

CHAPTER III

PEOPLE

THE Bidar tract, which occupies a central position in the Deccan plateau, has been a veritable crucible of co-mingling of several racial strains, ethnic groups and socio-cultural clusters. Long after the fusion of the Dravidian (possibly also pre-Dravidian) and the Aryan elements, there was, in the medieval times, a continuous influx of batches of various extra-Indian types like the Turks, Mughuls, Iranians, Afghans, and Arabs who were welcomed and encouraged to settle down in the area. Also there were Habashis (Abyssinians who were negro slaves brought to the Deccan). There was blending of blood by inter-marriages among them all and with the indigenous people. As a result of these admixtures, there has been much social give-and-take and a cultural mosaic.

Ethnic
background

Within the confines of the district, three kingdoms (Kalyana Chalukya, Bahamani and Barid Shahi, the first two of which were extensive and powerful) and two magnificent metropolitan cities (Kalyana and Bidar) arose and they have bequeathed a rich legacy of art, architecture and literature. Distinguished rulers, scholars, literary figures and saints flourished in the district. Towering personages like Basavanna, Allama Prabhu and Akka-Mahadevi walked the earth here imparting their immortal messages to humanity. The renowned Sikh hero and martyr Bhai Sahib Chand (Sahib Singh) who, as one of the Panch-Pyaras of Guru Govind Singh, helped the transformation of the Sikhs into warriors, hailed from Bidar. Various striking events in the life of the people of the district have given it diversity and rare tapestry which is highly admirable.

The population of the district, according to the 1971 census, was 8,24,059, out of whom 7,04,928 persons lived in the rural areas and 1,19,131 in the urban areas. Between 1961 and 1971, the district's decennial rate of increase of population was +24.26 per

Population

cent, the percentages for the rural and urban areas being 21.13 per cent and 46.68 per cent respectively. Out of the total population of 8,24,059 in 1971, 4,19,812 were males and 4,04,247 females. The district ranked seventeenth in the State in respect of population in 1971. It contained 2.81 per cent of the State's population in an area which constituted 2.84 per cent of the State's area. It holds also the seventeenth place in point of size of area among the districts of the State. The provisional geographical area of the district as computed by the Surveyor General of India is 5,451* square kilometres (2,096.5 sq. miles). The taluk-wise reporting area of the district for land-utilisation purposes, as worked out by the State Department of Survey Settlement and Land Records, and local bodies is as given below :

<i>Sl. No.</i>	<i>Name of taluk</i>	<i>Area in Sq.kms.</i>
1	Aurad	1,228.6
2	Basavakalyan	1,202.1
3	Bhalki	1,113.8
4	Bidar	925.3
5	Humnabad	988.2
Total		5,458.0*

*This slight difference between the two figures of the area of the district is due to the different methods employed by them in measuring the area.

Growth of population

As in the case of all other districts of the State, the population of the Bidar district has also recorded much increase during the last few decades. The following table gives the variations of population of the district for seven decades since 1901 :

<i>Year</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>	<i>Decade variation</i>	<i>Percentage decade variation</i>
1901	1,79,668	1,77,925	3,57,593
1911	2,14,879	2,10,460	4,25,339	+ 67,746	+ 18.95
1921	2,03,572	1,97,034	4,00,606	+ 24,733	+ 5.81
1931	2,23,986	2,14,709	4,38,695	+ 38,089	+ 9.51
1941	2,63,147	2,49,679	5,12,826	+ 74,131	+ 16.90
1951	2,78,296	2,72,752	5,51,048	+ 38,222	+ 7.45
1961	3,36,480	3,26,692	6,63,172	+ 1,12,124	+ 20.35
1971	4,19,812	4,04,247	8,24,059	+ 1,60,887	+ 24.26

Source : Census of India, 1971, General Population Tables, Part II-A, p.119.

In a period of seventy years, the population of the district, had thus risen from 3,57,593 in 1901 to 8,24,059 by 1971, the difference being 4,66,466 which worked out to 130.45 per cent. During the

same period, the population of the State had increased by 124.43 per cent. Only during one decade, *i.e.*, between 1911 and 1921, there was a decrease of population to the extent of 24,733, which worked out to -5.81 per cent. This was due to famine in 1918 and occurrence of influenza in an epidemic form in 1919, which took a heavy toll on human life. There was much slower growth-rate recorded in the 1951 census. This was due to depredations by the Razakars, political instability and dislocation of life in the erstwhile Hyderabad State in 1947 and 1948 which had brought about migrations and hardships.

According to the population projections¹ for the State (1972-86), as estimated by the State Bureau of Economics and Statistics, in a period of 15 years since 1971, the population of this district would be 11,37,800² by 1986 adding 3,13,800 to the population as recorded in 1971.

Population Projections

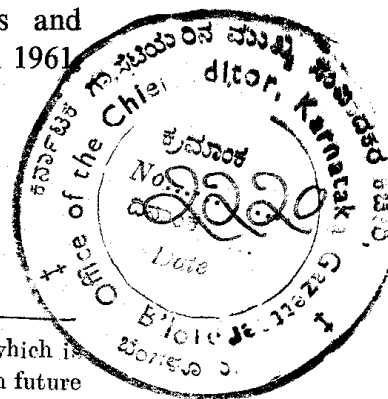
Employment opportunities and educational facilities available in towns constitute a major factor for the drift in population to the towns. The towns have grown in importance, as regards communications, trade and commerce, industrialization and the like. Some of the non-cultivating owners of lands and their dependents live in towns, engaging themselves in various kinds of business. The notion that the town life is dependable and easy-going in contrast with uncertainties and hardships of agricultural life is also responsible, to a certain extent, for migration from villages to towns. Sometimes, the factions and party strifes in villages also drive families to towns.

Drift in Population

Emigration and immigration figures in the censuses are arrived at on the basis of the places of birth and places of enumeration of the persons concerned. From the point of view of movement of population, the number of persons born in other places and were found in this district at the time of census enumeration in 1961 was as follows :

I Born in other districts of the State :

Rural	6,879
Urban	2,264
Unclassifiable	56



1. A population projection is a simple extrapolation into the future, which is meant to be a mere statement of what the population would be at given future dates if the fertility, mortality and migration were to follow certain specified trends.
2. Population of the district, as in 1971, *i.e.*, 8,24,059, is rounded off to 8,24,000 for purposes of projections.

II Born in other States of India

(a) Andhra Pradesh	8,659
(b) Gujarat	11
(c) Kerala	10
(d) Madhya Pradesh	10
(e) Madras (now Tamil Nadu)	51
(f) Maharashtra	15,954
(g) Punjab	35
(h) Rajasthan	46
(i) Uttar Pradesh	23
(j) West Bengal	5
(k) Delhi	4

III Born in other countries of Asia

(a) Nepal	5
(b) Pakistan	25
(c) Elsewhere	1

IV Born in countries in two Americas

U.S.A.	4
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V Unclassifiable 9,339

Source : Census of India, 1961, Volume XI—Mysore, Part II-C(ii), Migration Tables, pp. 20-22.

(Corresponding figures for 1971 are not yet available).

Density

The density of population may serve as an index of the pressure of population on the land. The density of population in this district as in 1971 was 151 per sq. km. (rural 131 and urban 2,157) and this was slightly below the State average which was 153 per sq. km. The district occupied the tenth place among the districts of the State in respect of density. This district is thus one of the moderately populated areas of the State. The variation in density within the district is significant. It is as much as 206 persons per sq. km. in Bidar taluk, whereas it is 117 per sq. km. in Aurad taluk, as in 1971. Out of the five taluks, two, namely, Bidar (206) and Humnabad (160), exceed the State average (153), while the rest, viz., Basavakalyan (145), Bhalki (140) and Aurad (117) are below the State average in this regard. The rural density of the district (131) is above the State average (115), whereas its urban density (2,152) is below the State average (2,272).

Sex ratio

The proportion of females to males in the State as a whole has been observed to be slightly decreasing. From 983 females per thousand males in 1901, it has fallen to 957 by 1971. In 1971, Bidar district's ratio (963) ranked sixth among nine districts which

have sex ratios higher than the State average (957). In Bidar district, the ratio has fluctuated as shown by the sub-joined table :

Year	Rural	Urban	Total
	No. of females per one thousand males		
1901	985	1,029	990
1911	977	1,011	979
1921	966	993	968
1931	956	978	959
1941	947	967	949
1951	974	993	977
1961	977	931	971
1971	970	922	963

Source : Census of India, General Population Tables, 1971, p. 115

The population figures of both the sexes from 1901 to 1971 were as given below :

Year	Male	Female	Total
1901	1,79,668	1,77,925	3,57,593
1911	2,14,879	2,10,460	4,25,339
1921	2,03,572	1,97,034	4,00,606
1931	2,23,986	2,14,709	4,38,695
1941	2,63,147	2,49,679	5,12,826
1951	2,78,296	2,72,752	5,51,048
1961	3,36,480	3,26,692	6,63,172
1971	4,19,812	4,04,247	8,24,059

Source : Census of India, 1971, General Population Tables, p. 119

The taluk-wise urban and rural break-up figures of males and females as in 1971 are given in the General Appendices of this volume. Both in the urban and the rural areas of the district, the males outnumbered females in 1971. It was recorded that, in 1911, in the Bidar town, the females outnumbered males. In 1901, 1911, 1921, 1941 and 1961, in Basavakalyan town (formerly known as Kalyana), females outnumbered males. In 1901, Bhalki town had more females than males. In 1901 and 1961, Humnabad town had more females than males. In 1931 and 1961, in Chitaguppa town, females outnumbered males. The sex-wise population of the several taluks of the district was as follows in 1971 :

Sl. No.	Taluk	Male	Female	Total population
1	Aurad	73,120	70,561	1,43,681
2	Basavakalyan	89,039	85,661	1,74,700
3	Bhalki	79,126	77,317	1,56,443
4	Bidar	98,260	92,589	1,90,849
5	Humnabad	80,267	78,119	1,58,386
	Total	4,19,812	4,04,247	8,24,059

Source : Census of India, 1971, General Population Tables, p. 51.

Urban
population

Out of the total population of 8,24,059 in 1971, 7,04,928 persons lived in 591 villages, and 1,19,131 persons lived in five towns where municipal councils existed. The population of the towns in the district was, in 1971 as under :

Sl. No.	Towns	Male	Female	Population
1	Basavakalyan	13,190	12,402	25,592
2	Bhalki	6,817	6,282	13,099
3	Bidar	26,755	23,915	50,670
4	Chitaguppa	6,810	6,603	13,413
5	Humnabad	8,412	7,945	16,357
Total ..		61,984	57,147	1,19,131

The sub-joined statement gives the figures of rural and urban population of the district with a sex-wise break-up as in 1961 and 1971 :

1961

Sex	Rural	Urban	Total
Male	2,94,428	42,052	3,36,480
Female	2,87,523	39,169	3,26,692
Total	5,81,951	81,221	6,63,172

1971

Male	3,57,828	61,984	4,19,812
Female	3,47,100	57,147	4,04,247
Total ..	7,04,928	1,19,131	8,24,059

Sources : (1) Census of India, 1961, General Population Tables, Part II-A Vol. XI, p.196.

(2) Census of India, 1971, General Population Tables, Part II-A.p. 51.

In 1971, the urban population ~~constituted~~ in the district was 14.5 per cent of total population, and the rural population constituted 85.5 per cent whereas the corresponding percentages for the State as a whole were 24.3 and 75.7. The low proportion of the urban population in the district is due to the facts that there are only five towns and there is not yet much industrialisation. The district is one of the least urbanised districts in the State, apart from Mandya (13.8 per cent), Hassan (13.6 per cent) and Tumkur (11.7 per cent). But during 1961-71, the Bidar district has had a higher decennial growth-rate (46.6 per cent) in respect of urban population than the State average (35 per cent).

