

CHAPTER III

PEOPLE

According to 1981 census, Belgaum district contained 8.03 per cent of the total population of the State in an area which constitutes 6.99 per cent of the area of the State. It ranked second in population and fifth in area among the 20 districts of the State. The population of the district according to 1981 census is 29,80,440 as against 24,23,342 in 1971. The table in p-161 gives the taluk-wise population both urban and rural as per 1961, 1971 and 1981 census.

Growth of Population

In a period of 100 years from 1881 to 1981, the population of the district rose from 8,64,014 to 29,80,440 an over all increase of 21,16,426 or 345 per cent, despite setbacks in some decades. The table hereunder shows the decadal variations in the population from 1881 to 1981.

<i>Year</i>	<i>Population</i>	<i>Decadal variation</i>	<i>Percentage of decadal variation</i>
1	2	3	4
1881	8,64,014	—	—
1891	10,11,461	+1,47,447	+17.06
1901	11,31,418	+1,19,957	+11.86
1911	10,84,011	- 47,407	- 4.19
1921	10,88,964	+ 4,953	+ 0.46
1931	12,37,436	+1,48,472	+13.63

(Contd. on p-162)

Population of the Belgaum District during 1961, 1971 and 1981 taluk-wise rural-urban break-up

Taluk	1961			1971			1981		
	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	Total
Athani	2,07,561	19,479	2,27,040	2,53,856	24,378	2,78,234	3,00,064	27,549	3,27,613
Belgaum	2,01,225	1,46,790	3,48,015	2,15,150	2,13,872	4,29,022	2,45,133	3,06,681	5,51,814
Chikodi	2,56,677	58,598	3,15,275	2,98,113	65,962	3,64,075	3,43,776	78,483	4,22,259
Gokak	1,71,542	42,649	2,14,191	2,06,808	65,995	2,72,803	2,67,414	92,147	3,59,561
Hukeri	1,70,711	25,796	1,96,507	2,09,514	31,413	2,40,927	2,32,548	39,563	2,72,111
Khanapur	1,20,102	8,127	1,28,229	1,37,201	14,699	1,51,900	1,66,999	18,445	1,85,444
Parasgad	1,38,484	12,299	1,50,783	1,66,576	16,011	1,82,587	1,96,366	26,404	2,22,770
Ramdurg	93,325	15,986	1,09,311	1,13,890	19,697	1,33,587	1,40,204	27,555	1,67,759
Raybag	1,03,989	11,690	1,15,679	1,29,373	26,326	1,55,699	1,84,866	28,126	2,12,992
Sampgaon	1,62,726	16,055	1,78,781	1,95,068	19,440	2,14,508	2,31,652	26,465	2,58,117
District Total	16,26,342	3,57,469	19,83,811	19,25,549	4,97,793	24,23,342	23,09,022	6,71,418	29,80,440

1	2	3	4
1941	14,10,285	+1,72,849	+13.97
1951	16,45,902	+2,35,617	+16.71
1961	19,83,811	+3,37,909	+20.53
1971	24,23,342	+4,39,531	+22.16
1981	29,80,440	+5,57,098	+22.99

The population of the district decreased by 4.19 per cent during the decade 1901-1911 due to famine and epidemics like plague that took a heavy toll in the district. The rapid increase of population after 1921 is due to the control of epidemics, better health and medical facilities, improved nutrition, industrialisation, development of agriculture, the migration of the labourers from other areas into the Ghataprabha and Malaprabha Project areas, etc.

Density of Population

The density of population of the district during 1981 was 222 persons per sq km (rural 175 per sq km and urban 3,304 per sq km) and the density of population of the district was more than the state average of 194 per sq km. The district occupied the fifth place in density among the districts of the State in 1981. Only four taluks of the district viz., Athani, Khanapur, Parasgad and Ramdurg had lower densities than the district average and the rest except Raybag exceeded the district average. The taluk-wise densities of population were as follows: The figures indicate the densities of the rural and urban areas and the total respectively as per 1981 census and the figures in the brackets indicate the densities as per 1971 census respectively.

Athani	151	6,392	164	(127 6,716 139)
Belgaum	262	3,054	532	(215 6,139 414)
Chikodi	275	3,744	333	(249 916 287)
Gokak	176	3,763	233	(144 652 177)
Hukeri	237	4,240	274	(222 678 243)
Khanapur	96	2,135	106	(79 1,351 87)
Parasgad	125	1,946	141	(106 6,182 115)
Ramdurg	116	7,718	138	(94 9,077 110)
Raybag	194	3,967	222	(156 202 162)
Sampgaon	208	2,446	230	(174 4,696 191)
District average	175	3,304	222	(148 1,221 181)

Various factors such as the fertility of the soil, rainfall, climate, communication, natural resources, industries, etc., will be at work in making a district, densely or sparsely populated.

Houses and Households

An occupied residential house is a census house used wholly or partly as residence by one or more households. A household is a group of persons who commonly live together and would take their meals from a common kitchen unless the exigencies of work prevented any of them from doing so. There may be households without houses and households of unrelated persons like a hostel which are called Institutional Households. During 1981, there were 1,096 households per 1,000 occupied residential houses in the district which was above the State average of 1,016. The number of households in the rural and urban areas was 1,090 and 1,120 respectively per 1,000 occupied residential houses. Both in the urban and rural sectors in the State, the maximum congestion is marked in the Belgaum district. The ratio of households to residential houses to some extent indicate the adequacy of housing. The number of households per sq km was 37.75 in the district (rural 29.07 and urban 569.26 per sq km) which was above the state average of 33.38. There were 4,99,699 households in the district for a population of 29,80,440 which works out an average of 5.964 persons per household (rural 6.01 persons, urban 5.80 persons per household). The following table shows the number of houses and households in the district during 1981. Numbers in bracket indicate 1971 census figures.

<i>Taluk</i>	<i>No. of occupied residential houses</i>			<i>Households</i>		
	<i>Rural</i>	<i>Urban</i>	<i>Total</i>	<i>Rural</i>	<i>Urban</i>	<i>Total</i>
1	2	3	4	5	6	7
Athani	47,297 (39,001)	4,458 (3,960)	51,755 (42,961)	48,064 (42,562)	4,540 (4,194)	52,604 (46,756)
Belgaum	28,770 (24,121)	44,354 (31,119)	73,124 (55,240)	40,176 (34,932)	53,346 (37,495)	93,522 (72,427)
Chikodi	56,495 (43,183)	12,696 (10,558)	69,191 (53,741)	59,551 (48,642)	14,038 (11,717)	73,589 (60,359)
Gokak	43,160 (34,250)	14,881 (11,314)	58,041 (45,564)	44,254 (37,171)	15,390 (12,522)	59,644 (49,693)

1	2	3	4	5	6	7
Hulkeri	38,272 (34,172)	6,426 (5,152)	44,698 (39,324)	40,700 (36,930)	6,944 (5,608)	47,644 (42,538)
Khanapur	22,274 (17,240)	3,037 (2,354)	25,311 (19,594)	29,063 (24,054)	3,499 (2,829)	32,562 (26,883)
Parasgad	30,083 (26,551)	4,256 (2,710)	34,339 (29,261)	31,118 (28,607)	4,490 (2,917)	35,608 (31,524)
Ramdurg	23,016 (19,285)	4,623 (3,256)	27,639 (22,541)	23,481 (20,334)	4,759 (3,576)	28,240 (23,910)
Raybag	28,562 (19,413)	3,977 (3,859)	32,539 (23,272)	29,443 (20,372)	4,241 (4,127)	33,684 (24,499)
Sampgaon	33,143 (28,339)	3,946 (3,051)	37,089 (31,390)	38,175 (32,082)	4,427 (3,459)	42,602 (36,541)
Distriet Total	351,072 (285,555)	102,654 (77,333)	453,726 (362,888)	384,025 (325,686)	115,674 (88,444)	499,699 (414,130)

Institutional population: The institutional population covers the people residing in institutional houses such as hostels, hotels, boarding homes, hospitals, orphanages, jails, lock-ups, ashrams, rescue homes, etc. The table in p-165-6 gives the number of households with males and females who resided in such institutions of the district in 1981.

Houseless population: The houseless population includes all those persons who do not have houses to live in. They are shelterless and include those who sleep on the roads, pavements, in public buildings such as open temples, *mantapas*, etc., and include beggars, vagrants, pavement dwellers, etc. The table in p-167-8 gives the number of houseless population taluk-wise in the district.

Drift in population

Considering the place of birth, in Belgaum district 69.37 per cent of total population were born in the district at the place of enumeration as per 1971 census (rural 68.72 per cent and urban 62.11 per cent) which is slightly below the State average of 68.74 per cent (rural 70.31 per cent and urban 63.85 per cent). The rural

Institutional population taluk-wise in 1981 (numbers in brackets indicate 1971 figures)

<i>Taluk</i>	<i>Rural</i>			<i>Urban</i>			<i>Total</i>			<i>Total</i>
	<i>House holds</i>	<i>Males</i>	<i>Females</i>	<i>House holds</i>	<i>Males</i>	<i>Females</i>	<i>House holds</i>	<i>Males</i>	<i>Females</i>	
1	2	3	4	5	6	7	8	9	10	11
Athani	45 (79)	559 (181)	41 (114)	32 (15)	341 (181)	30 (29)	77 (94)	900 (362)	71 (143)	971 (505)
Belgaum	52 (61)	2,957 (1,441)	193 (147)	571 (727)	8,673 (5,295)	1,146 (1,126)	623 (788)	11,630 (6,736)	1,339 (1,273)	12,969 (8,009)
Chikodi	18 (233)	368 (446)	14 (200)	46 (45)	428 (311)	33 (30)	64 (278)	796 (757)	47 (230)	843 (987)
Gokak	48 (149)	830 (191)	210 (165)	37 (104)	656 (485)	107 (202)	85 (253)	1,486 (676)	317 (367)	1,803 (1,043)
Hukeri	18 (36)	204 (146)	22 (38)	23 (22)	296 (292)	23 (77)	41 (58)	500 (438)	45 (115)	545 (553)

BELGAUM DISTRICT

1	2	3	4	5	6	7	8	9	10	11
Khanapur	14 (16)	239 (72)	3 (8)	38 (35)	369 (380)	25 (24)	52 (51)	608 (452)	28 (32)	636 (484)
Parasgad	36 (53)	665 (422)	14 (51)	16 (38)	200 (140)	34 (27)	52 (91)	865 (562)	48 (78)	913 (640)
Ramdurg	33 (30)	522 (133)	45 (22)	25 (63)	237 (242)	12 (26)	58 (93)	759 (375)	57 (48)	816 (423)
Raybag	29 (11)	559 (112)	18 (1)	13 (19)	321 (273)	31 (35)	42 (30)	880 (385)	49 (36)	929 (421)
Sampgaon	45 (54)	441 (274)	517 (165)	27 (53)	334 (231)	13 (10)	72 (107)	775 (505)	530 (175)	1,305 (680)
District Total	338 (722)	7,344 (3,418)	1,077 (911)	828 (1,121)	11,855 (7,830)	1,454 (1,586)	1,166 (1,843)	19,199 (11,248)	2,531 (2,497)	21,730 (13,745)

Houseless population taluk-wise in the district in 1981 (figures in brackets are for 1971)

<i>Taluk</i>	<i>Rural</i>			<i>Urban</i>			<i>Total</i>			<i>Total</i>
	<i>House holds</i>	<i>Males</i>	<i>Females</i>	<i>House holds</i>	<i>Males</i>	<i>Females</i>	<i>House holds</i>	<i>Males</i>	<i>Females</i>	
1	2	3	4	5	6	7	8	9	10	11
Athani	160 (354)	356 (628)	293 (600)	3 (15)	6 (30)	6 (18)	163 (369)	362 (658)	299 (618)	661 (1,276)
Belgaum	85 (143)	224 (331)	185 (160)	261 (283)	449 (493)	304 (278)	346 (426)	673 (824)	489 (438)	1,162 (1,262)
Chikodi	161 (190)	372 (362)	290 (296)	32 (101)	43 (117)	37 (83)	193 (291)	415 (479)	327 (379)	742 (858)
Gokak	152 (173)	319 (474)	303 (394)	85 (72)	189 (185)	164 (133)	237 (245)	508 (659)	467 (527)	975 (1,186)
Hukeri	132 (155)	302 (252)	226 (175)	90 (20)	224 (64)	178 (68)	222 (175)	526 (316)	404 (243)	930 (559)

1	2	3	4	5	6	7	8	9	10	11
Khanapur	128 (100)	294 (194)	229 (156)	20 (46)	34 (96)	30 (68)	148 (146)	328 (290)	259 (224)	587 (514)
Parasgad	182 (140)	326 (279)	367 (223)	94 (67)	93 (49)	89 (42)	276 (207)	419 (328)	456 (265)	875 (593)
Ramdurg	59 (96)	109 (212)	94 (209)	26 (18)	58 (34)	46 (34)	85 (114)	167 (246)	140 (243)	307 (489)
Raybag	256 (61)	573 (185)	528 (95)	33 (15)	53 (38)	41 (22)	289 (76)	626 (223)	569 (117)	1,195 (340)
Sampgaon	206 (193)	565 (524)	399 (369)	45 (10)	74 (11)	56 (6)	251 (203)	639 (535)	455 (375)	1,094 (910)
District total	1,521 (1,605)	6,354 (3,441)	3,440 (2,677)	689 (647)	2,174 (1,117)	1,223 (752)	2,210 (2,252)	4,663 (4,558)	3,865 (3,429)	8,528 (7,987)

area has in general higher proportion of immobile population than the urban areas mainly due to the agro-based occupational structure. Of the total population of 24,23,342 in 1971 in the district 16,33,193 persons had been born at the place of enumeration in the district, 5,64,885 had been born elsewhere within the district, 1,03,490 had been born in the other districts of the State, 1,20,114 in the other States of the country and the rest 1,660 in the other countries outside India. Of the total 1,20,114 persons born in the other states, 1,01,289 persons were from Maharashtra, 5,310 from Andhra Pradesh, 3,860 from Tamilnadu and 3,380 from Goa, Daman and Diu.

According to 1971 census, a total of 8,19,695 migrants into the district have been enumerated; of whom, 2,86,035 were males and 5,33,660 were females; 1,63,250 male workers and 1,01,045 female workers and the rest were non-workers. Among the workers, 49,390 males and 37,145 females were in the group of cultivators and 29,345 males and 47,015 females were agricultural labourers which formed 48.23 per cent of male workers and 83.29 per cent female workers. The migration in the district can be considered as the movement within the district, from other districts of the State, from other States and Union territories of the country and from outside India.

Of the total migrants, 5,86,530 persons comprising of 5,18,770 from rural parts, 67,665 from the urban parts and 95 unclassified persons were from within the district, among whom, 1,97,865 males and 3,88,665 females were workers and the rest non-workers. Most of the workers were cultivators and agricultural labourers. Of those who had come from other districts of the State 41,669 were males and 62,965 were females which totally constituted 12.76% of the total migration. The working class mostly consisted of cultivators, agricultural labourers and workers in other services. The migrants from other States and union territories of the country were 1,22,960 of whom 45,130 were males and 77,830 were females. The bulk of the migration was from Maharashtra (1,05,235), Andhra Pradesh (4,150), Goa, Daman and Diu (3,420) and Tamilnadu (3,135). Of those who had come from outside the country, 435 were from Asian countries, 30 from Europe, 180 from African countries, 10 from the two American countries, 15 from Australia and the rest 4,900 were unclassifiable. Excess of female migration was mainly due to marriages and other socio-cultural factors. Of the total immigration into Karnataka from other States of the country, Belgaum district is next to Bangalore district (26.43 per cent) with 10.38 per cent of the total immigration.

There was a migration of 83,535 persons into the Belgaum Urban Agglomeration in 1971, of whom 18,345 males and 19,490 females were from within the district, 9,750 males and 10,305 females were from the other district of the State, 13,050 males and 12,050 females were from the other States and Union Territories of India and the remaining 370 males and 175 females were from outside the country.

Sex Ratio

The proportion of females to one thousand males is the sex ratio of any given population. The sex ratio in the district over the decades from 1901 to 1981 is as follows. The figures indicate the sex ratios in rural and urban areas and the total (in brackets) respectively.

1901 : 982-960 (980), 1911 : 972-920 (967), 1921 : 961-928 (957), 1931 : 962-887 (952), 1941 : 952-912 (947), 1951 : 957-943 (956), 1961 : 958-924 (951), 1971 : 955-915 (947) and 1981 : 965-928 (957). Considering that a sex-ratio below 950 as low, the district confirms to the universal pattern in the country. The taluk-wise sex ratios of the district are given in the following table as per 1971 and 1981 censuses.

<i>Taluk</i>	<i>1971</i>			<i>1981</i>		
	<i>Rural</i>	<i>Urban</i>	<i>Total</i>	<i>Rural</i>	<i>Urban</i>	<i>Total</i>
Athani	951	938	950	953	967	954
Belgaum	927	884	906	946	895	917
Chikodi	930	924	929	948	964	950
Gokak	968	946	962	971	957	967
Hukeri	945	920	941	973	934	967
Khanapur	991	931	985	991	931	985
Parasgad	981	978	980	984	990	985
Ramdurg	984	968	982	984	983	984
Raybag	938	917	934	940	916	937
Samppgaon	978	963	976	976	969	984
District total	955	915	947	965	928	957

Age distribution

The age distribution is an important sociological factor which

shows the characteristic of the population. It also indicates the dependancy ratio. The following table gives the distribution of population by age groups in the district as in 1971.

<i>Group</i>	<i>Population</i>	<i>District's percentage</i>	<i>State's percentage</i>
0—14	10,33,834	42.66	42.44
15—19	2,23,700	9.23	9.14
20—24	1,94,553	8.03	8.04
25—29	1,72,079	7.11	7.25
30—39	2,87,840	11.87	12.09
40—49	2,20,186	9.09	9.05
50—59	1,47,883	6.10	5.88
60 and above	1,43,063	5.90	6.10
Age not stated	204	0.01	0.01

Source : General Report, Census of Indian 1971, Mysore Part I A Vol. I.

The above table indicates that the district has a greater percentage of younger generation (0-14). The percentage of working population i.e., 15-59 years is 51.44 (rural 50.65 and urban 54.48). The dependancy ratio in the district was 492 which means that every 100 persons have to support 492 dependent persons who are of the age group 0-14 years and 60 years and above. The expectation of life (longevity) for Karnataka as a whole approximately holds good for Belgaum district also.

Age of marriage

It is observed that the optimum age-group for marriage was 20-24 for males and 15-19 for females and there seemed to be no shift in this pattern both in the rural and urban sectors in the State during 1976. The only difference between the two sectors was higher age of marriage in urban sector than in rural. It is also observed that 62 per cent of the males married were in the age-group of 15-24 years and 93 per cent of those who were married were found to be married before they attained the age of 30 and among the females, it is observed that about 78 per cent of the females were married before they attained the age of 20 and about 95 per cent of females were married before they attained the age of 25 years. The crude marriage rate based on the sample survey data in 1976 worked

out to be 14 in rural areas and nine in urban areas per thousand population. The same findings may hold good for Belgaum district also. (Source : *Report of Marriage and Age at Marriage in selected SRS Units of Karnataka—Serial No. 2* Director of Economics and Statistics, Bangalore, 1976).

The marital status for males and females for different age-groups in the district as per 1971 census was as follows :

<i>Marital status</i>		<i>Males</i>	<i>Females</i>	<i>Total</i>	<i>Status per 1000 males</i>	<i>Status per 2000 females</i>
Never married	R	5,55,983	4,22,701	9,78,684		
	U	1,60,038	1,16,566	2,76,604		
	T	7,16,021	5,39,267	12,55,288	575	458
Married	R	4,02,903	4,10,296	8,13,199		
	U	94,451	96,755	1,91,206		
	T	4,97,354	5,07,051	10,04,405	400	430
Widowed	R	22,940	1,03,830	1,26,770		
	U	5,157	23,641	28,798		
	T	28,097	1,27,471	1,55,568	23	108
Divorced or Separated	R	2,430	3,399	5,829		
	U	355	830	1,185		
	T	2,785	4,229	7,014	2	4
Unspecified	R	558	509	1,067		
	U	—	—	—		
	T	558	509	1,067		

Source : Census of India, 1971, Mysore Social and Cultural Tables and fertility Tables.

The distribution of males and females from the above table indicates that never married are more than the married group indicating the greater number of younger generation. The married persons as well as widowed persons are more among females. The table in p-173 shows the marital status of the population in the district during 1971 in different age-groups.

Marital status for males and females for different age groups during 1971

<i>Age group Year</i>	<i>Never married</i>		<i>Married</i>		<i>Widowed</i>		<i>Divorced/ Separated</i>		<i>Unspecified status</i>	
	<i>Males</i>	<i>Females</i>	<i>Males</i>	<i>Females</i>	<i>Males</i>	<i>Females</i>	<i>Males</i>	<i>Females</i>	<i>Males</i>	<i>Females</i>
All ages	7,16,021	5,39,267	4,97,354	5,07,051	28,097	1,27,471	2,785	4,229	558	509
0—9	3,61,324	3,52,552	—	—	—	—	—	—	—	—
10—14	1,61,371	1,35,826	3,260	18,731	60	225	—	55	280	150
15—19	1,08,539	38,349	12,911	62,298	145	684	35	579	110	50
20—24	59,647	6,964	40,836	84,036	325	1,475	290	880	40	60
25—29	16,283	2,002	67,537	81,766	655	2,671	440	655	20	50
30—34	3,597	1,045	68,808	68,756	855	4,363	450	525	30	20
35—39	1,616	700	67,454	60,769	1,310	6,502	410	600	10	20
40—44	1,098	500	60,021	48,416	1,988	10,449	325	375	10	30
45—49	689	365	49,314	31,999	2,743	11,334	265	215	—	50
50—54	616	330	44,665	25,143	3,575	19,035	275	150	10	10
55—59	350	140	27,415	10,662	2,935	12,357	150	90	10	10
60—64	380	230	26,936	8,255	4,449	22,030	120	65	—	10
65—69	125	40	11,102	3,274	2,239	11,271	30	—	20	—
70 and above	315	200	17,062	2,939	6,818	25,053	40	40	—	20
Age not stated	71	24	33	7	—	22	—	—	18	29

Source : Census of India 1971, series 14, Mysore, Part II (2) (ii), Social and Cultural Tables

Rural population

In 1881, there were 7,41,940 persons living in 1,055 villages of the then British district (including Chandgad taluk) of which, 103 villages had less than 100 persons each, 325 had between 200 and 500 each, 256 had between 500 and 1,000, 135 villages had people between 1,000 and 2,000 and the rest of the villages had population above 2,000. The percentage of decadal variation of population in the rural areas of the district (as in 1981) was as follows: 1901 to 1911 -4.49; 1911 to 1921 -1.31; 1921 to 1931 +11.61; 1931 to 1941 +14.00; 1941 to 1951 +0.24; 1951 to 1961 +32.14; 1961 to 1971 +18.40; 1971 to 1981 +19.91.

The total number of inhabited villages in the district from 1901 to 1981 was as follows: 1901-1,070, 1911-1,064, 1921-1,062, 1931-1,080, 1941-1,063, 1951-1,270, 1961-1,179, 1971-1,158 and 1981-1,142. The number of villages having a population 500 and below is decreasing gradually over the past 80 years and the trend is towards larger villages as shown in the table in p-175.

During 1981, there were 35 villages in the state having population of 10,000 and above; of which, 14 were located in Belgaum district. Of them, six were in Athani taluk alone. So also the district had 92 villages having a population between 5,000 and 9,999. It is next to Dakshina Kannada in the State to have the largest number of villages with a population between 2,000 and 4,999 i.e., 266 villages. The total number of inhabited villages in the district in 1981 was 1,142 with a population of 23,09,022. The table below shows the taluk-wise distribution of villages according to population size in 1981.

<i>Number of villages having population</i>								
<i>Taluk</i>	<i>less than 200</i>	<i>Between 200-499</i>	<i>Between 500-999</i>	<i>Between 1,000 1,999</i>	<i>Between 2,000 4 999</i>	<i>Between 5,000 9,999</i>	<i>Between 10,000 and above</i>	<i>Total</i>
1	2	3	4	5	6	7	8	9
Athani	—	—	8	27	38	10	6	89
Belgaum	4	19	23	34	36	10	—	126
Chikodi	1	—	10	29	36	21	3	100
Gokak	2	3	22	36	29	14	—	106

(Contd. on p-176)

Distribution of villages in the district in the accordance with population group

<i>Population size</i>	<i>Percentages of villages in</i>					
	<i>1901</i>	<i>1921</i>	<i>1951</i>	<i>1961</i>	<i>1971</i>	<i>1981</i>
Less than 500	50.50 (13.92)*	50.52 (13.51)	34.44 (6.25)	28.56 (5.33)	22.63 (3.82)	17.08 (2.47)
Between 500 and 999	24.03 (18.30)	24.98 (19.86)	25.68 (13.24)	26.27 (18.82)	23.49 (10.24)	21.45 (7.78)
Between 1,000 and 1,999	14.58 (21.49)	14.59 (22.67)	22.02 (21.52)	24.83 (25.13)	28.41 (24.27)	28.90 (20.63)
Between 2,000 and 4,999	8.91 (28.19)	8.79 (29.50)	13.95 (30.01)	16.02 (35.24)	19.60 (36.36)	23.29 (34.91)
Between 5,000 and 9,999	1.71 (12.40)	0.84 (6.73)	2.81 (12.21)	4.32 (20.48)	5.61 (23.69)	8.06 (27.02)
10,000 and above	0.27 (5.70)	0.28 (7.73)	1.10 (16.77)	— —	0.26 (1.62)	1.22 (7.19)

BELGAUM DISTRICT

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*The numbers in brackets indicate percentage of population in each class of villages in the district.

1	2	3	4	5	6	7	8	9
Hukeri	1	7	21	40	32	10	—	111
Khanapur	36	69	67	36	9	2	—	219
Parasgad	4	15	21	42	22	6	1	111
Ramdurg	3	16	30	35	17	2	—	103
Raybag	1	2	5	14	19	9	3	53
Sampgaon	2	10	38	37	28	8	1	123
District total	54	141	245	330	266	92	14	1142

Urban population

The urban population of the district in 1901 was 1,07,645 which was 9.51 per cent of the total population of the district. The decadal urban population from 1911 to 1981 was as follows: 1911—1,06,185, 1921—1,23,983, 1931—1,60,392, 1941—1,82,441, 1951—4,15,164, 1961—3,57,469, 1971—4,97,793, 1981—6,71,418.

