sringeri
- 73 Koppa
- 74 Narasimharajapura
- 75 Tarikere
- 76 Kadur

Chitradurga

- 77 Chitradurga
- 78 Challakere
- 79 Hiriya
- 80 Hosadurga
- 81 Holalkere
- 82 Harihar
- 83 Davanagere
- 84 Jagalur
- 85 Molakalmuru

Shimoga

- 86 Shimoga
- 87 Bhadravati
- 88 Tirthahalli
- 89 Hosanagar
- 90 Sagar
- 91 Sorab
- 92 Shikaripur
- 93 Honnali
- 94 Channagiri

Uttara Kannada

- 95 Karwar
- 96 Ankola
- 97 Kumta
- 98 Honavar
- 99 Bhatkal
- 100 Suva (hq. Joida)
- 101 Haliyal
- 102 Yellapur
- 103 Mundgod
- 104 Sirsi
- 105 Siddapura

Dharwad

- 106 Dharwad
- 107 Navalgund
- 108 Nargund
- 109 Ron
- 110 Gadag
- 111 Mundargi
- 112 Shirhatti
- 113 Haveri
- 114 Ranbenur
- 115 Hirekerur
- 116 Byadagi
- 117 Hangal
- 118 Savanur
- 119 Shiggaon
- 120 Kalghatgi
- 121 Kundgol
- 122 Hubli

Bellary

- 123 Bellary
- 124 Sandur
- 125 Kudligi
- 126 Harapanahalli
- 127 Hadagali
- 128 Hagaribommanahalli
- 129 Hospet
- 130 Siruguppa

Raichur

- 131 Raichur
- 132 Deodurg
- 133 Lingsugur
- 134 Kushtagi
- 135 Yelburgi
- 136 Koppal
- 137 Gangavati
- 138 Sindhanur
- 139 Manvi

Belgaum

- 140 Belgaum
- 141 Khanapur
- 142 Bailhongal
- 143 Soundatti
- 144 Ramdurg
- 145 Gokak
- 146 Athani
- 147 Raibag
- 148 Chikodi
- 149 Hukeri

Bijapur

- 150 Bijapur
- 151 Indi
- 152 Sindgi
- 153 Basavana Bagewadi
- 154 Muddebihal
- 155 Hungund
- 156 Badami
- 157 Bagalkot
- 158 Bilgi
- 159 Mudhol
- 160 Jamkhandi

Gulbarga

- 161 Gulbarga
- 162 Chincholi
- 163 Sedam
- 164 Yadgiri
- 165 Shahapur
- 166 Shorapur
- 167 Jevargi
- 168 Afzalpur
- 169 Alaud
- 170 Chitapur

Bidar

- 171 Bidar
- 172 Humnabad
- 173 Basavakalyan
- 174 Bhalki
- 175 Aurad