The area considered as urban in the district, as in 1971, was 55.3 sq. kms., *i.e.*, roughly one per cent of the total geographical area of the district. In the 1971 census, the towns were divided into six classes based on the population-size. There are no urban agglomerations and towns under class I (one lakh and above), class V (5,000—9,999) and class VI (less than 5,000), in the district. The district had one town of class II (50,000—99,999), one town of class of III (20,000—49,999) and three towns of class IV (10,000—19,999). At present, the towns in the district are mainly centres of civil administration and marketing with a strong agricultural base, and are not yet important focal points of industrial growth for the surrounding areas. Out of the total urban population 1,19,131 in 1971, 50,670 persons were living in a class II town, 25,592 in a class III town, and 42,869 in three class IV towns. Eight villages had a population of more than 5,000 each (one in Aurad taluk, three in Basavakalyan taluk, one in Bidar taluk and three in Humnabad taluk). The position of the towns was as follows :

Towns

<i>Sl. No.</i>	<i>Town</i>	<i>Class</i>	<i>Percentage to the total population in the district</i>	<i>Percentage to the total urban population</i>
1	Basavakalyan	III	3.11	21.48
2	Bhalki	IV	1.59	11.01
3	Bidar	II	6.15	42.52
4	Chitaguppa	IV	1.63	11.26
5	Humnabad	IV	1.98	13.73

The table given below shows the percentage growth-rate of population in respect of various urban centres of the district during the decades 1951-61 and 1961-71 :

<i>Sl. No.</i>	<i>Town</i>	<i>Percentage growth-rate during 1951-61</i>	<i>Population in</i>		<i>Percentage growth-rate during 1961-71</i>
			1961	1971	
1	Basavakalyan	+ 22.71	17,559	25,592	+ 45.75
2	Bhalki	+ 24.08	9,254	13,099	+ 41.55
3	Humnabad	+ 7.91	10,793	16,357	+ 51.55
4	Chitaguppa	+ 2.38	11,195	13,413	+ 19.81
5	Bidar	+ 3.44	32,420	50,670	+ 56.29

It is seen that the first three largest towns showed a tendency to grow faster than the smaller ones. The phenomenal increase in population of towns in a period of 70 years, which varied from

98.31 per cent to 179.34 per cent is indicated in the sub-joined table :

Sl. No.	Town	Persons		Variation	Percentage increase
		1901	1971		
1	Basavakalyan	11,191	25,592	14,401	98.31
2	Bhalki	5,788	13,099	7,311	111.82
3	Bidar	11,367	50,670	39,310	179.34
4	Chitaguppa*	3,640*	13,413	9,773	169.77
5	Humnabad	7,136	16,357	9,221	129.20

1921 figure is given as Chitaguppa was not a town upto 1921

The Bidar district has the least number of towns (five) among the districts of the State. Bidar, the district headquarters town, which had a population of 32,420 in 1961, had been classified as class III town. It was then the nineteenth among the towns of Karnataka. By 1971, its population increased to 50,670 and thus it became a class II town. It now ranks twentieth among the towns of the State. Its main economic functions are trade, service and industry. Basavakalyan is the second among the towns of the district. It has been made the headquarters of a new taluk from November 1965, and considerable improvements have been made in this town. Its characteristics are industry, primary activities, trade and commerce. Humnabad is the third among the towns of the district. Its characteristics are primary activities, trade and commerce and services. A sugar factory has been established in this taluk. Chitaguppa and Bhalki are the fourth and the fifth among the towns in the district and their characteristics are primary activities.

Rural population

The rural area of the district is about 99 per cent of the total geographical area. In 1971, the rural population (7,04,928) accounted for 85.54 per cent of the total population of 8,24,069. It is the eleventh district in the State in point of number of inhabited villages per 100 square kilometres of the area, the number for the district being 11. On an average, there were 1,193 persons per inhabited village which was much above the State average of 827 persons. The number of villages having a population of less than 800 each is going down over the past 70 years, and now there is a greater trend towards bigger villages as shown by the following table :

Population-size	Percentage of villages in				
	1901	1921	1951	1961	1971
Less than 500	67.97	61.25	39.29	28.65	20.10
Between 500 and 999	22.06	26.02	34.06	36.27	34.96
1,000 and 1,999	7.10	9.96	20.57	26.44	31.43
2,000 and 4,999	2.39	2.56	4.72	7.97	12.16
5,000 and 9,999	0.34	0.14	0.68	0.67	1.35
10,000 and above	0.14	0.07	0.68

The taluk-wise distribution of inhabited villages and the rural population in each taluk, as also the number of villages and population under the population-group 500-999, as in 1971, are shown below :

Sl. No.	Name of taluk	Total	Total	Population-range	
		No. of inhabited villages	rural Population	between 500 and 999	
				No. of villages	Population
1.	Aurad	147	1,43,681	54	38,753
2.	Basavakalyan	111	1,49,108	36	26,054
3.	Bhalki	121	1,43,344	41	30,558
4.	Bidar	131	1,40,179	49	35,826
5.	Humnabad	81	1,28,616	26	19,644
Total		591	7,04,928	206	1,50,835

The total number of houses¹ and households² in Bidar district in 1971 was 1,26,618 and 1,44,160 respectively. This gave an average of 23.2 houses and 26 households per sq. km. The average number of inmates was six per household. The tables given below show taluk-wise distribution of houses and households and population in 1961 and 1971 :

Houses and households

1961

Sl. No.	Name of taluk	No. of houses	No. of households	Population
1.	Aurad	21,083	21,085	1,19,299
2.	Basavakalyan	(taluk was formed in 1965 only)		
3.	Bhalki	31,452	31,718	1,75,705
4.	Bidar	29,187	30,929	1,73,278
5.	Humnabad	34,675	34,754	1,94,890
Total		1,16,397	1,18,486	6,63,172

Source: Census of India, 1961, General Population Tables, Part II A, p. 196.

1971

1.	Aurad	23,128	25,275	1,43,681
2.	Basavakalyan	25,832	29,274	1,74,700
3.	Bhalki	25,376	28,172	1,56,443
4.	Bidar	27,919	33,324	1,90,849
5.	Humnabad	24,363	28,115	1,58,386
Total		1,26,618	1,44,160	8,24,059

(1) According to the 1971 census, a census house is a building or part of a building having a separate main entrance from the road or common courtyard or staircase, etc., used or recognised as a separate unit. It may be used for a residential or non-residential purpose or for both.

(2) A household is defined as a group of persons who live together and take their meal from a common kitchen.

Houseless population

There are many persons who have no houses to live in and their number finds a place in the 1971 enumeration. The following table indicates taluk-wise number of persons who did not live in houses :

Sl. No.	Taluk	Male	Female	Total No. of houseless persons
1	Aurad	530	480	1,010
2	Basavakalyan	313	316	629
3	Bhalki	805	819	1,624
4	Bidar	491	403	894
5	Humnabad	207	193	400
Total		2,346	2,211	4,557

Institutional population

The enumeration of institutional population covers those persons residing at the time in institutions providing boarding and lodging and similar facilities, such as hotels, hostels, jails and lock-ups, hospitals, boarding houses, *mathas*, etc. The annexed statement gives the number of persons who resided in such institutions at the time of taking the 1971 census.

Sl. No.	Taluk	Male	Female	No. of persons
1	Aurad	91	66	157
2	Basavakalyan	152	55	207
3	Bhalki	385	360	745
4	Bidar	965	355	1,320
5	Humnabad	353	98	451
Total		1,946	934	2,880

Languages

The "Kavirajamarga", the earliest extant Kannada literary work, the authorship of which is ascribed to the Rashtrakuta monarch Amoghavarsha I Nripatunga (814-878 A.D.), who reigned from Manyakheta (Malkhed) not far from Bidar, explicitly states that the Kannada territory extended from the Godavari to the Cauveri (Kaveri). Since then, the extent of the Kannada region has much shrunk south of the Godavari. The Bidar district is, however, in the Godavari basin, being drained by two of its affluents, namely the Manjra and the Karanja. Kannada was the official language of the Rashtrakutas. The later Chalukyas, who succeeded them, and ruled from Kalyana (Basavakalyan) in this district, nourished and further developed the Kannada language and continued to use it as their official medium.

In the twelfth century, a number of *sharanas* at Kalyana created a treasure of unique, immortal *vachana* literature in Kannada. But the eclipse of this ancient and rich language in this area began with the establishment of the Bahamani rule in the fourteenth century when Persian was adopted as the official language. But the people cherished Kannada as their mother-tongue and used it for colloquial purposes though in a subdued way, there being no encouragement for its literary cultivation and development. Later, Urdu took the place of Persian as the official language in 1884 A.D. under the Nizams, but there was no relief to Kannada. There was this neglected state of the regional language for full six centuries until 1948. However, it survived bearing heavy odds.

Kannada is the principal and common language of the district. It is now the general medium of instruction in primary and secondary schools, and is being gradually used as the official language. The people of the older generation in the area, who had no schooling in Kannada, speak it with an admixture of Urdu words. But the younger educated people are now using standard Kannada fluently. Those, who speak other mother-tongues, are also familiar with spoken Kannada. In the past, the land records were being kept in the *Modi* script. A few decades back, the Devanagari script was also used for writing Kannada books or booklets though rarely. Now the Kannada script is invariably used for all purposes of writing in the language.

The Government of Karnataka have introduced the use of Kannada as the official language at the district level. Orders were issued directing the use of Kannada in respect of communications from all Government offices in the taluks with effect from 1st April 1968. The use of Kannada was extended with effect from 1st November 1970, subject to certain reservations, to all Government offices located in revenue and other sub-divisions, whose jurisdiction extended beyond the taluk, but was limited to a part of the revenue district. Later orders were issued introducing Kannada as the language of administration from 15th August 1972 in all offices having jurisdiction beyond the sub-divisional level, but limited to a revenue district. It was also ordered on 17th August 1972, with immediate effect, as a preparatory step in the direction of extending the use of Kannada at higher levels in due course, a beginning should be made in all Government offices at levels higher than the district-level in noting and drafting in Kannada in the files to the extent possible.

As per Government Order dated 14th February 1974, the work of implementation of adoption of Kannada as the official language

Official
Language

in the district has been included among the functions of the Deputy Commissioner. There is a district-level committee with Deputy Commissioner as the Chairman, the District Development Assistant as the Convenor for reviewing, periodically, the progress of the implementation. A post of Assistant Director of Class I rank has been sanctioned (1976) for the Gulbarga division to review the progress achieved in the use of Kannada in the day-to-day administration in this district also. He has to render necessary assistance to the local officers for the use of Kannada in administration. In 1976, Kannada typewriters were supplied to many Government Offices in the district. Orders were issued for doing notings in offices and for correspondence between district-level offices and lower offices and also with the general public through the medium of Kannada with effect from 1st January 1977. They were also asked to use Kannada for correspondence with higher officers in all simple matters from that date.

The statement given hereunder shows the distribution of population according to main mother-tongues in the district as in 1971 :

Sl. No.	Name of Mother-tongues	No. of persons speaking	Percentage to total population
1	Kannada	4,22,022	51.21
2	Marathi	1,79,963	21.84
3	Urdu	1,53,470	18.63
4	Telugu	43,531	5.28
5	Lamani/Lambadi (Banajari)	14,427	1.75
6	Malayalam	288	0.03
7	Tamil	281	0.03
8	Tulu	26	..
9	Konkani	24	..

