

### CHAPTER III

#### **PEOPLE**

**T**he District Gazetteer is an authentic and comprehensive document comprising in itself important, useful and essential information pertaining to diverse vital aspects and dimensions including geographic, economic, cultural, social, statistical and physical features of the district. In this chapter entitled, “People in Bidar District” an attempt is made to provide a detailed account of vital demographic features and depict in detail the social and cultural lives of people of Bidar district. It proposes to depict a comprehensive profile of people of Bidar with a note on the historical and political antecedents, which could provide invaluable insights into the contemporary socio-cultural manifestations and conditions as well as provide a cultural backdrop against which the life of people in Bidar can be more meaningfully portrayed and understood.

Although this chapter is intended to focus primarily on the social and physical conditions of existence people in Bidar district by depicting their life and lifestyles, with other chapters dealing with geo-physical, economic, political and other spheres of the district, this chapter contextually impinges on these aspects in as much as it is essential and indispensable for doing justice to its core thrust. In addition to the demographic, social, cultural and religious aspects of people of Bidar district which are the main concern

and focus of this chapter, it is felt imperative that the chapter ought to touch upon areas like education, health, occupation, income and the like.

**Demographic Features:** Bidar is a unique district so far as its demographic features such as size, density, fertility, mortality, sex ratio, composition and distribution of population are concerned. These features are at variance from those of the State as well as the nation, resulting in a unique demographic profile. It has the population growth rate which is surprisingly lower than the net national population growth rate and even much lower than the State population growth rate which in itself is considered to be much lower than the national growth rate. Similar is the case with sex ratio and literacy rates which do not commensurate with the label of backward district it has come to be ascribed with. But surprisingly in terms of most of the developmental parameters and indices of Human Development, the district is at the bottom most ranks among the districts in the State and is even placed along the most backward districts of the nation.

A bird's eye view of these salient demographic features vis-a-vis those of the State is presented below. Wherever necessary, decadal variations in demographic features over the previous Census figures are provided for better and more meaningful portrayal and perception of the current demographic trends.

In 2011, Bidar had a total population of 17,03,300 persons of which 8,70,665 were male and 8,32,635 were female. In 2001 census, Bidar had a population of 15,02,373 of which 7,71,022 were males and remaining 7,31,351 were females. Bidar District according to 2011 Census has 2.78 per cent of the total population of the State of Karnataka, whereas it was slightly higher at 2.84 per cent of total population of the State in 2001. The population of the State had increased by 13.16 per cent during the previous census decade of 2001-2011. In the previous Census decade of 1991-2001, Bidar District had registered a relatively higher rate of growth in population at 19.63 per cent indicating to a steady decline in the birth rate, which could be looked upon as a positive development. Decadal change in population of Districts by residence, 2001 and 2011 information given in Table 3.1.

Table 3.1 Decadal change in population of Districts by residence, 2001-2011

Sl. No.	District	Population						Percentage decadal variation 2001 - 2011				Percentage urban population	
		2001			2011			Total	Rural	Urban	2001	2011	
		Total	Rural	Urban	Total	Rural	Urban						
	KARNATAKA	52,850,562	34,889,033	17,961,529	61,095,297	37,469,335	23,625,962	15.60	7.40	31.54	33.99	38.67	
1	Basavakalyan	299,910	241,125	58,785	345,247	275,530	69,717	15.12	14.27	18.60	19.60	20.19	
2	Bhalki	257,042	221,949	35,093	277,350	237,017	40,333	7.90	6.79	14.93	13.65	14.54	
3	Aurad	245,294	229,490	15,804	278,400	248,299	30,101	13.50	8.20	90.46	6.44	10.81	
4	Bidar	405,540	231,283	174,257	469,941	253,921	216,020	15.88	9.79	23.97	42.97	45.97	
5	Humnabad	294,587	233,651	60,936	332,362	262,581	69,781	12.82	12.38	14.52	20.69	21.00	
	<b>Bidar</b>	<b>1,502,373</b>	<b>1,157,498</b>	<b>344,875</b>	<b>1,703,300</b>	<b>1,277,348</b>	<b>425,952</b>	<b>13.37</b>	<b>10.35</b>	<b>23.51</b>	<b>22.96</b>	<b>25.01</b>	

Source: Census of India - 2001 and 2011

**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 since 1901.

Year	Persons	Decade Variation	Percentage Decade Variation	Males	Females
1901	357593	-	-	179668	177923
1911	425339	+67746	+18.95	214879	210460
1921	400606	-24733	-5.81	203572	197034
1931	438695	+38089	+9.51	223986	214709
1941	512826	+74131	+16.90	263147	249679
1951	551048	+38222	+7.45	278296	272752
1961	663172	+112124	+20.35	336480	326692
1971	824059	+160887	+24.26	419812	404247
1981	995691	+171632	+20.83	506043	489648
1991	1255799	+260108	-	643192	612607
2001	1502373	+246574	-	771,022	731,351
2011	1703300	+200927	13.37	870665	832635

**Source:** Census report

### 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.

#### Density of Population

	2001	2011
<b>KARNATAKA</b>	276	319
<b>BIDAR</b>	276	312

**Source:** Census of India, 2011.

### 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 Sex ratio has fluctuated as shown below in Table 3.2

**Table 3.2 Sex ratio of the State and district, 1901-2011**

Census Year	State			District		
	Total	Rural	Urban	Total	Rural	Urban
1901	983	984	976	990	985	1029
1911	981	984	960	979	975	1017
1921	969	975	936	968	965	994
1931	965	972	927	959	955	984
1941	960	965	935	949	946	970
1951	966	974	941	980	978	993
1961	959	973	913	971	977	931
1971	957	971	913	963	970	922
1981	963	978	926	968	978	920
1991	960	973	930	952	966	899
2001	965	977	942	949	956	923
2011	973	979	963	956	961	941

*Sex ratio has been defined here as the number of females per 1000 males*

In Bidar, Sex Ratio improved marginally in favour of women between 2001 and 2011. The sex ratio which stood at 949 females per 1000 males in 2001 increased to 956 females per 1000 males in 2011.

### URBAN POPULATION

Out of the total population of 17,03,300 in 2011 census 12,77,348 persons lived in Rural Areas and 4,25,952 persons lived in Towns. The population of the towns in the district since 1901 as given in Table 3.3

**Table 3.3 Population of the Towns in Bidar District**

Year	Persons	Decade Variation	Percentage Decade Variation	Males	Females
1901	11367	-	-	5713	5654
1911	12684	+1317	+11.59	6316	6368
1921	12434	-250	-1.97	6267	6167
1931	15198	+2764	+22.23	7767	7431
1941	20514	+5316	+34.98	10435	10079
1951	31341	+10827	+52.78	16201	15140
1961	32420	+1079	+3.44	17012	15408
1971	50670	+18250	+56.29	26755	23915

Table 3.3 Continued

1981	78856	+28186	+55.63	41687	37619
2001	344875	+266019	-	179369	165506
2011	425952	+81077	-	292415	206537

**Source:** Census of India

2011 census reveals that 25 per cent of the total population of Bidar district lives in urban areas. Out of the total population of 17,03,300 in the district, 4,25,952 people lives in urban areas of which 2,92,415 are males and 2,06,537 are females. Sex Ratio in urban regions of Bidar district is 941 females per 1000 males according to 2011 Census. Similarly child sex ratio in urban areas of Bidar district was 918 female children per 1000 male children in 2011 Census. Child population (0-6) in urban region was 55,646 of which 28,935 were males children and 26,711 were female children. The details of Sex Ratio of Towns given in Tabel 3.4

Table 3.4 Sex ratio of towns, 2011

Sl.No.	Name of town	Urban status of town	Sex ratio
1	Basavakalyan	(CMC)	930
2	Bhalki	(TMC)	945
3	Aurad	(TP)	973
4	Kamalnagar	(CT)	925
5	Bidar	(CMC + OG)	938
6	Humnabad	(TMC)	951
7	Chitguppa	(TMC)	960
	<b>Sex ratio (Urban) district</b>		<b>941</b>

**Source:** Census of India 2011

### RURAL POPULATION

Similarly, as per 2011 Census, 74.99 per cent population of Bidar district lives in rural areas. The total rural population in Bidar district is 12,77,348 of which 6,51,250 are males and 6,26,098 are females. In rural sex ratio of Bidar district is 961 females per 1000 males. With regard to child sex ratio in the rural areas of Bidar district the data indicate that there are 949 girls per 1000 boys. Total rural child population in Bidar district (in the age of 0-6) is 1,68,796 of which 86,615 were males and 82,181 were females. See more details given in the Table 3.5 and 3.6.