Assuming the indices as 100 in 1901, the growth of urban population in the district in 1981 was 623.73. The progress in the number of towns from 1901 to 1981 was follows: 1901—10, 1911—10, 1921—11, 1931—15, 1941—12, 1951—36, 1961—15, 1971—19 and 1981—20. The steep fall in the number of towns in 1961 was due to the more rigid tests applied in treating a place as town. Belgaum district had a decrease in the rate of urban population between 1901 and 1911 due to the fall in the population of many towns. The urban growth rate in 1911-21 was 16.76 per cent, which increased to 29.37 per cent in 1921-31. The latter high rate of urban growth was due to normal increase in the population of towns and declaring Chikodi, Khanapur, Madhavapur and Yellur as towns in 1931. The low urban growth rate in the decade 1931-41 was due to the declassification of a few towns. During the decade 1941-51, the urban growth rate was very high being 125.56 per cent, mainly due to the declaration of 24 places as towns in 1951. The negative urban growth rate of 13.90 per cent was due to the dropping of towns from 36 to 15 due to the rigid tests applied in treating a place as town. During 1961-71, the urban growth rate was 39.25 per cent, which was mainly due to the expansion of the Belgaum Urban Agglomeration. In 1981, there were 20 towns in the district treating Belgaum Cantonment Board as separate and the growth rate was 34.88 per cent during that decade.

The table in p-178-9 shows the population during 1971 and 1981 and the percentage decadal variation various towns of the district during the decades 1961-71 and 1971-81. (For details on urbanisation, see Chapter IX).

Disabled population: The Census of disabled population, which was continued upto 1931 Census was discontinued in 1941 Census and revived only in 1981. In the earlier Censuses, blind, deaf, mute, insane and leprosy patients were identified. In the 1981 Census, totally blind, totally dumb and physically handicapped persons were enumerated. The disabled population of the district as per 1981 Census in the district was 4,137 and the taluk-wise break-up was as follows: Athani 536, Belgaum 458, Chikodi 539, Gokak 464, Hukeri 460, Khanapur 263, Parasgad 442, Ramdurg 256, Raybag 295 and Sampgaon 424. (For details, see Chapter XVII).

Scheduled Castes and the Scheduled Tribes

The 'Scheduled Castes' mean such castes or races or tribes or parts of groups within such castes or races or tribes as are deemed under the Article 341 of the Constitution of India. The following are the Scheduled Castes recognised in Belgaum district. Figures in bracket show their numbers as in 1971 Census. Ager (4); Bakad or Bant (30); Bhambi, Bhambhi, Asadaru, Asodi, Chamadia, Chamar, Chambhar, Chamgar, Haralayya, Harali, Kalpa, Machigar, Mochigar, Madar, Madiga, Mochi, Telugu Mochi, Kamati Mochi, Ranigar, Rohidas, Rohit or Sangar (74,647) Bhangi, Mehtar, Olgana, Rukhi, Malkana, Halalkhor, Lalbegi, Balmiki, Korar or Zadmal (9,509); Chalavadi or Channayya (6,879); Channa Dasar or Holaya Dasar (2,768); Dhor, Kakkayya or Kankayya (5,382); Garoda or Garo (15); Halleer (3); Halsar, Haslar, Hulasvar or Halasvar (118); Holar or Valhar (639); Holaya or Holer (74,421); Lingader (119); Mahar, Taral or Dhegumegu (31,059); Mang, Matang or Mini Madig (6,767); Mang Garudi (29); Murki (1); Nadia or Hadi (9) and unspecified (10,553). The total Scheduled Castes persons in the district as per 1981 Census was 3,12,723; of whom, 2,53,019 were in rural parts and 59,704 in the urban parts of the district, as against a total of 2,22,952 persons in 1971; of whom, 1,90,310 were in rural parts and 32,642 in urban parts of the district.

The 'Scheduled Tribes' mean such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed so under Article 342 of the Constitution of India. The

Classification of towns with decade-wise percentage variation as in 1971 and 1981

Towns	Class of towns in 1981	Population in 1971		Population 1981		Percentage decadal variation	
		Males	Females	Males	Females	1971 over 1961	1981 over 1971
1	2	3	4	5	6	7	8
Athani (M)	IV	12,580	11,798	14,004	13,545	25.15	13.01
Bailhongal (M)	II	9,902	9,538	13,443	13,022	21.08	36.14
Belgaum City	I	1,01,590	90,837	1,43,451	1,30,979	50.47	42.62
Belgaum Cantonment	I	11,924	9,521	15,122	10,820	13.44	20.27
Chikodi (M)	III	9,640	8,698	11,693	11,096	16.47	24.27
Gokak (M)	III	15,434	14,526	21,803	20,693	37.09	41.84
Gokak Falls (NAC)	IV	4,980	4,681	5,939	5,653	Declassified	19.99
Hukeri (M)	IV	6,468	5,995	8,019	7,526	15.92	24.73
Khanapur (M)	IV	5,273	4,920	6,519	5,994	25.42	22.76
Konnur (M)	III	8,132	7,685	10,375	9,877	-23.94	28.04
Kudachi (M)	IV	7,290	6,795	9,568	8,923	20.49	31.28
Londa (P)	IV	2,339	2,167	3,031	2,901	—	31.65
Mudalgi (M)	IV	5,373	5,184	8,977	8,835	—	68.72

1	2	3	4	5	6	7	8
Nipani (M)	III	18,185	16,931	21,141	20,642	19.55	18.99
Ramdurg (M)	III	10,009	9,688	13,898	13,657	23.21	39.89
Raybag (M)	IV	6,442	5,799	5,112	4,523	—	-21.29
Saundatti Yellamma (M)	III	8,093	7,918	13,271	13,133	30.18	64.91
Sankeshwar (M)	III	9,877	9,053	12,439	11,579	25.96	26.88
Sadalga (M)	IV	6,450	6,058	7,133	6,778	-7.20	11.22
Sambre (M)	VI	—	—	3,236	3,073	—	—

P=Panchayat M=Municipality NAC=Notified Area Committee

Belgaum City and the Belgaum Cantonment Area constitute Belgaum Urban Agglomeration.

Scheduled Tribes found in the Belgaum district are the following: Figures in brackets indicates their numbers as per 1971 Census. Barda (704); Bavacha or Bamcha (18); Bhil, including Bil Grarsia, Dholi, Bhil, Dungri Bhil, Dungri Garasia, Mewashi Bhil, Rawal Bhil, Tadvi Bhil, Bhagalia, Bhilala, Pawra, Vasava and Vasve (24); Gamit or Gamta or Gavit, including Mavchi, Padvi, Vasava, Vasave and Valvi (5); Gond or Rajgond (27); Kathodi or Katkari including Dhor Kathodi or Dhor Katkari and Son Kathodi or Son Katkari (60); Kokna, Kokni, Kukna (162); Koli Dhor, Tokre Koli, Kolcha or Kolgha (585); Naikda or Nayaka, including Cholivala Nayaka, Kapadia Nayaka, Mota Nayaka and Nana Nayaka (49,427); Pardhi, including Advichincher and Phanse Pardhi (24); Rathawa (76); Varli (2) and unclassified (2,036). The total number of Scheduled Tribes' persons in the district as per 1981 Census was 1,16,353, of whom, 98,839 were in rural parts and 17,514 were in urban parts as against 53,150 in 1971, of whom, 48,020 were in rural and 5,130 in urban parts.

The taluk-wise population of the Scheduled Castes and the Scheduled Tribes in 1971 and 1981 are given in the following tables.

Scheduled Castes

Taluk	1971			1981		
	Male	Female	Total	Male	Female	Total
Athani	20,294	20,129	40,423	23,210	23,034	46,244
Belgaum	10,834	10,277	21,111	18,209	17,447	35,656
Chikodi	26,482	25,284	51,766	32,044	31,069	63,113
Gokak	9,664	9,487	19,151	16,668	16,747	33,415
Hukeri	14,258	13,676	27,934	17,623	17,317	34,940
Khanapur	4,331	4,468	8,799	5,004	5,894	11,898
Parasgad	4,304	4,419	8,723	8,256	8,379	16,635
Ramdurg	3,681	3,860	7,541	9,614	9,666	19,280
Raybag	12,476	11,939	24,415	18,447	17,825	36,272
Samppaon	6,569	6,520	13,089	7,775	7,495	15,270
District total	1,12,893	1,10,059	2,22,952	1,57,850	1,54,873	3,12,723

Scheduled Tribes

Taluk	1971			1981		
	Male	Female	Total	Male	Female	Total
Athani	1,245	1,387	2,632	2,153	2,072	4,225
Belgaum	6,006	6,027	12,033	9,953	9,614	19,567
Chikodi	401	370	771	616	615	1,231
Gokak	8,635	8,399	17,034	14,956	14,331	29,287
Hukeri	3,742	3,376	7,118	7,560	7,367	14,927
Khanapur	1,441	1,407	2,848	2,144	2,037	4,181
Parasgad	320	374	694	9,285	9,035	18,320
Ramdurg	70	75	145	2,859	2,737	5,596
Raybag	303	316	619	984	968	1,952
Sampgaon	4,687	4,569	9,256	8,601	8,466	17,067
District total	26,850	26,300	53,150	59,111	57,242	1,16,353

LANGUAGES

Belgaum being a border district of the State presents a mosaic picture of linguistic composition. People in the taluks adjoining the districts of Dharwad and Bijapur speak Kannada, while in Khanapur, Belgaum and Chikodi taluks of the district we find a considerable number of people speaking Marathi. Most of the Muslims speak Urdu and the migrants from Goa speak Konkani. Thus in the district more number of people speak more than one language in addition to their mother tongue. Marathi, Urdu and Telugu are the subsidiary languages of those whose mother tongue is Kannada. Kannada is the first subsidiary language of those whose mother tongue is Marathi or Urdu.

The rural and urban population, mother tongue wise and their percentage to the total population in various languages as in 1971 was as follows: Kannada 13,95,489 (R), 2,24,290 (U), 66.84%; Marathi 3,90,487 (R); 1,49,313 (U), 22.28%; Urdu 98,963 (R), 91,349 (U) 7.85%; Telugu 11,885 (R), 8,899 (U) 0.86%; Konkani 3,765 (R), 7,680 (U) 0.47%; Lambani 5,860 (R), 55 (U) 0.24%; Tamil 3,435 (R), 2,386 (U) 0.24%; Malayalam 1,209 (R), 943 (U) 0.08%; and Tulu 92 (R), 862 (U) 0.04%. As per 1971 Census,

Belgaum district stands fifth in the State in the distribution of Kannada speaking population (as mother tongue) with 8.4 per cent of the total Kannada speaking population in the State. Kannada speaking people are more in the rural areas than in the urban areas. The total number people speaking Kannada is 16,19,779, Marathi 5,39,800, Urdu 1,90,312, Telugu 20,784 and Konkani 11,445 (1971).

The following table gives the taluk-wise number of speakers of important languages as mother tongue in the district as per 1971 Census.

<i>Taluk</i>	<i>Kannada</i>	<i>Marathi</i>	<i>Urdu</i>	<i>Taluk</i>	<i>Kannada</i>	<i>Marathi</i>	<i>Urdu</i>
Athani	2,04,055	49,863	20,692	Khanapur	48,869	86,585	11,665
Belgaum	1,50,565	2,05,301	45,913	Parasgad	1,66,233	1,563	11,022
Chikodi	1,82,019	1,49,274	27,839	Ramdurg	1,17,492	1,661	7,901
Gokak	2,41,743	4,338	23,603	Raybag	1,30,957	6,548	14,790
Hukeri	1,81,761	33,543	10,900	Sampgaon	1,96,185	1,124	15,987

The percentage of speakers of Kannada was the highest in Sampgaon taluk followed by the taluks of Parasgad, Gokak, Ramdurg, Raybag, Hukeri and Athani. Marathi spoken in Belgaum and Khanapur has a Konkani accent and contains many Konkani and Kannada words. Belgaum City accounts for 35,166 Urdu speaking population which is 38.5 per cent of the total 91,349 urban Urdu speakers in the district, as per 1971 census. The next largest number of Urdu speakers are in Kudachi (9,034) and Gokak (6,335). These three towns together account for more than half (55.3 per cent) of the total urban Urdu speakers.

Dialects of Kannada

The spoken Kannada in the district is not the same as is found in the other parts of the State nor the form remains the same in all parts of the district as the geographical, cultural and other factors as also the other languages spoken in the area and around have a profound influence on it. The spoken Kannada in the district is influenced by the Persian, Marathi and Konkani languages. Numerals and many other words used in the day-to-day affairs are of Marathi and Urdu origin, due to political influences. The spoken Kannada in the district has been classified under four types viz., Bailhongal Kannada, comprising the areas of Bagewadi area of the Belgaum taluk, Khanapur taluk excluding northern and western parts, Sampgaon taluk and most of the areas covered by the Parasgad taluk, border area Kannada spoken in the border of Maharashtra i.e., Belgaum City, Northern Parts of Belgaum taluk, Northern and Western parts

of Hukeri taluk, Chikodi taluk, Northern parts of Raybag and Athani taluks, and finally Ramdurg Kannada found in Ramdurg taluk and eastern parts of Paragad taluk. Kannada spoken by the Brahmins in the district differs from that of the rest.

RELIGIONS

The major religions of the people in the district are Hinduism, Jainism, Islam and Christianity. The Christians are found more in urban areas than in the rural areas of the district whereas the Hindus are found in greater percentage in the rural areas. The percentages of people in rural and urban areas, belonging to various religions, as per 1971 Census were as follows. Hindus rural 81.92, urban 18.08; Muslims rural 57.88, urban 42.02; Christians rural 44.74, urban 55.26; Jains rural 82.36, urban 17.64; Buddhists rural 90.51, urban 9.49; Sikhs rural 34.50, urban 65.50.

The table below gives the proportion of population by religion in selected years and the growth rates.

	<i>Hindus</i>	<i>Muslims</i>	<i>Christians</i>	<i>Jains</i>	<i>Buddhists</i>	<i>Sikhs</i>
<i>Proportion in percentages during</i>						
1911	86.66	8.17	0.76	4.40	N	N
1931	86.16	8.66	0.73	4.43	N	N
1951	85.93	8.77	0.74	4.54	N	0.01
1961	85.61	8.99	0.73	4.56	0.10	0.01
1971	85.46	9.22	0.71	4.55	0.04	0.02
<i>Growth rate</i>						
1931 over 1911	13.52	21.03	9.84	14.83	—	10.91
1951 over 1931	2.65	34.73	34.34	36.38	342.86	226.53
1961 over 1951	20.08	23.58	18.32	21.02	6632.26	27.33
1971 over 1961	21.95	25.26	19.34	21.82	—27.38	320.49

The number of persons belonging to various religions in the district as per 1971 Census was as follows: The numbers in the brackets, are the 1961 Census figures. Hindus 20,71,096 (16,98,352); Muslims 2,23,449 (1,78,389); Christians 17,196 (14,409); Jains 1,10,135 (90,407); Buddhists 896 (2,087); Sikhs 513 (122); Others 57 (45). There were 12 persons in the district, of Bahai's persuasions out of a total of 16 in the State and 45 Zoroastrians out of the State total of 344.

Hinduism

Majority of the people of the district are Hindus. The sacred books of the Hindus are the Vedas, the Upanishads, the Puranas and other holy scriptures. Among the Hindus there were various sects and cults i.e., the followers of Shankaracharya, Ramanujacharya, Madhwacharya, Basavanna, etc. Hindu Gods and Goddesses are either Vedic Gods like Vishnu, Venkatesha, Lakshmi, Ishwara, Rama, Dattatreya etc., or local deities. Worship of Gods and Goddesses with their images forms an important aspect of Hindu religious practices. Images of Gods are worshipped in almost all the houses in one form or the other daily. The traditional worship (*pooja*) of the deity has 16 services (or *upacharas*). Among the rural folk the Goddesses worshipped are Bhavani, Dyamavva, Durgavva, Karevva, Jakhai, Janai, Masayi, Mukai, etc., who are all local Mother Goddesses and according to local belief, they are furious forms of Goddess Shakti capable of doing harm if not regularly propitiated. Khandoba or Martand, Vaghoba, Bhairav or Bhairoba, Maruti and Mhasoba are other local Gods. Ramoshis honour Khandoba more than any other God; Khandoba means a sword father who guards the country. Maruthi is found in almost all the villages of the district. Mhasoba is the commonest and most widely feared of all the local evil spirits. Satvai or the Sixth Mother is the Goddess of pregnancy and lying in women. Vaghoba guards the village herds from the attacks of tiger.

Shakti cult: Worship of Shakti or the Mother deity is found in various forms in almost all the villages of the district. Most of the villages have village deities who are believed to protect villages. The epidemics like cholera, pox, plague, etc., are believed to be caused by the anger of the mother deities. Some of the centres of Shakti worship in the district are Goddess Yellamma of Saundatti and Kokatnur, Goddess Lakshmi of Badakundri in Hukeri taluk, Kalikadevi of Sirasangi and Mayakka of Chinchali. Yellamma of Saundatti is a famous deity in the district which attracts devotees and pilgrims throughout the year and also from other districts of Karnataka and Maharashtra. Yellamma is said to be the same as Renuka, the mother of Parashurama and consort of Jamadagni. Men and women dedicate themselves for her service and they are called Jogayya and Jogavva. The Goddess Lakshmi at Badakundri in Hukeri taluk is called Holemma and the shrine is about 400 years old,

built by the the Desai of Wantmari. The Kalikadevi temple at Sirsangi is another centre of Shakti worship visited mostly by the people of the Viswakarma caste. Womenfolk of the district also vow to the Mayakka of Chinchali, and Kalasubai and Shanthabai of Kagwad. The Goddesses Dyamavva and Durgavva are worshipped by the people of the district in all the villages. Durgavva is believed to be the incarnation of Parvati and Dyamavva that of Lakshmi, whose fairs are held once in every three or five years. Girls and young women in the rural areas worship a female deity Gullavva on every Tuesday in the month of Ashadha. Worship of Mangala Gowri on all Tuesdays and Goddess Lakshmi on all Fridays in the month of Shravana is common. There are five Banashankari temples in Belgaum. Goddess Shabari at Shabarikolla appears to be Shakhambari or Banashankari. People of the district take vow and go on pilgrimage to the Mahalakshmi Temple at Kolhapur and the Tulajabhavani of Tulajapur in Maharashtra also.

Ganesha worship: Ganesha, the leader of the *ganas*, the popular deity of the Hindus is worshipped by one and all before any new project or work is started. The fourth day of the second half of every month in the lunar calendar is called Sankashta Chaturthi, on which day Ganesha is worshipped to ward off all difficulties and to bring pleasure and happiness. The 'Ganesha Chauti' on the fourth day of the first half of the Bhadrpada in August-September is observed throughout the district on a grand scale. The notable Ganesha temples are at Sangolli, Khanapur, Navilthirtha, Chikodi, Halasi and Belgaum. Public Ganesha festivals are common, and in Belgaum they are a very colourful feast. It was started during the Swadeshi Movement as per the advice of Tilak.

Shiva worship: Shiva is worshipped in the form of Sthavara Linga in temples and as Jangama Linga by the Lingayats. There had been many sects among Shaivas like the Kalamukhas, Lakula Shaivas, Pashupathas, Kapaliks, etc. The Gorayas (or Goravs) found in the district are supposed to be the descendants of Lakulashaivas, one of the earlier forms of Shaivism. There seems to have been the prevalence of Shaiva tantric cult in 7th and 8th centuries around Hukeri. Manoli, Kokatnur, Sogal, Hooli, etc., which appears ancient Kalamukha centres. There are many beautiful temples of Shiva, some of them nearly 1,000 years old in the district and some of the important temples in the district are the Kapileshwara and the

Military Mahadeva in Belgaum city, the Siddeshwara of Kakati, Kanbargi and Siddanakolla the Panchalingeshwara of Hooli and Manoli, the Someswara of Sogala, the Rameswara of Hulakunda and Mulluru, the Eswara at Asoga in Khanapur taluk, Bankanatha of Inchala, Torgal and Raybag, the Kulakumbheshwara at Kanakumbi, the Mahalingeshwara at Gokak and Gokak Falls, and the Mallikarjuna at Yogi Kolla and Murgod. Veerabhadra worship is also popular and Godachi and Yadur are two notable centre of Veerabhadra worship. Nandi or Basava alone is worshipped in places like Chiknandi, Hirenandi, Khilegaon, Yadwad, Belgaum, Kudachi near Belgaum, and Ghatti Basavanna at Kharoshi.

Mailara cult : Adi and Mangasuli are the centres of Mailara cult. Mallayya or Mailaralinga is also worshipped in the name of Khandoba or Martanda, seated on a horse, holding a sword in the hand. Khandoba is supposed to be the god who guards the country. Khandoba is honoured by all communities including the Lingayats, Brahmins, Marathas and Kurubas. Ascetics of this cult wearing red robes and black blankets and a cap made of bear skin are found in the district, living as mendicants and are called Goravas or Vaggayyas. Mailara is a family deity of many castes. Many devotees of Mailara fast on Sundays.

Natha Pantha : Natha Pantha is one of the earlier sects found in the district. Natha Panth is believed to be a blend of Mahayana Buddhism and Saivism. There are many places connected with this cult like Handi Badaganath in Khanapur taluk. Saundatti also seems to have been a centre of Natha Panthis. Yellamma worship appears to be closely associated with this cult. There is a small *matha* of Ekanath (Ekkaiah) and Joginath (Jogaiah) in front of the Yellamma temple who are believed to have saved Yellamma from skin disease, appear to be Natha Panthis. There are shrines of the Natha Panthis at Kittur, Balevadi near Londa and Karol near Gunji railway station (called Dada Matha). In the Raybag-Nipani belt, Halasiddhanatha is worshipped by the Natha Panthis. He was a saint who lived during 18th and 19th centuries. His temples, described as of Siddarayi are found at Kabbur, Nanadi, Borgaon, etc. and Appachiwadi has his *samadhi*. Mostly the Kurubas of this area are his devotees. *Dattatreya upasana* or cult is also very popular in the district. Panth Balekundri Maharaj born in Daddi in Hukeri taluk is believed to be the incarnation of Dattatreya and his *samadhi* is at Panth Balekundri. Balekundri,

Manoli, Murgod, Gonnagar and Mudalgi are the centres of Datta worship and Datta temples are found in Belgaum, Chikodi, Akkol, Daddi, Sankeshwar, Baad in Hukeri taluk, Hampiholi in Ramdurg taluk, at Raybag and other places. Dattatreya represents not only the synthesis of Shaivism and Vaishnavism but also of the Sufi cult. Professor Ranade, a mystic saint is revered by many in Belgaum and a Guru Ranade Mandir is built in the City of Belgaum. Another Saint venerated as an incarnation of Dattatreya is Guru Chidambara of Murgod. He lived during the 19th century at Gurlahosur now, submerged, and at Murgod, Saundatti and Manoli (Kaivalyashram, where the Samadhi of Bothe Maharaj, his disciple is reconstructed) are notable Datta centres. The Chidambara Linga along with the images of other Gods and Goddesses of the Chidambara temple at Gurlahosur built by Vararuchi Bapu Dixit (Brahmananda Swamy), the fourth son of Chidambara Dixit, around 1870, was shifted to Chidambaranagar, Saundatti, where a new temple has been constructed as the temple at Gurlahosur was submerged under the waters of the Malaprabha dam. The worship of Vithoba is also very popular in the district. Vithoba of Pandharapur has his Warkari devotees in the district, who visit Pandharapur by foot during Ashadha and Shravana Ekadashis. Followers of this cult also built Harimandirs as at Hooli. Of the other Vaishnava Gods and Goddesses worshipped in the Vaishnava cult are Narasimha, Venkataramana of Tirupati, Rama, Parashurama, Lakshmi, etc. Other popular deities include Beerappa of the Kurubas; Holeyavva at Duggewadi of Mahars, Maruti, etc. Agni Archana or fire walking is one of the types of worship found in some villages of the district, practised during special occasions. Near Khanapur, water of the river Malaprabha is worshipped on every new-moon day when four to five hundred people congregate. So also the river Malaprabha is worshipped at Asoga in Khanapur taluk and at M K Hubli. On Makara Sankranti people take a holy dip in the sacred rivers. On Shravana Somavara days, people visit Shiva temples in large numbers. There are Surya shrines or images in the district at Holenagalapur (Samngaon taluk), Sirasangi, Devara Sigihalli and Ramathirtha indicating the existence of Surya worship in the earlier days.

The Theosophical Lodge, a branch of the Theosophical Society started in 1901 is functioning in Belgaum which is affiliated to the Maratha Theosophical Federation, Akola near Nagpur, are a part of the Indian section of the Theosophical Society, Varanasi. The

Lodge has 50 members, maintains a library and a reading room and arranges discourses and lectures on religion and spiritualism. Other religious and philosophical movements such as Ramakrishna Mission, Inchageri Sampradaya, Shivananda Movement of Gadag, Chinmaya Mission, Prajapitha Brahmakumaris Eswariya Visvavidyalaya Movement of Mount Abu, Siddharudha Movement, Satya Sai Movement, and the Bahai Movement of the Iranian origin are also popular in the district. Vedanta Parishat, Harugeri, started in 1976, provides philosophical discourses by eminent philosophers and pontiff, to the people of the locality and outsiders for five days after Vijayadashami every year at Harugeri, Raybag taluk, which is attended by thousands of people. The tradition of Jogitis is found among the devotees of Yellamma of Saundatti. They are supposed to be dedicated personages to the Goddess.