Source: Census of India, 1971—General Report, Part IA—Volume II, pp.634-635

**'Dakhni'
Language**

There was an interesting and significant development in this area in respect of inter-regional link language. Khadi Boli, which is descended from Shauraseni Prakrit and Shauraseni 'Apabhramsha', and has been the native language of the Delhi area, was brought by successive waves of soldiers, their camp followers and others to the Deccan in the 14th century, *i.e.*, more than a hundred years after the establishment of the Delhi Sultanate. The Bahamani power was founded in 1347 A.D. and its capital was Gulbarga and then from 1422 A.D. Bidar in Karnataka. Persian was made the official language of the Bahamani kingdom as in Delhi. But for common purposes, the immigrants were using Khadi Boli among themselves and also began to use it with the local people. Soon, respected Sufi saints like Bande Nawaz Gesu Daraz commenced utilising it for

their preaching and religious writings. Many indigenous converts to the Muslim faith also started using it as their home-tongue.

Secular poetry also began to be composed in this medium on traditional Indian lines, retaining its native characteristics and qualities. However, the Persian script was used for writing it. The Bahamani sovereigns gave it the position of a secondary court language, *i.e.*, next in importance of Persian. Nizami, the court poet at Bidar, wrote an important work called "Kadam Rao aur Padam". This language was called Hindavi, Hindi and Dakhni as distinguished from Persian which was the foreign language. This language began to be well-cultivated and there were many writers at Gulbarga and Bidar (1400-1516 A.D.) and later at Bijapur (1490-1686 A.D.). Karnataka was thus the foster-mother of this language and literature. The Dakhni assumed also the role of a colloquial link medium in the Deccan which consisted of parts of three regions, namely, Karnataka, Maharashtra and Andhra.

After the Mughuls annexed the Deccan to their empire in the 17th century, literary activities, in Dakhni received a set-back, and then there was a gradual switch-over to the Urdu form. Urdu was the official language of the Nizam's Government and was also the medium of instruction in his State. The Dakhni literary works are even today read to a considerable extent. The Dakhni language, which has retained its earlier characteristics, continues to be used as a spoken tongue. Many scholars consider the Dakhni literature as the older form of Urdu literature and as an earlier form of Hindi literature. Because of this background, Hindi is widely understood and is used to a considerable extent in this area.

RELIGIONS

In 1921, the total population of the undivided bigger district of Bidar was 8,00,751. Of them, 6,65,966 (83.17 per cent) were Hindus, 1,18,224 (14.76 per cent) were Muslims, 12,065 (1.51 per cent) were "animists", 787 (0.1 per cent) Jains, 131 (0.002 per cent) Sikhs and 3,548 (0.44 per cent) were Christians.* The annexed tables show the distribution of population of Bidar district according to religions as in 1961 and 1971 :

1961

Sl.No.	Religion	Male	Female	Total	Percentage
1	Hindus	2,66,508	2,57,640	5,24,148	79.04
2	Muslims	60,205	59,537	1,19,742	18.06
3	Christians	8,296	8,049	16,345	2.46
4	Buddhists	1,406	1,278	2,684	0.40
5	Jains	58	178	236	0.04
6	Sikhs	7	10	17	..
Total		3,36,480	3,26,692	6,63,172	..

* The Statistical Abstract of H.E.H. the Nizam's Dominions from 1321 Fasli to 1330 Fasli (1912 to 1921 A.D.), Hyderabad.

1971

Sl.No.	Religion	Male	Female	Total	Percentage
1	Hindus	3,23,754	3,10,990	6,34,744	77.03
2	Muslims	78,560	76,451	1,55,011	18.81
3	Christians	16,676	16,070	32,746	4.97
4	Jains	126	116	242	0.03
5	Buddhists	566	578	1,144	0.14
6	Sikhs	126	39	165	0.02
7	Religion not stated	4	3	7	..
Total		4,19,812	4,04,247	8,24,059	..

- Source : 1. The Bidar District Census Hand-Book, 1961
 2. Census of India, 1971, General Report-Part IA-Volume II, pp. 695 and 714-716.

Hinduism comprises many traditional and reformist faiths. There are followers of various *sampradayas* in the district like *Smarta*, *Veerashaiva*, *Madhwa-Vaishnava*, *Natha Pantha*, *Sadananda Sampradaya*, *Arya Samaj*, etc. A popular faith, which is prevalent to a certain extent, is worship of 'gramadevata' (meaning deity of the place) who is often a goddess. There is evidence to show that Buddhism, *Natha Pantha* and *shaiva* sects had their votaries in the area. Even now there are some shrines of the *Natha* cult in the district. The district has also shrines belonging to the religious tradition of Samarth Ramadas who was the preceptor of Shivaji the great, and of Dattatraya tradition.

Sharana Movement

It was in this district at Kalyana (Basavakalyan) that the *Sharana* (Veerashaiva) movement of radical social and religious reforms was launched in the twelfth century A.D. by a galaxy of personalities reputed for their wisdom, vision and dauntless action, led by Basaveshvara, Allama Prabhu, Akka-Mahadevi, Channabasavanna, Siddharama and others. They drew into the movement intellectuals as also the populace. With revolutionary concepts, they enunciated new values and a new philosophy of life in social, religious, economic and cultural fields. They used the simple spoken language for their exposition for the benefit of all the sections of the society. All were declared to be equal in the eyes of God who was one and had many names. The caste system and untouchability were unequivocally sought to be eradicated by inter-dining, inter-marriage and dignity of labour. Elaborate ritualism, animal sacrifice, fetishes and superstitions were abjured. Every one was expected to earn his livelihood by honest work (*kayaka*).

The women were given equal status with men. The craze for building temples and shrines was discouraged, and the object of

worship, the *ishtalinga*, was expected to be worn on the body by the followers, men, women and children. Shunning of intoxicants and unwholesome food was urged. The movement attracted thoughtful men and women from distant areas like Kashmir, Gujarat, Bengal, Orissa, Kerala, Nepal, Pandya, Chola and Chera. Moligeya Marayya (Mahadeva), accompanied by his queen Mahadevi, Sakalesha Madarasa, chief of Kallurkurika, Marula Shankaradeva from Orissa, Maiduna Ramayya from Andhra, Adayya from Gujarat were some of the prominent persons attracted by the movement. Kalyana became a great centre of reformation. The leading lights of the movement established there *Anubhava-Mantapa* for open deliberations. These enlightened teachings and actions had a profound impact on the people. Many persons of the depressed classes were deeply transformed and emerged as new intrepid men of thought and action.

All these developments were not palatable to the king Bijjala and those others who were opposed to reforms. An inter-marriage of the son of ex-“untouchable” Haralayya and daughter of an ex-brahmin Madhuvarasa proved the proverbial “last straw on the camel’s back”. Haralayya, Madhuvarasa and Sheelavanta (the bridegroom) were put to death by the king’s orders which led to chaos in the capital city of Kalyana. In this situation, Bijjala was assassinated. The leaders of the reforms dispersed to various parts of Karnataka and other regions and kept up the movement and infused a new spirit among the people. The Veerashaiva faith has a large following in Karnataka and to lesser extents in the neighbouring States. There is a Basava Bhavan at Basavakalyan devoted for the spread of the teachings of the *sharanas* (see also under Lingayats or Veerashaivas elsewhere in the Chapter and Chapter XIX).

‘Agni-Archane’ (fire-walking), a religious rite, is performed by Agni-devotees of Veerabhadra-Devaru, at several places in the district. It Archane is done on some festival days to fulfil vows. About nine feet long, three feet broad and one-and-a-half feet deep pit is dug. About a cart-full of firewood is put into it and ignited. After *Rudrabhisheka* and other religious rituals and prayers, the devotees walk on the live embers with the bare feet.

Another religious rite performed also by the devotees of Guggula Veerabhadra-Devaru in the district is ‘Guggula’. This involves ‘locking’ of the mouth of the devotees with a silver or copper wire after piercing through left and right sides of the mouth.

During the fourteenth century, activities of the Chistia order of Sufi saints the Sufis were begun in the Deccan by Burhanuddin Gharib. Sub-

sequently, the descendants of the family of the well-known Sufi-saint Bande Nawaz Gesu Daraz of Gulbarga considerably extended their influence into the Bidar region. In the Bahamani period and also during later centuries, Sufi saints of various orders such as Chistia, Qadiria and Junaidi came to Bidar and they were given munificent help by the Sultans, for propagating the Muslim faith. During and after the reign of Ahmad Shah Wali Bahamani, several saints of the Qadiria order arrived at Bidar from Multan, Mahan and Kirman.

Shah Khalilulla Kirmani founded the Naymutallahi order, which was a sub-branch of the Qadiria order. His three sons married Bahamani princesses. Shaik Ibrahim Multani of Qadiria order was appointed as the Qazi-ul-Quzat (chief justice of the kingdom). He was also a scholar and author of "Maritfatul-Uloom". Some members of the Sufi families had joined also the military forces. Shah Habibullah Kirmani was given the title of 'Ghazi' (the holy warrior). At times, the Sufis wielded also much political influence. In and around the Bidar town, there are several *dargahs* of noted Sufi saints. In their honour, yearly *uruses* are held even now, and their tombs are visited by both Muslims and Hindus throughout the year and are held in high respect. (see Chapter II).

Other saints

Several other Hindu saints lived and preached in the district which has their shrines and *samadhis*. There is a *Dasoha matha* of Rudramuni Shivacharya in Somvarpet (Jangamawadi or Ladgir) at Bidar. Hulikunte of Bhalki taluk has a monastery established by Shanthalingeshvara Mahaswami who lived in the 13th century. Also there are branches of this *matha* at Basavatirtha, Handikhera of Humnabad taluk, Dhanura and Janti of Bhalki taluk. There are Basavanthappaswami *Samasthana matha* at Gadwanthi and *Kumbarageri matha* at Dubulgundi of Humnabad taluk. The *Hirematha* of Bhalki has its branches at Wallepur, Boral and Kamalnagar of Aurad taluk, Gadgi of Bidar taluk and Siddapurwadi, Anandawadi and Kanji of Bhalki taluk. There are several other Veerashaiva *Mathas* in the district such as those at Dongaon of Aurad taluk, Shivayoganandashrama *Hirematha* at Bhalki, Kamthana, Chidri, Chimal, Andura, Yadlapur, Halambar of Bidar taluk, Humnabad, Hudgi, Chitaguppa, Hallikhed (B), Madargaon of Humnabad taluk. Some Veerashaiva monasteries are running a few educational institutions in the district.

Manik Prabhu a renowned *Yogi* lived in the earlier part of the nineteenth century, at a village near Humnabad which has now become well-known as Manik Nagar. He preached respect and love for all creeds and faiths, universal brotherhood and love. He

is therefore venerated as 'Sakalamatacharya'. He is associated with Dattatraya tradition. There is the *Samadhi* and shrine of Manik Prabhu at Manik Nagar, where Manik Prabhu *jatra* is held for four days about December and Dattatraya *Jayanti* is celebrated for six days from *Margashirsha Shuddha Ekadashi*. These festivals attract devotees irrespective of caste and creed, from many places of several regions.