Table 3.5 Rural Population in Bidar District as on 2011 Census

Taluk	Total number of inhabited villages	Total rural population			Number and percentage of villages	Population less than 200		Number and percentage of villages	Population 200 - 499	
		Persons	Males	Females		Males	Females		Males	Females
1	2	3	4	5	6	7	8	9	10	11
Basavakalyan	112	275,530	140,107	135,423	0 (0%)	0	0	3 (3%)	553	510
Bhalki	130	237,017	120,862	116,155	0 (0%)	0	0	5 (4%)	1,028	1,059
Aurad	148	248,299	126,924	121,375	1 (1%)	26	44	9 (6%)	1,621	1,604
Bidar	123	253,921	129,625	124,296	1 (1%)	87	88	6 (5%)	1,247	1,178
Humnabad	82	262,581	133,723	128,849	0 (0%)	0	0	1 (1%)	234	238
<b>Total</b>	<b>595</b>	<b>1,277,348</b>	<b>151,250</b>	<b>626,098</b>	<b>2 (0%)</b>	<b>113</b>	<b>132</b>	<b>24 (4%)</b>	<b>4,683</b>	<b>4,589</b>

  

Taluk	Number and percentage of villages	Population 500 - 999		Number and percentage of villages		Population 1000 - 1999	
		Males	Females	Males	Females	Males	Females
12	13	14	15	16	17	18	18
Basavakalyan	22 (20%)	8,199	7,910	39 (35%)	27,913	27,210	27,210
Bhalki	36 (28%)	13,636	12,925	51 (39%)	38,045	36,604	36,604
Aurad	33 (22%)	12,937	12,383	66 (45%)	48,937	46,847	46,847
Bidar	18 (15%)	6,829	6,517	54 (44%)	39,728	38,123	38,123
Humnabad	6 (7%)	2,583	2,668	24 (29%)	18,560	17,775	17,775
<b>Total</b>	<b>115 (19%)</b>	<b>44,184</b>	<b>42,403</b>	<b>234 (39%)</b>	<b>173,183</b>	<b>166,556</b>	<b>166,556</b>

Taluk	Number and percentage of villages	Population 2000 - 4999		Number and percentage of villages	Population 5000 - 9999		Number and percentage of villages	Population 10000 and above	
		Males	Females		Males	Females		Males	Females
19	20	21	22	23	24	25	26	27	28
Basavakalyan	36 (32%)	55,755	53,738	9 (8%)	28,066	27,165	3 (3%)	19,621	18,890
Bhalki	33 (25%)	51,305	49,486	5 (4%)	16,848	16,081	0 (0%)	0	0
Aurad	38 (26%)	60,743	58,008	1 (1%)	2,660	2,489	0 (0%)	0	0
Bidar	38 (31%)	58,834	56,583	5 (4%)	17,196	16,335	1 (1%)	5,704	5,475
Humnabad	41 (50%)	64,174	61,358	7 (9%)	26,624	26,032	3 (4%)	21,557	20,778
<b>Total</b>	<b>186 (31%)</b>	<b>290,811</b>	<b>279,173</b>	<b>27 (5%)</b>	<b>91,394</b>	<b>88,102</b>	<b>7 (1%)</b>	<b>46,882</b>	<b>45,143</b>

Source: Census of India 2011.

**Table 3.6 Sex ratio of rural population by ranges, 2011**

Range of sex ratio for villages	Number of inhabited villages	Percentage of villages in each range	Population 2011	Percentage distribution of population
Less than 700	1	0.17	2362	0.18
700 - 749	0	0.00	0	0.00
750 - 799	2	0.34	844	0.07
800 - 849	3	0.50	3870	0.30
850 - 899	44	7.39	57551	4.51
900 - 949	182	30.59	386676	30.27
950 - 999	242	40.67	635957	49.79
1000 - 1099	117	19.66	187453	14.68
1100+	4	0.67	2635	0.21
District: Bidar (558)	595	100	1277348	100

Source: Census of India 2011

**Age Distribution:** Age-sex structure is one of the most important characteristics of population composition. Almost all population characteristics vary significantly with age. Age statistics form an important component of population analysis, as most of the analysis is based on age-sex structure of the population. The usefulness of age data is more noticeable when it is cross classified by variables like marital status, literacy, educational attainment, economic activity which vary with age in different patterns. According to 2001 Census more than one third (5,74,719 out of 15,02,373) of total population was age group 0-15 years, more than half of the population (8,07,175 out of 15,02,373) was in the age group of 15-59 and remaining population was in the elderly age group of 60+ years. 2011 census, age-group by residence and sex in bidar district given in Table 3.7.

**Table 3.7 2011 Census, Age-Group By Residence And Sex In Bidar District**

Age-group	Total			Rural			Urban		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	1703300	870665	832635	1277348	651250	626098	425952	219415	206537
0-4	155663	79547	76116	117617	59945	57672	38046	19602	18444
5-9	173360	89308	84052	128467	66012	62455	44893	23296	21597
10-14	194987	100067	94920	145013	74073	70940	49974	25994	23980
15-19	191206	100134	91072	141929	74476	67453	49277	25658	23619
20-24	165566	91164	74402	120674	67529	53145	44892	23635	21257
25-29	137413	70586	66827	99984	52030	47954	37429	18556	18873
30-34	111218	56242	54976	80843	40916	39927	30375	15326	15049
35-39	112030	55117	56913	81559	39792	41767	30471	15325	15146
40-44	94326	49801	44525	69908	36703	33205	24418	13098	11320
45-49	79546	41000	38546	59448	30094	29354	20098	10906	9192
50-54	62583	32091	30492	47537	24175	23362	15046	7916	7130
55-59	50965	23422	27543	39582	17606	21976	11383	5816	5567
60-64	59401	27085	32316	48266	21714	26552	11135	5371	5764

65-69	47269	22579	24690	39709	18902	20807	7560	3677	3883
70-74	32202	16243	15959	27069	13690	13379	5133	2553	2580
75-79	14524	6896	7628	12237	5789	6448	2287	1107	1180
80+	20327	8990	11337	16980	7525	9455	3347	1465	1882
Age not stated	714	393	321	526	279	247	188	114	74

**Source:** Census of India 2011

### MARITAL STATUS

According to 2001 Census, almost half of the total population were unmarried, about 42 per cent of population of the district was married and remaining population of the district was either widowed or divorced. For more details see Table 3.8

**Table 3.8 Marital Status All Population by Religion, Bidar District, Census 2001**

Age Group	Total Population		Never Married		Married		Widowed		Divorced/ Separated	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	771022	731351	446702	348776	314855	326175	8735	53540	730	2860
0-9	185367	176161	185367	176161	0	0	0	0	0	0
10-14	108892	104299	108016	102341	802	1794	40	123	34	41
15-19	84696	69682	82497	54746	2134	14642	26	159	39	135
20-24	63489	52351	47823	10540	15551	40925	67	569	48	317
25-29	52523	55347	16438	1956	35896	51981	132	1018	57	392
30-34	47692	48541	3208	653	44204	45591	209	1849	71	448
35-39	47389	49744	760	317	46299	46517	253	2480	77	430
40-44	42432	36242	404	277	41584	32192	362	3420	82	353
45-49	33045	31532	245	164	32279	27625	454	3512	67	231
50-54	29404	26168	200	154	28344	20008	801	5820	59	186
55-59	17276	19622	72	113	16536	15594	630	3821	38	94

