

# TRANSFORMING PUBLIC SPACES OF BENGALURU

## A CASE OF BENGALURU KADALEKAI PARISHE

**Vidya**

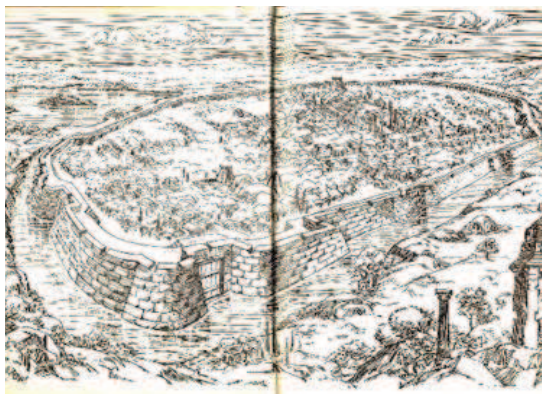
Assistant Professor, Soa, Dsatm & Bengaluru

**Abstract:** Each city in India has its own Culture, Social life, political background, Economy, History etc. When a City formed these are the layers slowly added to it for its development. Some of the cities are formed based on these layers. Bengaluru has so many public spaces which will transform according to the occasion. Kadalekai Parishe is one among them which is a harvesting festival. Main focus of the Paper is to show how these layers still exist in the present metropolitan city and transforms its public space for its existence. However the city grows, we should not forget its origin.

**Keywords:** Transforming Spaces, Public Spaces, Metropolitan Cities, Kadalekai Parishe, Layers of the City.

**1. Introduction:** As any city in India, Bengaluru also has two stories to tell us how the city started. Bengaluru as a city got developed from Hoysala dynasty to Wodeyars including British Colonial period.

**1.1 History of Bengaluru:** One of the story as mentioned in Gazetteer of India is King Ballala of the Hoysala dynasty once got lost in the jungle and was very tired and hungry. In the jungle, he came across a poor and old woman, who offered him some boiled beans. As an expression of his gratitude towards the woman, the King named the place as 'bende kaalu oor'.  
 Second story says, Kempe Gowda, known as the founder of Bengaluru, played a very important role in shaping of the city. A feudal lord himself, he used to serve under the Vijayanagara Kings. He, with the help of King Achutaraya, built a mud fort in Bangalore and inside it founded the towns of Balepet, Cottonpet, and Chickpet. Later, his son got the four watchtowers erected on the boundaries of the city, visible even today.



**Figure 1:** An artist impression of Bengaluru in 1537. Enclosed within a strong mud fort and surrounded by a moat.



**Figure 2:** Map showing Kempe Gowda fort including Balepet, Cottonpet, and Chickpet.

In the year 1638, the Vijayanagara Empire fell to the Sultan of Bijapur, Mohammed Adil Shah. For the next sixty years, the city was under the rule of the Sultans. Thereafter, Mughals took over the city. However, their rule did not last too long and in 1687, they sold the kingdom to King Chikkadevaraja Wodeyar of Mysore. He got another fort built in Bengaluru, to the south of the one built by Kempe Gowda.



Figure 3. & 4. Map showing Wodeyar's Bengaluru Fort towards South of Kempe Gowda's Fort.

Hyder Ali received Bengaluru in the form of jagir in 1759, from Krishna Raja Wodeyar II. He converted the city into an army town. In the year 1799, when Tipu Sultan died, the British returned the kingdom back to Krishna Raja Wodeyar III. However, the British again took over the kingdom in 1831, citing misrule by Krishna Raja Wodeyar III as the reason. It was under the British rule that Bengaluru started developing into a modern city, with all the contemporary facilities like railways, post and telegraph, etc. The city was again given back to the Wodeyars in 1881. However, since the British Commissioners were based in Bengaluru, its development into a contemporary city continued unabated.



Figure 5. Map showing British Colonial area (Cantonment) & Petah area



Figure 6) Map showing IT corridor

After India gained independence in the year 1947, Bengaluru became the capital of Karnataka. From then onwards, the city has witnessed large-scale development and has grown in leaps and bounds. The introduction of information technology in Bengaluru, somewhere around the year 2000, led to the development of the city as the IT Capital of India. Today, it has become the hub of IT professionals in India.