Siddharoodhaswami, who died in 1929 and whose *matha* is famous at Hubli, was a celebrated saint. He was a scholar in several languages and was known for his intimate knowledge of the works and teachings of Nijaguna Shivayogi. He hailed from the Bidar district. His *Guru Basavanthappaswami* lived in Gadwanthi village of Humnabad taluk. *Mahasharana* Nawadgi Revappayya swami, a deep devotee of Basaveshvara, was very popular in the Basavakalyan area as a practical philosopher of Veerashaivism and for his devotional attainments. There is a shrine of his at Nawadgi of Bhalki taluk and in his honour an annual *jatra* is held for three days about December. Bakka Prabhu Mahashivayogi, a scholar-saint lived during the first half of the 19th century. He had many followers of all faiths in the district. There is the *Samadhi* and a *matha* of this saint at Karaknalli village of Humnabad taluk. It attracts pilgrims irrespective of caste and creed. Shri Revanasiddha Deshikendra Swami of Madnoor was a respected saint, scholar and author in the early 19th century. *Sharana* Madivalappa of Khatak Chincholli, *sharana* Karibasappa of Chalkapur, Rekulgi Shambulingappa and Channabasavesvara Swami of Harkud were popular for their devotional attainments in the district during the last century. Shri Muchalam Nagabhooshana Shivayogi, a scholar, philosopher and writer and an expert in nature-cure was much loved in the district for his religious and social services between 1908 and 1969. There is a shrine with a white marble statue of this Swamiji on his *samadhi* at Muchalam village of Basavakalyan taluk.

Bidar has another unique distinction of having made a memorable and lasting contribution to the development of the dynamic Sikh movement which had been launched by Guru Nanak in the 15th century and was reoriented by Guru Govind Singh in the 17th century. One of the Five Beloved (*Panch Pyaras*), with whom Guru Govind, the last apostle in the series of Sikh Gurus, created the dauntless *Khalsa* (purified) brother-hood of men of action, went from the Bidar area which had been earlier the pioneering *karya-kshetra* of the protestant reformist movement of the *sharanas*. The *Khalsa*, as is well known, made many sacrifices and played a heroic role in a crucial period of Indian history when the people had been overawed and demoralised by oppression.

Sikh hero
from Bidar

Guru Govind Singh's highly revered father Guru Tegh Bahadur, the ninth Guru, had been tortured and executed at Delhi by the orders of the Mughul emperor Aurangzeb. This senseless intolerance had shocked the conscience of the bulk of the population. In this situation, Guru Govind resorted to sword and organised his followers into a trained and disciplined body of persons determined to stake their all and fight for emancipation from the persistent tyranny. On the Baishakhi day of 1699 A.D. he held a special meeting of his followers at Anandpur, which was attended by people from various parts of the country. Dressed in uniform and armed he addressed the assemblage and gave a stirring call.

Flourishing his sword, the Guru asked for five heads, one after another, of those who were prepared to lay down their lives then and there at the service of the cause he was espousing. In response to this fervent call, five spirited persons, namely, (1) Dayaram, a *khatri* from Lahore, (2) Dharma Das, a *jat* from Delhi, (3) Mohakam Chand, a washerman from Dwaraka, (4) Sahib Chand, a barber from Bidar and (5) Himmat Rai, a water-carrier from Jagannathpuri came forward. The Guru was immensely pleased by their sense of dedication and readiness to make the sacrifice of their lives at his behest. They were hailed as the Five Beloved.

An iron vessel containing water was stirred by the Guru with his two-edged sword while reciting holy verses. The Guru's wife Mata Jito added some sweets to the water. This formed the *Amrit* (nectar of immortality). The five were asked to drink palm-fulls of this *Amrit*. Then the Guru himself got likewise baptised by the five. They were thenceforward surnamed Singhs (lions) and were called upon to fight oppression, to help the poor, to work for righteous causes and to look upon all human beings as equal. They were asked to keep long hair (*i.e.*, not to cut hair), a comb, a steel bracelet, short drawers and sword. Then about twenty thousand people are stated to have been admitted into the *Khalsa* fold on that day in a similar way. They, in their turn, spread the message of the *Khalsa* to others, which caught the imagination of a large number of people who were galvanised and whose dormant energies were released and outlook on life changed. They emerged as new men with a new spirit which prepared them for heroic deeds of patriotism.

It is a significant fact that the Five Beloved hailed from five different regions of India and thus symbolised the unity of the whole country. All of them later died fighting heroically. Bhai Sahib Singh attained martyrdom in the battle of Chemkor in 1705 A.D. It is stated that this celebrated hero from Bidar was the

son of Gurunarayan and Ankamma and that he was born on 5th day of *Magha* of 1732 of the *Vikrama* Era (1675 A.D.) at Bidar and that he had gone on a pilgrimage with his parents to north India (*vide* "Brief History of Guru Nanak and Sri Nanak Jhira Sahib", Gurudwara Managing Committee, Bidar). It may be recalled that according to tradition, Guru Nanak had visited Bidar in the course of his extensive travels and that Mai Bhago, an illustrious and devout Sikh lady, has stayed at Janawada village which is situated about ten kms. from Bidar. (Probably the original name of the Sikh hero from Bidar was different and it was localised in the north as Sahib Chand (Singh). There are parallel examples of such localisation of names, *e.g.*, Mahadeva, who came from Kashmir to Kalyana during Basaveshvara's time, is well known as Marayya. Secondly, the traditional occupation of Sahib Chand's family is said to be that of a barber. It can be noted in this context that earlier there were some famous *sharanas* in this district like Hadapada Appanna and Hadapada Rechayya who were barbers by profession).

The "*Ananda Sampradaya*" is a notable old religious and Ananda spiritual tradition of the *Advaita* School of Philosophy. Basava-Sampradaya kalyan, which is its chief seat, has a monastery called *Sadananda Matha* ~~or *Sadananda Matha*~~ which has a considerable following in this area and in the adjoining parts of the neighbouring States. This institution is looked upon as a *Dattatraya Peetha* and is headed by a celibate *Guru* who is held in high esteem. It is stated to have been founded by Swami Sadananda who had distinguished disciples like Ramananda, Sahajananda and Amalananda.

The place has *Samadhis* of several saints some of whom are said to have got entombed alive (*Jeevanta samadhi*). A practice of the *Sadananda Matha* is that the Trinity, Brahma, Vishnu and Maheshvara, are worshipped, in the morning, noon and night respectively. Swami Dattananda, another well-known disciple of Swami Sadananda, settled down at Tajlapur (also popularly called Dattanagar) in this district, which has also a monastery named after him. The region has also some such other *mathas* of this tradition. Shivarama Swami who has written commentaries on the works of Adi Shankaracharya and who was a descendant of the renowned saint Ekanath Maharaj, was an eminent expounder of this *Ananda Sampradaya*.

From the 1930s, the Arya Samaj organised its branches in the Arya Samaj district and won many followers by dint of social service and with its message of social and religious reforms. Shriyuths Bansilal and Shamlal of Hallikhed, Karibasappa of Chitaguppa, created much

awakening in the area by pioneering work and by opening some schools and libraries. Being influenced by the lives of first two persons Sri D. R. Dasji-Vaidya commenced his work in Arya Samaj from Bidar and became an ideal worker. The Samaj conducted several *Satyagrahas*. In 1934, it was permitted to start an Urdu weekly named "Vaidik Adarsh". In 1938, Dharma Prakash, a noted worker of the Samaj, was murdered at Basavakalyan. Shri Shamlal, who was imprisoned, died in Bidar jail in 1938. At Aurad-Shahjahani, during an Arya Samaj agitation in 1942, one person was killed and several shops were set on fire. Mahatma Gandhi caused a sum of Rs. 1,500 to be sent to the aid of the sufferers.

In 1942, in the course of a procession at Humnabad, Shri Shivachandra, a well-known worker, and four of his colleagues were shot dead. The Arya Samaj workers and their associates underwent much sufferings and hardships in the district. The Samaj helped to embolden the people to resist injustices, discriminatory treatments and restrictions and to protest against humiliations. Its movement received active support, irrespective of castes, in this area. It also made strenuous efforts to remove untouchability and to secure social status for the Harijans, and has also trained a few Harijans to officiate as *purohits* at Vedic religious ceremonies. There are two Arya Samaj Mandirs in the district, one at Bidar and the other at Bhalki.

The district has many devotees of Sharana Basaveshvara Prabhu of Gulbarga, Raghavendra Swami of Mantralaya, Veerasangayya of Bidar, Bakka Prabhu, Samarth Ramadas, Dattananda Swami of Dattanagar, (Tajlapur) (Bidar district), Manik Prabhu of Manik Nagar near Humnabad, Siddharoodha Swami (who hailed from this district), Shirdi Sai Baba, Satya Sai Baba, etc.

Socio-
religious
harmony

Now-a-days, there is hardly any sectarian ill-will or rancour among the followers of various sects and faiths, and tolerance and harmony are much in evidence. There is commendable inter-sectarian and inter-religious harmony in the district. In the recent past, *i.e.*, before 1948, the reformist Arya Samaj movement was sympathised or supported by all sections of the Hindus. All sections of the people participated in the Basaveshvara eighth centenary celebrations held in 1967. The *Basava Jayanti*, as also the Sikh festivals held at the Guru Nanak *Jhira* are attended by all sections of the Hindus. There is co-operation among the various castes in the villages in conducting special worships in temples.

The several *urus* held in honour of Muslim saints and other distinguished pious men are attended by the Hindus also in a large number. The annual *urus* of Sultan Ahmad Shah Bahamani who was known as a *wali* takes place at his mausoleum at Ashtoor near Bidar, on a day reckoned not in accordance with the Hijra year but in accordance with the Indian calendar, on the twentieth of the month in which the *Holi* festival is celebrated. A *Jangam* (a Veerashaiva priest) from Madiyal village of Gulbarga district, dressed as a Muslim *darvesh* in flowing robes reaches the place by walking and inaugurates the celebrations of this *urus*. The Hindus also occasionally visit Hazrat Shah Abdul Faiz Mosque and Hazrat Multani Pasha Mosque at Bidar.

Janti Imam Saheb, a devotee of the temple of Siddhalinga of the Siddheshwar village in Bhalki taluk called himself 'Sadananda', as he was always happy in praying at that temple. On the right side of that temple, there is the *samadhi* of this devotee with a beautiful tower called *Sadananda Maharajara Gopura*. At Manik Nagar, near Humnabad, which has the *Samsthan* of saint Manik Prabhu, the festivals of both Hindus and Muslims are celebrated. Manik Prabhu believed in and preached the harmony of all faiths. The celebrations at his *samadhi* at Manik Nagar attract pilgrims from many places in Karnataka, Maharashtra and Andhra Pradesh.

A District-level Integration Council was constituted in April 1969 with a view to promoting communal harmony to check group tension and prevent the occurrence of incidents which might flare up into a law and order problem. The council, of which the Deputy Commissioner of the district is the chairman, has representatives from various walks of life and religions. Inter-community celebrations of festivals under the guidance of this council help to strengthen harmony.

The Hindu community continues to be divided into a number of castes and sub-castes. "Scheduled Castes" means such castes, races or tribes or parts of groups within such castes, races or tribes as are deemed under Article 341 of the Constitution of India to be the Scheduled Castes for the purposes of the Constitution of India. Among them, Dhors are engaged in tanning, shoe-making and cobbling. A few of them work as cultivators and agricultural labourers. The Mangs are more in Bidar district than in Gulbarga and Raichur districts. This caste is divided into some endogamous groups. The Mangs weave flaxen tape for cots and make ropes, brooms and mats from the date palm. They are also tanners and workers in raw hides and leather, and are village criers and drummers. Some of them are agricultural and non-agricultural

**Scheduled
Castes &
Tribes**

labourers. A section of the leather-workers is also known as Samagars or Chamagars (these terms are derived from 'Charmakara', the Sanskrit word for a worker in leather). The leather-workers are mostly "Vibhutidharis". They pay special reverence to the saints Haralayya and Madara Channayya who were associates of Basaveshvara. During the twelfth century, Urilinga Peddi, a Harijan disciple of Urilinga Deva of Nanded, was a popular *Sharana* and a *Vachanakara* at Kalyana in the latter part of his life. There are *Mathas* of Urilinga Peddi at Bhalki, Basavakalyan, Bimalkhed, Kengali and Khatak Chincholli of the Bidar district and Harijans are their followers. Some of the Mahars are village servants. Many of them are labourers, cultivators, building workers, etc. At the time of Basaveshvara, the people of what are now called the Scheduled Castes were given social status and were welcome into the *Veerashaiva* fold. Widow marriage and divorce are customarily permitted among these castes. While some sections of the Scheduled Castes bury their dead, others cremate. Some families of the Scheduled Castes have in recent years become followers of Buddhism.