60-64	22189	22263	172	217	20513	12693	1433	9232	71	121
65-69	12399	13320	117	126	11269	7621	980	5543	33	30
70-74	11375	11699	238	184	9856	4363	1253	7118	28	34
75-79	4579	5193	141	78	3818	2242	610	2850	10	23
80+	7225	8340	229	184	5505	2151	1475	5983	16	22
Age not stated	1050	847	775	565	265	236	10	43	0	3
Less than 18	344250	322258	342511	316369	1629	5603	50	202	60	84
Less than 21	404484	373844	397440	339228	6863	33782	90	529	91	305

**Source:** Indian Census Report 2001.

The data on marital status indicate that women marry at a considerably early age than the men. The Census 2001 data indicate that in Bidar district marriage is universal and takes place at an early age compared to the State as a whole. Nearly two-fifths of women (39 per cent) in the age group of 15 to 19 years are married and nearly all (97 per cent) women in the age group of 25 to 29 years are married. The mean age at marriage among women is 15 and the median age is 14 years, which are surprisingly below the legal age for marriage. The State mean age at marriage is 17 years and median age is 15 years (MICS 2000). It is further observed that among the girls who have completed high school education, the mean and median age at marriage is about 5 years higher at 19 and 14 years respectively. Urban and rural distinctions are also observed with respect to age at marriage among women. The age at marriage in urban areas is 17 years as compared to 14 years in rural areas. It is also observed that among never married women, the proportion of those who married below the minimum legal age at marriage, that is 18 years, is as high as 83 per cent and among the rural women it is still higher at 88 per cent, whereas it is much lower at 60 per cent among women residing in urban areas. It is also further observed that even among the women who have completed high school education, the proportion of those who get married below minimum legal age at marriage is as high as 40 per cent.

The data presented in the table reveal that, number of girls marrying below the age of 14 years is 1,794 as against 802 boys of the same age group getting married below the age of 14 years. In the next age group of 15-19, the number of girls marrying (14,642) is 7 times more than the number of boys (2,134) of the said age group getting married. Then a trend is observed that as the age increases, number of women marrying decreases and the number of men marrying increases up to the age of 35 to 39 years. Similarly, the proportion of those never married decreases very sharply among women with increasing age compared to such proportion among men. In the age group of 20 to 24 years, the number of unmarried women is 1,405 against 7,732 unmarried men of the same age group. Coming to the next age group of 25 to 29 years, there are only 1,956 unmarried women compared to 16,438 unmarried men indicating that women marry much earlier in their lives than do men.

Even widowhood appears to be conspicuously associated with women with gender disparity among widowed persons being very much against them. And it is also observed that proportion of those who enter into widowhood early in life is disproportionately higher among women, starting at the age as early as 14 years among whom we find 1,230 girls as against 40 boys. The data also indicate that divorces and separations are more frequent among women than among men, though surprisingly for every divorced or separated woman there should be a divorced or separated man. In view of age at marriage being quite low among women, even the cases of divorces and separations at early age are more frequent among women than they are among men. According to data obtained from 2001 Census, there are 60 boys and 84 girls divorced or separated below the age of 18 years and the corresponding figures are at 91 boys and 305 girls below the age of 21 years.

Coming to marital status with regard to scheduled caste population, the data indicate that compared to the general population, the proportion of those marrying before legal age at marriage is higher among scheduled castes, and gender disparities are not as greater as in the general population. Number of married girls in the age group of 15-19 years is as high as 3,335 against 533 married boys in the same age group. Although the proportion of male population being 51.3 per cent and female population being 48.7

per cent, the proportion of women married both in percentage and absolute number is higher than that among men. It may be observed from the data presented in the table that among male the total number of married is 3,14,855 and among women it is 3,26,175. Similar is the case with regard to Scheduled Caste and Scheduled Tribe population. See Table 3.9 and Table 3.10.

**Table 3.9 Marital Status SC Population by Age and Sex, Bidar District, Census 2001**

Age Group	Total		Never married		Married		Widowed		Divorced/Separated	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	153649	145163	90637	70191	61078	63790	1751	10515	183	667
0-9	39639	37911	39639	37911	0	0	0	0	0	0
10-14	23076	21405	22914	21015	155	364	4	22	3	4
15-19	17013	12403	16464	8998	533	3335	7	29	9	41
20-24	11398	9708	7732	1405	3645	8097	11	123	10	83
25-29	9902	10391	2686	289	7172	9789	28	222	16	91
30-34	9004	9351	603	129	8339	8708	38	406	24	108
35-39	8857	9553	142	63	8637	8921	54	475	24	94
40-44	8152	7128	80	54	7979	6311	73	673	20	90
45-49	6166	6185	42	27	6004	5430	105	672	15	56
50-54	5805	5111	31	37	5572	3830	183	1216	19	28
55-59	3202	3880	10	21	3047	3154	134	681	11	24
60-64	4503	4493	26	46	4173	2502	288	1919	16	26
65-69	2331	2600	26	24	2094	1496	206	1074	5	6
70-74	2193	2315	50	33	1912	904	225	1370	6	8
75-79	856	1028	25	21	719	470	111	532	1	5

80+	1392	1576	49	31	1056	448	283	1094	4	3
Age not stated	160	125	118	87	41	31	1	7	0	0
Less than 18	73032	66752	72684	65464	331	1236	7	34	10	18
Less than 21	84882	76248	82931	68791	1721	7271	14	107	16	79

Source: Indian Census Report 2001.

**Table 3.10 Marital Status ST Population by Age and Sex, Bidar District, Census 2001**

Age Group	Total Population		Never Married		Married		Widowed		Divorced/Separated	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	93455	88764	54067	42146	38055	39824	1211	6362	122	432
0-9	23688	22993	23688	22993	0	0	0	0	0	0
10-14	13667	12825	13559	12572	88	228	11	14	9	11
15-19	10114	7385	9847	5429	258	1910	3	19	6	27
20-24	6832	5793	4895	751	1915	4910	15	83	7	49
25-29	5927	6540	1473	127	4425	6225	19	128	10	60
30-34	5585	5889	260	60	5286	5500	27	251	12	78
35-39	5660	6147	59	24	5544	5733	40	329	17	61
40-44	5085	4356	40	26	4979	3850	52	420	14	60
45-49	3948	3814	20	14	3856	3376	62	397	10	27
50-54	3529	3162	22	11	3396	2475	104	658	7	18
55-59	2044	2447	9	8	1952	1981	75	448	8	10
60-64	2823	2754	17	17	2568	1627	223	1096	15	14
65-69	1557	1613	14	6	1398	951	140	651	5	5

Source: Indian Census Report 2001.

Among Scheduled Tribe population, gender disparities in marital status appear to be almost the same as they are among the general and Scheduled Caste population. However, it is generally observed that in terms of marital status in Bidar district, marriage is more universal among women than it is among men. It is observed from the data that as per 2001 Census, out of a total population of over 15 lakhs (15,02,373), never married men were 4,46,702, as against 3,48,776 never married women. Analysed in terms of proportion among their respective categories, 57.93 per cent of men and 47.68 per cent of women belong to the category of never married. This proportion is slightly higher among Scheduled Caste population with 58.98 per cent of men and 48.35 per cent of women among Scheduled Castes being never married. The situation among Scheduled Tribes is almost similar to that of general population with 57.85 per cent of men and 47.48 per cent women having never been married.

Further, marriage appears to be more universal among women than it is among men as could be observed from the proportion of ever married women among total female population. This trend is observed not only in case of population at large, but also with regard to population of Scheduled Castes and Scheduled Tribes.