**1.2. Culture of Bengaluru:** Apart from the other cultures of India contributing to the Bengaluru culture, this city has a culture of its own. Bengaluru is a Southern city of India. This city is rich in several forms of art, music, dance and drama. The Carnatic music is a famous form of Indian music which is found in Bengaluru. Theatre and art in different forms too are a major part of the Bengaluru culture. Bengaluru has its own traditional festivals like Bengaluru Karaga, Dussera, Deepavali, Ganesh Chaturthi, Makara Sankranti and Ugadi. The Bengaluru Karaga or Karaga Mahotsava stands out as the oldest event celebrated in Bengaluru. Dasara is the state festival of the Karnataka state.





Figure 7. & 8. Pictures Showing Karaga & Dasara Festivals Respectively

**1.3. The Food Habits:** The Food Habits of Bangaloreans differ from person to person. Idly, Poori, Dosa, Sambar, Rice and Bisibelebath are preferred by the Kannadigas. The existence of the many South Indian hotels and restaurants serving regional food illustrate people have kept their traditions intact.

**2. History of Bull Temple:** There is an interesting legend involved in the construction of the bull temple. According to native myths, the area was well-known for its rich cultivation of groundnuts and peanuts. But there was a bull in the region which used to damage the crops. As the damages grew bigger and bigger, the farmers became worried and eventually decided to build a temple for the bull in hopes of appeasing it. Miraculously, the bull stopped rampaging the crops after the construction of the temple. The farmers, overjoyed that the bull has been pacified, began conducting a groundnut fair beside the temple. The festival, known as 'Kadalekai Parase' in the native language, still continues in the region and is very popular with locals. It is traditionally held in the months of November or December, wherein the first harvest of the crops are offered to the Nandi Temple by the farmers.



Figure 9. & 10: Showing old & new pictures of Bull Temple Respectively

According to another myth - The legend founder of Bengaluru Kempe Gowda had come to the temple and learnt about the story. He had prayed for the welfare of the farmers at the temple, there he had a vision of a treasure which he acquired later was used to build a temple based on the architecture of Hampi of Vijayanagar empire.

**3. Kadalekai Parishe:** The annual groundnut fair is held on the last Monday of Karthika Masa (month in Hindu calendar) near Dodd Ganesh, temple, near the Bull Temple at Basavanagudi in Bengaluru. The fair starts from the previous day with people thronging to the stalls selling buying variety of

groundnuts. The day is a full moon day with vendors from our state and the neighboring states bring their first harvest to the market.



**Figure 11. & 12:** Pictures Showing How Ground Nut Sell on Footpath During Kadalekai Parishe.



**Figure 13. & 14:** Picture Showing Selling of Groundnuts on Footpaths

Farmers from Tamil Nadu, Andhra Pradesh and locals offer their first crop to the Lord Basava. During this time, every year, 100,000 lamps are lit at the Bull temple. This is accompanied by the annual fair for groundnuts. The entire Bull Temple Road will host the festive look during this time. The road is blocked from Bugle Rock to Ramakrishna Mutt.

The groundnut lovers find a variety of groundnuts from Dharmapuri, Krishnagiri, Kolar, Doddaballapur, Ramanagara and few areas of Telengana in Andhra Pradesh. The ground nuts are spiced, fried, salted, boiled, sugar-coated, roasted. There are not just groundnut vendors but a whole lots of funfair. There are many toys for children and short buys and eats. Thus the garden city with its turbulent life and lifestyle has been struggling to keep some of the traditions like Kadlekai (groundnut) parishe(fair).





Figure 15, 16, & 17: Pictures Showing Selling of Artifacts, Stationaries & Balloons on Roads



Figure 18, 19, & 20: Pictures Showing Eatables Sold During Fair.



Figure 21, 22, & 23: Pictures Showing Public Gathering on Road for the Fair.

**4. Conclusion:** Fairs and Festivals are part of life in Indian Cities or Villages. However the city grows these festivals and fairs will not forget & erase from the minds of people. Bengaluru is a Metropolitan city still Kadalekai Parishe is celebrated every year. The Footpath and Stretch of road from Bugle Rock to Ramakrishna Ashram will be closed for the fair. Road and footpath will be transformed into a public space during Kadalekai Parishe. Not only ground nuts will be sold but even you can find artifacts, ladies accessories, and kids play things, eat out corners in the fair. In this paper I tried to explain, development is required for any city for its existence but we should not forget our culture, traditions which is also part of city's development. For retain such culture, traditions for our future generation these transforming public spaces are required. Bengaluru has so many these kind of transforming Public Spaces.

#### References:

1. Janaki Nair. "The Promise of Metropolises." Oxford India paperbacks.
2. Harini Nagendra. "Nature in the City." Oxford.
3. Google Images.
4. "Background of the Study." 13\_Chapter 3.
5. Google searches.

\*\*\*