Jainism : Jainism is one of the earliest religions of the district. Jainism must have made its entry into the district along with Chandragupta Maurya and the Saint, Bhadrabahu on their way to Shravanabelagola in the pre-Christian era. It is revealed from the inscriptions that Jaina saints had come into the district to preach the doctrines of the religion in about 225 BC. Halasi plates of Mrigesha Varman speak of Jinalaya built in memory of Shanti Varman, and granting of lands to *sanyasis* of the Yapaniya, Nirgrantha and Kurchaka sects of Jains. The Rattas were Jains and they built bastis at Saundatti, Belgaum and other places between the 10th and 13th centuries. Jainism was a very popular religion in the district during historical times and it declined subsequently due to spread of Veerashaivism. Stavanidhi near Nipani, Kothali near Chikodi, Raybag, Ugar Budruk, Kagwad, Shedbal and Bellada Bagewadi are some of the important centres of Jainism, where Jaina monuements are also found. To-day Jains are mostly found in Raybag, Athani, Chikodi, Belgaum, Hukeri and Bailhongal regions. The local Jains of the district are mostly Digambaras, and the Swethambaras who are found in the urban areas are mostly immigrants form Gujarat and Rajastan. The famous Digambara saints Sri Vidyananda Swami and Sri Yelacharya Muni belong to this district. Many Kannada classical works of the Jains were also composed in the district.

Buddhism : Ashoka is believed to have sent Buddhist missionaries to Banavasi and there were hundreds of *viharas* and thousands of *bhikkus* in Banavasi country according to Hiuen-Tsang

who visited Karnataka in 640 AD. Buddhism penetrated into the district and must have had its influence on the people of the district. One Ratta inscription speaks of them. But to-day we find only the neo-Buddhists who numbered only 896 in 1971 as against 2,087 in 1961.

Sikhs numbering 513 in 1971 were the immigrants into the district.

Mathas

Sri Adaviswami Matha: Sri Adaviswami Matha, Ankalgi, Gokak taluk is one of the important religious centres in the district which attracts people belonging to all castes and religions sects. It seems to have been founded in the early years of the 19th century by Sri Adaviswami. The present buildings of the Matha were renovated by the previous Swamiji Sri Siddaramasri, who also started a high school. The present Swamiji is the sixth in line. It is running a hostel, a high school and a junior college. A cattle fair is also held during Feb/March every year.

Sri Balekundri Datta Samsthan: Sri Datta Samsthan, Balekundri popularly known as Panth Balekundri in Belgaum taluk was founded in 1905 by the brothers and direct disciples of Sri Panth Maharaj (1855-1905), a celebrated saint of the district. Since its establishment, it has been the centre of the preachings of 'Awadut Sampradaya'. Being a public trust and a charitable institution, it is developing not only as a religious institution but also as a socio-cultural centre. The trust has branches in the form of temples and institutions in eight places in the district and at about 50 places in Maharashtra State. It is running a kindergarten school, a charitable dispensary, and other charitable institutions. The main festival of the Samsthan is the birth day festival of Pant Maharaj in October–November, which attracts nearly one lakh devotees. A quarterly magazine *Prema-lahari* and religious books are published by the trust.

Sri Chidambareswara Kshetra: Sri Chidambareswara Moola Maha Kshetra, Kengeri, Murgod in Parasgad taluk was founded by Sri Diwakara Dixit, the eldest son of Sri Chidambara Dixit, in 1817. Sri Chidambara Dixit, a renowned saint, who is held to be the incarnation of Lord Shiva, had installed the image and *padukas* of Gods and Goddesses even earlier to 1817 and later Sri Chidambareswara Linga was installed. The activities of the Kshetra include,

bhajans, recital of *abhangs* and *pooja* throughout the year. Other activities include mass marriages, *upanyanas*, *aradhanas*, *jayantis*, etc. The annual car festival of Sri Chidambareswar takes place in the month of Margashira in December which lasts for six days every year with an assemblage of five to six thousand devotees.

Sri Duradundeswar Matha, Arbhavi: Sri Duradundeswar Matha (Arabhavi Matha), Arabhavi, Gokak taluk is founded by Sri Shivalingeswar Swamiji, said to have come from the Himalayas and stayed at Duradundi village near Arabhavi and exhibited his divine *leela* about 500 years ago. His disciples and successor Sri Koladaraiah Swamy has built a big stone structure of the Matha at Arabhavi. The Matha has branches at Duradundi, Kadoli, Rabakavi, Bagalkot, Murgod, Sampgaon, Murakumbi and Maradinagalapur. Sri Siddhamahalingaswamy, the present Swamiji is the 11th in the line. It is one of the popular Mathas in the district which attracts devotees from all over the State and is popularly known as 'Dasoha Kshetra'. An annual fair of Sri Duradundeswara is held every year which attracts large number of devotees. The Matha is running a high school and a college and maintains a library consisting of old palm leaf books. It has published many books and is running a magazine. The Murgod Matha has a standing of its own as it was founded by Sri Mahanta Shivayogi, an outstanding spiritual personage who belonged to the Arabhavi line.

Sri Jagadguru Shankaracharya Matha: Sri Jagadguru Shankaracharya Matha, Sankeshwar was founded by Sri Vidya Shankar Bharati (Devgosavi or Sringeri Swami) in 1578 in the temple premises of Sri Shankaralinga. Being one among the three Shankar Mathas of the State, it has developed as an important religious institution in the district. The present Swamiji Sri Abhinava Vidya Shankar Bharati is the 23rd in the line of the Peetha. It is running a Sanskrit Pathasala. It has extended its activity by managing a Pathasala and Kavati-matha in Goa. The Matha has various religious activities round the year. The annual fair is held in the month of Magha which attracts thousands of devotees.

Jaina Mathas: There are three Jain Mathas in the district and they are Sri Lakshmisena Maharaja Matha, Belgaum, Sri Lakshmisena Maharaj Matha, Raybag and Sri Jinasen Maharaj Matha, Hosur Shahapur, Belgaum. The Pancham Jains are the disciples of Sri Lakshmisena Maharaj Mathas and the Chathurtha Jains

are the disciples of Sri Jinasen Maharaj Matha. The Matha at Raybag is maintaining a nursery, a primary and at high school. There are four Jaina *gurukulas* in the district at Bellad Bagewadi, Kothli, Shedbal and Stavanidhi. 108 Sri Acharyaratna Desha Bhushana Digambara Jaina Ashrama Trust, Kothli - Kuppanawadi, Chikodi taluk was founded by 108 Sri Acharyaratna Desha Bhushana Swamiji and was registered in 1968. It maintains a high school and a *gurukula* in the premises and Shanthagiri, a hillock nearby has become a pilgrim centre for Digambara Jainas all over India. The trust maintains a centre for Jaina philosophy and a library. Stavanidhi, eight kilometres from Nipani is also a noted Digambara Jain religious centre having a temple complex and a *gurukula*. Scholars opine that this *kshetra* might have been in existence in the 8th or the 9th Century A D.

Sri Kaivalyashrama, Manoli: Sri Kaivalyashrama, Manoli, was originally founded at Gurlhosur by Sri Vishnubava Krishna Kaviswar and Ramachandra Gopala Gramopadhya, in 1917. It was to commemorate Bothe Maharaja, a disciple of Sri Chidambara. It adheres to Chidambara Sampradaya. As Gurlhosur submerged under the Malaprabha dam, the Ashram was shifted to Manoli along with the *paduka* of Kaivalya Swamiji. A branch of the Ashram is at Belgaum. It maintains a library of philosophical books and the activities include *aradhanas* and birthday celebrations of Swamijis of the Ashram, conducting *yoga* classes and Geetha Jnana Yagna by the Chinmaya Mission.

Sri Muraghendraswami Matha: Sri Muraghendraswami Matha, Athani, popularly known as Gachchina Matha, founded by Sri Revanasiddha Swamy around 15th century, has developed into a famous charitable and religious institution. Though not connected with the Matha, Sri Murugendra Swamiji, popularly known as Athani Shivayogi (1856-1923) stayed in the Matha and practised Shivayoga. His deep devotion and learning attracted and inspired many devotees and scholars. Many books have been written on his life and mission. The Matha has its branches at Nipani, Basavan Bagewadi in Bijapur district, Bharamasagar of Chitradurga district and Kurubgod of Dharwad district. The present Swamiji, Sri Mahaling Swamiji is 11th in the line. The Matha conducts Shivanubhava classes and runs a Pathashala. The annual festival of Sri Murughendra Shivayogeswar attracts large number of people.

Sri Phalaharaswami Matha: Sri Phalaharaswami Matha of Awaradi in Ramdurg taluk was originally established in Kakanur of Bijapur district by Sri Shivamurthy Swami, locally called Phalaharaswami, as he lived only on fruits. The Matha was shifted to Awaradi around 1810 AD due to acute shortage of drinking water in Kakanur and also as per the wishes of the chiefs of Ramburg and Nargund principalities. The present Sri Mrithyunjaya Swamiji is the seventh in the line. The Matha has branches at Hanchinal in Parasgad taluk, Kakanur in Bijapur district and Konnur in Dharwad district. The Matha is maintaining hostels at Sureban, Menasigi in Dharwad district and at Ramdurg, a high school at Menasigi and a Junior College at Sureban. The religious activities of the Matha include *purana pravachanas*, *kirthanas*, etc. The car festival of Sri Phalahara Swami is held every year on full moon day in the month of December.

Sri Rangabodh Matha, Mudalgi: Sri Rangabodh Matha, Mudalgi, Gokak taluk was founded by Sri Rangabodha Swami of Takali as per the divine message received from his late father Sri Sahajbodh in the first half of 17th century. Sri Kalmeshbodh Shripadbodh Swami is the present swamiji, eleventh in the line. The Matha is maintaining all the literary works of its great Swamijis viz., Sri Rangabodh, Adwayabodh, Shivabodh, etc. Some of the important works are *Deshika Charitra*, *Viveksindhu*, *Rangabodhi*, *Indrajalopakhyan*, *Shabolikhopakhyan*, *Yoga Vasishta*, besides *arati* and *abhangs*.

Sri Rudrakshi Matha, Naganur: The Rudrakshi Matha at Naganur in Sampgaon taluk was founded by Sri Allamaprabhu Swamy and Sri Siddarameshwar Samiji in the first half of the 17th century. It is one among the seven Mathas of Naganur. The present Swamiji, Sri Shivabasavaswami, seventh in the line, has expanded the activities of the Matha, renovated the old Matha of Naganur and made Belgaum city as his centre of activity right from 1931. It has branches at Belgaum, Kamatanatti in Chikodi taluk and Bangalore. At present the Matha is running 22 educational institutions, including colleges, training and technical colleges in and outside the district. It is running a number of hostels for boys and girls and also for working women. The activities of the Matha among other things include religious discourses, festival celebrations, mass marriages, free feeding on important festivals, car festival, etc.

Sri Sambaiah Matha : The Sambaiah Matha, Hooli was established by the Sambaiah Swami and his sister Sangamma. They were wandering from place to place, came to Hooli, settled there 'after seeing 101 temples, 101 wells and 101 Lingas' at Hooli. Sambaiah Swami's sister's son became the next Swami of the Matha and thereafter the same tradition of one of the members of the family becoming a Swamy is continued. The present Sri Umeshaswami is the 13th in the line.

Sri Savalgi Matha : Sri Jagadguru Shivalingeswara Kumarendra Mahasannidhi Siddha Samsthana Peetha, Savalgi, Gokak taluk is a venerated place both for Hindus and Muslims. The Peetha is about three hundred years old. Sri Shivalingeswara who hailed from Kollur in Gulbarga district was a contemporary of Saint Bande Nawaz of Gulbarga. Here, the Swamy and his desciple Sharane Marulamma have been buried alive (*jeevantha samadhi*). The present Swamiji is the fifteenth in the line. The Peetha had 1,100 branches most of which are functioning now independently. About 8 to 10 thousand people gather on every new moon day to have the *darshan* of the Samadhi. A cattle fair is also held every year during April. It runs many educational and charitable institutions.

Sri Shivayogishwara Sadhu Samsthan Matha : Sri Shivayogishwar Sadhu Samasthan Matha, Inchal, Parasgad taluk was founded by Sri Shivayogishwar Swamiji of Sogal in the early years of this century. The Matha has developed as an Adwait Peetha, popular as Mukti Moola Sukshetra. Sri Shivanand Bharati, the present head is the fourth in the line. Sri Jadesiddha Ashram, Hubli, Sri Siddharudha Ashram, Bangalore, Sri Brahma Vidyashram, Alakundi (Bellary), Sri Shivaram Avadhut Ashram, Hemakuta (Hampi), Sri Channa Vrishabhendra Leela Matha, Harugeri (Raybag taluk) and their branches propagate the same philosophy. The activities of the Matha include celebration of Punya Tithis, Sri Guru Saptaha and other *utsavas* of regular nature. The Matha is running a Sanskrit Pathashala, a High School and a Junior College.

Sri Siddha Samsthana Matha, Nidasoshi : Sri Jagadguru Duradundeswar Siddha Samsthana Matha, Nidasoshi, Hukeri taluk is an ancient institution founded in around 1740 AD by Sri Nijalingeswar I, a foremost desciple of Sri Duradundeswar. The Matha is famous as Siddha Samsthan Matha because the founder himself was a 'Siddha'.

The present Swamiji, Sri Nijalingeswarswamiji, is the ninth in the line. It conducts Jnyanadasoha and Annadasoha. It is running a high school, a Samskrita Pathashala and two boarding homes. It encourages educational activities by giving donations to the needy institutions and organisations. It conducts religious discourses, Shivanubhava classes and celebrates various festivals.

Sri Tavagada Matha: Sri Balayya Swami Matha at Tavaga in Gokak taluk was founded in 1805, by Sri Balayya Swami of M Mallapur Village, a desciple of Sri Adavisiddeswar Swamy of Ankalgi Matha and his great ideals and pious life proved to be a great force in consolidating the faith in the Matha. Since its establishment three Swamijis have rendered their valuable service in developing the Matha into a centre of social and religious activities. The Matha has two branches, one at Kurni in Hukeri taluk and the other at M K Hubli and it is running two high schools, one at Kurni and the other at Ghodgeri. Two fairs are held annually during Ganesha Chaturthi and Mahashivaratri, and the *aradhanas* of Sri Balayya Swami and Siddalingayya Swami during the month of Shravana, which attracts a large number of devotees. The Matha is known as 'Nudi Kshetra' as people believe in the oracle announced at the *jatras*.

Sri Shivashankara Sastry of the Brihanmatha, Hooli, prepares an almanac *Hooli Siddhantha panchanga* every year, which is being published since 1921, and also maintains an astrological school at Hooli. The *Suryasiddhanta Panchanga* being compiled in Samskrita and Kannada by Sri Gopalacharya of Athani since a long time is followed by those belonging to the Uttaradi Matha.

Islam

Islam seems to have made its entry into the district through traders, religious leaders, mercenaries and military adventurers, who, before the beginning of Muslim power found their way in to the courts of the early Hindu kings of Deccan and Karnataka. The first large arrival was probably with the armies of Alla-ud-din Khilji followed by the conquests of Mubarak Khilji in 1318 and Muhammad Tughlak. There was also a strain of Persian, Arab and East African blood introduced through the ports of the West Coast. The district was subject to the rule of the Bahmanis, Adilshahis and Mughuls during

whose rule Islam struck deep roots in Belgaum, Raybag, Hukeri and other parts. Except the Memans who speak Cutchi and the Bohras who speak Gujarathi at home, all other Muslims speak Hindustani at home, with a mixture of Kannada and Marathi words. The Bohras of the district belong to Ismaili branch of Shias and Ghair Mahdis or Ante-Mahdis is another sect of some consequence. The others are Sunnis of the Hanafi school, except Labbes who are Sunnis of Shafi or Arab School. Muslims believe in the unity of god, in His angels, in His books, His prophets, in His government of the world, in good and evil as coming from Him and in the last day of resurrection. Muslims are expected to pray five times a day, give part of their food to the poor, fast in the month of Ramzan and make a pilgrimage to Mecca. Muslim worship consists of a number of vows and prostrations accompanied with prayers and verses from the Koran. Few go to daily prayer but the Friday prayer is well attended. Muslims vow to fast, to repeat a certain number of prayers, to give in charity a certain sum of money, to feed a certain number of poor or to fund some religious or charitable building or institution. These vows are strictly in accordance with the letter and spirit of the law of Islam which are offered only by the pious. But the Indian Muslims have brought into existence a number of beliefs such as vows offered to the deceased saints. There are many *dargahs* or tombs of these deceased saints in places like Belgaum, Hukeri, Kudachi, Karoshi, Nipani and Hirebagewadi. Some of these are visited by non-Muslims too in large numbers, coming from far off places during annual *uruses*.

Christianity

The Catholic Christians migrated into this district after 1650 due to the raids of Shivaji and Sambhaji on Goa. Poverty, Inquisition and trade also brought immigrants to Godholi, Kakkeri, Bidi, Khanapur, Nandgad, Kittur, Shahapur and Belgaum. Belgaum Cantonment attracted the Goan and Tamil Catholic Christians and also European Anglicans and Methodists. Some of the important churches of the district are St. Anthony's Church, Belgaum (1971), Immaculate Conception Church, Belgaum (1852), Santa Stanika Arulappara Virakta Matha, Deshanur (1947), Our Lady of Miracle's Church, Khanapur (1600) and Cathedral of our Lady of the Family Rosary of Fathima, Belgaum (1957). The other Catholic churches are Sacred Heart Church, Gokak Falls (1913), Holy Family Church, Londa (1954), Immaculate Heart of Mary's Church, Santibastwad (1940),

Tiruhridayada Devalaya, Madanbhavi (1936), Japamale Rani Devalaya, Toranagatti (1968), St. Michael's Chapel, Hidkal Dam (1969) and Sarvajagatika Virakta Matha Rampur (Saundatti). There were about 11,370 Catholic Christians in the district during 1980. Prior to 1953, Belgaum district belonged to the Archdiocese of Goa and in 1953, the Belgaum Diocese was formed which included Bijapur, Dharwad, and Uttara Kannada. Later Uttara Kannada was separated. The Catholic Christians run educational institutions, destitute homes, and medical institutions in the district. There is a bishop in Belgaum having jurisdiction over the area.

There are about 10,000 Methodist Christians in Belgaum. In 1832 Rev Taylor who came from Bellary on the invitation of Captain Pristler started preaching the Gospel by starting a school in Khade Bazar in Belgaum City. Later three more Chaplains from Bellary, Rev. William Beynon, Rev James Smith and Rev W Hawker came to Belgaum for preaching the Gospel under London Missionary Society. In 1903, the Methodist Mission took up the work from the London Missionary Society and started schools, hostels and colleges in the City. Some of the Churches of the Mission are Belgaum Central Church (1947), Methodist Churches at Devarashigehalli (1967), Tegur (1940), Tegalli (1945), Marihal (1961), Devalapur (1969), Sutagatti (1970), Rainapur (1973), Sattigeri (1960) and Bailur (1958). The following are the other Presbyterian Missions at work in the district: American Presbyterian Mission with headquarters at Kolhapur is running Lafayette Hospital and a primary school at Nipani. The Australian Mission at Sankeshwar is running a hospital at Sankeshwar. The other missions are the Seventh Day Adventist, the Brothern Mission, New Apostolic Mission and the Church of North India.

The Belgaum Cantonment brought many Christian settlers to the region, and in the field of medicine and education, Christians have been doing substantial work.

TRIBES AND CASTES

The following are the Tribes and Castes found in the district. The number of persons belonging to each caste is the population in 1972 estimated by the Karnataka Backward Classes Commission under the Chairmanship of L G Havanur (Report Volume II, 1975) and the population of 1984 is estimated by the Second Karnataka Backward Classes Commission.

Agasa: The Agasas or washermen also called Madivals in Kannada, Parits in Marathi, Dhobis in Hindustani, are found over the whole district and are most numerous in Parasgad taluk. Their number in the district was estimated to be 1845 in 1984. There are Kannada, Marathi, Hindustani and Telugu speaking Agasas in the district. In the past, these groups were neither dining together nor inter-marrying. Among the Kannada speaking, there are two endogamous groups, the Lingayats and non-Lingayats. The Lingayat Agasas are non-Panchamasalis. There are exogamous sections among them known as Bedagus, some of which are Ambarakul, Adhigotraja, Bhouparna, Dhautambar, Halagraha, Padata, Rajaka, Romapitra, Variduvalli, etc. The boy's father has to pay *tera* or bride price and a brahmin conducts the service in the marriage. Remarriage of widows, which was not allowed in the past is now permitted and is conducted by a Jangama at a simple ceremony. A widow cannot marry a member of her late husband's section. If a bachelor wants to marry a widow he is first married to a *shami* (*banni*) tree. Divorce is allowed and the divorced woman can marry again in the widow marriage form. The chief gods and goddesses of worship are Mallayya or Khandoba of Mangasuli, Tuljapur Amba Bhavani, Saundatti Yellamma and Maruthi. Except the Lingayat Agasas, the rest are non-vegetarians. The Rajaput washermen perform *upanayana* for boys. Cross cousin marriages are prohibited in this group.

Banjara: The Banjaras also called Lamanis or Vanjaras are found all over the district, especially in Parasgad, Chikodi and Gokak taluks. Their number in the district was estimated to be 2,927 in 1972. They say that they are Rajputs, who have come from Rajasthan and speak the Banjari dialect at home. They are divided into Chohans, Jhalots, Rathods and Parmars, who eat together. They are agriculturists, who also sell firewood on head-loads and salt. They live in clusters (*tandas*) of huts or houses and are non-vegetarians. Their women cover their arms from wrist to the elbows with bangles of ivory or horn. *Tera* is in practice. Widow marriage is allowed and a widow can marry her deceased husband's younger brother but not his elder brother. Deshasth brahmins officiate in marriages. Their family gods and goddesses are Tulja Bhavani, Krishna, Maruti, and Balaji. The social disputes are settled by the headman.

Bedaru: Bedaru are scattered all over the district but mostly

found in the hills around Pachapur and near Sutgati. Their number in the district was 1,30,836 in 1984. Bedaru are also called Berads (hunters), Naikmakkalu, Naikwadis and Valmikis, etc. Bedars are a warlike class, hard working and hospitable. Some are husbandmen, village watchmen, some are labourers, hunters and cartmen. Girls are generally tattooed at an early age. They have endogamous divisions like Naikmakkalu and Valmiki, Bhil, Bile or Halge, Jas, Nas, Myas, Kare or Durgamurgi, Kakkarmundi, etc. The Kare or Durgamurgi division travels about carrying an image of Goddess Durga Murgavva in a box on their heads. There are about 22 exogamous divisions (*Bedagus*) among them, which have their own bards, one for each *Bedagu*; their mother-tongue is Kannada. Chikkadinne, about 20 km north of Belgaum was the centre of a small Berad State under the Peshwas. The headman of the tribe is called Nadigye. Bride price or *tera* is in practice. Remarriage of widows is permitted and is conducted by a Lingayat priest. A widow can marry any member of her late husband's section except a brother or near cousin. Divorce is allowed and a divorced woman can marry again. The institution of *Basavi* or *Jogati* was prevalent among them. The family deities are Durgavva, Mallikarjuna, Maruthi, Venkatesha and Yellamma whose images are worshipped in their houses and they identify every deity with Rama. The patron saints of the tribe are Manappayya and Kannappayya. Their priests are Brahmins and in some places, Lingayat priests are employed to conduct burials. For the propitiation of the deceased ancestors, a dinner is given to the tribesmen by every family on the new moonday of Bhadrpad, or Asvij or Phalgun. They are non-vegetarians and eat meat except on Saturdays. There are Muslim Berads, converted by Haider Ali.

The Romoshis of the district claim that they are the same as Bedaru, with whom they eat but do not inter-marry. They are found in Belgaum, Sampgaon, Chikodi, Athani and Gokak taluks. They have five endogamous divisions Bandate, Berad, Halge, Kadu and Mang. Some Ramoshis are followers of Varkari sect. Their spiritual teachers are Gosavis. The devotees of Goddess Bolai among them do not eat goat's flesh.

Bhangis : The Bhangis are found in municipal towns and they appear to belong to Gujarat and some to upper India in the neighbourhood of Delhi and Kanpur, speaking Hindustani. There are also Kannada, Telugu and Marathi speaking persons, working

as Pourakarmikas. Their number in the district was 9,509 in 1971. They are non-vegetarians. The offer of marriage comes from either of the parents of the boy or girl. *Tera* is in practice. Widow marriage is allowed but she cannot marry her cross cousins but can marry any member of her late husband's family.

Bhois : The Bhois, the palanquin bearers, are fishermen found in villages on the banks of the Krishna, Malaprabha and Hiranyakeshi. Bhois of the district are divided into Maratha or Koli Bhois and Kannada Bhois. There are also other endogamous divisions like Kar Bhois, Masande Bhois and Paratgi Bhois who eat together but do not inter-marry. There are some Musalman Bhois also. Those who live in the north and the west of the district speak Marathi and the rest Kannada. Koli Bhois were palanquin bearers or litter bearers, the Masande Bhois are fishermen and the Paratgi Bhois are cement workers. Very few cultivate lands. Among the Maratha Bhois there are families having the same surname which are exogamous. *Tera* is prevalent and remarriage of widows permitted, but a widow cannot marry a person of her husband's or father's surname. Maratha Bhois worship Mahadev, Maruti and Vithoba. The family deities are Khandoba of Jejuri, Bhavani of Tuljapur, Bahairoba and Mahasoba. Their religious guides are Nathapanthi Gosavis whom they call Bavas. They employ Brahmins in marriages and Gosavis in funerals. The dead are usually burnt but the poor bury.

The Kannada speaking Bhois are similar to the Ambigas. Brahmin or Jangam priests officiate in their religious ceremonies. Their spiritual teacher was a Ramanuja Brahmin whose Matha is at Govindarajapattana.

Brahmins : The Brahmins are found all over the district and their estimated population in 1984 was 53,963. Most of the Brahmins in the district are divided into the Smarthas, the followers of Shankaracharya and the Madhwas, the followers of Madhwacharya. The mother tongues of the Brahmins are Kannada, Marathi and Konkani. Most of the Madhwas of the district speak Kannada at home. Among the Marathi speaking, a few are Chitpavans (or Kokanasthas) and Karhades and most of them are Deshasthas. The Chitpavans have 14 Gotras and their family god is Jogeswari. The Karhades are the followers of Rigveda and belong to the Smartha sect. The Deshastha Brahmins are either Rigvedis or Yajurvedis and

only a few are Atharvavedis. The Kanva Shankar Deshastha Brahmins are found mostly in Parasgad and Sampgaon taluks, who speak Kannada at home and are the followers of Shankaracharya. Shenvis, an endogamous division of the Gauda Saraswats are also found mostly in Belgaum and Khanapur taluks and a few in Sampgaon taluk who have come from Goa and speak Konkani at home. The older settlers of Shenvis in the district were Deshpandes and Inamdars. There are Madhwa Saraswats from Kannada coast. Other than these divisions, there are Madhyandins found mostly in Parasgad, Sampgaon and Athani, a few Gujarathi Brahmins in Chikodi and Belgaum, the Golaks or Govardhans in Athani, Gokak and Belgaum and a few Marwari Brahmins also found in Belgaum. Migration of Brahmins of other sub-sects from the neighbouring districts in search of employment and livelihood had also occurred in the district.