Conditions of life among the Harijan castes were until recently very deplorable, but various ameliorative measures taken (*see* Chapter XVII) have brought about an improvement. Now there is a new awakening among them and they are beginning to take their rightful place in the society. The following (whose population as enumerated in the 1971 Census is mentioned in brackets) have been recognised as the Scheduled Castes in Bidar district: Beda (251); Byagara (2); Chalavadi (138); Chambhar (4,172); Dhor (2,982); Ellamalwar (Yellammalawandlu) (85); Holeyā (56,485); Madiga (19,880); Mahar (18,175); Mala (5); Mala Dasari (37); Malajangam (11); Mang (11,340); Mang-Garodi (450); Mehtar (100); Mochi (606); Samagara (1,460) and unspecified (7,790) covering Anamuk, Array (Mala), Arwa Mala, Bindla, Dakkal (Dakkalwar), Holeyā Dasari, Kolupulvandlu, Mala Hannai, Mala Masti, Mala Sale (Netkani), Mala Sanyasi, Manne, Mashti and Mitha-ayyalvar, Sindhollu, etc. "Scheduled Tribes" means such tribes or tribal communities as are deemed so under Article 342 of the Constitution of India. The following tribes (whose population, as enumerated in the 1971 Census, is stated in brackets) have been recognised as the Scheduled Tribes in Bidar district: Bhil (3); Chenchu or Chenchwar (4); Gond (including Naikpod and Rajgond) (246); Koya (28); Thoti (220); Unspecified (198). The total number of persons

belonging to the Scheduled Castes and the Scheduled Tribes in the district as in 1961 and 1971 was as follows :

1961

<i>Particulars</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>	<i>Percentage to total population</i>
Scheduled Castes:				
Rural	47,117	48,078	95,195	..
Urban	2,656	3,027	5,683	..
Total	49,773	51,105	1,00,878	15.2
Scheduled Tribes:				
Rural	535	519	1,054	..
Urban	1	..	1	..
Total	536	519	1,055	0.2

1971

Scheduled Castes:				
Rural	57,915	56,059	1,13,974	..
Urban	5,123	4,866	9,989	..
Total	63,038	60,925	1,23,963	15.00
Scheduled Tribes:				
Rural	244	222	466	..
Urban	121	112	233	..
Total	365	334	699	0.08

Sources : (1) Bidar District Census Hand-Books, 1961 and 1971.

(2) Census of India—General Population Tables, 1971.

(see also Chapter XVII).

From 1951 onwards, no enumeration in regard to other castes is made in the censuses. The scope of this section does not envisage a detailed description of each caste, community or sect in the district, and here only a brief reference is made to general features and to traditional social structure, customs and religious beliefs of some of them.

Agasa (Dhobi or Madivala).—This is a functional group of washermen. Some of them have taken to agriculture, small trade, etc. This caste has several endogamous sub-divisions. They are Veerashaivas or Shaivas in faith. They invite Brahmins for some religious ceremonies and *Jangamas* to officiate at funerals. They rever Madivala Machayya who was a famous associate of Basaveshvara. Divorce and widow marriage have been prevalent among them. They bury their dead.

Bedar.—In the past, the Bedars occupied themselves with hunting and military service, and now most of them follow agricultural pursuits. Some of them are Vaishnavas (Valmeeki) and others are Shaivas (Kannayya) and Veerashaivas. For officiating at marriage ceremonies, some of them invite Brahmin priests and others Veerashaiva priests. Divorce and widow marriage are permitted by custom. While Vaishnavas cremate the dead, the Shaiva and Veerashaiva sections bury.

Bhoi.—The Bhois have been fishermen. In olden days, they were employed also as palanquin bearers and in such other jobs. Many of them are found working as domestic servants. They are divided into some endogamous groups. The Machinde Bhois claim to have been followers of Machindranath, a well-known disciple of Gorakhnath, the founder of the *Natha Sampradaya*. Widow marriage and divorce are traditionally permitted among them. The dead are cremated, but occasionally buried.

Brahmin.—Many of the Brahmins were big and small landholders. The *patwaris* or hereditary village accountants were generally Brahmins. Under the old dynasties, they held many important posts of public administration. Now they follow many different vocations, and are largely in Government and other services and in learned professions. A few of them are also agriculturists. Among the Brahmins, the Smartas are found in great number in this district. They are the followers of Shankaracharya. Among them, there are *Siddhantis* who are astrologers and priests. There are *Ghanapathis* who had the tradition of learning by heart the Vedic lore, and *Agnihotris* also called *Dikshits* who were consecrating and maintaining the sacred fire. The Madhwa-Vaishnavas of the district are followers of the Krishna *Matha* (temple) of Udupi in South Kanara district.

All the Brahmins, whether they are Smartas or Vaishnavas, have according to the sutras, to go through the sixteen rites (*samskaras*). They are enjoined to do, daily three times, *Sandhyavandana* and *Pancha-mahayajna* and to perform annual *shraddha* ceremonies for their departed individuals. Widow marriage and divorce have not been in vogue. The dead are cremated. The joint-family system is still in prevalence to a certain extent among the Brahmins in the district.

Burud.—The hereditary occupation of this caste has been basket-making. They make bamboo baskets, mats, cradles etc. The Kannada speaking *Buruds* are also called *Medars* (*Miyadares*) in the region. In Bidar district they have accepted Veerashaivism as their faith. They worship also Venkateshvara, Marigamma,

Durgamma and several other deities. Widow marriage and divorce are traditionally permitted among them. The dead are buried.

Devanga.—‘Devanga’, a Sanskrit term, means body of the god. According to a legend, Devanaga Rishi, was created by Mahadeva for the purpose of weaving cloths for gods and men. Weaving is the traditional occupation of the caste and they have been manufacturing variety of textile fabrics. Some of them have taken up small trade, agriculture, carpentry, masonry and other occupations. In this district, they are mostly Lingayats. They worship also Markandeya of Bidar. Divorce and widow marriage have been prevalent. Usually the dead are buried and occasionally they are burnt.

Gouli.—The Goulis are cowherds and dairymen, and a few have been agriculturists. In respect of religious faith and ceremonial observances, they generally conform to the Veerashaiva usages. There is a *matha* of this community called Baloba Gouli *matha* at Chitaguppa in this district. It has the *samadhi* and a life-size marble statue of Mahadevuappa Devarshi, a well-known saint who died in 1967. There is also a shrine of Siddheshvara in the premises of that *matha*. On the last Monday of *Shravana* of each year, the Goulis congregate for a fair at Chitaguppa. Widow marriage and divorce have been in vogue. The dead are buried.

Idiga.—The traditional occupation of this caste is toddy-tapping. Some of them are now employed in households, business and other services. They worship Jagadamba Devi, Amba Bai and Katammadevaru. Brahmins or Jangamas officiate as priests in their religious ceremonies. Divorce and widow marriage have been in vogue in this caste. Their dead are buried.

Komati (Vaishya).—The main occupations of this caste are mostly trade and money-lending. There are both Shaivas and Vaishnavas among them. The chief deities they worship are Nagareshvara and Kanyaka-Parameshvari. Most of them continue to be merchants, jewellers and bankers. Divorce and widow marriage are not traditionally permitted among them. The dead are cremated. Lingadharis bury the dead.

Kumbhara.—The Kumbharas are the caste of potters. They claim to be descended from *Shalivahana*. The name Kumbhara is derived from the Sanskrit word ‘*Kumbhakara*’—*Kumbha* (water jar) and *Kara* (maker). The caste has six exogamous divisions. There are Balija Kumbharas in the district, who are Lingayats by creed and abstain from meat and liquor. Widow marriage and divorce are traditionally permitted among the Kumbharas. The dead are usually buried, but occasionally cremated.

Kuruba.—Sheep-rearing and blanket-weaving have been the traditional occupations of the Kurubas. Now a large number of them follow agriculture. There are three endogamous divisions among them, namely, *Hattikankana* Kurubas (*i.e.*, those who wear bracelets of cotton thread at a wedding), *Unnikankana* Kurubas (*i.e.*, those who wear wedding bracelets of wool) and Lingayat Kurubas. Mallanna is their chief deity while Beerappa is their chief *Guru*. Widow marriage and divorce have been prevalent among them. They bury their dead.

Lambani (Lambadas or Banjaras).—The Lambanis are well-built and are a sturdy people. They speak the Banjari (also called Lambani) dialect. They live in colonies called *tandas* which are located away from the villages. In olden days, they occupied themselves in transportation of foodgrains and other articles from place to place by using pack animals. Now they work as labourers, and some of them are engaged in fibre industry. They worship mainly Lord Krishna and goddess Banashankari. The Lambanis of the district congregate for an annual fair of goddess Marigamma whose temple is at Kalkura *tanda* at a distance of about 14 kms. from Basavakalyan. Divorce and widow marriage are customarily permitted among them. The dead are usually cremated, but are occasionally buried.

Lingayat (Veerashaiva).—It was in this district at Kalyana (Basavakalyan) that the epoch-making *Sharana (Veerashaiva)* egalitarian reformist movement was at first organised in the twelfth century by Basaveshvara and his associates and spread thereon to other parts. The reformers created history by rejecting the caste system, untouchability fetishes and elaborate ritualism, and preached *bhakti* by a simple form of worship of *Shivalinga* (primordial symbol of God), upright ethical conduct, dignity of labour, *kayaka* principle (that every one should work) and equality of women with men. These concepts brought about a new spirit and a new dynamism among the people. Many persons like Haralayya, Machayya, Chennayya, Gundayya, Kakkayya, who were born in so-called low-caste families, were profoundly transformed by this upsurge and emerged in this area as enlightened leading citizens.

This reformation brought into the Veerashaiva fold people of many castes and sub-castes. Thus the Lingayats or Veerashaivas came to follow a number of diverse occupations, agriculture, labour, trade, industry, handicrafts, priesthood, public and private services, etc. Customarily divorce and widow marriage are permitted among some of their sections. They invariably bury their dead.

It may be said that Veerashaivism is a full blown off-shoot of early Shaivism. Its origin is sometimes traced to the Shaiva Agamas. However, it was largely built up on the sayings of Basaveshvara and other *sharanas* such as Allama Prabhu, Channabasava, Siddharama, Akka-Mahadevi, etc. It is a protestant faith in the sense that it did not accept the four-fold caste system, etc. It provided a common man's religion on a democratic basis.

Ashtavaranas (eight-fold aids to faith), *Panchacharas* (five-fold discipline) and *Shatsthalas* (six-fold stages towards union with God) form the fundamental structure of the Veerashaiva faith. The first may be said to be its body, the second its breath and the third its soul. *Ashtavaranas*, constituted of *Guru*, *Linga*, *Jangama*, *Vibhuti*, *Rudraksha*, *Mantra*, *Padodaka* and *Prasada*, form its practical aspect. *Panchacharas*, constituted of *Lingachara*, *Sadachara*, *Shivachara*, *Ganachara* and *Bhriyachara*, form its ethical aspects. *Shatsthalas*, constituted of *Bhaktha*, *Mahesha*, *Prasadi*, *Pranalingi*, *Sharana* and *Aikya*, form its metaphysical aspect. *Linganga Samarasya* (union of the individual with the cosmic and transcendental) is the ultimate goal. The material life is accepted as divine *leela*. The followers of the *Veerashaiva* faith wear a *linga* on their bodies. This is called *Ishtalinga* corresponding to the material body. The one corresponding to the subtle body is *Pranalinga* and that which corresponds to causal body is *Bhavalinga*. These three suggest the degree of divine manifestation. Veerashaivism has certain points in common with Tamil Shaiva *Siddhanta* and Kashmiri Shaivism. *Kayaka* (bodily labour) is considered as sacred and compulsory for every *Veerashaiva*. Divorce and widow marriage are traditionally permitted by custom among some sections. The Lingayats bury their dead.