From the data presented in the table it could be observed that 44.6 per cent of women in general are married compared to 40.83 per cent of men being married. The proportion of married women and men





Table 3.11 Continued

Total/ Rural/ Urban	Marital status	Religious communities																	
		Total population			Sikh			Buddhist			Jain			Other religions and persuasions					
		Persons	Males	Females	Per- sons	Males	Fe- males	Per- sons	Males	Fe- males	Per- sons	Males	Fe- males	Per- sons	Males	Fe- males	Per- sons	Males	Fe- males
Total	Total	1703300	870665	832635	1145	594	551	30453	15510	14943	680	341	339	521	244	277			
	Never married	832182	472789	359393	521	289	232	15040	8551	6489	314	174	140	256	132	124			
Total	Married	780559	385225	395334	581	292	289	13659	6714	6945	316	158	158	234	108	126			
Total	Widowed	85120	11442	73678	34	9	25	1631	215	1416	46	8	38	29	4	25			
Total	Sepa- rated	4226	979	3247	8	4	4	101	26	75	2	1	1	0	0	0			
Total	Divorced	1213	230	983	1	0	1	22	4	18	2	0	2	2	0	2			
Total	Unspeci- fied	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0			
Rural	Total	1277348	651250	626098	332	171	161	22562	11511	11051	296	150	146	405	192	213			
Rural	Never married	613762	348920	264842	142	73	69	11045	6311	4734	132	75	57	191	97	94			
Rural	Married	591387	291914	299473	170	91	79	10192	5013	5179	139	69	70	191	91	100			
Rural	Widowed	67653	9437	58216	12	3	9	1224	164	1060	24	6	18	21	4	17			
Rural	Sepa- rated	3524	794	2730	7	4	3	84	21	63	0	0	0	0	0	0			
Rural	Divorced	1022	185	837	1	0	1	17	2	15	1	0	1	2	0	2			
Rural	Unspeci- fied	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0			
Urban	Total	425952	219415	206537	813	423	390	7891	3999	3892	384	191	193	116	52	64			
Urban	Never married	218420	123869	94551	379	216	163	3995	2240	1755	182	99	83	65	35	30			
Urban	Married	189172	93311	95861	411	201	210	3467	1701	1766	177	89	88	43	17	26			

Urban	Widowed	17467	2005	15462	22	6	16	407	51	356	22	2	20	8	0	8			
Urban	Sepa- rated	702	185	517	1	0	1	17	5	12	2	1	1	0	0	0			
Urban	Divorced	191	45	146	0	0	0	5	2	3	1	0	1	0	0	0			
Urban	Unspeci- fied	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0			

**Source:** Census of India 2011

### LITERACY

A Person aged 7 years and above who can both read and write with understanding in any language has been taken as literate. It is not necessary for a person to have received any formal education or passed any minimum educational standard for being treated as literate. People who were blind and could read in Braille are treated literates.

A person, who can neither read nor write or can only read but cannot write in any language, is treated as illiterate. All children of age 6 years or less, even if going to school and have picked up reading and writing, are treated as illiterate. For more details see Table 3.12 to 3.14.

Table 3.12 Number of Literates and Illiterates, Literacy rate by Sex in Sub-Districts, 2011

Name of Sub-district	Total/ Rural/ Urban	Number of literates and illiterates										Literacy rate			Gap in male-fe- male literacy rate
		Number of literates		Number of illiterates						Persons	Males	Females			
		Persons	Males	Females	Persons	Males	Females	Persons	Males				Females		
Basavakalyan	Total	206332	118945	87387	138915	57278	81637	6898	68.98	59.57	78.05	59.57	18.48		
	Rural	160037	93528	66509	115493	46579	68914	66.87	66.87	76.93	56.48	20.45			
	Urban	46295	25417	20878	23422	10699	12723	77.46	77.46	82.46	72.13	10.33			
Bhalkei	Total	173873	100247	73626	103477	41356	62121	71.56	80.96	61.8	19.16				
	Rural	145558	84352	61206	91459	36510	54949	70.07	79.83	59.97	19.86				
	Urban	28315	15895	12420	12018	4846	7172	80.34	87.52	72.72	14.8				

Aurad	Total	162496	94666	67830	115904	47643	68261	67.34	76.79	57.47	19.32
	Rural	143338	83813	59525	104961	43111	61850	66.57	76.18	56.53	19.65
	Urban	19158	10853	8305	10943	4532	6411	73.75	81.84	65.31	16.53
Bidar	Total	304634	170875	133759	165307	70220	95087	74.51	81.53	67.12	14.41
	Rural	142502	82453	60049	111419	47172	64247	64.8	73.48	55.75	17.73
	Urban	162132	88422	73710	53888	23048	30840	85.81	90.81	80.49	10.32
Humnabad	Total	195338	112465	82873	137024	56970	80054	68.15	77.01	58.95	18.06
	Rural	148276	86535	61741	114305	47197	67108	65.54	75.14	55.58	19.56
	Urban	47062	25930	21132	22719	9773	12946	77.96	84.02	71.61	12.41
District: Bidar	Total	1042673	597198	445475	660627	273467	387160	70.51	79.09	61.55	17.54
	Rural	739711	430681	309030	537637	220569	317068	66.73	76.28	56.82	19.46
	Urban	302962	166517	136445	122990	52898	70092	81.81	87.42	75.88	11.54

Source: Census of India - 2011

Table 3.13 Number of scheduled castes literates and illiterates, literacy rate by sex in CD Blocks, 2011

Sl. No.	Name of CD Block	Number of literates and illiterates						Literacy rate			Gap in male-female literacy rate
		Number of literates			Number of illiterates			Persons	Males	Females	
		Persons	Males	Females	Persons	Males	Females				
1	Basa-vakalyan	35387	21033	14354	31325	13008	18317	62.13	72.13	51.64	20.49
2	Bhalki	32671	19198	13473	26857	11235	15622	64.03	73.57	54.04	19.53
3	Aurad	40615	24125	16490	38919	16683	22236	60.42	69.82	50.47	19.35
4	Bidar	29815	17514	12301	28466	12287	16179	59.75	68.66	50.44	18.22
5	Humnabad	32857	19490	13367	33507	14311	19196	58.55	68.13	48.59	19.54
Total		171345	101360	69985	159074	67524	91550	60.93	70.43	50.97	19.46

Source: Census of India-2011

Table 3.14 Number and percentage of scheduled tribes literates and illiterates by sex in CD Blocks, 2011

Sl. No.	Name of CD Block	Number of literates and illiterates						Literacy rate			Gap in male-female literacy rate
		Number of literates			Number of illiterates			Persons	Males	Females	
		Persons	Males	Females	Persons	Males	Females				
1	Basa-vakalyan	30473	18122	12351	28885	12107	16778	59.81	70.05	49.24	20.81
2	Bhalki	15309	8870	6439	11797	4885	6912	64.69	73.76	55.32	18.44
3	Aurad	15413	8947	6466	13737	5975	7762	60.81	69.18	52.09	17.09
4	Bidar	23436	13597	9839	22841	9790	13051	58.55	67.29	49.64	17.65
5	Humnabad	27231	16183	11048	25637	10721	14916	59.67	69.85	49.17	20.68
Total		111862	65719	46143	102897	43478	59419	60.26	69.76	50.47	19.29

Source: Census of India 2011

### LANGUAGE

As a part of census publication programme the data on spoken languages/mother tongues will be presented under C series. Distribution of languages/mother tongues which returned 10,000 or more speakers each at all-India level (including of mother tongues grouped under each for district, with total, rural/urban and male/female break ups. The unclassified mother tongues and the mother tongues having less than 10,000 speakers have been relegated to 'other' mother tongue category.