Brahmins are family priests to others. They are also landholders, government servants, cooks, water bearers, etc. Brahmins are either *Vaidiks*, priestly class or *grihastas* who are the businessmen, contractors, etc. They may follow any of the three Vedas and their Shakhas and belong to different exogamous divisions called Gotras. Except the Shenvis all are strict vegetarians. Generally, the traditional orthodox have taboos in eating onion and garlic. Marriages are prohibited between *sapindas* and between members of the same *gotra* and *pravara*. Dowry system is prevalent among them. Widow marriage and divorce are strictly prohibited by the orthodox brahmins. In recent times, marriages are taking place between persons belonging to different sub-divisions and speaking different languages. There are two types of *samskaras* (sacraments) which a Brahmin should undergo. They are the sixteen *nitya samskaras* and the 24 *naimittika samskaras*. The thread ceremony or *upanayana* is a *nitya samskara*. Only the Brahma type of marriage is in practice. The traditional marriage ceremony is an elaborate one with many rituals, extending more than one day. The dead are cremated and the ash and *asti* (bones) are immersed in the holy rivers on the third day after which elaborate funeral rites follow.

Chalvadis: The Chalvadis or Channayyas speaking Kannada are found in significant numbers in the Belgaum district and are grouped under Scheduled Castes in the district. They are also called Tasegars and Kahaleyavaru in some parts of the district. The term Chalvadi in

its strict sense applies to a Holeya who carries a brass ladle bearing the figure of a bull and Linga under a cobra canopy on the occasion of marriage and funeral processions of the Lingayats. The Chalvadis have no sub-divisions. The traditional occupation of the Chalvadis is agricultural labour. They also attend to grave digging. In Belgaum district, their number in the 1971 census was 6,879 and are concentrated in the taluks of Khanapur and Chikodi. Their exogamous units known as Kula or Bedagu which have their own totem are held in high esteem. *Tera* or bride price is present and widow marriage is prevalent. Divorce is permitted and the divorced lady can marry again in the widow marriage style. The Chalvadis generally bury their dead with the services of Lingayat priest. The important female deities they worship are Yellavva, Dyamavva, Satyavati, Karevva and Marigevva. They do not eat meat and kill animals during Kartika.

Chamars: The Chamars or Chambars or Samagaras, the leather workers are found throughout the district. Their number in the district in 1971 was 76,647. They speak both Kannada and Marathi. Some of them are engaged in cotton weaving. Many of them are landless day labourers. They eat meat and widow marriage is permitted among them. The institution of *tera* is in vogue. The Maratha Chamars have endogamous divisions like Ahir, Chelvi, Ghati, Harali, Konkani and Dabholi. Marathi Chambars have no exogamous divisions but families with the same surname and worshipping the same *devak* cannot inter-marry. Their priests are Brahmins or Jangamas at marriages and only Jangamas at funerals. Tulasi plant is sacred to them and the dead are propitiated on Mahalaya.

Christians: The Christians of the district include the two main divisions, the Roman Catholics and the Protestants. The Catholics have come from Goa and the Southern parts of the country. The Madras Catholic Christians are found in Belgaum City connected with the British army. The Goan Catholics are found mostly in Khanapur, Bidi and other places, speaking Konkani at home. Syrian Catholics from Kerala are seen in Belgaum. The native Protestant Christians consists of those who came from Madras, the local converts from Hindus and few from among the Muslims. They are government servants, dyers, weavers, husbandmen, carpenters, etc. Some of them belong to London Missionary Society and some to English Episcopal Church, a number of them being Eurasians. The

London Missionary Society began its work in 1820. The local converts keep their old practices to some extent.

Dasaru: The Dasaru as a class are mendicants belonging to different castes. They are Vaishnavas as well as Shaivas. A man is either a hereditary Dasa or becomes so by vowing to devote himself to a God or Goddess. Though the Dasas form one religious order, the members belonging to different castes neither eat together nor inter-marry. The Dasas support themselves by begging, in addition to which some sing and play music and others perform dramatic plays. Each division of the Dasas has two sub-divisions, Tirmal and Gaud who eat together, but do not inter-marry. They allow widow marriage. Some Dasas are Kannada speaking who invest their sons with the sacred thread. The women sell beads, needles, etc. They were wanderers, now settled and their number in the district was 4,259 in 1984. They stitch beautiful *kavadis* or quilted covers. The Dandig Dasarus, who speak Telugu at home, look like Dasarus. They are non-vegetarian and Vaishnavas by faith.

Devanga: The people belonging to the Devanga caste are found mostly in Belgaum, Sulebhavi, Muthnal, Marihal, Hudali, Bailhongal, Dodwad, Kittur, M K Hubli, Neginhal, Sureban and other places. Their number in the district was estimated at 22,119 in 1984. Their traditional occupation is weaving. They have many Bedagus which are exogamous. They put on sacred thread, allow widow marriage and divorce. Brahmins officiate in marriages and religious ceremonies. They cremate the dead bodies. They worship Yellamma, Renukadevi, Veerabhadra, Kedarling, Mallayya and other gods and goddesses, the family goddess of the caste being Banashankari. They take non-vegetarian food. They have their caste panchayats called *daiva* which decide the religious functions and other matters of the caste. They speak Kannada at home. The religious head of the caste is at Hampi.

The Hatkars are also weavers and an endogamous group among Devanga; they do not inter-marry, but dine. Hatkars are weavers found all over the district except Khanapur. There are two divisions, Kulacharis, the followers of Devangadayya who wear the sacred thread and Shivacharis who wear *linga*. Their mother tongue is Kannada and they are vegetarians.

Dhors: The Dhors also known as Kakkayya or Kankayya are

hereditary tanners found in the district mostly in Ramdurg, Chikodi and Athani taluks. Of the endogamous divisions, the Marathi and Kannada speaking are prominent. Some of them follow Veerashaivism. Cultivation and agricultural labour are their subsidiary occupations. Their number in 1971 in the district was 5,382. There are many exogamous divisions which are identified by their surnames and *devaks*. *Tera* is prevalent. The Dhors pay allegiance to the Lingayat Mathas. Their gods and goddesses of worship are Mahadeva, Basaveswara, Pandharinatha, Vithoba, Khandoba, Tuljabai, Yellamma, Margamma, Durgamma, Dyamavva, Maruti, etc. They worship the images of the elders embossed on metal plates, along with other deities. Some pay homage to Nathapanthi Gosavis.

Ganigas : The Ganigas or oil pressers are found all over the district. Their number in the district was estimated to be 994 in 1984; a majority of them are Lingayats. There are nine endogamous divisions : (1) Bile or White, (2) Kare or Black, (3) Kempu or Red, (4) Panchama, (5) Paste, (6) Sajjan or Pure, (7) Tilwan, (8) Vaishnav, (9) Vantiyet or men with single bullock. The birth, death and marriage ceremonies of the Ganigas are performed by the Jangama priests.

Gollas : The Gopals or Gollas are Telugu speaking people found in Sampgaon and Athani taluks and their number was estimated to be 1,947 in 1972. They are non-vegetarians and dress like Kunbis. They prepare medicines from metals and herbs. They are clever at drawing out Guineaworms with a needle and at cupping. They worship specially Maruti, Venkoba, Narsoba and Yellamma. The dead are buried; divorce and widow marriages are in practice. The elders of the caste officiate as priests in marriages. Now they have taken up new callings like selling of tin vessels.

Gondhlis : The Gondhlis or Gondhaligas are found in Belgaum City, Nipani, Chikodi, Hukeri, Raybag, Sankeshwar, Kudachi, Yadwad, Kuligod, Ramdurg, Soundatti, Bailhongal, Kittur, Khanapur and other places. Their number was 3,469 in 1984. They are divided into several minstrels such as story tellers, Bud Budkis, Bhuthyar, Gilishastradavaru, Singad, Vasudevs, Chitrakathakararu, etc. Bhaats who tell the history of Akkasalis, also belong to this group. Gondhlis are originally Kannadigas says Dr Ninganna Sannakki and are from Northern Karnataka. He says that they have 92 *bedagus*; most of them are of Kannada origin. They look and dress like

Marathas. The only ceremonies the Gondhliis perform were the putting on of shell-necklace and marriage. Widow marriage is now allowed. Besides begging, a few are husbandmen. Their priests are Deshasth Brahmins. Their family Goddesses are Ambha Bhavani and Tulja Bhavani in honour of whom they fast on Tuesdays and Fridays. Gondhli dance is performed at Maratha Brahmin households in honour of Goddess Bhavani on the occasion of thread ceremony, marriage or on the seventh month of a woman's first pregnancy. Among others the dance is performed only at the time of marriage. The dance always takes place between midnight and sunrise. They have taken up new vocations of late.

The Pichatis are Renukrai Gondhalis are found in Chikodi and Athani. They have many *bedagus*. Their mother-tongue is Marathi, they look like Kunbis and cremate their dead.

Gosavis : The Gosavis are found all over the district. They are divided into Nath Gosavis, Dauri Gosavis and Balsanthoshis and their number was estimated to be 1,009 in 1984. The Nath Gosavis neither eat with the other two, nor inter-marry, but the other two eat together and inter-marry. They speak Marathi at home and are non-vegetarians. Their family God is Jothiba near Kolhapur. They live chiefly on mendicancy. Nath Gosavis besides begging, also cultivate. Gosavis bury their dead and mourn for ten days.

The Dauris are drummers found throughout the district especially in big towns, who beg by beating a drum called Daur. The women sell wooden combs, needles and beads. In Belgaum and Khanapur area, they speak Marathi and Kannada. They have no sub-divisions and eat fish and meat. They worship a metal image of Kedarling.

The Balasanthoshis are wandering groups who are fortune tellers and weather prophets. They look like Kunbis and wander in the streets in the early mornings and shower blessings on children always ending with Balasanthoshi. *Tera* is in practice among the Gosavis which is called *dej*. Brahmins officiate in marriages and other ceremonies but not in ear-boring ceremonies held during the 12th year, to which they invite their spiritual *guru*, who belongs to the Dauri sect of the Gosavis.

Kanphats or slit-eared Jogis, who speak Marathi at home are wanderers who live in temples or inns and rear buffaloes and dogs. From their left arm hangs a wallet and when they go on begging, they carry a trident or *trisul* in the right hand, a pale coloured gourd in the left. Some of them marry and others remain single. Some of them are husbandmen. They are non-vegetarians. Their house God is Gorakhnath.

Guravs: The Guravs are Kannada and Marathi speaking husbandmen now chiefly found in Athani, Chikodi and Gokak. They are also proficient in music, beating drums and playing fiddles and they are attached to temples. They are vegetarian. They have their own caste priests, their chief gods being Shiva, Ravalnath and Maruti. They allow widow marriages and bury their dead. They follow the usual Hindu festivals.

Hanabaru: Hanabaru who are also called Krishna Golla or Krishna Gaulis are found all over the district, and mostly in the hilly tracts of Belgaum, Khanapur and Chikodi. They are Kannada speaking, but some speak Marathi. They are divided into Hosa Hanabaru and Hale Hanabaru who inter-marry. Their number in the district in 1972 was 14,515. Those who live in villages and in the eastern parts of the district are either husbandmen or day-labourers. They are non-vegetarians. Their household gods are Yellamma, Vithala, Maruti, Mallayya, Dattatreya and Holevva. They fast on Fridays. A Brahmin priest conducts marriages and other religious functions and the Jangams conduct the service at funerals; of late some cremate the dead. *Tera* was in practice in the past and they allow widow marriages.

Helavaru: Helavaru, who as a class of people are genealogists and their number in the district was estimated at 1,038 during 1984. Mendicancy is regarded as their characteristic profession. They profess to know the family history of their patrons and can repeat the names of all the Kulas of the castes of their patrons and in fact they are the custodians of family histories. They arrive at the villages mounted on a bullock with their legs concealed by woollen blankets and go from house to house narrating the family history. They are non-vegetarian, Shaivas and worship the bull. Their *gurus* are Lingayats and the family goddesses are Yellamma and Durgamma. A few are Vaishnavas who worship Venkataramana.

The bride price was in practice among them. Widow marriage and divorce are allowed. They bury the dead. They have *kattamanes* presided over by the caste Yajaman.

Holeyas : Under the name Holeyas, the Mahars or Mhars, Teral or Dhega Megu are included, who come under Scheduled Castes. Holers or Holeyas speak Kannada. Mahars speak Marathi. In 1971 their total number in the district was 1,05,480 (Holers 74,421 and Mahars 31,059). They have 53 endogamous divisions. Mahars are sub-divided into several exogamous units. Cross cousin marriages are permitted. Tattooing is practised. Agricultural labour and cultivation are the twin occupations for Mahars. In the former days the custom of dedicating women for the service of some Goddess was common among Mahars. In some villages in the past village exogamy was in vogue. The custom of *mane aliyatana* is in practice, according to which the husband moves over to his wife's household and manages her parental property. *Tera* is in practice. Widow marriage and divorce are permitted. A bachelor can marry a widow after being first married to a plant. Among Mahars the dead are usually buried. They worship Hanuman, Rama, Krishna, Eswara Basavanna, Bhavani, Durga, Maramma, Yellamma, etc.

Jains : The Jains are found in all taluks of the district. They are divided into Swethambaras and Digambaras. The Swethambaras are immigrants from Gujarat, Rajastan and other North Indian States and the Digambaras are the local inhabitants of the district. The Digambaras are divided into Shravaks and Upadhye, the priestly class. The Shravaks are divided into Pancham Jains, who are traders, Chaturth Jains who are cultivators, Shetwal Jains and Kasar-Bogar Jains, who are traders in bangles and utensils. The mother-tongue of Digambara Jains is Kannada except Shetwals who speak Marathi at home. Inter-marriage was not in practice among these various sections in the earlier days, but now it is allowed. Widow marriages were formerly prohibited. Divorce is not allowed. There are three Mathas of the Digambara Jains of which the Jains of the district are the followers, and they are Bhattaraka Pattacharya Sri Lakshmisena Maharaj at Kolhapur, Belgaum and at Raybag. The Chaturtha Jains are the devotees of Sri Jinasena Bhattaraka Pattacharya Mahaswamiji, Nandina Matha, Kolhapur. They observe Deepavali, Dasara, Yugadi, Sankranti and other festivals. Dhanalakshmi *pūja* for ten days during Bhadrpada after

Chaturti (*Paryushan parva*) is called Dasha Dharma Puja, a speciality among Jains. In most of the festivals they fast and follow austerities. Jaina community is considerably educated. The Jains take their supper before sun-set and are pure vegetarians. The dead bodies are cremated. They go on pilgrimage to Shravanabelgola and Samedhagiri in Bihar.

Jinagars : The Jinagars who are also called Chitragars, are found all over the district chiefly in large villages, and were estimated to be 1,475 in 1972. Their hereditary calling in the earlier days was to make saddles, cloth scabbards and harness but now they work as carpenters, black-smiths, copper-smiths, book binders, picture painters and makers of clay and wood toys. The Jinagars of Gokak and Deshnur are famous for their wood toys, imitation fruits and statues of men and animals. The earthen images of Ganapathi are made by these people. They have *Gotras* which are exogamous. The Jinagars of Belgaum city make only the clay toys and images. They gird their boys with sacred thread. Widow marriages and divorces are forbidden. They speak Kannada and Marathi and are non-vegetarians. Their chief Goddess is Shakti and they observe all Hindu fasts and feasts. Deshastha Brahmins are their priests. They cremate the dead.

Khatiks . The Khatiks (Katukaru or Kasayis) are the mutton sellers, found all over the district. Their number in the district was estimated at 5,888 in 1984. They have *gotras* which are exogamous like Durvasa, Bharadhwaj, Lomasha, Goutama, etc. which are indicated by their surnames. They speak Marathi and Kannada at home and are non-vegetarians. Widow marriage is allowed among some *kuls*. Divorce is very rare. *Tera* was in practice. Brahmins as well as Jangams officiate in marriages. Girding of the sacred thread was also in practice which is continued by a few today. The family gods and goddesses are Khandoba of Jejuri, Ambabai of Kolhapur and Tuljapur, Mallayya of Mangasuli. The dead are mostly cremated while the young are buried.

Kshatriyas : The Kshatriyas or Chattreru are found all over the district, are speaking Kannada and work as husbandmen, and labourers. Their customs do not differ much from Kunbis and are non-vegetarians. They have surnames and persons with the same surnames do not inter-marry. Their family Gods are Venkoba

and Maruti. Formerly they were village headmen. Their number was estimated at 32,198 in 1984, in the district.

Kolis : People belonging to the Koli caste are found all over the district but mostly in the villages on the banks of Krishna, Malaprabha, Ghataprabha and the Hiranyakeshi. They are called by various names such as Kabbers, Kabbalgers, Ambigs, Chunaris, and Jalgars or Zarekaris. Except in occupation, there is no difference in the sub-divisions; they eat together and inter-marry. They have several Kuls or Bedagus which are exogamous. They speak Kannada, but a few, Marathi at home. The traditional occupation of Kabbers is fishing that of Ambigs boating, that of Chunaris lime burning and of Jalgars searching for gold and silver in the dust. Koli is the Marathi word for fishermen. Bhois who were palanquin bearers have taken up fishing, cultivation and other occupations and are grouped among the Kolis. Those who were in service as village watchmen and messengers are called Talawaras. They employ Brahmins as well as Jangamas to officiate in marriages and other religious ceremonies. *Tera* is in practice. They are non-vegetarians excepting some Lingayat Ambigs who are pure vegetarians. The dead are mostly buried. Busto of the deceased are worshipped at home along with other gods and goddesses. The family gods and goddesses are Bhavani, Kedarling, Khandoba and Yellamma.

Koravis : The Koravis (also Korama and Korasa) are found all over the district. They speak a mixed language of Kannada, Telugu and Tamil. Their number in the district was estimated as 9,219 in 1972. They are divided into Sanadis, Konchis, Advis or Kal Kaikadis and Modi Koravis, of whom Sanadis consider themselves superior to others and do not eat with others and inter-marry. They are musicians and makers of baskets, corbins, slings and grass ropes. The Modis play on a pipe called *pungi*. The Konchis were in the past catching and selling peacocks and partridges. Those who have given up wandering life live in or outside the villages in small houses. The wandering people keep dogs and asses to watch and carry goods. They are non-vegetarians. *Tera* is in practice. The Koravis bury their dead and the married are carried by bier and the unmarried by hand. They worship Maruti, Yellamma, Mailaraling, Margavva or Lakshmi. They fast on Saturdays.

Kumbars : The Kumbars are found throughout the district but chiefly in large villages and towns. Their number in the district

was estimated to be 4,984 in 1984. They are divided into Gore Marathe, Pradeshi and Karnataka or Pancham Kumbars, who neither ate together nor inter-married. They make bricks, tiles and earthen vessels. The Gore Marathis were a wandering tribe. *Tera* is present among them and they allow widow marriage also. All are non-vegetarians and dress like Kunbis. They either bury or cremate the dead. There are Lingayat Kumbars who follow the customs and traditions of Lingayats.

Kunbis: The Kunbis are found in Athani, Belgaum, Chikodi and Khanapur taluks and are divided into Konkans known as Detale or Kale Kunbis and Marathis known as Kunbis or Kulwadis, who do not inter-marry. Their number in the district during 1972 was estimated as 7,179. The Kunbis are land holders or field labourers. They are skilled husbandmen especially in raising fruits and vegetables. The Detale Kunbis are found mostly in Khanapur taluk and are non-vegetarians. The Konkani Kunbis did not eat with the Kulwadis but the latter ate with the former. The Konkani Kunbis contract marriages only with certain families which have been fixed by their forefathers. An undivided Kunbi family was generally large and they did not allow widow marriage. The family gods are Biramani, Sateri and Panchamaya. The Kulwadis have 292 surnames, 102 trace their origin to the moon, 78 to the sun, 81 to the God Brahma and the remaining are said to belong to miscellaneous tribes. Marriage among persons of the same surname is forbidden. Both *tera* and dowry are in practice now-a-days and widow marriage is allowed. The family deities of Kulwadis are Jothiba, Tulja Bhavani, Somanath, Khandoba and Yellamma of Saundatti. Some Kunbis have Gurus or teachers and they are called *Gurumargis*.

Kurubaru: The Kurubaru or Dhanagars are found all over the district. Their estimated number in the district in 1984 was 8,66,247. Their traditional occupation is rearing sheep, weaving blankets and agriculture. They use *keravu* (high-heeled chappals) and can easily be identified by their axe (*kodli*) and woollen blanket (*kambli*) which they carry always. They are divided into Hatti Kankan and Unne Kankan, depending upon the custom of wearing the *kankana* during marriages. They were endogamous groups in the past but now marriages are taking place between them. These groups are further divided into exogamous divisions, called Bedagus, the chief of which are Jaggalaru, Gondinavaru, Bommehonnadavaru, Honnebannenavaru,

etc. A few days before marriage a ceremony called *aitan* corresponding to the thread girding ceremony is performed. A *udiki* form of marriage of widows is permitted and the widow cannot marry her late husband's brothers or cousins. The practice of *tera* is in vogue. Though divorce is allowed, it is rare. Their religious *gurus* are the Wodeyar and Wodeyamma, who are also their priests, but some times a Brahmin conducts the religious ceremonies. Marriages with Wodeyars and other sub-castes, which were prohibited in earlier days are now allowed. The other two sub-castes, Hande Kurub and Jhande Kurub are synonyms of Hatti Kankan and Unni Kankan respectively. They worship Beerappa, Mallayya or Khandoba, Kariyavva, Halasiddhanath, Mayakka, Yellamma and Amogasiddha in Saundatti area. Halasiddhanath of Appachiwadi near Nipani is a famous place of pilgrimage. They go on pilgrimage to Mailaralinga of Devaragudda and Mangsuli. They eat fish and meat but a few especially, Wodeyars are pure vegetarians. The dead are buried, if married in sitting posture, facing North or East and if unmarried in lying posture with head towards North or East. The dead bodies of those suffering from leucoderma and woman who dies after delivery within ten days are cremated. Some Kurubas who rear sheep are semi-wanderers. Those who are agriculturists are permanent settlers in villages.

Lads: The Lads are found all over the district who follow various callings such as betel-leaf selling, grain selling, making and selling of attar of rose and pastils, mutton selling in Belgaum and Athani. The Khatik Ladaru are butchers by profession. Ladaru are said to have come to the south from 'Lat Desh' (South Gujarath) during the Durgadevi famine in the 14th century. They were formerly cavalrymen and were trading in horses. Some of them are husbandmen. Their number in the district in 1972 was 1,984. They are non-vegetarians. They are divided into Brahmakshatri Lads, Sav Lads, Halvekari Lads and Khatik Lads who do not eat together nor inter-marry. Their home tongue is Marathi. They gird their boys with sacred thread without performing any ceremony. *Tera* was in practice among them. Widow marriage is not allowed among some division. They traditionally burn the dead. Their chief God of worship is Surya but they also worship Venkoba, Khandoba and Tulja Bhavani. After a marriage they arrange the performance of a Gondhali dance in honour of Khandoba. They used to observe Gopal feast, when on certain days of the week they go round

begging in groups and cooked and ate the grain so collected. Their priests are Marathi Brahmins.

Lingayats: The Lingayats, also called Veerashaivas denote a faith and not a caste who are found all over the district. Their estimated population in 1984 in the district was 8,06,463. The principal divisions in Lingayats found in the district are Jangams or Ayyanavar, Panchamsalis, Adibanajigas and Arebanajigas or traders, Agasas or Washermen, Hoogars, Shivashimpigar or tailors, Malgars or fruit and vegetable sellers, Kudu Vokkaligas, Kumbars or Potters and Banagars or Cotton thread dyers, Shilvants and Padsaligas or coarse white cloth weavers, Niikants or weavers, Reddys, Saiburs (flower sellers), Badigers, Totagars, Ganigar, Ambigar, Kurubar, Hadapadavar, etc. They are vegetarians and speak Kannada at home. There are some, speaking Marathi. Of the Jangams there are celebrated *viraktas*, and those with families. They are the *gurus* of the Jangams and they officiate as priests. On the day the child is born or on the fifth or 13th day, a Jangam or a priest fastens a small *Ishta* Linga round its neck. The offer of marriage comes from the boy's side and the marriage in the olden days used to take place for five days and now is reduced to a couple of days. In some of the sub-divisions, there is the practice of *tera* or bride price. Cross-cousin marriage is permitted. Widow marriage is allowed among some excepting the Jangams. The dead are carried in an ornamental litter with *vachana bhajane* and are buried in sitting posture, except those who commit suicide. A feast is held on the tenth or 11th day. The married are carried to the burial ground in the sitting position and the unmarried in the lying position. Lingayat faith prescribes very few after-death ceremonies. *Ashtavarnas*, *panchachras* and *shatsthalas* form the fundamental structure of the Lingayat faith. The cult's origin is sometimes traced to the Shaiva Agamas. Basaveswara is described as the reviver of an old form of worship rather than the founder of a new faith. Traditionally it is believed that the Panchacharyas-Renuka, Panditaradhya, Marularadhya, Ekorama and Viswaradhya are the originators of the Lingayat faith, but some others feel that Basaveswara is the founder of the new faith. Veerashaivism is considered to be a full-blown offshoot of Shaivism. Lingayats believe in one God and feel that there is no need for performing sacrifices, penances or fasts. Those who wear Linga are believed to be always pure and therefore, birth and death cause no impurity and so also

the menstruation of a woman. After death, the soul merges with the universal soul and does not wander like a spirit and needs no funeral rites, according to the faith.