Maratha.—The main traditional occupations of Marathas have been agriculture and military service. They have taken to various other vocations also. Brahmins are engaged for officiating at their religious ceremonies. They worship Shiva (Bhairava), Bhavani, Vithoba, etc. Divorce and widow marriage are traditionally permitted. They cremate their dead.

Panchala or Vishwakarma.—Panchalas comprise five artisan classes, namely, *Akkasale*, *Kammara*, *Kanchugara*, *Shilpi*, and *Badagi*. The skills of their trades were, fostered by many generations and are highly valued. There is much demand for their work. Some of them have distinguished themselves in learned professions and a few, particularly goldsmiths, have become merchants. The Panchalas have several sub-divisions. Some of them are Veerashaivas. Divorce and widow marriage are prevalent among certain sections. The dead are cremated.

Raddi (Kapu).— Raddis are an agricultural class and they have several sections amongst them. Some of them have now taken up occupations like building contract, business and public administration and other services. Some of them are Veerashaivas. Widow marriage and divorce have been prevalent in certain sections among them. The Veerashaiva division buries the dead whereas others cremate.

Rajaput.— The Rajaputs claim affiliation to the various ancient solar and lunar dynasties which once ruled India. Their traditions say that they came into the Deccan as soldiers from north India. They are divided into two endogamous divisions, and there are also several exogamous divisions. They pay special reverence to goddess Durga and Mahalakshmi. Brahmins officiate as priests in their religious ceremonies. Divorce and widow marriage are not traditionally permitted among them. They cremate their dead.

Uppara.— The Upparas were formerly manufacturing earthsalt. Many of them are now brick-layers and some are lime-burners. Others have taken to labour, agriculture, etc. They are Shaivas and also worship Balaji and Bhavani. Brahmins officiate as their priests. At Hudgi of Humnabad taluk, there is a shrine of a popular saint named Hudgi Venkamma whom the Upparas of the area specially rever. Widow marriage and divorce are permitted among them. The dead are cremated by one section, others bury the dead.

Waddar.— The hereditary occupations of the Waddars are excavation of stones from quarries, dressing them, and working in earth. They are also engaged in well-sinking, road-making, and in such other labour. A few have taken to agriculture and trade. Their patron deity is 'Gorappa'. Pochamma and Venkatesha are also worshipped. Widow marriage and divorce are traditionally permitted among them. They bury the dead.

Among the various other occupational or functional groups are Telis or Ganigas (oilseed-pressers), Darjis or Simpjis (tailors), Rangaris (dyers and tailors), Mangalas or Nayindas (barbers), Mehtars (cleaners), Lohars (black-smiths), Kaikadi (basket-makers), Kabbaligaru (mat-makers and agricultural labourers), Dakkalwars (tanners), Kalais (liquor-sellers), Gollas (tenderers and breeders of cows) and Gonds (agriculturists).

Muslims.— The percentage of Muslims in the Bidar district is higher than that in Gulbarga or Raichur districts which along with Bidar had formed parts of the erstwhile Hyderabad State and is highest among all the districts of the state. With the tide of Muslim invasions from the north came Muslim soldiers and their

camp followers in the fourteenth century. With the establishment of the Bahamani dynasty at Gulbarga and the transfer of its capital to Bidar later, the number of Muslims increased by proselytisation, natural growth and influx. Some foreign Muslim adventurers also came seeking employment or converts to Islam and settled down in the area. The Barid Shahs also reigned from Bidar, and later the district was subjected to the rule of the Adil Shahs of Bijapur, the Mughuls and the Nizams of Hyderabad successively.

The Muslims in the district are following diverse occupations. In the rural areas, some of them are agriculturists and weavers. In the urban areas, Muslims who are educated are in Government and other services and some are in business and others are artisans or follow other trades. The famous Bidari-ware handicraft has been a traditional occupation of theirs in this district. The main classes of Muslims in the district are Syeds, Sheikhs, Mughuls, and Pathans. The proportion of Sheikhs is by far the largest among them. (The 1931 census of the undivided district of Bidar recorded the Sheikhs numbering 97,637, Syeds 19,519, Pathans 14,410 and Mughuls 4,641). Most of the Muslims in the district follow Sunni faith. At Bidar, there are Jama Masjid, Osmania Masjid and Ratkalpura Masjid which are elegantly constructed spacious mosques. According to Islam, the daily prayer called *namaz* has to be performed five times a day.

In addition to usual *namaz*, every day, special *namaz* is held in mosques every Friday, and generally the Muslims, make it a point to attend this prayer. Some of them also visit *darghas i.e.*, shrines with tombs of saints in honour of whom *uruses* are held. During the Bahamani period, many well-known Sufi saints lived in the area. At Bidar and near about, there are as many as 37 shrines of Sufi saints, Syed Tajuddin 'Shareswar' (Bagsawar) Rahmatullah Alih, who died in 1397 A.D. at Kalyana (Basavakalyan) was a noted saint in the early period in this area. He has many followers, both Muslim and Hindu. The *urus* held at Basavakalyan for five days from 21st day of *Shawwal* attracts a large gathering. Divorce and widow marriage are permitted among the Muslims. They bury their dead.

Christians.—There are native Protestant Christians in the district. The Protestant evangelic work in the district was begun by Rev. A.E. Cook on April 2nd 1896 in Marjapur (Mirzapur) and since then the work of proselytisation has been going on. In 1901, there were four native Christians out of 15 Christians in a total population of 7,66,129 in the undivided bigger district of Bidar. By 1971, the number of Christians in the smaller district of Bidar was 32,746. A spacious new impressive building of a church named

St. Paul's Methodist Church was completed in 1964 at Bidar. There are other fifty three Protestant churches in various places in the district. The Christian missions are running a few educational and medical institutions in the area. A Christian religious gathering is held annually during the Easter week at Marjapur (Mirzapur) of Bidar Taluk. Divorce is rare and widow marriage is prevalent among them. They bury their dead.

Jains.—The Jains are mainly in trade and commerce. Many of them are merchants of brass articles and bangles. A few are also agriculturists. There are two main sects among the Jains, viz., *Digambaras* and *Shvetambaras*. They have their own priests. *Upanayana* and other *samskaras* are also performed by them. They are vegetarians. Their objects of worship are Tirthankaras. They pay devotion to some of the deities of the Hindu pantheon also. Sri Siddha-kshetra Shri Parshwanatha Tirthankara temple at Kamthana village of Bidar taluk and Chandraprabhu Digambar Jain Mandir at Humnabad, are important Jaina places of worship in the district. Divorce and widow marriage are not traditionally permitted among them. They cremate their dead.

Buddhists.—A few years back, ancient Buddhist remains were discovered at South (also called Tonachi and Sannati) in the adjoining Gulbarga district, which is at a short distance to the south of Bidar. It is evident from this that Buddhism was prevalent in the area. In recent years, some persons of the Scheduled Castes have become Buddhists and consequently, a few Buddhist shrines have sprung up in the district.

Sikhs.—Guru Nanak Jhira Sahib at Bidar is a holy centre of Sikh pilgrimage. This spot where Guru Nanak is believed to have camped in the course of his tour in the Deccan is considered holy. A magnificent Gurudwara complex has come up here in recent years. There is also Guru Nanak Hospital near the Nanak *Jhira*. There are Gurudwara Mai Bhago and Gurudwara Rai Bhago at Janawada village in the district. It is noteworthy that Bhai Sahib Chand (later known as Sahib Singh) who became one of the *Pancha Pyaras* of the great Guru Govind Singh hailed from Bidar. There are a few Sikh families in the district. They are engaged mostly in contract, other business and services. Divorce and widow marriage are permitted among the Sikhs. The dead are cremated.

SOCIAL LIFE

Property and inheritance

All the Hindu castes and communities and the Jains, Buddhists and Sikhs are governed by the Hindu law. The traditional inheritance in respect of all the communities is in the male line. The

impact of the Hindu Succession Act of 1955, which gives equal rights to sons and daughters in the event of the propertied owner dying intestate is being felt in the district. The joint-family system, so characteristic of the Mitakshara law of inheritance, was predominant among the Hindus of the district till very recently, and even now, quite a few households follow this system and give due respect to the accepted head of the family. Ownership of large extents of lands was one of the reasons for the existence of the joint family system. Owing to changes in the economic pattern and new social conditions, the system is increasingly losing the hold. At Kamalnagar in Aurad taluk, a typical village of the district, it was found that out of 619 families in the village, 47.6 per cent were of simple type, 19.6 per cent of intermediate type, and 23.5 per cent of the joint type and the rest 0.3 per cent came under 'others' category, according to the Village Survey Monograph of the 1961 census. Transfer of property through wills is sometimes taken as a sign of weakening of joint-family ties. But it does not seem to be true in all cases, for wills are sometimes made on account of the desire of the head of the family to pass some of his property to others of his liking or due to the absence of legal heirs. The number of wills being registered in the district is small. Over a period of ten years from 1966-67 to 1975-76 in various taluks of the district, the total number of wills registered was 165. Out of this the highest number of wills was registered in B'idar taluk (81) followed by Humnabad (42), Basavakalyan (18), Bhalki (15) and Aurad (9).

As regards marriage alliances, there are many restrictions among the generality of castes and tribes. A man must not marry outside the limits of his caste and if he is a member of a sub-caste he may not marry outside the particular sub-caste. The traditional rule that the bride and the bridegroom should not belong to the same *gotra* (sept) also prevails. Territorial, religious and occupational and linguistic differences also prove bars to inter-marriage. Side by side with these restrictions on marriage, there exists in almost all sections of the people, a custom which allows marriage between some near relatives. Among most castes and tribes in the district, maternal uncle has an important position. It might be said that the practice of a man to ask for the hand of his sister's daughter either for himself or for his son is widespread. Among Kurubas, Agasas, Kumbharas and Idigas, it is the right and duty of the maternal uncle to cut the *Kalli* plant required for erecting the marriage *mantap*. Among certain sections of the Harijans, the *tali* is tied to the neck of the bride by the maternal uncle. Among some castes, the bride is brought to the marriage pendal by her maternal uncle.

Marriage and
morals

Marriage ceremonies

Among the generality of castes, the traditional marriage ceremonies have been elaborate and in all their details last for 2-3 days. Usually the marriage takes place at the bride's place. Among a section of Harijans, the marriage takes place at the bridegroom's place. Among several castes, the ceremonies include, *inter alia*, the planting of the Indian coral tree (*halgamba* in Kannada) which is decorated with saffron, *chunam* and green leaves.

Among some other castes, on the day previous to the marriage, the devotees of Tulaja Bhavani, arrange the *Pooja* of that *goddess* at the bridegroom's house by devout Gondhalis (*Gondaligaru*) who are musicians and dancers. A *nandadeepa* is also kept burning before the deity for the day.

On the actual day of the marriage, four pots are placed in a square near this pole and a thread is passed round them. Within the enclosure so made, the pair are bathed together, and then dressed in new clothes. A part of the thread wound round the pots is taken and dipped in saffron, and then tied to the wrists of the couple. Next, the tali or the mangalasutra is tied to the bride's neck. This over, the wedded pair eat out of the same platter, a ceremony which is called *bhooma*. The relations and friends present are feasted.