A closer study of 2001 Census data reveals that as many as 24 languages which returned 10,000 or more speakers are spoken in the district. The 'Other' category include Mother Tongues spoken by less than 10,000 speakers. Majority of the population speak Kannada which constitute 52.68 per cent followed by 18.75 per cent of Marathi and 18.23 per cent of Urdu speaking population. The abstract of languages as Mother Tongues and their strength in the district during 1991 and 2001 Census are given in Table. 3.15

**Table 3.15 Language Speakers in Bidar District -2001 census**

Sl. No	Language	1991 Census		2001 Census	
		Speakers	Percentage	Speakers	Percentage
	<b>Bidar District</b>	<b>1,255,799</b>	<b>99.97</b>	<b>1,498,265</b>	<b>99.73</b>
1	Kannada	657,797	52.38	791,503	52.68
2	Marathi	247,292	19.69	281,647	18.75
3	Urdu	235,055	18.72	273,809	18.23
4	Telugu	62,163	4.95	72,056	4.80
5	Hindi	50,123	3.99	75,793	5.04
6	Tamil	851	0.07	910	0.06
7	Gujarati	785	0.06	759	0.05
8	Punjabi	760	0.06	420	0.03
9	Malayalam	235	0.02	427	0.03
10	Oriya	149	0.01	154	0.01
11	Bengali	118	0.01	249	0.02
12	Konkani	73	0.01	434	0.03
13	Sindhi	38	0.00	28	0.00
14	Assamese	15	0.00	10	0.00
15	Nepali	14	0.00	63	0.00
16	Kashmiri	1	0.00	2	0.00
17	Manipuri	1	0.00	1	0.00

**Source:** Census of India 2001.

### SCHEDULED CASTES AND SCHEDULED TRIBES

Article 341 of the Constitution provides that the President may, with respect to any State or Union territory, specify the castes, races or tribes or parts of or groups within castes, races or tribes which shall for the purposes of the Constitution be deemed to be Scheduled Castes in relation to that State or Union territory. Similarly, Article 342 provides for specification of tribes or tribal communities or parts of or groups within tribes or tribal communities which are deemed to be for the purposes of the Constitution, the Scheduled Tribes in relation to that State or Union territory. In pursuance of these provisions, the list of Scheduled Castes and Scheduled Tribes are notified for each State and Union Territory and are valid only within the jurisdiction of that State or Union Territory and not outside.

It is important to mention here that under the Constitution (Scheduled Castes) Order 1950, no person who professed a religion different from

Hinduism was deemed to be a member of a Scheduled Caste in addition to every member of the Ramdasi, Kabirpanthi, Majhabi or Sikligar caste resident in Punjab or Patiala and East Punjab States Union were in relation to that State, whether they professed Hindu or the Sikh religion. Subsequently, in September 1956, by an amendment, the Presidential Order of 1950 and in all subsequent Presidential Orders relating to Scheduled Castes, the population professing the Hindu and the Sikh religions were placed on the same footing with regard to their inclusion as Scheduled Castes. Later on, as per the amendment made in the Constitution (Scheduled Castes) Order 1990, the Hindu, the Sikh and the Buddhist professing population were placed on the same footing with regard to the recognition of the Scheduled Castes. See Table 3.16.

**Table 3.16 Number and percentage of SC and ST's population in 2011**

Name of Sub-District	Total/ Rural Urban	Total population	Total scheduled castes population	Total scheduled tribes population	percentage of scheduled castes population to Total population	percentage of scheduled tribes population to Total population
Basavakalyan	Total	345247	75995	62810	22.01	18.19
	Rural	275530	66712	59358	24.21	21.54
	Urban	69717	9283	3452	13.32	4.95
Bhalki	Total	277350	70166	29009	25.3	10.46
	Rural	237017	59528	27106	25.12	11.44
	Urban	40333	10638	1903	26.38	4.72
Aurad	Total	278400	88683	30582	31.85	10.98
	Rural	248299	79534	29150	32.03	11.74
	Urban	30101	9149	1432	30.39	4.76

Bidar	Total	469941	88752	56488	18.89	12.02
	Rural	253921	58281	46277	22.95	18.22
	Urban	216020	30471	10211	14.11	4.73
Humnabad	Total	332362	76189	56933	22.92	17.13
	Rural	262581	66364	52868	25.27	20.13
	Urban	69781	9825	4065	14.08	5.83
Bidar	Total	1703300	399785	235822	23.47	13.85
	Rural	1277348	330419	214759	25.87	16.81
	Urban	425952	69366	21063	16.28	4.94

**Source:** Census of India 2001.

### HOUSING

In the year 1991, 91.24 per cent of the household in Bidar district were living in own houses as against 79.83 per cent in the state. This remained fairly constant at 90.19 per cent during 2001 and 78.46 per cent for the state in rural areas ownership of houses is higher at 95.59 per cent in 1991 and 95.68 per cent in 2001. The figures were 91.64 per cent in 1991 and 91.16 per cent in 2001 for the state as a whole. However, the proportion of households owing the houses is relatively lower in urban areas at 69.52 per cent during 1991 and 69.26 per cent in 2001 in Bidar district. The proportion was 53.60 per cent in 1991 and 54.62 per cent in 2001 for the state as a whole.

Houses with access to safe drinking water were 60.47 per cent in 1991 which increased to 79.70 per cent during 2001. This was much lower than the state figure of 71.68 per cent in 1991 and 84.85 per cent in 2001. However, what it is rather important to note that in case of the state urban household

having access to safe drinking water (92.18 per cent) was higher than the proportion of such households in rural areas (80.95 per cent) in 2001. But on the contrary, in case of Bidar district, during 2001, the proportion of rural households having access to safe drinking water (82.12 per cent) was higher than proportion of such households in urban areas (70.49 per cent).

However, one aspect in which there has been considerable improvement is that of access to electricity. The number of households both urban (71.24 per cent) and rural (33.65 per cent) put together that had access to electricity was 39.92 per cent during 1991 which increased to 73.10 per cent in 2001 which represented 69.22 per cent of rural households and 87.88 per cent of urban households. However, in case of the state, the proportion increased from 52.47 per cent in 1991 to 78.55 per cent in 2001.

Coming to households having none of the three amenities, the figures reveal that the proportion of such households was 21.25 per cent in Bidar district in the year 1991 as against 15.03 per cent for the state as a whole with only 4.13 per cent in urban households being without none of the facilities in the state. As expected, the situation should have increased in 2001. But much against the expected proportion of such households has increased to 24.73 per cent in Bidar district and to 19.13 per cent for the state as a whole.

**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, palm 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. Roofing of some of the houses is with tiles, tinsheets, Shahabad stones (Aragalmane). Many of the houses in rural areas are built with scant respect for sanitation and hygiene, they are not properly 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 is helping to provide better built and well-ventilated houses for the poor

under the Janata Housing Scheme. 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 to 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 bath 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 veranda 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 with different architecture. More details see following Tables (as per 2011 Census) Table 3.17 to 3.20

Table 3.17 Households by Ownership Status and Number of Dwelling rooms Occupied in the District, 2011

Ownership Status	Number of dwelling rooms	Number of households											
		Total			Scheduled Castes			Scheduled Tribes					
		Total	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban			
<b>Owned</b>	No exclusive room	4,767	4,342	425	1,366	1,308	58	799	775	24			
	One room	102,190	90,746	11,444	32,754	29,990	2,764	17,536	16,771	765			
	Two rooms	94,016	78,399	15,617	21,210	18,115	3,095	14,445	13,531	914			
	Three rooms	37,426	27,758	9,668	6,155	4,824	1,331	4,709	4,149	560			
	3+ rooms	39,987	24,356	15,631	5,126	3,264	1,862	3,790	3,068	722			
<b>Rented</b>	No exclusive room	460	226	234	95	49	46	58	42	16			
	One room	12,339	4,783	7,556	2,333	1,079	1,254	1,247	738	509			
	Two rooms	11,410	2,695	8,715	1,578	401	1,177	856	331	525			
	Three rooms	4,258	644	3,614	590	89	501	302	72	230			
	3+ rooms	2,363	370	1,993	280	62	218	161	53	108			
<b>Others</b>	No exclusive room	266	219	47	72	64	8	29	28	1			
	One room	2,219	1,801	418	596	479	117	326	287	39			
	Two rooms	895	581	314	185	117	68	85	62	23			
	3+ rooms	364	199	165	44	24	20	25	21	4			
	No exclusive room	5493	4787	706	1533	1421	112	886	845	41			
<b>Total</b>	One room	116,748	97,330	19,418	35,683	31,548	4,135	19,109	17,796	1,313			
	Two rooms	106,321	81,675	24,646	22,973	18,633	4,340	15,386	13,924	1,462			
	Three rooms	42,245	28,663	13,582	6,850	4,953	1,897	5,078	4,260	818			
	3+ rooms	42,714	24,925	17,789	5,450	3,350	2,100	3,976	3,142	834			

Source: Census of India 2011

Table 3.18 Number and Percentage of Households by main source of Drinking water, 2011.