Madigas : The Madigas or Mangs are grouped under Scheduled Castes. The other synonyms for Madigas are Matang and Mini Madiga. In the district they are divided into Madiga, Mochi, Madigas and Mang Rauts who do not eat together or inter-marry. Madigas are Kannada speaking and they have many sub-divisions like Asadaru, Channa Holeya, Dakaleru, Dakke Madiga, Dalya Dhors, Gadderu, Mang Gadiga, Mochigar or Mochi, Ped or Phed, Mang Raut, Sanadi or Vajantri. Some like Bhanna Holeya, Dhors and Mochis are independent castes. Asal Mangs work on leather, Mini Madigs are traditional rope makers. Mang Rauts are Marathi speaking snake charmers and Sanadis are traditional musicians. During 1971, their number in the district was 6,767. They are highly concentrated in Chikodi taluk. Mangs are Marathi speaking. They are subdivided into endogamous divisions known as *bedagus* or *devaks*. Cross-cousin marriages are prevalent. They are non-vegetarian. *Tera* is in vogue. Any elderly woman is chosen at the time of the marriage from among the guests to conduct the marriage. Though re-marriage of widows and divorced women is permitted, widows are not permitted to marry from their husbands' section. The dead are buried. The images of the dead are worshipped along with the family deities. They worship Mahadeva, Bahiroba, Khandoba, Mahoba, Ambabai, Janai, Takai and Vithoba. The favourite deities of Madigas are Yellamma, Durgavva, Dyamavva, Taladavva, Margai, Dharmajah, Mailar and Maruti. Some fast on the Mondays of Shravan and Shivaratri. They abstain from eating meat or killing fowls during Kartika.

Marathas : The Marathas are found all over the district and seem to have come from Satara and other parts of Maharashtra. Chatrapati Shivaji belonged to this clan. Their estimated number in the district was 3,20,550 in 1984. Their mother tongue is Marathi. Marathas are divided into Asal or Kulin Maratha, considered superior, Lankavale, Shinde or Kharchi of the lower strata and the mixed Marathas go by no particular name. Asal Marathas trace their descent to some ancient respectable family and claim to belong to four main branches or *vamshas* each containing 24 *kuls* or families. They are Brahmavamsha, Sheshavamsha, Somavamsha and Surya

Vamsha. They wear sacred thread and ladies once observed *purdah*. They claim to have gotras like Brahmins but marriage in the Gotra is not a bar, the chief restriction being *kul* and *devak*. Marriages among the members of the same *devak* or *kul* is allowed now-a-days in rare cases. Widow marriage and divorce were strictly prohibited in the past but now allowed. There are exogamous groups among the Marathas which are called *devaks*, equivalent to *balis* in Kannada which are described as 82 in number. Arya or Areru, who are found in the district is a synonym of Marathas, many of whom speak Kannada at home. They worship Shiva in various forms such as Jothiba, Khandoba, Bairav, Ravloba, etc., and Parvati as Amba Bhavani, Durga, Lakshmi, Jogai, Bolai, and observe vows to these deities. They also worship Yellamma of Saundatti. Those who visit Pandharpur are called Varkaris and those who visit in Ashad are Ashad Varkaris and those during Kartik are Kartik Varkaris. Deshastha Brahmins conduct ceremonies in their houses and perform the daily worship of the house gods of the well-to-do. Now-a-days there are Maratha priests who conduct religious ceremonies. The dead among them are cremated with nearly the same rites as of Brahmins. The dead body of the well-to-do Marathas are carried in sitting position in a palanquin or chair accompanied by kinsmen and preceded by Mahar pipe players. The funeral ceremony ends on the 14th day. They are generally non-vegetarian. They are land holders, traders, pleaders, soldiers, husbandmen and professionals.

Medaru : The Medaru also known as Buruds, are found all over the district chiefly in big villages and towns. Their number was 3,606 in 1984, in the district. The traditional occupation of the caste is weaving bamboos into mats, baskets, winnowing fans, birds' cages, cradles, etc. Many of them are trading in bamboo. They speak Kannada at home and a few Marathi. The Marathi speaking Medarus are called Buruds. Basket weavers among Kaikadis, Mangs and similar tribes or castes are not Medaru. There are Lingayat Medars who wear Linga. The Medars are non-vegetarians. The Marathi speaking Medaru worship Khandoba, Jothiba, Bahiroba, Bhavani, Rama, Maruti and Vithala. Brahmins and Jangams officiate in the religious ceremonies.

Muslims : The Muslims are found all over the district and their number as per 1971 census was 2,23,449. Many of them are immigrants or their descendants and others are converted Hindus. There

are three well defined groups among Muslims in the district. They are (1) the Immigrants and their descendants known as Syeds, Shaiks, Mughals and Pathans, Boharas and Memons, (2) Hindu converts marrying freely with other Muslims i.e. Attars, Maniyars, Bagwans, Kalaigars, Kharadis, Nalbands and Bedars and (3) Hindu converts retaining their former prohibition of marriage outside the caste. The Syeds or Pirzadas also known as Mashaiks are a few in number in the district, who claim their descent from the Belgaum saints, Syed Muhammad bin Syed Ali Katali and Syed Umar Idras Basheban, who came from Arabia as missionaries during the rule of the Adilshahis of Bijapur. Men have the prefix Syed or Mir and the suffix Shah to their names. They marry among themselves and occasionally marry their daughters to rich Shaiks. They speak Hindustani at home and are Sunnis of the Hanafi School. The Shaiks or elders are found throughout the district who are divided into the Sidikis, who trace their descent to the Abubakar Sidik and the Farukis, who trace their descent to Umeral-Faruk. Some are local converts who have received the title Shaik from their master, who caused their conversion. The Mughals, a few in number are found in the district, who add Mirza to their names and speak Hindustani. They marry with all classes of Musalmans and are husbandmen and servants. The *Pathans* or warriors, are found in large numbers throughout the district, who represent the Afghans who came to Deccan in the service of Bijapur kings and the Mughal emperors. Some of them are local converts also. Some of the villagers abstain from the use of beef and offer vows to Hindu Gods. Among the local converts the Attars, Maniyars, Kalaigars, Khardis, Nalbands and the Bedars marry among themselves or with any of the regular class of Musalmans, and speak Hindustani at home. Attars or perfumers, local converts from Hindus of the same name, are found in small numbers in large towns of the district and are the sellers of perfumes and tooth powder and they do not form a separate community. The Maniyars, dealers in hardware and glass bangles are found in Belgaum and other towns in smaller numbers, who have now taken up trading in hardware and miscellaneous articles. The Kalaigars or tinsmiths call themselves Shaiks and are engaged in coating copper and brass vessels with tin. The Kharadis who are wood turners are the converts from Sutar caste. Nalbands are fixers of shoes to draught animals. The *Bedars*, the converts from the local tribe found in Belgaum in small numbers call themselves Khans who were servants and messengers. All these are Sunnis of the Hanafi school.

The only Shia sect in the district are the Boharas, who are found in small number in Belgaum and also Gokak. They are partly descendants of immigrants from Bombay and partly local Hindu converts, speak Gujarathi at home and are Ismaili Shias in religion. They are traders. They lay in the hands of the dead a paper written by the Chief Mulla praying the Almighty to have pity on the dead man's soul.

The other local converts and immigrants of the district have formed their own separate communities and marry among themselves only. Many of these sects have their own headmen. The Gaokasabs found in Belgaum Cantonment, believed to be the descendents of Abyssinian are Siddis and are immigrants to the district. Their women appear unveiled in public. The Kakars who originally belonged to the Kakarzahi tribe of Afghans are found in Belgaum, speak a dialect, which is a mixture of Hindustani, Brij, Malvi and Marathi. The men were servants, pony keepers and the women sold poultry and fuel on head load. The Labbeys are migrants to the district, who trade in skin and leather and speak Tamil at home. They follow the Arab Shafi School of the Sunnis. The Mehmans who are trades are the migrants from Cutch and Kathiawar and are found in Belgaum City only. The Mukris who are grain sellers and grocers are local converts of the Vanjars found in Belgaum in small numbers. The Ghairmadhis are very few in Belgaum who are Sunnis and hold that their Saint was the last Imam. The Bagwans are gardeners who sell fruits and vegetables, and are found all over the district. The Tambolis are betel sellers and also retailers of tobacco and snuff and are found throughout the district. The Kanjars are found in Belgaum in small number, who speak a dialect which is a mixture of Hindustani and Marathi. They employ *kazi* only to register their marriages. The Pendharis are partly local converts, who speak at home a dialect which is a mixture of Hindustani, Malvi and Marathi. The Bajgars are found in Belgaum and other large town who were millet brewers. The Gaundis, who are masons are found in Belgaum and other larger towns of the district. The Jharekars are dust washers who collect gold and silver. The Kasabs or butchers who call themselves Sultanis, are found all over the district. The Momens are the local converts of the Hindu Salis, said to have been converted by Bande Nawaz of Gulbarga. They are weavers. The Patvegars or silk-tassel makers are found in towns, who prepare waist band, deck golden beads and pearl necklaces and other

ornaments, with silk. The Pinjars or Nadafs are cotton cleaners found in larger towns. Those Pinjars living in Gokak and Saundatti area vow to Hindu Gods and Goddesses and observe Hindu festivals. The Shikalgars grind knives on a stone wheel and work for Blacksmiths also. They observe no Musalman rites except circumcision and employ Kazi to register marriages only. The Bhatyaras are cooks. The Darvesis are religious mendicants and are a wandering class, who have of late become husbandmen. They are local converts of the Shikari caste by Khwaja Bande Nawaz of Gulbarga. A small number of Tashis are also found in Belgaum and other larger towns who are kettle drummers. The Jathigararu are Muslims by religion and are wandering entertainers. A few of them are found in Mudalgi, Harugeri, Kudachi and other places of the district. Their home tongue is Hindustani and they observe both Hindu and Muslim festivals, but Muslim rites and rituals at births and deaths. They exhibit physical feats like lifting big boulders, fencing, drawing carts by hair, etc. They are also mimics. Of late, they are trading in cattle.

Naikdas : Naikdas also known as Naiks, Naikda or Little Naik, numbering 49,427 in 1971 are found in the district who have been classified under Scheduled Tribes. There are no endogamous or exogamous divisions among them. They worship goddesses like Kalika, Ambabai and Mahakali. They respect tiger and swear by its name. *Tera* is in practice among them. Marriages are conducted by two old men one each from the two parties of the bride and the bridegroom. Widow marriages, divorce and remarriage of the divorced women are allowed and practiced. They cremate the dead bodies. They work as labourers and wood-cutters. They eat fish and meat.

Nayinda : The Nayindas also known as the Nadigs, Kshauriks, Napits, Variks and Hajams are the barbers. Their estimated number in the district was 8,493 in 1972. In the district they are divided into Maratha Nhavis and Lingayat Nhavis who neither eat together nor inter-marry. The family Gods of the Maratha Nhavis are Jothiba, Kedarling and Tulja Bhavani and their priests are Marathi Brahmins. There are also Konkani Nhavis among whom there are two divisions, the proper and the Shindes. Konkani Nhavis have Maratha surnames which are exogamous divisions based on *devaks*. Widow marriage is allowed among Konkani Nhavis.

Parsis: There are 80 people belonging to Parsi Zoroastrian community in Belgaum. There are no sub-castes among Parsis but there are two divisions, the priestly class (Athornan) and the non-priestly class (Behedin) which are not endogamous. They have the thread girding ceremony (*Navjote*) both for boys and girls at the age of eight years. They wear the sacred thread called *sadreh* and the shirt *kasti*. The marriages and divorces are governed by the Parsee Marriages and Divorce Act. The religious ceremonies are officiated by a priest. A divorced lady can marry. The two major festivals among Parsees are the Parsee new-year's day and Jamshede-Navroze on 21st March every year. They worship only one supreme deity in the name of god. Fire is worshipped as a symbol of purity. Their mother tongue is Gujarati. They go on pilgrimage to Ugwada in Gujarat. In Belgaum, they have no tower of silence and hence bury the dead bodies. They offer prayer to every departed during the last 10 days of the year which precedes the new year. There is one committee called the Belgaum Parsi-Zoroastrian Anjuman which looks after the fire temple, including *musafar khana* for Parsis in Belgaum and the burial ground. The ladies wear saris in the Gujarati style. Avesta-Pahlevi is the language used in the religious rites. Some of the rituals at marriage are similar to that of Hindus.

Rajaputs: The Rajaputs are found scattered all over the district but are chiefly found in large villages in Parasgad and Chikodi taluks. They belong to several tribes like Ahirs, Bahiriyas, Baris, Karib, Lad, etc., who neither eat together nor inter-marry. The Rajaputs of the Deccan form a distinct community from those of Kathiawar and Gujarat and are the descendants of those Rajaputs who came to the South in search of military service. Some of them claim to have Gotras such as Bharadwaj, Mahirao, Kasyap, Garga, etc. They have surnames also and the persons of the same surname cannot inter-marry. Their marriage ceremony resembles that of the Marathas. They are Smarthas and their religious Guru is Shankaracharya of Sankeshwar. They worship Shiva in preference. There are Marathi speaking, Hindustani speaking and Kannada speaking Rajaputs in the district. Brahmin priests conduct marriages. Widow marriage and divorce are allowed and practised. They celebrate the Upanayanam at the time of marriage. The dead are cremated. Their number in the district was 4,562 in 1984.

Reddys: The Reddys are numerous in Gokak, Ramdurg,

Parasgad and Athani taluks. There are many endogamous divisions among them. They seem to have been connected with Rashtrakuta or Ratta dynasty. Their number in the district was 17,534 in 1984. The Namada Reddys among them are non-Lingayats and are divided into 36 exogamous divisions known as Bedagus and speak Kannada at home. Namada Reddys are Vaishnavas and their family God is Venkateswara of Tirupathi. They also worship Yellamma of Saundatti, Maruthi, Dyamavva, Karevva and Mallayya. Local Brahmins are the priests of Namada Reddys. The offer of marriage comes from either side. Widow marriage and divorce are permitted. Cremation is the common practice among them. A brass or silver plate with figure of the deceased is placed with the Gods and worshipped in homes. Their hereditary occupation is agriculture. The Namada Reddys are vegetarians. The *Lingayat Reddys* differ from the Namada Reddys and follow Veerashaiva tradition.

Salis : Among the Salis, Swakula Salis only are found in the district. Their mother tongue is Marathi. They have *devaks* which are exogamous. They have Gotras like Parashara, Goutham, Jamadagni, etc., which can be identified by their surnames. Their number in the district was estimated at 3,253 in 1984, mostly found at Chikodi, Nipani, Gokak and Belgaum. Their traditional occupation is weaving, and now-a-days they are engaged in other occupations also. Widow marriage and divorce are allowed among them. Their family gods and goddesses are Venkateswara, Shiva, Mahadeva, Ekanath, Siddeswara, Yellamma, etc. They are non-vegetarians. The dead are cremated. They have their own caste priests. Brahmins are also invited for marriages. Dasara is a special festival for them.

Shimpis : The Shimpis or tailors are distributed all over the district. They are called by various names such as Darji, Sai, Mirai, Rangari, Nelari etc. They are an occupational caste and their number in the district was estimated at 11,283 in 1984. Originally Shimpis were both tailors and dyers. They are divided into Namdev's, the followers of the saint Namdev, Yektates, Gopal Kalis or Rangaris or dyers, Shivashimpigars (who are Lingayats) and Bhavsar Kshatriyas. None of these divisions ate together or inter-married in the past. They have numerous exogamous groups which go by their surnames. The Devaks of the Shimpis worshipped at marriage are a pair of scissors, some needles and a measuring rod and leaves of five trees. The

deities of worship are Bahiroba, Venkateswara of Tirupati, Bhavani, Jotiba, Janai, Khandoba, Satvai and Vithoba. Their priests are local brahmins. The dead are cremated. They are non-vegetarians and speak Marathi and Kannada in their houses. Many of them have taken to trade, of late.

Uppars : The Uppars (salt makers) are found mostly in large villages and towns. Now they have taken up stone cutting, lime making and masonry after salt making became a Government monopoly. Formerly they were also making images of Hindu gods and saints and sold them at considerable profit. Now some are cultivators and some are day labourers. Their population in the district was estimated at 67,990 in 1984. They are also called Beldar, Gavandi, Chunar and Gavadi. Their mother tongue is Kannada. The caste contains nine exogamous sub-divisions known as *bedagus*, named after nine sons of one Namagopal believed to be the common ancestor of the caste. Brahmin or Jangam priest conducts the service in marriages and *tera* is prevalent. Widow marriage is permitted. They worship Venkateswara of Tirupati, Hulideva, Hanuman, Veerabhadra and Yellamma of Saundatti. Uppars bury the dead. Silver busts of the deceased ancestors are installed amongst household Gods. The Uppars are non-vegetarians.

Vaddars : The Vaddars or Woddas or Bhovis are quarriers and masons found over the whole district, but mostly in the eastern parts. Their estimated number in the district in 1972 was 18,460. They claim Kshatriya origin. The word Vadda is said to be derived from Kannada word *oddu* meaning a bund. They are divided into Bhoj Vaddars (Uru Vaddars), Mannu Vaddars, Kallu Vaddars and Bhandi Vaddars. The Bhoj (Uru) Vaddars make and sell charcoal, Kallu Vaddars are stone cutters, Mannu Vaddars are diggers and Bhandi Vaddars are cartmen. Now they are engaged in house building and other construction work. They also make stone hand mills for grinding corn. Bhoj Vaddars did not dine or inter-marry with the other divisions, but the other three divisions ate together but did not inter-marry. Kannada Vaddars have exogamous divisions known as *bedagus*. As a rule the marriage among Voddars takes place at sunset and *tera* is prevalent. The service at marriage is conducted by the caste elders. Widow marriage and divorce are allowed. The family deities are Venkateswara of Tirupati, Narsoba, Mahadeva, Maruti, Janai, Satvai, Murugavva, Nagamma and

Yellamma. They are non-vegetarians. Except the very old, who are cremated the dead are buried.

Vaishyas: The number of Vaishyas was estimated to be 2,858 in 1984, and many of them are sarafs, money lenders and traders. They are of Telugu origin, belong to the group of Komatis, and speak Kannada, a few Marathi. They wear sacred thread, are vegetarians and follow Vedic rituals. Widow marriages are not permitted.

Vanis: The Gujarati Vanis and Marvadis or Marvadi Vanis are found in Belgaum, Nipani, Chikodi and other places. They are shop-keepers, grocers, money lenders, jewellers, grain and cloth dealers and some are agriculturists. They are said to have come into the district about 250 years ago. The Gujarati and Marvadi Vanis dine together, worship in the same temple but do not inter-marry. Parents of the brides go in search of the bridegrooms. Most of the Gujarati Vanis of Chikodi speak Marathi at home and a few speak Gujarati. A survey conducted in 1967 indicates that there were nearly 500 families in the district. They are strict vegetarians and do not allow widow marriage and divorce traditionally. The non-Jains are Vaishnava Hindus of the Vallabhacharya sect and are called Meshris. The dead are cremated.

Viswakarma: People belonging to Viswakarma caste are called by various names such as Akkasali, Kammar, Badiga, Panchal, Viswa Brahmana etc., some of which are the names of sub-castes among them. They claim descent from Manu, Maya, Twashta, Shilpi and Daivagnya, the five sons of Viswakarma. Their total number in the district was estimated at 42,899 in 1984. The five traditional artisans among them are Badagi (Carpenters), Akkasali (Goldsmith), Kammara (Iron workers), Kasar or Kanchugara (Copper and brass-smith) and Shilpis (Sculptors). Kammara belongs to Sanag Gotra, Badagis to the Santham Gotra, Kasars to the Ahabhuvan Gotra, Shilpis to the Pratna Gotra and the Akkasalis to the Suparna Gotra. These five Gotras have been further divided into 125 Gotras. Marriages are prohibited between the members of the same Gotra. The Panchals are the followers of the five Vedas, the fifth being Pranava Veda. They worship Mouneswara at Thinthini in Gulbarga district, Viswakarma and other gods. The tutelary goddess of the caste is Kalikamba of Sirasangi and they also worship Dyamavva, Yellamma and other

Shakti deities. Many of them are priests of local village deities. The five Dharma Peethas are located at Kanchi, Kalahasti, Sirasangi, Hampi and Hastinavati. Priests belong to their own caste. They are pure vegetarians. They speak Kannada at home but there are Konkani and Marathi speaking people also in the district. They celebrate *upanayana* ceremony and wear sacred thread. They cremate the dead and do not allow widow marriages. They worship their instruments on newmoon days and do not work for the rest of the day. Their customs and ceremonies are Vedic. The Konkani speaking people are called Daivagna Brahmins and they have Gotras like Atri, Bharadhwaj, etc. They have come from Uttara Kannada and a few from Goa. They have priests among them. They work as silver and gold smiths. The Bail Kammars who are called Ghisadis were wandering blacksmiths and are found all over the district. They are said to have come from Rajasthan. Their chief goddesses are Kalamma and Amba Bai. They allow widow marriage, have surnames, take non-vegetarian food and cremate the dead.

The following castes and tribes have lesser number of population in the district and in some cases the number is not available.

Bagdis: The Bagdis are wandering people who occasionally visit the district from Kolhapur, whose occupation is blanket weaving, fishing and begging. They have exogamous divisions which are indicated by their surnames. They speak Marathi and are non-vegetarians. Their family God is Mhasoba. *Tera* is in practice and they allow widow marriage and divorce. Brahmins officiate as priests in their religious ceremonies. They cremate the dead. They are hawkers of vessels and old clothes.

Bahurupi: Bahurupigalu or Veshagararu who are wanderers are found in Vakkund, Arabhavi and other villages of the district. Originally they seem to be Shaivas by faith. They tend horses and cows. They are divided into exogamous *bedagus*. *Tera* is in practice. Brahmins officiate in marriages. Widow marriage is allowed. The children learn the trade of art at the age of eight years for which an initiation ceremony is celebrated. The dead are buried. They are strolling actors and enact dramas.

Bandekars: The Bandekars, traders of Goa settled in the district,

and are found mostly in big towns speaking Konkani with Marathi accent and are divided into endogamous groups of Bandekars Panavres, Sangameswaris and Patanevanis. They are sellers of grains and provisions and are non-vegetarians. Their priests are Deshastha Brahmins and worship Ravalnath, Nagesh and Lakshmi. They are the followers of Shankaracharya of Sankeshwar.

Bardas : The Bardas are basket makers and wandering cultivators, whose number was 704 in 1961. They are grouped under Scheduled Tribes.

Beldars : The Beldars are quarrymen of Gujarati origin, looking like Kunbis and speaking Gujarati. They worship Vithoba with special reverence. Their customs are similar to Kunbis and they bury their dead.

Bhats : The Maratha Bhats (not Gujarati Bhats) found in the district are divided into Maratha or Brahmin Bhats and Thakur or Joshi Bhats, who neither eat together nor inter-marry. Their number in the district was estimated to be 59 in 1972. The Brahmin Bhats repeat the name of Brahma before beginning to sing and Joshi Bhats foretell the future. They look like Kunbis and are non-vegetarians. Their favourite deity is Maruti. Their priests are Brahmins. At home they keep the images of Sidoba and Mayarani.

Bhatias : The Bhatias are traders, brokers, bankers and found in Belgaum and Chikodi, and have come from Cutch in the past. They speak Cutchi at home and are strict vegetarians. The exogamous divisions of the caste are known as *nukhs*. They are Vaishnavas of the Vallabhacharya sect. The Deshastha Brahmins officiate in their religious ceremonies including cremating the dead. They do not allow divorce and widow marriages.

Bhandaris : The Bhandaris, the palm tree tappers, have come from Ratnagiri district. They have a number of exogamous divisions. Some Bhandaris claim to belong to Brahminic gotras. They allow remarriage of widows and divorced women. Their family Gods are Mahadeva, Shivanath, Ravalnath, Mahamaye, Kalika etc. Most of them are now husbandmen, labourers, traders and contractors. They are non-vegetarian.

Deshawaris: The Deshawaris are craftsmen, in iron, wood, gold and silver works found in the district who are different from Panchals. They speak both Kannada and Marathi at home, perform thread girding ceremony (*upanayana*), have *gotras*, do not allow widow marriage, worship Yellamma and Handi Badaganath. They bury the dead.

Devlis: The Devlis or Bhavins, also known as Naikins and Naiks are temple servants found in Belgaum, Khanapur and Gokak. Their mother tongue is Marathi and most of them are husbandmen and labourers. In the caste the males are known as Devlis or Naiks and the females as Bhavins or Naikins. The Bhavins were dedicated to the Gods. They have no sub-divisions. Their marriage and other ceremonies resemble those of the Konkans. Widow marriage is allowed. They worship local and Brahminical Gods, their special deities being Mhalsa, Venkateswara, Ramnath, Ravalnath, Mahuli, Mallikarjuna and Shakti. Their religious teacher is the head of Sringeri monastery. They are non-vegetarians. They bury the dead.

Dombars: The Dombars, who wander from place to place, are found throughout the district. They are divided into Holia Dombars who are also called Vale or Valiar speaking Kannada, Gopalagane Dombars who perform feats on Gopalaganes or long bamboo poles and speaking Marathi and Musلمان Dombars, speaking Hindustani. The Gopalaganes perform rope dancing and other athletic feats. The Vales make combs and other articles of horn while the Musalman Dombars earn their living by performing athletic feats. Hindu Dombars worship Yelloba and Yellamma. *Tera* is present among them. The dead are buried.

Kolatis: Mixed Marathi and Hindustani speaking Kolatis live generally outside the villages and wander from place to place in groups of four or five families. They use donkey as means of transport. They are non-vegetarians and live by begging. They are tumblers and rope dancers, They worship Khandoba and Mari.

Garudis: The Garudis are itinerant jugglers and snake charmers who speak Gujarati at home. They allow widow marriages, call Brahmins to officiate in marriages and worship goddess Bhavani. There are Muslims also who are converts.

Gauli: The Gaulis are milkmen found throughout the district especially in big villages and towns. Their number in 1972 was 476 in the district. Of the various endogamous divisions Rajput, Maratha and Lingayat Gaulis are found in the district. These divisions have nothing in common except a common occupation. The Maratha Gaulis found in Khanapur taluk speak Marathi, the Rajputs Hindustani and Lingayats Kannada. Families with the same surnames form exogamous groups. The offer of marriage comes from the boy's father who has to pay *tera*, known as *dej*. Widow marriage is allowed. They worship local deities and cows. They bury the dead. They eat flesh. Among the Lingayat Gaulis who are vegetarians, a Jangam officiates as a priest.