The marriage among the Brahmins, Vaishyas, etc., in the district, takes place usually at the bride's residence or occasionally in a temple. The ceremonies among them are more elaborate. After the arrival of the bridegroom at the bride's place, the important steps of the ceremony are *Varapuja* (honouring of the bridegroom by the bride's parents), *nandi* which invokes the ancestors of the bridal couple, tying of *Kankana* to the right wrist of the bride and the bridegroom, strewing of a few grains of *akshate* (reddened rice) by the couple on each other's head and also by the invitees over the couple and the tying of the *mangalasutra* round the neck of the bride by the bride-groom, followed by *lajahoma* (a particular worship through fire) and *saptapadi* (walking round the sacred fire seven times by pair) which marks the end of the marriage ceremony. In the Lingayat marriage, a *Jangama* priest officiates at the ceremonies. The wedding takes place at the bride's or bridegroom's residence or sometimes in a monastery as per convenience. At the auspicious time fixed for the wedding, the bride and the bride-groom are seated on blankets before the *Pancha Kalashas*. The most important part of the marriage ceremony is the tying of the *mangalasutra* by the bride-groom around the neck of the bride. The priest then invokes the divine blessings and all the people present strew *akshate* (reddened rice) on the couple and bless them.

Marriage between cousins is permitted among the Muslims. But a person cannot marry his sister's daughter. On the eve of the Muslim marriage, the bridegroom's party goes in a procession carrying in trays sweet meats, dried fruits, ornaments and articles of dress for the bride. The party goes back with the trays refilled with clothes for the bridegroom. The next day, with a *sehra* (flower sheet) fastened round his head and followed by relatives and friends, the bridegroom arrives at the bride's place. The Kazi asks the bride's representatives whether she accepts the bridegroom. When told she will have him, he takes a declaration of two witnesses. He then puts a similar question to the bridegroom and obtains his consent. The proceedings are recorded. The Kazi then reads out the *nikha*.

Muslim
marriage

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

Christian
marriage

Among some sections of the Hindus and also among the Jains, divorce has not been traditionally in practice. Among many of the castes, it has been customarily in vogue and can be brought about at the instance of either party for infidelity or other serious reasons. According to the Hindu Marriage Act of 1955, divorce is granted on certain specific issues to be determined by courts. Among Muslims and Protestant Christians also divorce is permitted by a simple process according to their respective laws.

Divorce

The Hindu Marriage Act, 1955, forbids polygamy. Even prior to that monogamy was generally prevalent among Hindus. The special reasons for marrying a second wife are the failure of the first to bear a son or her affliction by an incurable disease. The Muslim law permits them to have four wives, but many observe monogamy in actual practice. The Christians follow monogamy.

Monogamy
and
Polygamy

Many of the castes are customarily permitting widow marriage which is called *udike*. The ceremony for this is performed in a simple way after the sun-set and traditionally it is not attended by married women.

Widow
marriage

The dead are buried or cremated. Cremation is universal among Brahmins, Vaishyas, Rajputs, Jains, Sikhs, Banjaras, etc., while several other castes and communities bury their dead. Whereas corpses of children among the former group are buried, those of pregnant women among many others are burnt. The Lingayats

Funeral rites

bury their dead in a sitting posture. The funeral customs or ceremonies among Kurubas, Upparas and many others are similar to those of the Lingayats. The generality of castes observe a simple anniversary for all the dead in the family on the *Pitru Amavasya* day (the last day of the month of Bhadrapada). Mourning is observed generally for about ten days. The death ceremonies among the Brahmins are elaborate and among them, an annual separate *shraddha* ceremony is performed for each dead individual. Amongst the Muslims, the dead are buried in the sleeping posture with the face towards the west. The Christians also bury their dead in the sleeping posture.

**Civil
marriage**

Registration of marriages under the Special Marriages Act, 1954, is still very rare in the district. It is gathered that only seven marriages were so registered during a period of ten years from 1966-67 to 1975-76 in the district. In some cases, besides registration, religious ceremony is also gone through.

**Inter-
marriage**

While various other inhibitions relating to caste relations, such as in regard to commensality, have become things of the past, the rigidities of endogamic customs have not yet much lessened. Even the highly educated families seek the bridegrooms and brides mostly within the caste and sub-caste, as a matter of course. While the number of inter-sub-caste marriages is increasing inter-caste marriages are yet very rare. In this context, it may be recalled that about eight hundred years ago, with the blessings of the great reformer Basaveshvara, an "untouchable" follower's son married the daughter of a Brahmin follower in this district. This caused a sanguinary upheaval.

The State Government have announced a grant of financial assistance of Rs. 2,000 to persons who enter into inter-caste marriages, in which either of the parties is of a Scheduled Caste, and who on that account are placed under hard circumstances. The financial assistance is available to those persons whose annual income from all sources does not exceed Rs. 3,000.

Social evils

Social evils like prostitution, traffic in women, gambling, are prohibited by law, but these evils exist to some extent, more in towns than in rural parts. Some of the poorer sections spend much on country liquors and many affluent families on other costly intoxicating drinks. The number of liquor shops has increased in recent years.

The Government have been taking steps to ensure protection to the Scheduled Castes against discrimination and social and economic disabilities and to promote their all-round well-being. The Department of Social Welfare has appointed a worker to tour in the

district to do propaganda for the removal of the vestiges of "untouchability". A special cell called the Civil Rights Enforcement Cell has been also created in the Police Department to render help to the Harijans (*see* Chapter XII).

"Untouchability" is abolished and its practice in any form is forbidden by Article 17 of the Constitution of India. The enforcement of any disability arising out of "untouchability" is made an offence by the Untouchability Offences Act, 1955, which is a Central Legislation. It is in force in the whole of the State. It has prescribed punishment for the practice of "Untouchability" or for the enforcement of any disability arising therefrom and for matters connected therewith. The Act has laid down that a person belonging to the Scheduled Caste is to be treated identically and in the same way at every place of public worship and place of public resort as any other Hindu. Every offence under the Act is made a cognisable offence and a police officer can take cognisance of the same without reference from a magistrate and arrest the offender without warrant. The Protection of Civil Rights Act, 1976, which came into force from November 1976 tightens up the provisions relating to removal of untouchability and has provided for stringent punishments for offences relating to untouchability (*see* also Chapter XVII).

The Deputy Commissioners of the districts have been directed by the State Government to bring to the notice of all concerned the provisions of the Act and ensure that prompt action is taken against all those who contravene any of the said provisions, to see that boards are displayed prominently in all places of public resorts like public wells, public tanks, hotels and other public premises to the effect that they are open to all including Harijans, to see that the bye-laws of the local authorities concerned are suitably amended to require every licensee of a hotel to put up such boards, and to give wide publicity in the villages to the provisions of the Act and the consequences of contravening any of the provisions thereof.

Rural housing.—The people in many villages of the district live mostly in houses built of mud with roofing, also of mud. The walls are raised by heaping mud layer after layer and levelling the sides with a wooden leveller. In some parts, plam leaves and stems are used for roofing and are found to be quite useful in reinforcing the mud-roofing. In other parts, cotton stems are used instead of palm stems, which serve as rafters on which mud is heaped and levelled. Many of the houses in rural areas are built with scant respect for sanitation and hygiene; they are ill-ventilated and often lack elementary amenities like drains for waste water. They comprise

about two partitions, with three or four rooms; one of them serving as a kitchen. In some cases, the rooms are built round a courtyard. The very poor generally live in huts (*jopadis*) which have mud walls and are roofed with stacks of certain kinds of grass. Recent years have, however, seen construction of a better type of houses with brick walls and roofing of reinforced cement or brick concrete. The Government are helping to provide better built and well-ventilated houses for the poor under the Janata Housing Scheme (*see* Chapter XVII). In some parts of the district, laterite is available in plenty. It is excavated, dressed as big bricks and used for erecting walls of houses. The cattle live in enclosures very near the houses and add to the insanitariness of the houses. Some of the villages are located near small streams and in river valleys. Wells are the main source of water in the district and the summer season witnesses a period of water scarcity in many of the villages. Some of the villages have houses built with stone and these are generally owned by the big land-owners, merchants and money-lenders. These houses have more accommodation than the mud houses and have more rooms besides a hall, a kitchen and a both room. Almost all the villages have *chavadis* which serve to house the offices of the village headman and accountant and are also used for purposes of public assembly.

Urban Housing.—Houses in towns do not differ largely from the rural pattern, except that many of them are better built and have more accommodation. These houses have spacious rooms, a verandah and a separate block for the kitchen and bath room, and some of them have an upper storey also. Walls of some of the houses are built of laterite bricks. Modern type concrete-roofed houses are becoming common.

**Furniture
and other
equipments**

A good number of houses in towns and a few in villages have some furniture like chairs and cots, benches and almirahs. In recent decades, the items of furniture, especially in the towns, have considerably increased. Chairs, sofas, tables, bedsteads, stools, benches, shelves, teapoys, settees, mirrors, chest of drawers and coat stands are being increasingly used. Oil-lamps and kerosene lanterns have been replaced by electric lights in a large number of houses. The demand for vessels made of stainless steel is growing and they are supplanting brass ones. The poor and poorer sections cannot afford to have modern amenities in their houses. Their furniture consists mainly of mats and coir-cots. Aluminium vessels are replacing earthen ones in their families.

Dress

The *dhotara* (*dhoti*) worn in the *katche* style and a shirt, half or full, and a head-gear (which is a turban or a cap) are the usual

apparel of men largely in the rural areas. Some add a banian and an underwear. Pyjamas instead of *dhoti* are preferred by many, especially in the urban parts. Sometimes open or closed-collared coats are used. *Sherwani* (long closed-collared), pyjamas and a cap (which in some cases has an arch-like shape) have been popular with educated men of the older generation. Short or long *jubba* and *kurta* (which are slack shirts of particular types) are also in use. Now bush-shirts and trousers are becoming very common. Turbans and caps are being now less used. In a cold weather, the poorer sections wrap themselves in a thick cotton *chaddar* or a coarse woollen blanket called *kambli*, while the well-to-do wear stitched or knitted woollen garments.

The dress of the women is generally a saree with *kuppasa* (tight-fitting short bodice). The latter end of the saree among the generality of women of the older generation is taken over the head. Among some sections, the saree is worn in the *katche* fashion. The usual dress of a girl consists of a skirt and a jacket or a frock. Muslim women observe *purdah* when going out. Some of them wear which have narrow lower ends. The Lambani woman's dress, which is peculiar, consists of a gown of coarse print, a petticoat and a mantle often elaborately embroidered. The women part their hair in the middle and tie it into a knot or plait the hair at the back like a pigtail.

The passion for ornaments is universal. But it is not as strong today as in the old days and there have been changes in the styles. Silver ornaments are common in rural areas, consisting of chains and heavy rings for ankles. Villages and towns have their goldsmiths, and in the towns there are jewellers' shops. Gold ornaments of today usually consist of earrings, nose-studs, necklaces, bangles and rings. Fashions have changed, lightness and fineness being now preferred to heavier ornamentation. Some of the Hindu men of the older generation, especially in the villages, wear earrings. Wearing of gold or silver rings by men and women of all communities is common, both in rural and urban parts.