Sl. No.	Name of Sub-District	Total/Rural/Urban	Total number of households	Number and percentage of Household having following source of drinking water								Tank/pond/lake	Other Sources
				Tap water from treated source	Tap water from untreated source	Covered well	Un-covered well	Hand-pump	Tubewell/Borwell	Spring	River/canal		
1	Sub-District - Basavakalyan	Total	63,401	15,802 (24.92%)	14,250 (22.48%)	624 (0.98%)	7,692 (12.13%)	9,143 (14.42%)	13,527 (21.34%)	454 (0.72%)	53 (0.08%)	681 (1.07%)	1,175 (1.85%)
		Rural	51,318	8,976 (17.49%)	12,493 (24.34%)	503 (0.98%)	7,435 (14.49%)	8,809 (17.17%)	11,931 (23.25%)	116 (0.23%)	24 (0.05%)	381 (0.74%)	650 (1.27%)
		Urban	12,083	6,826 (56.49%)	1,757 (14.54%)	121 (1%)	257 (2.13%)	334 (2.76%)	1,596 (13.21%)	29 (0.24%)	300 (2.48%)	525 (4.34%)	
2	Sub-District - Bhalki	Total	53,227	8,720 (16.38%)	15,769 (29.63%)	387 (0.73%)	7,365 (13.84%)	6,685 (12.56%)	12,215 (22.95%)	501 (0.94%)	320 (0.6%)	225 (0.42%)	1,040 (1.95%)
		Rural	45,869	5,137 (11.2%)	14,562 (31.75%)	278 (0.61%)	6,912 (15.07%)	6,110 (13.32%)	10,949 (23.87%)	494 (1.08%)	270 (0.59%)	220 (0.48%)	937 (2.04%)
		Urban	7,358	3,583 (48.7%)	1,207 (16.4%)	109 (1.48%)	453 (6.16%)	575 (7.81%)	1,266 (17.21%)	7 (0.1%)	50 (0.68%)	5 (0.07%)	103 (1.4%)
3	Sub-District - Aurad	Total	51,192	10,141 (19.81%)	13,617 (26.6%)	894 (1.75%)	8,886 (17.36%)	8,616 (16.83%)	8,186 (15.99%)	34 (0.07%)	165 (0.32%)	263 (0.51%)	390 (0.76%)
		Rural	45,607	8,570 (18.79%)	11,161 (24.47%)	857 (1.88%)	8,462 (18.55%)	8,122 (17.81%)	7,836 (17.18%)	33 (0.07%)	163 (0.36%)	207 (0.45%)	196 (0.43%)
		Urban	5,585	1,571 (28.13%)	2,456 (43.97%)	37 (0.66%)	424 (7.59%)	494 (8.85%)	350 (6.27%)	1 (0.02%)	2 (0.04%)	56 (1%)	194 (3.47%)
4	Sub-District - Bidar Urban	Total	85,735	27,423 (31.99%)	17,170 (20.03%)	6,422 (7.49%)	15,012 (17.51%)	6,538 (7.63%)	10,841 (12.64%)	409 (0.48%)	17 (0.02%)	55 (0.06%)	1,848 (2.16%)
		Rural	46,460	15,098 (32.5%)	13,995 (30.12%)	662 (1.42%)	2,991 (6.44%)	5,626 (12.11%)	7,441 (16.02%)	70 (0.15%)	16 (0.03%)	13 (0.03%)	548 (1.18%)
		Urban	39,275	12,325 (31.38%)	3,175 (8.08%)	5,760 (14.67%)	12,021 (30.61%)	912 (2.32%)	3,400 (8.66%)	339 (0.86%)	1 (0%)	42 (0.11%)	1,300 (3.31%)

5	Sub-District - Humnabad	Total	59,966	17,795 (29.68%)	18,241 (30.42%)	1,252 (2.09%)	3,851 (6.42%)	9,239 (15.41%)	8,548 (14.25%)	173 (0.29%)	29 (0.05%)	836 (1.39%)
		Rural	48,126	10,795 (22.43%)	15,709 (32.64%)	745 (1.55%)	2,836 (5.89%)	9,182 (19.08%)	8,084 (16.8%)	170 (0.35%)	25 (0.05%)	578 (1.2%)
		Urban	11,840	7,000 (59.12%)	2,532 (21.39%)	507 (4.28%)	1,015 (8.57%)	57 (0.48%)	464 (3.92%)	3 (0.03%)	4 (0.03%)	258 (2.18%)
District - Bidar	Total	313,521	79,881 (25.48%)	79,047 (25.21%)	9,579 (3.06%)	42,806 (13.65%)	40,221 (12.83%)	53,317 (17.01%)	1,571 (0.5%)	584 (0.19%)	1,226 (0.39%)	5,289 (1.69%)
	Rural	237,380	48,576 (20.46%)	67,920 (28.61%)	3,045 (1.28%)	28,636 (12.06%)	37,849 (15.94%)	46,241 (19.48%)	883 (0.37%)	498 (0.21%)	823 (0.35%)	2,909 (1.23%)
	Urban	76,141	31,305 (41.11%)	11,127 (14.61%)	6,534 (8.58%)	14,170 (18.61%)	2,372 (3.12%)	7,076 (9.29%)	688 (0.9%)	86 (0.11%)	403 (0.53%)	2,380 (3.13%)

Source: Census of India

Table 3.19 Number and Percentage of Households by type of Latrine facility, 2011

Sl. No.	Name of Sub-District	Total/Rural/Urban	Total number of households	Number and percentage of households having following type of latrine facility												
				Flush/Pour latrine			Pit		Latrine		Night Soil disposed into open drain		Service Latrine		No latrine within premises	
				Piped sewer system	Septic tank	Other system	With slab/Ventilated improved pit	Without slab/open pit	Without slab/open pit	Night Soil removed by human	Night soil serviced by animals	Public Latrine	Open			
1	Sub-District - Basavakalyan	Total	63401	2,817 (4.44%)	5,058 (7.98%)	1,422 (2.24%)	1,496 (2.36%)	216 (0.34%)	398 (0.63%)	0 (0%)	284 (0.45%)	1,910 (3.01%)	49,800 (78.55%)			
		Rural	51318	374 (0.73%)	1,758 (3.43%)	775 (1.51%)	365 (0.71%)	95 (0.19%)	81 (0.16%)	0 (0%)	20 (0.04%)	996 (1.94%)	46,854 (91.3%)			
		Urban	12083	2,443 (20.22%)	3,300 (27.31%)	647 (5.35%)	1,131 (9.36%)	121 (1%)	317 (2.62%)	0 (0%)	264 (2.18%)	914 (7.56%)	2,946 (24.38%)			