Ghadsis: The Ghadsis were estimated to be 132 in the district in 1972 and are hereditary musicians. They play the drum, sanai and pipes and are good singers. They take flesh. They follow Vedic rites.

Ilgers: The Ilgers, also called Shindigars are found in large villages of the district and are toddy tappers. They speak Kannada at home, have great respect for Vithoba, and bury their dead.

Jadaru. Jadaru is not a caste but an occupational group. All those who have taken up weaving as their traditional occupation are called Jadaru. Among them there are Hatgar, Kuruhina Setty, Patsali, Swakulasali, Padmasali and Bili Jadaru. Those who are Lingayats among them wear Linga and are pure vegetarians while others take non-vegetarian food. Most of them speak Kannada at home.

Joshis: The Joshis are fortune-tellers who wander from place to place with families in groups of 10 to 20. They are found in Khanapur and Belgaum. They are Marathi speaking people, who beg from door to door playing *budbudki*. They are non-vegetarians. Jotiba, Sidoba and Kedareshwara are their family Gods. They allow widow marriage and bury the dead. Joshi is the Sanskritised form of Dosiga, a minstrel group of Gondhaligaru.

Kaikadis: The Kaikadis are found in Chikodi, Gokak and Athani taluks. They make baskets of wild date leaves and some are husbandmen and field labourers. They are non-vegetarians.

Their house God is Yellamma. The marriage agreement among them had the unusual condition that the son-in-law must live with his wife's family and help to support them until his wife gave birth to three children.

Kalals: The Kalals are Hindi speaking people, who sell liquor and are found in large villages and towns of the district. The men wear sacred thread and they are non-vegetarians. They work as labourers and cultivators also. They worship Shiva, Vishnu and Maruti. Their marriage and death ceremonies are similar to that of Kunbis. They burn the dead and do not allow widow marriages.

Kavalettinavaru: Kavalettinavaru also called Gangettinavaru are found in some villages. They perform fake marriages of cattle and beg. The women folk sell needles, thread, black-beads, etc. They also trade in cattle. Widow marriages are allowed and the dead are buried. *Tera* is present. They take non-vegetarian food. They worship Mallikarjuna of Sri Saila, Amba Bhavani and Venkataramana. Their family god is Ramanatha whose festival is observed five days after Nagapanchami.

Kayasth Prabhus: The Kayasth Prabhus who are immigrants into the district from the districts of Kolaba and Ratnagiri are land-holders and government officials. They take non-vegetarian food, worship Khandoba and Bhavani, call Deshastha Brahmins for religious ceremonies, traditionally do not allow widow marriage and cremate the dead.

Kille Kyathas: Some families of the Kille Kyatha caste are found in Sampgaon, Chikodi, Parasgad, Gokak and Athani. They have no sub-divisions, speak Marathi at home and generally live outside the villages. Every family owns a dog, two to four buffaloes, cows and goats and are non-vegetarians. Their chief occupation is shadow puppet shows, their puppets being drawn out of deer skins. Their women are experts in tattooing. Their family deities are Yellamma and Mayavva. They bury the dead. Widow marriage and divorce are prevalent and now they have taken up other callings like fishing.

Lonaris: The Lonaris are Kannada and Marathi speaking saltmen found in Belgaum, Chikodi, Athani and Gokak. They are divided into Mith Lonaris and Chune Lonaris or mortar makers who

ate together but did not inter-marry. Their number in the district was estimated at 1,240 in 1972. Mith Lonaris made nitre and work as husbandmen, whereas Chune Lonaris make and sell charcoal and firewood. They formerly carried stones on horses. They worship Khandoba and Yellamma in their houses and observe Hindu festivals. They allow widow marriage and the dead are buried. They have now taken to agriculture.

Narvekars : The Narvekars are the migrants from Narve in Goa, who speak Konkani and Marathi and are found in Khanapur, Belgaum, Chikodi, Sampgaon and Paragad. They are money lenders and grocers. They are non-vegetarians and Shaivas by faith. They do not allow widow marriage. They worship Mahadeva, Ganapati, Venkatapati, Yellamma and Samadevi at Belgaum.

Otaris : The Otaris are metal workers, who are scattered all over the district. Their number in the district was estimated at 172 in 1972. They make molten images. Their mother tongue is Marathi. Divorce is allowed with the sanction of the caste panch. Their family Gods are Kalikadevi of Paithan, Ambabai of Aundh, Jothiba of Ratnagiri, Khandoba of Jejuri. The dead are either cremated or buried and they are non-vegetarians.

Patvegars : The Patvegars or Pattegars take their name from silk weaving. A few of them are found in Belgaum but many in Gokak. As per 1972 estimation, their number was 636 in the district. They worship Amba Bhavani and Yellamma. They are said to have come from Gujarat and speak Gujarathi mixed with Marathi and Urdu. To every proper name of men they add 'sa' standing for Shah. The names of family stock are Bharadwaj, Gautam, Kashyap and Naradik. They also call themselves as Somavamsha Sahasrarjuna Kshatriyas. Their family priests are Deshasth Brahmins.

Pingles : The Pingles are wandering fortune tellers by the help of *pingla* or little spotted owl and whose number in the district was estimated at 36 in 1972. They speak Marathi, take non-vegetarian food and allow widow marriage.

Ravals : The Ravals are found all over the district. They seem to have been migrants from Gujarat. These Ravals speaking Marathi are some times known as Jogis. Their number was estimated at 286

in 1984. Their traditional occupation was begging and weaving of tape. They worship Mahadev, Bahiroba, Bhavani of Tuljapur, Shatashringi Gorakhnath, Khandoba, etc., at home. Their priests are ascetic Sadhus of their own caste. Raval bury their dead in a sitting position. They are non-vegetarians.

Shikaris : The Pardhis also called Shikaris or snarers, a wandering tribe seem to be the same as the Gujarati Vaghris. The tribe is also known by the name Phanse Pardhi and Adivichanchar. The tribe had offered asylum to individual outcastes. They speak Kannada or Marathi. The birds they generally catch are peafowl, partridges, rockquail and parrots. The Korachars of them, besides hunting make baskets. They are non-vegetarians. The marriage of widow is permitted and she can marry a younger brother of her deceased husband. Their favourite deities are Amba Bhavani and Khandoba, but the Pardhis of the Belgaum District chiefly worship Lakshmi, Durgavva and Dyamavva. All their ceremonies are conducted by Brahmins but the funeral rites by their caste elder. The dead are buried in a lying position with head to the south.

Sudagadu Siddaru : The Sudagadu Siddaru who are mendicants and jugglers, having many exogamous septs are found a few in number in the district. They take non-vegetarian food, do not invite Brahmins for religious ceremonies, bury the dead and worship the busts of deceased ancestors along with household Gods. Huliavva is their family deity and they are expert hunters.

Vasudevs : The Vasudevs, who are professional beggars, are found over the whole district. They speak Marathi at home and have surnames like Dhruve, Gouli, Reke and Salunke. They go from village to village all the year round carrying *talas*, two wooden pincers or *ciplyas*, brass bells, jingling rings and a wooden whistle. They halt in temples and rest houses and are non-vegetarians. They begin their marriage by invoking the aid of the Goddess Bhavani and end with a Gondhali dance. They allow widow marriages and cremate the dead. They worship Bhairoba, Jothiba, Khandoba and Goddess Bhavani. They invite Brahmins for marriages and when a youth is invested with his begging robes. It is said that they are minstrels belonging to Gondhaligaru group.

SOCIAL LIFE

The Hindus follow the Hindu Law of Inheritance. The Hindu Succession Act of 1956, provides for a share to every daughter in her father's property. Patriarchal system of family lineage is reckoned. The Muslims follow their personal law and also customs prevailing among the Hindus. The custom of adoption is prevalent and it is clearly revealed by the village survey conducted by the Census Department in 1961. During 1985-86, 475 wills and 351 adoptions were registered in the district as against 453 wills and 286 adoptions in 1984-85 and 416 wills and 342 adoptions in 1983-84.

The traditional joint family system is losing its importance. The Kunbis in the early days were noted for their joint family system, which consisted of fifty members or even more. The Villages Umrani, Turnur and Balekundri which were surveyed by the Census Department in 1961 reveal that simple families consisting of husband, wife and unmarried children were more and that the joint families consisting of parents and their married and unmarried sons and daughters were less, indicating the preference to the simple families by the newer generation.

Pregnancy and Birth: There are many customs, traditions and rituals clustered round pregnancy and child birth. The pregnant lady has to observe many customs, as for e.g., she should not come out of the house at the time of solar and lunar eclipses, her longings (desires) in pregnancy are to be satisfied, etc. *Seemanta* is performed among the Hindus during the seventh or eighth month of first pregnancy. For the first confinement, the young wife goes to her parents' house. The new born baby is first sipped with honey. The fifth and sixth days after delivery are considered to be full of danger due to the evil spirits and they can only be avoided by worshipping the Mother fifth and the Mother sixth who are called Panchayi and Satvai. On the fifth day a few children are fed, and in the lying-in-room a betelnut, a sword or sickle, some flowers and sandal paste are set on a wooden plank and the mother bows before the Goddess with the child in her arms and prays to save the child from the evil spirits. On the sixth day a blank sheet of paper and a pen are kept on a wooden plank and worshipped since Satvai (Settevva) is believed to write the child's future. But the Kunbis, instead of pen and paper keep a *kalasha* (a cocoanut placed on a pot). A purificatory bath is given on the eleventh day and generally the baby is named

and cradled on the 11th or on the 12th day, the child's father's sister playing a notable role in the ritual. In recent times the practice of admitting ladies to the hospitals and nursing homes has become common and after delivery, they generally remain there for one week or ten days as a result of which many of the old customs are disappearing. The mother and the family are held impure for ten days from the day of the child birth. The Brahmins and other castes in the Vedic religion perform thread ceremony at the 12th year for a boy and among the *jangams*, *ayyachara* is performed as an initiation for priestly duties for a boy. Certain rituals are performed on a girl attaining maturity.

Among the Musalmans, the servant who brings the news of the child birth gets a gift from the father of the child. Many customary acts are performed to keep the evils away from the child soon after the birth. The child is named on the morning of the sixth day and on that day for the propitiation of the female relatives that have died during delivery, a ceremony is also performed. On the seventh, fourteenth or the twenty first day of the child's birth, the rite of sacrifice of *akika* is celebrated which consists of two parts, the shaving of the child's head and killing of one or two goats. *Namak-chashi*, the salt-tasting or the mutton sucking ceremony is celebrated when the child is 4½ months old and Bismillah, the initiation ceremony is celebrated when the boy attains four years, four months and four days followed by the circumcision at the age of seven years, and the first Ramzan.

Marriage

Marriage is a sacrament among the Hindus and is clustered round many religious sanctions and rituals, besides many customs, traditions and practices that have developed. Marriage in the earlier days used to extend over a week, but now the duration has been reduced to a day or two. The customs and practices among many castes do not differ much in details. The endogamy of the caste and sub-caste and the exogamy of Gotra, Pravara, Kula or *Bedagu* is the rule but the caste and sub-caste endogamy as a rule is becoming less and less rigid. Either bride price or dowry is prevalent in almost all castes in some form or the other but dowry has been prohibited by law. Generally the marriage is negotiated by the elders and an auspicious day is fixed by an astrologer. Where there is the practice of bride price or *tera* the parents of the boy initiate

the marriage negotiations. Marriage among agnates and parallel cousins is prohibited but allowed among cross cousins, except the Marathi brahmins. In many cases including the brahmins, a maternal uncle marries his niece. Monogamy is the rule among all castes and tribes but polygamy was allowed under certain conditions in the past which has now been prohibited by law. Child marriage which was very common in the earlier days has also been prohibited by law. The marriages generally take place in bride's residence in rural areas and in choultries and temples in urban areas. The ceremony, among other things, include various items, the chief of which are *nishchitartha* or engagement ceremony; *sijjige muhurta* among the brahmins is feeding of the brahmins at the houses of bride and the bridegroom; *devasamaradhana*, worship of the family god and the dinner for the propitiation of the gods; *nandi* or rite to ward off impurities caused by births or deaths in family; *simanta pujana* or boundary worship, welcoming bridegroom on his arrival to the bride's place by washing the feet of the bridegroom by the father-in-law, performing *varapooja* and serving dinner for bridegroom's party; *mangalashtaka* or reciting the eight lucky hymns; tying of the *mangalasutra*; *dhare* or pouring milk in the joined hands of the couple; *sese*, sprinkling of rice on each other's heads by the couple; *bhuma*, eating together by the newly married couple; *lajahoma*, putting of clarified butter and popped grains into the sacred fire and *saptapadi* or walking seven steps together round the fire altar. Gondhala dance will be played after a marriage among the Smartha Brahmins, mostly whose family deity is Amba Bhavani. Among Lingayats, there is a little change. Instead of the sacred fire, *pancha kalashas* are used and *halagamba* or cactus plant erection is a ritual of the previous day. The other rituals are the *nishchitartha*, *devata karya* when the worshipping of the family deity is performed, *guggula* is observed by those whose family deity is Veerabhadra. Tying of the *mangalasutra* follows. On the wedding day, the bride and the bridegroom are seated on a rice strewn black blanket spread over a raised seat in front of whom lines of rice are arranged in the form of a square placing five *kalashas*, one each at the four corners and the fifth in the middle with betel leaves and nuts. Earlier, the *mangalasutra* is kept in the middle in a cup with *vibhuti* or ghee in front. Other Hindus also follow this pattern with minor variations.

Widow marriage : Widow marriage is allowed in most of the castes and tribes in the district, which is locally called *udike* or *kudike*.

A widow marriage generally takes place at the night in the latter half of the lunar months and is generally conducted by a priest or a Jangama in the presence of widows and widowers, mostly on Wednesdays and generally avoiding Mondays and Saturdays. Married ladies who are *sumangalis* do not attend such marriages. The married widows did not enjoy the same religious status as those of unwidowed married women (*sumangalis*) in the past, but now the differences are dying out. Children born of such marriages are treated as legitimate. Generally bachelors are not allowed to marry widows; in case a bachelor is to marry a widow, he is first married to a tree or bush before marrying the widow, such as a *shami* tree or an *ekke* plant. This marriage is very simple and takes place outside the residence. To avoid the evil spirit of the deceased husband of the widow a cock is sacrificed on her way to the marriage and another on her way back after the marriage in some castes. To encourage widow marriage the State Government is granting Rs 3,000 to a couple where the bride is a destitute widow of 18 to 35 years of the age with income less than Rs 200 a month.

Mass marriage is a recent phenomenon which is gaining popularity. Social organisations like the Lions Clubs, the Rotary Clubs, religious institutions like the Mathas and individual philanthropists are evincing interest in organising mass marriages. The Taliya Bhagya Scheme initiated by the State Government also advocates such functions to reduce the cost of marriages. Such marriage functions are taking place in the district in places like Bailhongal, M K Hubli, Gokak and other places. Inter-caste marriages are not rare. The State Government is encouraging the inter-caste marriages in cases where one of the parties should belong to the Scheduled Castes, by granting a financial assistance of Rs 5,000 subject to an income limit of Rs 8,000 per annum.

Marriages are allowed among agnates in Muslims. Polygamy is permitted and so is divorce. Marriage is a contract. The offer of marriage is initiated by the parents of the boys through a match maker. The next stage is betrothal. The friends and relative of the bridegroom go to the bride's residence where gifts are exchanged and an agreement is reached regarding 'Mehtar' and other details. On the wedding day the bridegroom is dressed in the wedding robes and his face is covered by *sehra* or streams of flower garlands and he rides on the horse (now a days in motor cars) to the bride's residence

where the marriage rites begin. The Kazi gets the consent from the bride and the bridegroom and over the *mehar* to be paid. The proceedings are recorded in the presence of witnesses, and then the Kazi reads out the nikah. Among some of the Muslims there is the custom of tying *lachha* (black beads) round the bride's neck by some married women. The rest of the day and night is spent in merriment. On each of the first four Fridays or Char Jumagis, after marriage, the bride and the bridegroom are asked to dine at the house of the bride's father. The new moon day of the first Moharram after marriage is considered unlucky for the married couple.

In Christian marriages, the parties who agree to unite in wedlock have a formal meeting at the bride's residence followed by a betrothal ceremony usually at the bridegroom's parish church. Pastor in the case of Protestants bears a witness to the ceremony, where rings are exchanged followed by a lunch or dinner hosted by the bride's side. The date of marriage is announced by the priest in full detail on three consecutive Sundays called banns to avoid impediments and future complications. The priest solemnises the marriage which is usually conducted in the parish church to which the bridegroom belongs. Exchange of rings was the common practice earlier especially among the Anglo-Indians, but with Indianisation, people of the community invariably prefer the tying of *mangalasutra* after exchanging mutual promises to be man and wife for life. The bride and the bridegroom sign the marriage register with witnesses which is followed by a dinner accompanied by light music. Under the Registration of Births, Deaths and Marriages Act, 1969, 399 marriages have been registered in the district during 1985-86 as against 342 in 1984-85, 323 in 1983-84 and 335 in 1982-83.

Traditionally divorce is not allowed among certain castes like Brahmins, Marathas, Vaishyas, etc., and allowed among many other castes on proper grounds. Where *tera* is in existence, the divorced woman has to pay it back to the husband. Now-a-days divorce is allowed legally among the Hindus under the Hindu Marriage Act, 1955. The number of divorces registered in the district during 1985-86 was 183 as against 183 in 1984-85, 174 in 1983-84 and 219 in 1982-83.

Funeral rites

Hindus: Among the Hindus, the dead are disposed of either

by cremation or burial as per the caste practices. Generally the dead are carried on a bier made of bamboo poles. Among Brahmins, at the time of death, the dying person is given a few drops of *Panchagavya* and Gangajala and in ears are uttered the name of God. After death, a fire is lit in front of the house. The body is wrapped in a new white cloth and carried on a bier on the shoulders of four persons, the chief mourner carrying the consecrated fire in an earthen pot in the front. Of late vehicles are also used for the carriage. The pyre is lit by the chief mourner. All return home from the crematorium to see the lamp lit at the spot of death. Children under three years of age and the ascetics are buried. A holy personage is carried on a cart decorated with leaves and flowers drawn by men and bullocks to the cremation ground and burnt. The ashes and bones are immersed in the holy water on the third day of death, while the rest of the funeral rites start from third, fifth, seventh or ninth day of death. Pollution is observed by the agnates for 10 days and on the 13th and 14th days *Vaikuntha samaradhana* and sweetening ceremonies are performed respectively. During the first year, *shraddha* is held every month (*masika*) and afterwards annually on the day of death according to the lunar calendar. The chief mourner avoids holydays and does not attend marriages and festivals during the period of mourning for one year.

Among those who bury the dead, the body is generally carried on a bier to the burial ground in the usual manner either in a sitting posture or in the lying posture. At the burial ground some are buried in the sitting and some in the lying posture with the head to the North, East or any other direction according to their caste practices. On the third day milk and cooked food are taken to the grave and placed near it. The castemen are feasted on some day-either the tenth, eleventh, thirteenth or fourteenth according to caste practices. The dead ancestors are remembered every year in the *Mahalaya Paksha* i.e. the second fortnight of Bhadrapad in September-October and for the propitiation of the dead ancestors provision of food is given to Brahmins or Jangams.

Lingayats always bury the dead and at the time of death, the body is laid on a white cloth and a few drops of *teertha* (holy water) is put into the mouth of the dying person and the body is smeared with *vibhuthi* (holy ashes). A priest or Jangam is called for and he performs the rites. The dead body is washed and laid cross-legged

against a wall for some time and taken in a procession to the graveyard, well dressed and decorated with flowers in the sitting position, on an ornamental bier, with *vachana bhajane*. The body is carried into the grave and buried in the sitting posture with face towards East or North. The mourners bathe and go home, wash the feet of the Jangam and sprinkle the water around. A feast is given to the friends and relatives on the eleventh day. This is called Shivagana Aradhana.

Muslims : At the time of death among Muslims, a few drops of honey are put into the dying persons mouth and the *Koran* is read. After death, the eyes and mouth are closed, the body is placed on a platform after washing and perfuming and covered with a white cloth. It is believed to be good to die on a Thursday, Friday or on any day in the month of Ramzan and on any other holiday. Death on Wednesday is considered unlucky. The body is laid on the bier and lifted on to the shoulders of the bearers and carried to the grave. At the mosque the bier is set down and the mourners offer prayer. Then the body is laid in the grave with head to the north and leaning on the right side turning the face towards Mecca. Till the third day food is not cooked in the house of mourning and on the morning of the third *ziarat*, the death feast is held. Other death feasts are held on the 40th day, in the fourth month, in the sixth month, in the ninth month and on the last day of the first year. The only form of mourning laid down in the Muslim law is the seclusion of the widow of the head of the house on his death which lasts for four months and ten days during which time she never comes out of the house.

Christians : On the death bed, the parish priest administers the Extreme Unction, one of the seven sacraments. The dead body is washed clean and dressed up for the last journey and placed in a coffin. The elite call for the hearse, which is accompanied by the pall bearers dressed in black. The hearse is moved to the parish church, where the priest over a thanksgiving mass, sprinkles holy water over the body, blesses it and then the body is taken to the cemetery for burial. Others Christians who are not well-to-do hire vans or horse driven carriages which are meant for the purpose, place the dead in it and bury in the same manner as mentioned above.

Home life

Houses : Except in towns and occasionally in the villages, the houses are generally single storeyed. The houses of the rich are large, with Mangalore tile roofs and walls of stone and those of the poor are small with country tiled roofs and mud walls. The houses of the poor generally will have two compartments and rarely three, the inner compartment being the kitchen. Most of the village houses in the eastern side of the district have flat mud roofing having openings called *belkhindis*. Generally houses have fewer number of small windows making them ill-ventilated. In houses without a central open yard, the rooms open into one another and the central passage runs between the front door and backyard. In the rainy parts of the district in the west, most of the houses are gable roofed, covered with tiles. In many places, the *wada* of the *desai* or the headman of the village is surrounded by a fortification, and the house itself is a magnificent building as can be seen at Shirasangi, Chachadi Nerli, Nanadi, Ankali, etc. The houses of Brahmins generally have a backyard and sometimes a front yard, a kitchen, a middle hall and one or two rooms. Some houses will have a separate room for God's worship and in the rest at least a place will have been provided in the kitchen itself. Invariably in all the Brahmin houses there will be a sweet basil plant grown either in front or at the back of the house in an elevated platform or *vrindavana*, which is worshipped by the women-folk daily. The poorest in the villages live in thatched huts. The ground is generally of mud which is smeared with cowdung periodically. The houses of the husbandmen will generally have a cattle shed which is attached to the living room and some times kept separate. The urban dwellings are small but clean. In urban areas there will be multi-storeyed buildings divided into many compartments to house a number of families. They are brick walled with cement plastering and tiled or cement flooring. The roof is of cement concrete.

The houses of the rich contain cots, tables, benches, chairs, boxes and carpets and cooking and dining vessels of metal. A poorman's house will have a cot made of ropes (*horasu*) or a mat and some earthenwares to cook and a few brass plates to dine. In recent times, the earthenwares are replaced by aluminium or plastic vessels and the brass and copper vessels by stainless steel utensils. Some of the utensils in use are *haravi*, *koda* or *bindige*, (of late, of plastic or iron), *gadige*, *tambige*, *bogani*, *parata*, *tatu*, *gindi*, *bani* etc.

Food: The rural folk generally take three meals a day, the first meal at about eight o'clock in the morning before going to the fields consisting of jowar *rotti*. The second meal is taken in the afternoon mostly in the fields consisting of jowar *rotti* and a little rice occasionally, and the third meal of jowar *rotti* is taken in the night at home. The field labourers, who work hard in the fields take the supper and go to bed early. Jowar forms the staple food of all the households in the rural areas and is consumed in the form of *rotti* with hot curries made of vegetables and pulses, brinjal and onion appearing to be the favoured ones. Gruel (*ambli*) or *nucchu* made of jowar is also taken often for the morning meal or the second meal in the after-noon. There is not much variation in the menu of the three meals. *Chatni*, a paste consisting of chillies, salt and tamarind is invariably prepared. In summer more butter-milk is consumed and generally the consumption of milk is low in all the households. Groundnut oil is generally used for cooking. On special occasions and festivals sweets like *holige*, *kadabu*, *payasa*, *shavige* and *huggi* are prepared. Rice is occasionally eaten on festive days when they entertain guests. Most of the castes observe one day in a week as auspicious, by fasting on that day and non-vegetarians do not take the non-vegetarian food.

The non-vegetarian households take non-vegetarian food only occasionally. People sometimes vow to offer an animal to a deity and after offering, eat its flesh. Generally the dietary pattern of both vegetarians and non-vegetarians is the same.

The daily food of the Brahmins, Lingayats and Jains include rice, jowar, pulse, curry, butter, curds, milk, etc. There is not much difference in food of the urban and rural households except that in the urban households a little more varieties of dishes are prepared and *chapati* instead of *rotti*, and also rice are consumed. The poor mostly consume maize which is relatively cheaper than jowar. Villagers use *amasolada* or *vate kai* in the place of tamarind in western taluks. Common side dishes prepared are *amate* (soup from pulses), *palya* or curry, *usli* of pulses, *jhunaka*, and *chatney*, both wet and dry (powder). In the urban areas labourers go to hotels for the morning tiffin and generally take *chapati* or *puri* and *bhaji*. They carry with them the mid-day meal and eat at the working site.

The dishes of the Muslims do not differ much from the dishes of Hindus excepting the holiday dishes. The rich among Muslims

take *biryani* mostly and the poor *palav* and pulses and mutton curry. Many rich families eat mutton daily. Except Boharas, Mehmans and members of four main divisions the Syeds, Shaiks, Mughuls and Pathans, almost all Muslims of Belgaum prefer mutton to beef and many local converts do not touch beef. An animal becomes lawful food for Muslims only if it is killed by cutting the throat and repeating the words 'Bismillahi Allah o Akbar' at that time. Fish and locusts may be taken without being killed in this manner.