Ornaments

The staple food of the people in the district is jowar which is ground into flour and made into cakes (*rottis*) and eaten with condiments and vegetables. The poor sections of the community, who cannot afford vegetables eat the jowar cakes with *chutney*. The vegetarian food consists mainly of jowar *rotti*, wheat *chapatis*, rice, vegetables, ghee, pickles, and *happalas* (*papad*) and curds or butter milk. Of late, with economic betterment, more milk, curds, butter and ghee, and fruits are consumed. The non-vegetarian meal has additions of meat and poultry meat preparations such as *birriyani*

Food habits

soup, *kurma* and cutlets. There are generally two principal meals a day, one about noon and the other in the late evening. The night meal is also similar except that the menu is slightly lighter. Festivals and other days of rejoicing see the preparation of special dishes, both sweet and savoury. *Chivda* or *Chooda* (beaten rice which is fried and spiced), *shira* (a sweet dish of wheat flour), *basundi* (a tasty milk preparation) and *puris* (small wheat-flour cakes roasted in oil). are some of the popular items of snacks in the district. In addition to the principal meals, there is a breakfast in the morning and tea in the afternoon. In the rural areas, those who are engaged in hard manual labour have an additional meal in the morning. Except the Brahmins, Lingayats, Vaishyas, Jains, etc., most of the other communities eat also meat and fish. The *Sharanas* ask their followers to abstain from eating of flesh and drinking of intoxicants. Thus due to the influence of Veerashaivism, this district and other parts of Karnataka came to have a large percentage of vegetarians and teetotallers. The Hindus eschew beef and the Muslims pork. The habit of drinking tea is very common and coffee is not much used. The number of restaurants and hotels both in the urban and the rural areas, is increasing. In the hot weather, there is much demand for cool drinks, *sherbets* and aerated water. Smoking and chewing of betel leaves with arecanut (and by some with tobacco) are common among all classes. Some men of the older generation use snuff.

Festivals

The Hindus have many festivals spread over the year. While some important festivals are common to all the Hindu castes, others are sectarian in nature. Most of the Hindu festivals and feasts are of social or socio-religious character. The two seasons into which the year is equally divided are *Uttarayana* and *Dakshinayana*. The following are some of the more important Hindu festivals. *Yugadi*, the first day of the month of *Chaitra* is observed as the new year day and is considered a very auspicious day for beginning new ventures. *Ramanavami*, the birth day of Shri Ramachandra, is observed on the ninth day of *Chaitra Shuddha*. *Basava Jayanti*, i.e., the birth-day of Shri Basaveshvara, falls on the third day of *Vaishakha Shuddha (Rohini Nakshatra)*. Basaveshvara, who led the momentous *Sharana (Veerashaiva)* movement in this district, is revered by all sections and his birth-day is widely celebrated with eclat. On that day, many go to Basavakalyan and pay homage to his memory. Social and cultural programmes are also organised on the occasion. *Mahashivarathri* on the thirteenth day of dark fortnight of *Magha* is the most important festival for Shaivas and Veerashivas. On that day, they fast and worship Shiva at home or in a temple. The next the day, they break the

fast with a feast. *Gokulashtami*, the eighth day of dark fortnight in the month of *Shravana* is the birth-day of Shri Krishna, is a very sacred day for the Smartas and Vaishnavas. The *pola* festival is commonly observed by many of the people of the district. On the new moon day (the dark fifteenth day) of *Shravana*, bullocks are washed, decorated, taken in a procession accompanied by music, to the ground which is marked for the purpose. A *torana* made of twisted grass covered with mango leaves is hung up there and the bullocks led by their respective owners pass under it. They are then worshipped as a mark of gratefulness for the services rendered by them during the year. Thereafter, they are taken home ceremoniously and then fed with sweet dishes. *Ganesha-Chaturthi* falling on the fourth day of the bright half of *Bhadrapada* is widely popular.

Navaratri, the nine day festival of worship of Shakti, which begins on the first day of *Ashvija-Shuddha*, has been one of the most important festivals of all the Kannada people for centuries. It has assumed great cultural importance as *Nadahabba*. A State sports festival is organised on the occasion from the village-level to the State-level, and the district champions participate in the finals held in Mysore city during the *Dasara* festivities. Then comes Deepavali or *Diwali*, the festival of lights. Among other festivals *Makara Sankranti* and *Holi* are important. In addition, annual festivals of deities of local temples are held in many of the villages and towns. Besides, the Hindus go on *yatras* (pilgrimages) to several near and distant holy places.

The chief festivals which the Muslims celebrate are the *Id-ul-Fitar* which marks the conclusion of *Ramzan*, *Bakrid*, *Shab-e-barat*, the *Duazdahum -i-Sharif* and *Yazdatum*. *Muharram* is observed by fasting and is continued for ten days till the day of *Korbala* in the month called *Muharram*.

Muslim
festivals

The Christians observe the New Year Day, Good Friday, feast of St. Joseph, Easter Sunday (the day of Resurrection), birth-day of Mary, and Christmas (the birth-day of Christ), Ascension day, Thanks-giving Harvest Festival and Church Anniversary. Many Christians of the district make a pilgrimage to *Dharoor jatra* in *Vikarabad taluk* of *Hyderabad district*.

Christian
festivals

The birthday of *Guru Nanak* on *Kartika Pournima* and the *Gurudwara* inauguration day, which are celebrated with enthusiasm and pomp with *akhand path* of *Guru Granth* and *Hari-kirtans satsang* at *Nanak Jhira* near *Bidar town*, attract a large number of Sikhs from many places.

Sikh
festivals

The youngsters in the district play a variety of indigenous and inexpensive games like *chinni-dand*, *killi-pathi*, *kabaddi*, *kho-kho*.

Games and
sports

Among girls, *kolata* (play of sticks), is popular. Modern games like cricket, football, volley-ball, badminton, hockey, are played in high schools and colleges. Rifle shooting competitions are also conducted. There is a *vyayamashala* (gymnasium) at Bidar where a good number of young men receive training in body-building, weight-lifting and wrestling. There is also an orchestra club at Bidar.

There are 32 sports clubs in the district. The Sakalamata-Sampradaya Club at Manik Nagar, which is affiliated to the District Youth Services Board and to the State Young Farmers' Association, is encouraging indoor and outdoor games and sports in the district since 1952. There are four rural sports centres formed by the District Sports Council and Youth Welfare Board. The district has many renowned players in various games such as football, volley-ball and badminton. Important sports events like the All-India Sardar Vallabhbhai Football Tournament, All-India Ball-Badminton Tournament, Dr. Sunder Raju Memorial Football and Volleyball Tournament, Gawan Tournament, Junior Volleyball Championship Tournaments etc., have been held at Bidar in recent years. The Lambani dance and the hand-clapping dance are very popular in the rural areas.

There are music, *bayalata*, dramatic and literary associations and *kolata-melas* which help not only their members but also the public at large to relieve the monotony of life by arranging entertaining programmes. On the occasions of the celebrations of the Independence Day and Republic Day, some track and field events and games are organised for primary and high school students, and sometimes a colourful and impressive procession of tableaux, which are got up by various departments is taken out at Bidar. Debating and other literary competitions are also held in educational institutions on the occasion.

The orthodox sometimes spend their evenings in listening to *puranas*, *kirtanas*, *bhajans*, etc. Sometimes in the evenings the agriculturists and others gather in groups and join gossip or pass the time discussing topics of the season and the crops. They enjoy the performance of folk-arts, singing of folk-songs, recitation of the *vachanas* and the like. Professional dramatic troupes from other parts of the State camp in the towns and at fairs and provide entertainment. Seeing of films is becoming increasingly popular. The cinema theatres in towns and touring talkies, which go into all the interior parts, screen Kannada, Hindi, Marathi and Telugu pictures.

Jatras (fairs)

Men and women, urban and rural alike, are fond of *jatras* which are held in many places of the district. These are mostly

annual festivals organised under the auspices of local temples or shrines. Some of them are *uruses* held in honour of Muslim saints. In some places, cattle fairs are also held on such occasions. The more important of such fairs are mentioned below.

(i) Aurad taluk.—(1) Amareshvara *Jatra* (annual) and cattle fair at Aurad in February-March for seven days; (2) Veerabhadreshvara *Jatra* (annual) at Wadgaon in March-April for one day; (3) Bhavani *Jatra* (annual) at Dabka (Chawar) about January for one day.

(ii) Basavakalyan taluk.—(1) *Basava-Jayanti* fair (annual) and cattle fair at Basavakalyan about April-May for three days; (2) *Urus* of Hazarath Syed Tajuddin Bagsawar (annual) at Basavakalyan in the month of *Shawwal* for five days; (3) Channabasaveshvara *Jatra* (annual) at Harkud about January for three days; (4) Zinda Shah Madar *Urus* (annual) at Kohinoor-Pahad in the month of *Jamadilawal* for four days; (5) Veerabhadreshvara *Jatra* (annual) at Hulsoor about January for two days; (6) Raghunath Maharaj *Jatra* (annual) at Hulsoor about January for one day; (7) Sharanabasaveshvara *Jatra* at Kinni about February for three days; (8) Khandoba fair (annual) at Ujlam about May for three days; (9) Veerabhadreshvara *Jatra* (annual) at Chitakota (K) about March for three days; (10) Amruthakunda *Jatra* (annual) at Chandakapur about March for three days; (11) Sharanabasaveshvara *Jatra* (annual) at Chicknagaon about March for two days; (12) Gonirudra *Jatra* (annual) at Batgera about April for two days; (13) Mallikarjuna *Jatra* (annual), at Bagduri about one day; (14) Maruti *Jatra*; Hirnagaon about April for one day.

(iii) Bhalki taluk.—(1) Mailara Lingesvara Devara *Jatra* and cattle fair (annual) at Khanapur about December-January for 30 days; (2) Ramalingeshvara *Jatra* (annual) at Mehkar about February for two days; (3) Hussaini Pasha Alam *Urus* (annual) at Shivani in the month of *Muharram* for two days; (4) Revappayya Swami *Jatra* (annual) at Nawadgi about December for three days; (5) Hanuman *Jatra* (annual) at Chalkapur about April for two days; (6) Bhalkeshvara *Jatra* at Bhalki about March-April for eight days.

(iv) Bidar taluk.—(1) Ahmad Shah Wali Bahamani *Urus* (annual), also called as “Allama Prabhu *Jatra*”, at Ashtoor village for three days commencing on the twentieth of the month in which the *Holi* festival is held; (2) Bhavani *Jatra* (annual) at Bidar about November for three days; (3) Ramadevara *Jatra* (annual) at Bidar about April for one day; (4) Venkateshvara *Jatra* (annual)

at Chintalgira about January for two days; (5) Anantashayana *Jatra* (annual) at Agrahar about February for one day; (6) Jhirni Narasimha *Jatra* (annual) at Bidar about December for two days; (7) Multani Pasha *Urus* (annual) at Bidar about *Shabaan* for three days; (8) Jamale Bahar *Urus* (annual) at Bidar about *Muharram* for two days.

(v) Humnabad taluk.— (1) Veerabhadreshvara *Jatra* (annual) at Humnabad about January-February for seven days; (2) Manik Prabhu *Jatra* (annual) at Manik Nagar about December for four days; (3) Bakka Prabhu *Jatra* (annual), at Karaknalli about March for five days; (4) Changler Veerabhadreshvara *Jatra* (annual) at Changler about November for five days; (5) Syed Salar Maqdam Husain *Urus* at Chitaguppa in *Rajab* month (annual) for three days; (6) Naganatha Devara *Jatra* (annual) at Hallikhed (B) about October for three days; (7) Ismail Khadri *Urus* (annual) at Ghodwadi in the month of *Muharram* for one day.

Gallantry

Many members of the defence personnel of this district have won distinction in recent years for their gallantry, *viz.*, Sainya Seva Medals 25; Raksha Medals 12; Sain Seva Medal 1; Samar Seva Medal I; NEFA Border Seva Medal I; General Service Medal 2; Star Medals 2; Stars and Ribbons 4; Star 1; etc. The total amount of contribution to defence fund by the people of the district, both in cash and kind upto 1976 was Rs. 93,592