2	Sub-District - Bhalki	Total	53227	967 (1.82%)	4,679 (8.79%)	923 (1.73%)	309 (0.58%)	103 (0.19%)	101 (0.19%)	0 (0%)	78 (0.15%)	1,379 (2.59%)	44,688 (83.96%)
		Rural	45869	454 (0.99%)	1,679 (3.66%)	831 (1.81%)	249 (0.54%)	84 (0.18%)	37 (0.08%)	0 (0%)	58 (0.13%)	1,264 (2.76%)	41,213 (89.85%)
		Urban	7358	513 (6.97%)	3,000 (40.77%)	92 (1.25%)	60 (0.82%)	19 (0.26%)	64 (0.87%)	0 (0%)	20 (0.27%)	115 (1.56%)	3,475 (47.23%)
3	Sub-District - Aurad	Total	51192	417 (0.81%)	3,018 (5.9%)	883 (1.72%)	239 (0.47%)	106 (0.21%)	107 (0.21%)	0 (0%)	94 (0.18%)	1,310 (2.56%)	45,018 (87.94%)
		Rural	45607	294 (0.64%)	1,669 (3.66%)	707 (1.55%)	179 (0.39%)	91 (0.2%)	69 (0.15%)	0 (0%)	58 (0.13%)	937 (2.05%)	41,603 (91.22%)
		Urban	5585	123 (2.2%)	1,349 (24.15%)	176 (3.15%)	60 (1.07%)	15 (0.27%)	38 (0.68%)	0 (0%)	36 (0.64%)	373 (6.68%)	3,415 (61.15%)
4	Sub-District - Bidar Urban	Total	85735	8,714 (10.16%)	20,368 (23.76%)	2,460 (2.87%)	879 (1.03%)	596 (0.7%)	3,262 (3.8%)	21 (0.02%)	560 (0.65%)	2,390 (2.79%)	46,485 (54.22%)
		Rural	46460	1,090 (2.35%)	2,598 (5.59%)	712 (1.53%)	566 (1.22%)	189 (0.41%)	73 (0.16%)	0 (0%)	228 (0.49%)	1,673 (3.6%)	39,331 (84.66%)
		Urban	39275	7,624 (19.41%)	17,770 (45.25%)	1,748 (4.45%)	313 (0.8%)	407 (1.04%)	3,189 (8.12%)	21 (0.05%)	332 (0.85%)	717 (1.83%)	7,154 (18.22%)
5	Sub-District - Humnabad	Total	59966	1,935 (3.23%)	6,715 (11.2%)	1,488 (2.48%)	1,306 (2.18%)	239 (0.4%)	418 (0.7%)	0 (0%)	129 (0.22%)	2,616 (4.36%)	45,120 (75.24%)
		Rural	48126	740 (1.54%)	3,019 (6.27%)	852 (1.77%)	724 (1.5%)	108 (0.22%)	92 (0.19%)	0 (0%)	65 (0.14%)	2,163 (4.49%)	40,363 (83.87%)
		Urban	11840	1,195 (10.09%)	3,696 (31.22%)	636 (5.37%)	582 (4.92%)	131 (1.11%)	326 (2.75%)	0 (0%)	64 (0.54%)	453 (3.83%)	4,757 (40.18%)
District - Bidar	Total	Total	313521	14,850 (4.74%)	39,838 (12.71%)	7,176 (2.29%)	4,229 (1.35%)	1,260 (0.4%)	4,286 (1.37%)	1,145 (0.37%)	9,605 (3.06%)	9,605 (3.06%)	231,111 (73.71%)
		Rural	237380	2,952 (1.24%)	10,723 (4.52%)	3,877 (1.63%)	2,083 (0.88%)	567 (0.24%)	352 (0.15%)	429 (0.18%)	7,033 (2.96%)	7,033 (2.96%)	209,364 (88.2%)
		Urban	76141	11,898 (15.63%)	29,115 (38.24%)	3,299 (4.33%)	2,146 (2.82%)	693 (0.91%)	3,934 (5.17%)	716 (0.94%)	2,572 (3.38%)	2,572 (3.38%)	21,747 (28.56%)

Source: Census of India

Table 3.20 Number and Percentage of Households by availability of Kitchen facility, 2011

Sl. No.	Name of Sub-District	Total/Rural/Urban	Total number of households	Number and Percentage of households having kitchen					
				Cooking inside house			Cooking outside house		
				Has kitchen	Does not have kitchen	Total	Has kitchen	Does not have kitchen	Total
1	Sub-District - Basavakalyan	Total	63401	28,991 (45.73%)	19,009 (29.98%)	7,381 (11.64%)	7,852 (12.38%)	168 (0.26%)	
		Rural	51318	21,755 (42.39%)	16,086 (31.35%)	6,697 (13.05%)	6,709 (13.07%)	71 (0.14%)	
		Urban	12083	7,236 (59.89%)	2,923 (24.19%)	684 (5.66%)	1,143 (9.46%)	97 (0.8%)	
2	Sub-District - Bhalki	Total	53227	22,841 (42.91%)	18,765 (35.25%)	5,356 (10.06%)	6,137 (11.53%)	128 (0.24%)	
		Rural	45869	18,300 (39.9%)	17,216 (37.53%)	4,652 (10.14%)	5,603 (12.22%)	98 (0.21%)	
		Urban	7358	4,541 (61.72%)	1,549 (21.05%)	704 (9.57%)	534 (7.26%)	30 (0.41%)	
3	Sub-District - Aurad	Total	51192	20,190 (39.44%)	20,117 (39.3%)	5,044 (9.85%)	5,748 (11.23%)	93 (0.18%)	
		Rural	45607	17,003 (37.28%)	18,804 (41.23%)	4,450 (9.76%)	5,296 (11.61%)	54 (0.12%)	
		Urban	5585	3,187 (57.06%)	1,313 (23.51%)	594 (10.64%)	452 (8.09%)	39 (0.7%)	
4	Sub-District - Bidar Urban	Total	85735	54,442 (63.5%)	17,604 (20.53%)	7,434 (8.67%)	6,051 (7.06%)	204 (0.24%)	
		Rural	46460	23,460 (50.5%)	11,666 (25.11%)	6,162 (13.26%)	5,075 (10.92%)	97 (0.21%)	
		Urban	39275	30,982 (78.88%)	5,938 (15.12%)	1,272 (3.24%)	976 (2.49%)	107 (0.27%)	



5	Sub-District - Humnabad	Total	59966	33,824 (56.41%)	13,893 (23.17%)	6,606 (11.02%)	5,549 (9.25%)	94 (0.16%)
		Rural	48126	24,916 (51.77%)	12,067 (25.07%)	5,992 (12.45%)	5,094 (10.58%)	57 (0.12%)
		Urban	11840	8,908 (75.24%)	1,826 (15.42%)	614 (5.19%)	455 (3.84%)	37 (0.31%)
District - Bidar	Total	313521	160,288 (51.13%)	89,388 (28.51%)	31,821 (10.15%)	31,337 (10%)	687 (0.22%)	
		237380	105,434 (44.42%)	75,839 (31.95%)	27,953 (11.76%)	27,777 (11.7%)	377 (0.16%)	
		76141	54,854 (72.04%)	13,549 (17.79%)	3,868 (5.08%)	3,560 (4.68%)	310 (0.41%)	

**Source:** Census of India 2011

### MIGRATION

Migration is a demographic process in which people move physically from one place or region or location to the other for various reasons, which may be short term or long term, temporary or permanent. The migration may also be seasonal depending on occupation, climate and culture, as it happens in case of people moving in search of paid work, depending on sowing and harvesting seasons, in fishing and aqua-culture. People from Bidar district have migrated to Bengaluru, Mysuru, Hubli, Dharwad, Karwar, Mangalore within the State and Hyderabad, Zaheerabad, Sangareddy, Sadashiv Pet of Andhra Pradesh and Mumbai, Pune, Solapur, Latur, Nanded, Aurangabad of Maharashtra State. This migration has mainly been in search of jobs in construction, industries, ports, transportation, trade and commerce. Marriage, education and employment have been the main reasons for migration. Many people from Bidar district are in abroad on contract and some of them have settled as naturalized citizens, and some have dual citizenship. The international migrations take place mainly to the Middle Eastern Gulf Countries, Far Eastern as well as South East Asian Countries. Very small proportion of people from Bidar district has migrated to European, African, South American and Australian Countries including USA and Canada.

The Table 3.21 presents data of migrants on migration by their place of birth. The majority of migrants are those who are born within the state of enumeration, which constitute 81.98 per cent as per 2001 Census. Among them, migrants born elsewhere in the district are larger than migrants born in other districts of the state. Considerable proportion of population from other state have migrated to the district.