The hotel preparations are *idli*, *sambar*, *mirchi*, *bhaji*, *chapati*, *puri*, *dosai*, *vade*, *srikhand*, *pedha*, *sira*, etc. Belgaum is famous for *kunda* (a sweet prepared out of milk) and Gokak for sweet called *kardantu*. The people of the district prefer tea to coffee. It has almost become customary to drink tea in the morning before and after breakfast.

Smoking and drinking is common as is found in the other parts of the State. Chewing tobacco is very common in the district. Among students of urban areas eating *pan beeda* has become very popular.

Dress: The traditional dress of the people of the district varied slightly from caste to caste with a generality of a head scarf, waist cloth (*dhoti* worn in *katche* fashion) and a shoulder cloth. At home they wore only a waist cloth and sometimes a shoulder cloth. While going out generally people of all castes used to wear a head scarf or *rumal* of varying length, size and shape or a cap. The upper garment consisted of a coat, a waist coat and a shoulder cloth of the well to do and merely a shoulder cloth of the poor people. The poor man wore the minimum of clothing which consisted of a loin-cloth and a blanket or *kambli* which served as a cloth by day and bedding by night and occasionally drawers reaching half the thigh. The peasants in malnad (Belgaum-Khanapur belt), prefer drawers to *dhotis*. The dress of the women consisted of a *sari* and *kuppasa*. The common and village women draw the *palav* to cover their heads. Brahmin and Maratha women wear the saree in *katche* fashion.

The dress of the old men to-day does not differ much from the traditional dress. The influence of modernisation is quite visible among the youngsters even in the rural areas. Young boys wear knickers, *pajamas* and shirts or T-shirts while girls wear skirts and

blouses. Among men the turban, in the more popular form of *pataga* and the other *rumal* form, is worn and often is replaced by a white cap. The upper garment consists of a shirt with full or half sleeves and is generally made of mill cloth and the lower garment is a *dhoti*. At work the *dhoti* is usually tucked up to the knees. *Kambli*, a coarse woollen blanket is an all weather companion of a farmer. Most people use footwear. Among the business class a *dhoti*, full sleeved shirts called *jubbas* and a cap are very common.

Muslims of the four leading divisions wear Muslim turban, coat, shirt, waist-coat and trousers. The other classes of Muslims wear dresses in Hindu style. But they wear a cap and grow beard. Women of almost all classes wear robes in Hindu style. Muslim urban women observe *pardah* when they go out.

Ornaments : Men wear fewer ornaments than women. Some wear *khudka*, the ornament for the ear, finger rings and *udidara* of silver for the waist. Some wear a crescent shaped gold ear ornament called *bavali*. Women in general wear different ornaments of gold and silver on different parts of the body. The material of the ornaments is gold or silver depending upon the economic condition of the family and in the case of poorer class the urge of ornamenting the body is satisfied with gold cheaper covered ornaments. For a married lady *tali* or *mangalasutra* made of gold is a sacred symbol indicating the marital status. The common ornaments the women wear are *julpi*, *nattu*, *jade pilli*, etc., all of gold for the head and hair ; *benduvalli*, *bugadi* and *karnaphod*, all of gold for the ear ; *muthina hoovu* of pearls studded in gold, *ujare* for the upper rim of the ear ; *moogati*, *moogabattu*, *nattu*, all of gold for the nose. The ornaments of the neck are *teeki* of various shapes, *eksari*, *melagundu*, *saragi*, *chopalahara*, *boramala*, etc., all of gold and for girls *halsi* of silver. For the wrist the ornaments are *bangles*, *bilvar*, *vali* of gold and silver and glass bangles and for the arms *bajuband* and *vanki* or *sarige* of gold and silver. *Patti* or *gejje patti* of silver are the ornaments of the waist. *Pilli* or *varameenu* for the smallest toe, *kalungura*, *tode*, *minchu*, *painjana*, *pendara gejje* (for children), *mavinakai gejje*, *godambi gejje*, *kalgadaga*, of silver are the ornaments for the legs and toes. The poorer classes have ear studs, glass bangles, nose screws, toe rings and *eksara*.

Festivals

Hindus have several festivals or holy days and most of them

being occasions of feast and fast. In addition to these there are *vratas* also. The following are some of the important festivals observed in the district.

Ugadi, the first day of the new year in the lunar calendar is observed during March-April every year. On this day people decorate the frames of the doors with mango leaves, raise a coloured flag at the house top, take oil bath and wear new clothes and eat *bevu-bella* (neem leaves and jaggery) after worshipping the house Gods. In the evening or at night in the rural areas *panchanga shravana* (hearing of the new year almanac) is in practice. The next day is observed as the day of hunt by the non-vegetarians. The ninth bright day of Chaitra in April is observed as Sri Ramanavami, the birth day of Sri Rama. Gouri or the Goddess Parvati is worshipped on many occasions. On the bright third day of Chaitra in March-April, on the third of the dark half of Chaitra, Gouri is worshipped. Mangala Gauri is worshipped in the month of Ashadha and again on the bright third day in Bhadrapada in August-September; Hanuman Jayanthi is observed on the full moon day of Chaitra, when a *utsava* (festival) is arranged in the Hanuman temples by the devotees at sun rise. The newmoon day of Chaitra is observed as Karagada Amavasya, on which day the rural people dine in their fields. Basava Jayanthi and Shivaji Jayanthi are celebrated on the third day of the bright half of Vaishakha (*Akshaya tritiya*). On *Akshaya tritiya*, Gouri is also worshipped and cultivators do some spade work in their fields as the day is considered the auspicious to start anything new. The full-moon day of Jyeshtha is known as *Karahunnive* which is observed with pomp and pleasure by the cultivating class in particular. The bullocks are washed on the previous day evening and in the morning of the *hunnive* and are applied with *kumkum* on their foreheads. They are decorated in the best possible manner and feasted with *huggi* and other sweet dishes. In the evening two bullocks decorated in red and white with copra garlands in their neck and neem leaves entwined round their horns are taken outside the village in a procession with music and let free to enter the village through the gate with shouts and cries to increase their speed. People prophesy the good *rabi* or kharif crops on the entrance of the red or white decorated bullocks first into the village. The full moon day of Jyeshtha is observed as Vata Pournima by the women folk praying for long life of their husbands by invoking Savitri. The newmoon day of Jyeshtha is called Mannettina Amavasye on which day a pair of earthen bullocks are worshipped. Gullavva is a festival of

women peculiar to the Northern Karnataka. An image in the form of a female is made of mud by the girls and young women on the river sides or at water sources in the villages on every Tuesday in the month of Ashadha. They sing, play and dance round the image. On the last Tuesday the images are brought home, worshipped in groups and immersed in water in the night after worshipping and offering sweet dishes to the image. The eleventh day of the bright half of Ashadha is the Prathama Ekadashi or Ashadha Ekadashi, a day of fast to many and a few feast on dainties prepared out of things other than jowar, rice and wheat. Naga Panchami is the fifth day on the bright half of Shravana, an important holiday for all sections of the Hindus. On that day or a day earlier a serpent made out of mud or an ant-hill is worshipped. *Tambittu*, a variety of *undis* and *kadabu* are the special dishes of the feast. Swing play and other games are common on the day. *Gokulashtami*, the birth day of Lord Krishna is observed on the eighth day of Shravana. On this day the image of Krishna is worshipped at midnight, the time of his birth. Ganesha Chaturthi, on the bright fourth day of Bhadrapada in August-September is one of the most popular festivals, both domestic and public in the district.

Jokumara seems to be a folk character of the villages of the area like Gullavva, who appear to be a king later turned out to be a detestable libertine. His festival is observed from the sixth to the fourteenth of the bright half of Bhadrapad in August-September and his birth day on the eighth. The village fisher women carry on their heads from house to house a basket with grotesque male image made of clay called Jokumara, singing songs on him and collecting coins. On the Fourteenth day the clay images are taken to the stream and dashed against stones and then drowned. Navaratri begins from the first bright day of Asvina and lasts for 10 days. During these days a *kalasha* (cocoanut placed on a metal pot) is kept in the house and worshipped with a *nandadeepa* (a perpetual lamp). Saraswati, the goddess of learning is worshipped on the seventh day; on the eighth day called Durgashtami, *Shakti* deity is worshipped. Implements and machinery are worshipped (*ayudha pooja*) on the ninth day, the Mahanavami. On Vijayadashami, the tenth day, the village gods are taken out to the *Shami* tree in the evening and are worshipped there with the offering of the Shami leaves (*banni*) which marks the end of Navaratri. People exchange *shami* or some other leaves calling it gold, and greet each other. On *Shigi Hunnive*, the full moon

day of Asvina people dress in their best, go to the fields with fried dainties like *kodubales* and *kadabus*, worship Pandavas in the form of five stones, dine there, take rest and return home in the evening. *Deepavali* starts from the thirteenth day of the second half of the month Asvina and ends on the *panchami*, the fifth day of bright half of Kartika. On these days the Pandavas are worshipped in the form of cow dung balls, two on the first day and adding two each on the succeeding days. On the new moon day Goddess Lakshmi is worshipped and on the next day the King Bali. The last day of the festival is Pandava Panchami, on which day all the balls of cow dung are worshipped and the family dines on a river bank or near a water source, returning home in the evening. The balls are dried on the roof and burnt into ashes. Tulasi Lagna (Tulasi being married to Vishnu) is another important festival observed on the twelfth lunar day of Kartika, when basil plant is worshipped. The festival *sankranti* is observed on the 14th or 15th of January every year by exchanging *yellu-bella* or gingelly and jaggery.

Goddess Yellamma is worshipped on the full moon day of Magha. *Mahashivaratre* is observed on the day previous to the new moon day of Magha. It is a very auspicious day of Shiva's worship when people fast and undertake *jagarane* on the night. The full moon day of Phalguna is the Holi festival. The images of Kamanna and Rati are placed at cross roads in the night and burnt with all sorts of vociferous shouts. Coloured water is sprinkled on others on the fifth day of the second half of Phalguna (*ranga panchami*).

The following are the important Jaina festivals: Yugadi, the new years' day is celebrated as Srimukha Darshana day. Mahavira Jayanti on the thirteenth day of the first half of Chaitra. *Akshaya tritiya* and *Shruta panchami* are also observed. Upakarma is observed on the full moon day of Shravana; Gauri festival on the third day of first half Bhadrapada (Gauri is the Yakshi of the eleventh Tirthankara). During Dasara, Jeevadayshtami is observed on the eighth day as the day of non-injury to animals. Special *poojas* are offered to Padmavati Yakshi on the ninth day i.e., Mahanavami, and on Vijayadashami day gifts are distributed to the poor. Deepavali is observed as the Mahanirvana day of Mahavira and Shivaratri as the day of Jinaratri. On most of these days they observe fast and austerities. In addition to these festivals Jains observe fasts and feasts on other holydays and take up *nompis* or *vratas* also.

Muslim festivals and holidays : The common festivals for both Sunnis and Shiahhs are Muharrum, Ramzan and Bakrid. The other festivals and holidays of Sunnis are the following. *Tera* or *Tezi* is observed in honour of the Prophet's recovery from a severe sickness on the 13th day of Safar. In memory of a recovery of the Prophet from a dangerous illness the Sunnis observe *aakhri charshumbah*, on the last Wednesday of Safar, when they go out to the fields and gardens and eat sweets. The 12th day of Rabi-ul-awwal is observed as the day of the Prophet's death, which is the greatest day for the Sunnis next to Id, on which day prayers are offered and the dishes which the Prophet was fond of are cooked. The birth day of the Saint of Baghdad is observed on the 12th day of the Rabi-us-Sani. The Sunni sermons are preached on the 11th night of Rajab, the sixth month in honour of the Prophet's birth. The 14th evening of Shaban, the eighth month is the night of record *Shab-i-barat*, the night on which the fates of unborn souls are registered in heaven. The 19th and 21st day of Ramzan, the Shiahhs observe as *Katli Iman Ali* and *Hazrat Ali*, and on the 18th of Zilhajj, Shiahhs observe *Id-b-quadir*. *Ramzan Id* is observed on the first day of Shawwal, which is one of the greatest Muslim festivals. On this day, Muslims give alms to the poor, take a light meal, proceed to the *Idga maidan* in a procession and offer prayer together. Then they return home and feast. *Bakr* or *Id-uz-Zuha* is observed on the tenth day of Zilhajj. On this day Muslims put on their best clothes, go to *Idgas* in procession, offer prayer and feast.

The Christian festivals : The Christian festivals are a few in number and they are *New Year's Day* on the First of January every year, *Good Friday*, *Easter Sunday* (the day of Resurrection), birth day of *Mary* on the eighth September, the *Christmas day*, on the 25th December, etc. On these days Christians go to Church and offer prayer to the Lord. On the Christmas day *Christmas tree* is erected and a manger is raised in homes.

Yatras : *Yatras* or pilgrimages form an important aspect of social life. There are some pilgrim centres in the district. They are the *Yellamma* of *Saundatti* and *Kokatnur* the *Mangalsuli Mallayya*, the *Kalikadevi* in *Sirasangi*, the *Mayakka* of *Chinchali*, the *samadhi* of *Pant Balekundri Maharaj* at *Pant Balekundri* in *Belgaum taluk*, the *Veerabhadra* shrine in *Yedur* in *Chikodi taluk* and *Godachi* in *Ramdurg taluk*, and the *Mathas* at *Murgod*, *Savalgi*, *Arabhavi*,

Nidsosi, Athani, Tavandi, Sankeshwar, Kothli, etc. The people of the district go on pilgrimage to places outside the district, viz, Ulvi in Uttara Kannada, Dharmasthala in Dakshina Kannada, Jothiba in Kolhapur district, Ganagapur in Gulbarga district, Narseba-chiwadi in Kolhapur district, Amba Bhavani of Tuljapur, Mahalakshmi of Kolhapur, Vithoba of Pandharapur, Mailara at Jejuri near Pune, Devaragudda near Ranebennur, Gokarna, Rameshwar, Tirupati, Benares, Prayaga, Gaya, Badarinath, Kedarnath, Srishaila, and place in Goa like Narve and Mangeshi.

Jatras

Jatras (Fairs) are festivals in which people participate and worship the deity/saint in temples or *dargahs*. In many cases there will be ceremonial procession of the image in a *ratha*. Cattle fairs are also held in some *jatras* and there are centres of large trade and commerce, attracting large number of people of all sects and religions. Temporary shandys to sell bangles, sweet meats, clothes, vessels, toys and other items also are organised during the *jatras*, and in good old days they were the only major annual fairs, organised for marketing goods. Dramas, merry-go-round and other means provide fun, frolic and entertainment. Jatras are usually held after the harvest and are helpful in building up inter-community, inter-religious harmony. A good number of *jatras* and *uruses* are held in the district both in rural and urban areas with congregations ranging from 500 to over a lakh of people. Some are bi-annual, some tri-annual and some are organised once in 12 years also. (See list from next page).

GALLANTRY

Some of the castes in Belgaum are noted for their martial traditions. During the freedom movement, the district was in the forefront. Considerable number of persons from the district have been joining the military forces. The Government of India instituted the Gallantry Awards for the servicemen. The top awards are the Asoka Chakra, Kirti Chakra and Sourya Chakra, which are awardable for the most conspicuous bravery of some daring or pre-eminent valour of self sacrifice or for conspicuous gallantry or acts of gallantry. The Param Vir Chakra, Maha Vir Chakra and Vir Chakra are awardable for acts of gallantry, whether on land, at sea or in the air. The winners of the decoration are also eligible for monetary allowance. The other awards are Parama Vishista Seva Medal, Ati

Taluk wise table of some important Jatras

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Place	Name of the Deity/Saint	Month	Duration No. of days	Approximate attendance	Remarks
1	2.	3	4	5	6
Athani Taluk					
Ainapur	Siddeswar	January	7	50,000	Cattle fair
Athani	Shivayogi	January/February	1	More than 50,000	Cattle fair for 7 days
Gundevadi	Kadasiddeswar	—	2	10,000	
Hulagbali	Beerederaru	October	1	10,000	
Kagwad	Santubai	February	7	50,000	Cattle fair
Kodaganur	Peersab	April	1	6,000	Urus
Kokatnur	Yellamma Devi	January/February	15	Approx 1 lakh	
Khilegaon	Basavanna	August	1	10,000	
Mangsuli	Khandoba	April/May	4	More than 50,000	Cattle fair
Mole	Siddeswar	August	3	10,000	
Savadi	Inam Jaffar	—	1	—	Urus
Ugar Khurd	Laxmidevi	May	5	25,000	Cattle fair
Belgaum Taluk					
Balekundri (BK)	Pant Maharaj	October	3	10,000	
Bastavad	Kalmeswar	April	2	5,000	
Hirebagewadi	(i) Gousia Khadri	April	5	15,000	Urus
	(ii) Phadi Basavanna	May	7	15,000	
Honage	Bhairdev	March	2	5,000	
Kakati	Siddeswar	April	3	10,000	

1	2	3	4	5	6
Kudachi	Basavanna	April	3	10,000	
Muchandi	Siddeswar	May	9	15,000	
Tarihal	Nagendraswamy	August/March	5	10,000	Twice a year
Vadagaon	Kalmeswar	—		12,000	
(Belgaum)	Banashankari	February	1	12,000	
	Magayi	July	1	10,000	
Chikodi Taluk					
Adi	Mallayyaswamy	August/September	2	10,000	
Akol	Panth Balekundri deva	December	5	20,000	
Ankali	Siddeswara	February	3	15,000	Cattle fair
Appachiwadi	Halasiddeswar	April	2	15,000	Twice a year
		October	3	20,000	
Benadi	Siddeswara	November	3	31,000	
Boregaon	Peer baba Darga	January	3	5,000	Urus
Bedkihal	Siddeswara	—	3	12,000	
Chikalwal	Bairoba, Mahalakshmi	January	—	10,000	
Chinchani	Allamaprabhu	August/September	—	10,000	
	Ramalinga	November	—	5,000	
	Brahmadeva	March	—	6,000	
Donawada	Kalmeswara	February	5	5,000	
Eksamba	Beeradevaru	January	3	20,000	
Galataga	Yellamma	April	2	15,000	
Hirekudi	Basaveswara	August	1	8,000	
	Bilal Saheb	July	3	10,000	Urus
Janwad	Mahadevswamy	March	5	25,000	Cattle fair

1	2	3	4	5	6
Kabbur	Lakshmidēvi	August	7	10,000	
	Mallikarjuna	August	2	10,000	
	Bhutala Siddeswar	November	2	5,000	
Karadaga	Bengali Peer	April	1	10,000	
Karagaon	Karisiddeswara	November	3	5,000	
Karoshi	Rajenoor Saheb	Shaban	3	12,000	Urus
Kerur	Aranyasiddeswar	February/March	5	30,000	
Kodani	Vitala Rukmini	—	1	10,000	
Konganolli	Beerederaru	October/November	5	10,000	
Kunnur	Sangameswara	January	5	15,000	
	Gatti Basavanna	August	2	15,000	Cattle fair
Manjari	Lakshmidēvi	February	1	10,000	
Naganur	Ambikadevi	April	3	10,000	
Nagarmanoli	Siddeswar	November	5	10,000	
Nanadi	Halasiddeswar	April	3	10,000	Cattle fair
Nipani	Dastagir	Rafi-ul-Ahkar	4	50,000	Urus
Pattanakudi	Mahalakshmi	September	3	8,000	
Sadalga	Shamna Meer Urs	March	3	8,000	Urus
Saundalga	Yellammadevi	March	3	30,000	
Shiraswad	Chandpeer	February/March	1	5,000	Urus
Shirgaon	Basaveswar	April	1		Bi-annual
		& September	3	25,000	
Nej	Kadasiddeswara	February	2	10,000	
Yadur	Veerabhadra	January/February	7	25,000	Cattle fair
Yamagarni	Samasta gramadeva	April	3	50,000	

1	2	3	4	5	6
		Gokak Taluk			
Ankalgi	Adavi Siddeshwar	February/March	5	20,000	Cattle fair
Arabhavi	Duradundeswar	March/April	3	20,000	
	Hanumantadevaru	December	3	8,000	
Gokak Falls	Mahalingeswar	February	2	5,000	
Kallolli	Maruti	December	7	15,000	
Konnur	Kadasiddeswar	April	1	15,000	Cattle fair
Kuligod	Maruti	December/January	3	5,000	
Naganur	Mahalingeswar	May	2	5,000	
Savalgi	Shivalingeswar	April	9	50,000	Cattle fair
Shindikurbet	Vattusaheb	—		10,000	Urus
Yadwad	Ghattibasaveswar	March	5		Cattle fair
		Hukeri Taluk			
Ammangi	Mallikarjuna	January	1	10,000	
Akkiwat	Mallikarjuna	May	1	10,000	
Badkundri	Holevvadevi	February	7	20,000	
Belavi	Laxmi	March		15,000	
	Parameswar	February			
Ghodgeri	Laxmidevi	February		10,000	
Hukeri	Masabi	November		10,000	Urus
Hattargi	Siddeswara	March	3		Cattle fair
	Laxmi	February		10,000	once in 3 Years

1	2	3	4	5	6
Kotabagi	Durgadevi	July	3	10,000	
Modage	Bakavvadevi	February		10,000	
Sankeshwar	Shankarling	February	5	30,000	
Yadagud	Laxmi	March			
	Beer Siddeswar	April		15,000	
		Khanapur Taluk			
Gunji	Mahulidevi	October	3	6,000	
Halashi	Narasimha	November	3	10,000	
Handi Badaganath	Kalbhairava	February/March	2	10,000	
Kakkeri	Bhistamma	October	3	20,000	
Kumbharde	Handi Badaganath	March	2	5,000	
Kanakumbi	Mahulidevi	February	3	5,000	
Kapoli	Mahulidevi	October	3	5,000	
Londa	Shandilya Maharaj	February	3	10,000	
		Parasgad Taluk			
Asundi	Peer Dilavar	October	3	5,000	
Itanal	Devayyaswami	March	3	6,000	Urus
Murgod	Chidambareswar	November	7	10,000	
	Duradundeswar	March	3	8,000	
Saundatti	Chidambareswar	November	1	5,000	
Sirasangi	Kalamma	April	2	20,000	
Sogal	Someshwar	March	3	10,000	
Ugargol	Yellamma	March/April		2,00,000	
(Saundatti)		November/December		2,00,000	

1	2	3	4	5	6
Yakkundi	Dilavar Sab	Zilhajj	1	5,000	Urus
Ramdurg Taluk					
Awaradi	Phalahareswar	December	3	7,000	
Godachi	Veerabhadra	December	5	30,000	
Hale Toragal	Dargha			6,000	Urus
Kallur	Siddeswar	December	1	8,000	
Kullur	Shivayogeswar	March	1	10,000	
Manihal	Manigeramma	May	1	5,000	
Ramdurg	Venkateswar	April	1	10,000	
Sunnal	Maruti	April	1	6,000	
Sureban	Shabari	February	1	5,000	
Tondikatti	Galappaiah Swami	January/February	1	8,000	
Kafhal	Siddheshwar	March/April	2	5,000	
Raybag Taluk					
Bhendwad	Revansiddeswar	April	2	6,000	
Bommanal	Bhairdev	April	3	6,000	
Chincholi	Mayakkadevi	February	7	60,000	Cattle fair
Kankanvadi	Halsiddeswar	April	2	5,000	
Kudachi	Shirajuddin	—	5	10,000	Urus
	Jainuddin Peer				
Mekhali	Yellamma	November	3	10,000	

1	2	3	4	5	6
Mugalkhod	Ellingswami	April	7	60,000	
Raybag	Langoti Baba	October	1	3,000	Urus
	Lakshmidēvi	January		10,000	Cattle fair
Saundatti	Sugandadevi	March	5	5,000	Cattle fair
		Sampgaon Taluk			
Bailhongal	Maradi Basaveswar	October	2	5,000	
	Maruti	April	1	5,000	
	Ramalingeswar	October	2	5,000	
Belawadi	Veerabhadreswar	May	1	8,000	
Dodwad	Maradi Basaveswar	May	1	5,000	
Hannikeri	Siddeswar	April	1	6,000	
Kadrolli	Adrishyappa	January	7	8,000	
Kittur	Gurusiddeswar	August	1	5,000	
M K Hubli	Mught Shavali	September	2	5,000	Urus

Visishth Medal and Visishta Seva Medal for distinguished services of varying degrees. Sena Medal series (Sena Medal, Nav Sena Medal and Vayu Sena Medal) are awardable in recognition of individual acts of exceptional devotion to duty or courage. Mention in dispatches are given to persons in recognition of meritorious service in operational areas and act of gallantry. The following are the persons from the district who are recipients of different decorations.

Bahadur (O. B. I.) : A N Pawar Desai, Athani.

Vir Chakra : B R Naik, Hindwadi, Belgaum.

Military Cross : Baburao Khanvilkar, Raybag.

Order of the British Empire : Baburao Ghorpade, Belgaum City.

Shourya Chakra : Narayan Attimarad, Shahapur, Belgaum.

Indian Distinguished Service Medal : 1) Harry David, Belgaum, 2) Ganapati Kale, Belgaum and 3) Balu B Powar, Shinal, Athani Taluk.

Sena Medal : 1) Krishna Sawalekar, Belgaum, 2) Bacharam Patil Sindur, Taluk Chikodi, 3) Fernandez, Belgaum, 4) Prahladarao Toro, Ainapur, Taluk Athani, 5) V A Misal, Belgaum, 6) M S Gadagkar, Belgaum and 7) Manohar Rane, Olmani, Khanapur Taluk.

Military Medals : Appa Desai, Kagani, Belgaum taluk, Manohar Chavan, Belgaum, J F X L Philips, Belgaum, Pandurang Jadhav, Shinal, Athani taluk and Soma Mahajik, Chorla, Khanapur taluk.

Mention In Dispatches : Satyappa Kamble, Belgaum; Lokanat Setty, Sampgaon; Ganapat Kale, Nanawadi, Belgaum; Sadashiv Padadale, Kadapur, Chikodi taluk; Satappa Kamble, Sarapur, Hukeri taluk; Gurappa Bagimani, Kuligod, Gokak taluk and Sripati P Khade, Manjari, Chikodi taluk.

Roll of Honour : Bhima Kamble, Belgaum, Maruti Kamble, Guwani, Belgaum, Krishna Shinde Belgaum and Bhimsar Wallhe, Belgaum.

Videsh Seva Medal : Venkat Chavan, Kiranje, Athani taluk; U N Muli, Shahpur, Belgaum; Tukaram Baodekar, Belgaum; Anant

Chavan, Belgaum; Hussain Patel, (Namdar), Belgaum; Babu D Jadhav, Nanadi, Chikodi taluk; Shamsuddin Kalifa, Belgaum; Sidram Desai, Kurli, Chikodi taluk; Niwarati Jadhav, Rashing, Hukeri taluk and Parashuram Patil, Ugar Budruk, Athani taluk.

General Service Medals 1947: Basavaraj Uppin, Hunasikatti, Sampgaon; Mahadev Halagekar, Kudachi, Belgaum taluk; Baptista Kolkar, Belgaum; Basappa Karvinkoppa, Udakeri, Sampgaon taluk; Eshwar Jadhav, Shedbal, Athani taluk; Dashrath Bhosle, Khotanatti, Athani taluk; Govind Desai, Eksamba, Chikodi taluk; Ashok Gurav, Belgaum; Parappa Parti, Darur, Belgaum taluk; G Mohiddin, Belgaum; D Happikar, Samuolli, Belgaum; Abdul Gani, Belgaum; D B Malge, Manakapur, Chikodi taluk; Shankar Shinde, Belgaum; Swamirao Nimbalkar, Nanawadi, Belgaum; Yashwant Gaikwad, Belgaum; Ganapat Kale, Belgaum; Prahlad Londhe, Belgaum; Viswasrao Chavan, Vadgaon; Rajaram Chavan, Belgaum; Somnath Veturkar, Belgaum; Yashwant Shinde, Ugar, Athani taluk; Kedur Mali, Dhonewadi, Chikodi taluk; Mahadeo Langarkhande, Belgaum; Ramnat Naik, Belgaum; and Shankar Ghorpade, Soundalga, Chikodi taluk.

Sainya Seva Medal: B U Muttappa, Belgaum; Parashuram Hudlikar, Belgaum; Ramgouda Patil, Sankeshwar; Rangarao Kagalkar, Belgaum; Shamrao Khate, Belgaum; Pandurang Shindhe, Matiwade, Chikodi tq; Pandurang Shahapurkar, Belgaum; Kallappa Nakade, Shahapur, Vithal Jadhav, Vadgaon, Belgaum; Ganapati Sathe, Appachiwadi, Chikodi tq; Gurunath Hongal, Belgaum; Dasharath Bhosle, Khotanatti, Athani tq; Vasant P Savant, Belgaum; Vasant M Giri, Belgaum; Anna P Chougule, Pandegaon, Athani taluk; Pandu S Patil, Mathiwadi, Hukeri taluk; Gopal K Bhosle, Chandur, Chikodi tq; Dinakar Bandawade, Ankle, Hukeri tq; Thammanna B Gudenavar, Nadingalgaon, Athani taluk; Mohammed R Sayed, Belgaum, Shabrekah H Patel, Belgaum taluk; Tukaram A Jadhav, K Kittur, Athani taluk; Ganapati A Jadhav, Belgaum; Daulat S Abdagiri, Nipani; Balasaheb G Shinde, Naikwadi, Gokak taluk; Jayawant P Urankar, and Siddu Karele, Belgaum; Basappa Karavinkar, Udakeri, Sampgaon; Maruti K Kadam, Hosur, Belgaum; Maruti K Kokitkar, Hindalga, Belgaum; Yashwant B Salvi, Belgaum; Mahadev F Langarkhande, Belgaum; Krishna D Savant, Belgaum; Vasant D Patil, Belgaum; Balu K Athapadkar, Belgaum; Shamu Havildar, Navalihal, Chikodi taluk; Tukaram Salunke, Padatharwadi, Athani taluk; Bhanudas S Waghchure, Belgaum; Chankappa Patil, Nakund, Sampgaon taluk; Gurpadgiri

Padgol, Khilegaon, Athani taluk; Swamy, Belgaum; Irayya Yevgambli, Udakeri, Belgaum; Konappa Waggar, Alwad, Belgaum; B G Patil, Candur, Chikodi taluk; A G Desai, Basapur, Belgaum; Shankar Kadalgi, Belgaum; Krishna Naik, Belgaum; Rudrappa Chalwad, Hireangrolli, Khanapur taluk; Shivaji Arbale, Gokak and Bhima Kurbar, Kirangi, Athani taluk.

Samar Seva Star 1965 : A S Nadaf, Neginhal, Sampgaon taluk; Rajaram R Mumse, Eksamba, Chikodi tq; Makha Dyave, Belgaum; Basavaraj, Sampgaon; A Bhagavan, Nipani; N S Nair, Shahapur, Belgaum; J Francis, Belgaum; G M Fernandes, Belgaum; M S Prasad, Yakkudi, Parasgad taluk; Ganapati Chavan, Shirguppi, Athani taluk; Sidram Desai, Kurli, Chikodi taluk; Niwrati Jadhav, Rashingh, Hukeri taluk; Dattaji Ghorpade, Kanvikarvinkop, Belgaum taluk; Keshav Patil, Gokak Falls, Gokak; Shankar Kanjaonkar, Sambre, Belgaum taluk; Janardhana R Jadhav, Ullegaddiwade, Eksamba, Chikodi taluk; Parasuram Patil, Ugar, Athani taluk and Narayan Bhatkhande, Kadoli, Belgaum.

The following persons have been awarded Raksha Medal 1965 in the district : Athani taluk - Parashuram Patil, Ugar, Veerabhadra Bhadgund, Jainapur, Subbarao Bhosle, Padatharwadi, Tatoba Jadhav, Shedbal, Vittal Patil, Mangsuli, Sripathi Patil, Mangsuli, Sadashiva Landage, Kagwad, G G Gole Khilegaon; Hanuman Potdar, Desai-wadi, Sadashiv Jadhav, Kadamwadi, Annappa Akiwate, Shirguppi, Belgaum taluk - Shivaji Avali, Belgaum, Kallappa Birje, Sanmati, Balakrishna Desai, Belgaum, Srikanta Gaurannavar, Mazagaon, Babu Agasagekar, Hindalga, Suresh Mane, Belgaum, Shankar Khangaonkar, Sambre, Shankar Kugji, Yellur, Baptista Kolkar, Belgaum, Sheik M Khalifa, Belgaum, Mohammed Sharif, Belgaum, Channappa Koli, Muchandi, Kallappa Birje, Sangamatti, Jyothiba Shahapurkar, Shahapur, Biddanda Uthaia, Belgaum, Chandappa Birje, Khadirwadi, Raghunath More, Belgaum, Sriram Bhosle, Belgaum, Shamarao Katte, Belgaum, Bhujanga Hallannavar, Belgaum, Sudhakar Shedekar, Belgaum, Laxman Patil, Belgaum, Tukaram Punde, Karjige, Govind Chavan, Belgaum, Jayawant Urunkar, Belgaum, M H Sheik, Belgaum, Ramaswamy Julia, Belgaum, Dattajirao Nimbalkar, Belgaum, Yusuf Sharif, Belgaum, Laxman Desai, Uchagaon, Jagannath Lad, Belgaum, R Lazarus Rajamani, Belgaum, Ismail Bami, Kadoli, Hussain N Desai, Belgaum, Balu Bhosle, Belgaum, Gopinath Damle, Belgaum, Amar Vantmuri,

Belgaum, M K Naik, Belgaum, B G Inamdar, Shahapur, D M Rangraj, Belgaum, Dhaklu Halgekar, Vadagaon, Baba Saheb, Belgaum, R G Ambekar, Belgaum, Nabhi Raj Magadum, Shahapur, Makadgave, Belgaum, Bhajanlal, Belgaum, Appayya Y Kademani, Hosur, Shahapur, M K Adhikeri, Belgaum, Parashuram Karmure, Belgaum, Purushothaman, Belgaum, S K Patil, Belgaum, G R Hosamani, Belgaum, Abdul Gani Desai, Belgaum, M Lobo, Shahapur, Sitaram Pawar, Belgaum, *Chikodi taluk* - Annappa Koli, Kunnur, Govind G Desai, Eksamba, Shankar Patil, Chikalwal, Rajaram Mangesh, Eksamba, Balu Todkar, Shendur, Sidram Desai, Nipani, Janardhan Jadav, Ullegaddiwadi, Kedari Shevale, Nipani, Jaisingh Patil, Shiraguppi, Akaram Patil, Takli, Sadashiv Sokande, Sadalga, Babu Patil, Nipani, Babu Kharde, Takli, Nemgauda Patil, Sadalga, Narayana Athodkar, Chikalwal, Anand Jodande, Dhorgalli, Mahadevwadi, Nipani, Sitappa Mane, Kodni, Eknath Gondhali, Nipani, Shivaji Patil, Yarnal, Shankar Walke, Eksamba, Parashuram Karanure, Nipani; *Gokak taluk* - Keshav Patil, Gokak Falls, K Jayapal, Gokak, Jaiwant Ankalgi, Ankalgi, Prabhu Kadate, Ghataprabha, Fakirappa, Kuligod, N Nadaf, Hannakupp, *Hukeri taluk* - Niwrati Jadav, Rashing, Basavanthappa, Nerli, Mohammed Mulla, Ammangi, Basappa Agasar, Manoli, M L Sheik, Pachapur, Mallappa Magandum, Amminbhavi, Raghu Wandre, Hukeri, *Khanapur taluk* - Budhaji Gawade, Kalkumbi, Rama Belgundkar, Khanapur, Abdar Joseph D Mello, Londa; *Parasgad taluk* - Sohayya Pujari, Chachadi, Shivappa Shettannavar, Inchal, M S Shivaprasad, Yakkundi; *Sampgaon taluk* - Basappa Karvinkopp, Udakeri, Babu Toranagatti, Neginhal, Appasab Nadaf, Neginhal.

Gururaj Krishna Burli of Belgaum was awarded '*Ati Vishista Seva Padaka*'; B R Naik of Daddi Village in Hukeri taluk was awarded '*Veera Chakra*'; Prahlad Thoro, Jugal village, Athani taluk, M S Gadkar of Belgaum, and V S Misal of Belgaum were awarded '*Sena Padaka*' for their gallantry in Bangladesh War in 1971. Sadashiva Balinga Padadale of Kadapura village of Chikodi taluk died in the Bangla War.

The benefits granted to the families of those who were killed in war/operations including those who died while performing their duties are a) out right cash grant of Rs 5,000, b) built houses, c) land grants, d) employment assistance, e) maintenance grants and marriage grants. The following persons of the district have

been granted various benefits which have been mentioned against their names in brackets :

Indo-Pakistan War 1965: Smt Prabhavati, wife of Krishna Sawalekar, Shahapur (H, R Rs 3,000, AMG Rs 1000) Belgaum, Smt Leelavati P O Garde Shahapur, Belgaum (H R Rs 3,000 AMG Rs 1,000); Smt Bimalabai, wife of Siddappa Chiminer, Yamaganawadi (H G Rs 15,000, AMG Rs 1,000); Smt Shakuntala, wife of Ganapat Chavan, Siraguppi, Athani taluk (HG Rs 15,000 AMG Rs 1,000); Smt Mallavva, mother of Surendra Bommannavar, Shahapur, Belgaum (H); Smt Yellubai, mother of Parashuram Sutar, Shahapur, Belgaum (H); Smt Gandhari, wife of Krishna Kamble (HR Rs 3,000 L 6 acres, AMG Rs 1,000) Krishna Kittur; Smt Prabhavathi, wife of Parasuram Birje, Yallur, Belgaum taluk killed while fighting against Mizo hostiles in 1967 (HG Rs 15,000 AMG Rs 1,000); Smt Champabai, wife of Maruti Kamble, Lakhanapur, Chikodi taluk killed while fighting against Naga hostiles (HG Rs 15,000 AMG Rs 1,000 M Rs 2,000).

Indo-Pakistan War 1971: Sri C D Mahajan, father of S C Mahajan, M M Extension, Belgaum (H, E); Smt Shantha Bai, wife of Dattaram Sindholkar, M M Extension, Belgaum (out right grant Rs 5,000, H, C Rs 10,000, AMG Rs 1,000 M Rs 2,000); Smt Vimala, wife of Babu Mangaonkar, M M Extension, Belgaum (O Rs 5,000 H, C Rs 10,000 AMG Rs 1,000); Smt Kenchamma, wife of Ramachandra Hipparagi, M M Extension, Belgaum (O Rs 5,000 H, L 8 acres, AMG Rs 1,000); Smt Leela, wife of Sadashiv Padadale, M M Extension, Belgaum (O Rs 5,000, H, C Rs 10,000, AMG Rs 1,000); Smt Gothara, mother of F R Gajapati, M M Extension, Belgaum (O Rs 5,000, H); Smt Chaya, wife of Shyamrao Shindhe, M M Extension, Belgaum (O Rs 5,000, H, C Rs 10,000 AMG Rs 1,000); Smt Hirabai, wife of Dinkar Bandewade, M M Extension, Belgaum (O Rs 5,000, H, C Rs 7,500 Rs 2,500, AMG 1,000); Smt Shantha Bai, wife of Yasha Chougule, M M Extension, Belgaum (O Rs 5,000, H, C Rs 10,000, AMG Rs 1,000); Smt Shantha Bai, wife of Bhima Kamble, M M Extension, Belgaum (O Rs 5,000, H, C Rs 10,000, AMG Rs 1,000); Sri Babu, father of Basappa Bangi, M M Extension, Belgaum (O Rs 5,000, H, C Rs 10,000); Sona Bai, wife of Fakira Angolkar, M M Extension, Belgaum (O Rs 5,000, H, C Rs 10,000, AMG Rs 1,000, M Rs 4,000); Smt Srimathi, wife of Dashrath Ningapgol, M M Extension, Belgaum (O Rs 5,000, H, C Rs 10,000,

AMG Rs 1,000); Smt Sugandha, wife of Sadashiv Jadhav, M M Extension, Belgaum (O Rs 5,000, H, C Rs 10,000, AMG 1,000); Smt Chanda, wife of Jayawant Patil (O Rs 5,000, H, C 10,000, AMG Rs 1,000); Smt Sushilabai, mother of Shashikant Badkar, M M Extn., Belgaum (O Rs 5,000, H, L 6 acres, E); Hounsabai, mother of Ramukalabire, M M Extension, Belgaum (O Rs 5,000 H); Smt Yellavva, mother of Mohan Kamble, M M Extension, Belgaum (O Rs 5,000, H, C Rs 10,000); Smt Subhadra, mother of Krishna Kabbur, M M Extension, Belgaum (O Rs 5,000, H); Smt G D Deshmukh, mother of V Deshmukh Belgaum (O Rs 5,000, H, C Rs 10,000); Smt Krishnabai alias Ratnabai, mother of Tukaram Chavan, M M Extension, Belgaum (O Rs 5,000, H); Smt Mala, wife of Ullavappa Hattihol Chikbellikatti, Sampgaon taluk, died in operation Meghdoot 1985 (O Rs 5,000); Smt Ujwala, wife of Jotiram S Chougule, Kurli, Chikodi tq died in operation Meghdoot 1985 (O Rs 5,000); Smt Daxayani, wife of Veerangouda Doddagoudar, Madanbhavi, Sampgaon taluk, died in operation 'Blue Star' 1984 (O Rs 5000).

Note—O—Outright cash grant, H Allotment of built house, R—House repair grant of Rs 3,000 one time, HG house grant of Rs 15,000, L—Land grant, C—Cash grant, in lieu of land, E—Employment assistance to dependents, AMG—Annual Maintenance grant of Rs 1,000, M—Marriage grant to daughters.

SPORTS, GAMES AND RECREATION

Sports and recreations are an inseparable part of human life. Historical records have revealed that *dyuta* (gambling), wrestling and hunting of wild animals received greater prominence and physical education was mostly informal in nature, imparted without any rigidity of curriculum except for soldiers and princes. Exercises such as *yogasana*, *pranayama*, *surya-namaskara* were also in vogue. Village youths used to build their physical strength in *garadimanes* (gymnasia). Wrestling, cart race, horse riding and gambling were common. Even to-day competitions are held in these events during festivals and *jatras*. Among the villagers sports events like *hututu* (*kabadi*), *tilli*, limping, *kolata*, *gidamangyana ata*, *kannamuchchale*, etc., are inexpensive group games. In the olden days wrestling and acrobatic feats received royal patronage. Khanapur, Raybag, Belgaum, Ramdurg and Parasgad taluks were noted for horse riding, hunting and wrestling bouts from time immemorial. Apart from

indigenous games, modern exotic games are attracting the urban folk.

Indigenous games: Many traditional games with limited number of participants are being played by the boys and girls of the district. They have survived mostly in rural areas. Among the indoor games, dice, *pagade* with *kavade*, *chaukabara*, *haralumane* (using tamarind seeds), snake and ladder play, story-telling, riddle solving, etc., are popular. Among the out-door games *bagari* (top), *goli* (marble), *hanchipille*, *anekallu*, *gajaga*, etc., are seasonal games. *Chini phani*, *lagori*, *gidamangyanata*, kite flying, hide and seek, *tilli*, *chandu ata*, stick and stone, *muttata*, etc., are played in winter and summer seasons. *Hututu* (*kabaddi*), *kho-kho*, skipping, *anekir*, *kunta-halpi*, *kuntata*, are some of the indigenous games. Flying the kites during *ashadha* is popular. During Nagarpanchami (popular as Jokali Habba) people of all ages enjoy swinging.

With the advent of Britishers several modern and exotic games such as cricket, tennis, table-tennis, volley ball, basket ball, tenikoit, hockey, gymnastics, chess, carrom, etc., have become popular in the towns. Some of these which are less expensive have attracted the enthusiasts of the rural youth. In order to popularise the indigenous and modern games government as well as private agencies such as District Youth Services and Sports Department, Nehru Yuvak Kendra, Sports Clubs and Associations like Lions Clubs, Rotary Clubs, etc., are providing encouragement. At the rural level many Yuvak Mandals, Yuvathi Mandals, Mahila Mandals and hobby clubs, etc., have been established for the promotion of sports also.

Youth Services and Sports

The office of the District Youth Services and Sports was established in 1975 at Belgaum with the District Youth Services and Sports Officer as its head. Among its activities are included conducting sports and cultural activities from taluk level to district level, formation of Youth clubs, Yuvathi clubs and other voluntary organisations, running sports hostel etc. To look after the sports and cultural activities of each taluk, one post of Assistant Youth Services and Sports Officer was created in 1976. From 1976 onwards this office is conducting Rural Sports, Government Servants Sports, Dasara, Sports, Women's Sports and Youth Rallies. Besides these it has conducted the State-level Athletic meet in 1977, a National level

All-India Civil Services Wrestling Tournament in 1979 and State Level Hockey Tournament in 1982, etc. The District Youth Services and Sports Officer is also the Secretary of District Youth Services Board formed in 1975 replacing the District Sports Council.

A District Stadium in Belgaum at an estimated cost of Rs 12.5 lakhs, having a 400 metres track is almost completed by the joint efforts of the department, Belgaum City Corporation and the public. Under the scheme of constructing one stadium in every taluk, a stadium at Gokak has been taken up at an estimated cost of Rs 2.27 lakhs. Since 1982, one Sports Division and a sports hostel are functioning at Belgaum.

There are 12 Rural Sports Centres functioning in the rural areas of the district attached to local educational institutions. The physical education teacher of the institution looks after the Rural Sports Centre, and he conducts the coaching camps in all the sports events. The instructor is paid Rs 50 p.m. as honorarium by the Youth Services Department.

Vyayam Shalas

The Vyayam Shalas, the traditional body building centres (*garadimane*) are generally found in villages and towns of the district, equipped with wooden dumb bells, heavy boulders, *malkhamb*s and sand bags, etc. Training in traditional wrestling is also imparted here. Prior to Independence some of the *garadimanes* had been centres of nationalist activities. Wrestling, one of the most primitive sports activities, known to us as *mallavidya* has now become one of the most spectacular sport. The district has the credit of producing many eminent wrestlers, like Chamba Mutnal of Belgaum taluk who has nation-wide reputation of winning the title of Hind Keshari and also veterans like Sripati Kanchanal of Examba, Chikodi taluk, Rajasaheb Ugargol of Parasgad taluk and Basappa Chouhan of Sampgaon taluk. Other eminent persons of the district include Shankar Hanchinal, B P Thorvakar, Gopal Patil and G T Bajannavar. The traditional wrestling in open field (*bayalu kusti*) was in vogue since the early times. Wrestling competitions are held during the time of *jatras*, *okalis* and on important festival days like Dasara, Ugadi, etc. Most of the taluks of the district have wrestling *akhadas*. Anandwadi Akhada of Hindwadi, Belgaum has become popular and the principal *akhada* where important and major

wrestling competitions are held. The XI All India Civil Services Wrestling Tournament under the auspicious of District Youth Services Board, Belgaum was held in 1980 in this *akhada*. A separate Sports Division is functioning under the District Youth Services and Sports Officer at Belgaum to impart regular training in wrestling to students. As on April 1985 there were nine registered Vyayamshalas viz., (1) Hanuman Vyayamshala, Uchagaon, Belgaum taluk (2) Hanuman Vyayam Mandal, Rajahansgad, Belgaum taluk (3) Hukeri Gymkhana, Hukeri (4) Hanuman Vyayamshala, Yelabail, Belgaum (5) Union Gymkhana Tennis Club, Belgaum (6) Hanuman Akhada Kendra Mandali, Kurli, Chikodi taluk (7) Samarth Vyayam Mandal, Khadaklat, Chikodi taluk (8) Shivashakti Vyayam Mandal, Kalkhamb, Belgaum taluk and (9) Brahmling Yuvak Vyayam Mandal, Wagawade, Belgaum taluk. Besides these there are many unregistered Vyayamshalas actively functioning in the district.

Nehru Yuvak Kendra : The Nehru Yuvak Kendra was established in Belgaum in 1973 under the Ministry of Education and Culture (Department of Sports) to promote youth leadership, sports, folk arts and cultural activities to the rural youth of the district. It is headed by the youth co-ordinator who organises leadership training, workshop camps, folk art festivals, conferences, vocational training, Adult Education Classes, sport competitions etc. During 1984-85, the Kendra spent Rs 68,200 for its various activities received as grants. It has constructed 7½ km road in Belgaum, Ramdurg and Khanapur taluks during the last four years. It organises tailoring classes for poor women, enabling them to appear for craft course examination in tailoring and to assist the deserving for self employment.

A co-operative residential sports school has been started at Chandargi, Ramdurg taluk, a unique venture.

Rural Pastime

Besides indigenous games and sports the rural folk of the district relieve the monotony of their hard work by attending a number of entertaining programmes on folk art, etc. During festivals and *jatra* days various programmes like Bayalata, Doddata, Lavanis, Geegipadas, Bhajans etc, are arranged in villages. Sangya Balya, Krishnaparijata noted in Sampgaon taluk, Geegimela, Choudki songs in Ramdurg taluk, Datti Kunita, Honnata, Veeragase, Lambani dance, Kolukudure, Dollukunita, Damaru Vadya, Karadi Majalu, Goggayyana Kunita, Kolata, etc, of other taluks are some noted folk

arts. Villagers derive much pleasure in several competitions like cock fight, cart race, ram fight, cattle race, etc. Dombarata (Acrobatic play), Karadi Kunita, Snake Charming, Tamed monkey's play, Sudugadu Siddara Ata, Killekyatar Ata, Impersonation (*sogu*), Suggi Kunita, etc., are some other amusements of the people. Folk songs like Suggihadu, Hantihadu, Shobhana songs, Grinding songs, Gullavva songs, Jokumar *padas*, Lambani songs, Holi festival songs, Karbal songs, Lavani, Gondhali, Chaudki, Goraji and Hadaga songs and Tamasha, playing of instruments like, *pungi*, *halige*, *dollu*, *damaru*, *shankha*, *karadimajalu*, *ranahalige*, etc., keep the rural mass cheerful.

Elders and orthodox people spend their evening time listening to Puranas, Harikathas, Pravachanas and Bhajans. But in the recent years dramas, cinemas, film shows have also become very popular means of entertainment.

Eminent Sportsmen

The district has an important place in the sports map of Karnataka and India. Many sportsmen of the district have made their name in the national and international arena. P D Chougale (Padeppa Dhareppa Chougule) of Belgaum had the credit of being the first Olympian of the nation having participated in the 1920 Olympic marathon race held at Antwerp of Belgium. He finished the race with 19th place in two hours, 50 minutes, 45.4 seconds. A few months earlier i.e., in November, he had competed in the marathon race held at Pune and finished it in two hrs, 48 minutes, 49 seconds, which was an Asian record. It is nothing strange that the admirers credited him with the title "Pavananjaya" (one who could overtake the wind) on account of his International achievements in the running races. Tarabai Nimbalkar of Khadaklat, Chikodi taluk was a noted gymnast and had shown an unusual physical strength and gymnastic skill, in the early part of this century through her circus company. Bandu Patil of Belgaum, a noted Hockey player played for India in the Olympics of Rome (1960) and Tokyo (1964); his team won the Gold Medal in the Tokyo Olympics. He had also represented India in Asian Games of 1962 in Indonesia and toured with the Indian team in Europe (1959), New Zealand, Australia and Ceylon in 1961. In the field of best physique as well Belgaum youths have made their name. Bharat Kagati won the titles of 'Sri Olympic' and 'Sri Karnataka' and Krishna Borkur of Belgaum secured the title of 'Yuva Karnataka'. In Wrestling Chamba Mutnal, Sripati Kanchanal, Basappa Chauhan

and Rajasaheb Ugargol have their name in National and State level competitions by winning the 'Hindkesari' or 'Karnataka Kesari' titles.

The atmosphere created by the Government and Private agencies in the district for the promotion of sports and games, the existing coaching personnel, well-equipped stadia and play fields, enthusiastic efforts of the Department of Youth Services, tournaments and competitions at various levels together with institutionalised facilities can bring out more talented sportsmen to light in the district, particularly in contesting in Swimming, Archery, Kabaddi, Cycling and such other fields requiring skill strength and stamina. A bright future awaits the district if intensified efforts are made in the field by all the concerned agencies.