**Table 3.21 Percentage Distribution of In- Migrants By Place Of Birth**

Place of Birth	1991 Census			2001 Census		
	Persons	Males	Females	Persons	Males	Females
I Migrants born within the state Of enumeration	271,478	61,053	210,425	229,824	58,235	171,589
	81.19	18.26	62.93	81.98	20.77	61.21
a Migrants born elsewhere in th district of Enumeration	241,358	52,433	188,925	210,885	52,567	158,318
	72.18	15.68	56.50	75.23	18.75	56.47
b Migrants born in other districts of the state	30,120	8,620	21,500	18,939	5,668	13,271
	9.01	2.58	6.43	6.76	2.02	4.73
II Migrants born in other states of India	62,363	13,000	49,363	50,435	8,105	42,330
	18.65	3.89	14.76	17.99	2.89	15.10
III Migrants born in other countries	70	30	40	74	44	30
	0.02	0.01	0.01	0.03	0.02	0.01
IV Unclassifiable	480	230	250	-	-	-
	0.14	0.07	0.07	0.00	0.00	0.00
V Total migrants	334,391	74,313	260,078	280,333	66,384	213,949
	100.00	22.22	77.78	100.00	23.68	76.32

**Source :** Migration Tables of 1991 & 2001 Census

The variations during the decade among different categories can be seen from Table 3.22.

**Table 3.22 Percentage Distribution Of In- Migrants By Place Of Last Residence**

Place of Last residence	1991 Census			2001 Census		
	Persons	Males	Females	Persons	Males	Females
1 Last residence within the state of Enumeration but outside the place of enumeration	276,608	62,423	214,185	240,640	61,436	179,204
a Elsewhere in the district of enumeration	81.69	18.44	63.25	82.19	20.98	61.20
b In other districts of the state of enumeration	246,508	53,853	192,655	221,409	55,689	165,720
2 Last residence in other states Of India beyond the state of enumeration	72.80	15.90	56.90	75.62	19.02	56.60
3 Last residence in other countries	30,100	8,570	21,530	19,231	5,747	13,484
4 Unclassifiable	8.89	2.53	6.36	6.57	1.96	4.61
5 Total migrants	61,373	12,800	48,573	52,068	8,445	43,623
	18.12	3.78	14.34	17.78	2.88	14.90
	70	20	50	88	50	38
	0.02	0.01	0.01	0.03	0.02	0.01
	560	210	350	-	-	-
	0.17	0.06	0.10	0.00	0.00	0.00
	338,611	75,453	263,158	292,796	69,931	222,865
	100.00	22.28	77.72	100.00	23.88	76.12

Source : Migration Tables of 1991 & 2001 Census

The table 3.22 presents data on migration by their place of last residence. As far as the district is concerned, it can be seen that migrants whose place of last residence was within the state of enumeration but outside the place of enumeration, constitute major proportion of migrant population. As per 2001 Census, their percentage accounts for 82.19 Among them, more is the inflow from within the district. Considerable proportion from other state have migrated to the district. The variations during the decade among different categories can be seen from table 3.23.

**Table 3.23 Interstate In-Migration to Bidar District**

Sl. No	Place of Birth	1991 Census		2001 Census	
		Migrants	Percentage of Total Migrants	Migrants	Percentage of Total Migrants
1	Andhra Pradesh	24,300	38.97	19,124	36.73
2	Goa	20	0.03	-	0.00
3	Kerala	270	0.43	-	0.00
4	Maharashtra	34,393	55.15	29,599	56.85
5	Uttar Pradesh	-	0.00	748	1.44
6	Bihar	-	0.00	405	0.78
7	Rajasthan	-	0.00	390	0.75
8	Tamil Nadu	430	0.69	-	0.00
9	Total for 5 states	59,413	95.27	50,266	96.54
10	Other states	2,950	4.73	1,802	3.46
<b>Total</b>		<b>62,363</b>	<b>100.00</b>	<b>52,068</b>	<b>100.00</b>

The interstate in-migration to the district by their place of birth provided above, highlights the States with the largest contribution of migrants to the district. According to 2001 Census findings, majority of migrants are from Maharashtra which accounts for 56.85 per cent followed by Andhra Pradesh (36.73%). Migrants from Uttar Pradesh, Bihar and Rajasthan have also been reported which is marginal. Further the category migrants from 'Other States' has come down from 4.73 per cent in 1991 to 3.46 per cent in 2001. The rural and urban composition of Internal Migration are given Table.3.24

**Table 3.24 Rural and Urban Composition Of Internal - Migrants By Place of Birth**

Place of Birth	Place of Enumeration-1991 Place of Enumeration -2001					
	Total	Rural	Urban	Total	Rural	Urban
1 Within the state	271,478	218,859	52,619	229,824	163,062	66,762
	100.0	80.6	19.4	100.0	71.0	29.0
2 In other states of India	62,363	47,579	14,784	50,435	38,312	12,123
	100.0	76.3	23.7	100.0	76.0	24.0

Rural and urban composition of internal migrants by their place of birth is provided in the above Table 3.24 The data for both the Census points out that majority of migrants within the State as well as from other

states of India have migrated to rural areas of the district. Migrants figures (district-wise) are not available in 2011 census.

With this description on the demographic, health and educational features of Bidar district, an attempt is made in the next section to give an account of religions and religious life of the people of Bidar district.

### RELIGIONS

Most of the ethnographic sketches are entitled as “Religion and Society” among a section or ethnic group of that society since religion and people or even for that matter society are inseparable. Religion is an important aspect and dimension of social and community life, particularly in the context of traditional society like India. Religion as a system of beliefs and faith, as a set of customs, rituals and practices represents a way of life. In certain social contexts and milieu it functions as the basis of stratification, status, privileges and priorities. From functional perspective religion acts as social cement binding the people together, serves as a source of social solidarity, integration and identity. Since people’s ways of thinking, acting and believing are viewed as being shaped by or being the function of religion, a note on the people cannot be deemed as complete nor can afford to ignore the indispensable dimension or aspect of religious life of people, particularly in the context of multi religious secular society.

Bidar represents a unique confluence of various religious faiths and beliefs coexisting in peace and harmony. Every religion has contributed in its own way in shaping the life and activities of the people and promoting the culture of Bidar district. Majority of people in Karnataka are adherent to Hinduism and the other major religions of the district are Buddhism, Christianity, Jainism, Islam and Sikhism. Cohabitation of people with such diverse religious background has lent a rich fervour to the cultural life of Bidar. The blends of customs, rituals and practices, fairs and festivals one observes here stand as a testimony to religious tolerance and secular ethos that are so deeply ingrained in the culture and are interwoven in their day to day life. Communal clashes and conflicts so commonly observed and tensions so deeply experienced in other places with such religious heterogeneity are almost unheard and unthought-of. Highest concentration of Sikh population in a non cosmopolitan area in Karnataka

is another distinct trait of Bidar district and particularly the city of Bidar. In addition to that, there is also higher concentration of Muslim population compared to the State average, giving rise to a rich and heterogeneous religious, ritual and cultural life.

As a confluence of diverse religions the district is known for peace, harmony and religions tolerance. The way of life is characterized by strains of Hinduism, Islam, Christianity, Sikhism, Buddhism and Jainism as it also reflects in the Art, Architecture, Literature Music and other art forms. Teachings of Buddha Basava, Mahaveer, Christ, Guru Nanak, Manikprabhu, Karibasaveshwar, Yankamma, Bakkaprabhu, Bommagondeshwar, Ambedkar and their philosophies have come to shape the belief, worship, customs and practices leading to the emergence of a great and rich cultural tradition. However, age old religious and cultural practices such as Sudugadasidda, Potaraj, Gaulettu, Daraga murugi, Helawar, Gurchi, Gullavva, Sheegavva, Gauravva, Gardi, Gammat, Dasar are rare to be seen these days.

As per the 2001 Census, 10,02,174 (68 per cent) Hindus, 2,95,762 (19.7 per cent) Muslims, 43,150 (2.8 per cent) Christians, 654 (0.04 per cent) Sikhs, 1,22,083 (8.1 per cent) Buddhists and 1,173 (0.07 per cent) Jains were staying in Bidar district.

#### Distribution of Population of Bidar District According to Religions as in 2001

	Sex	Total	Rural	Urban
Total Population	Persons	15,02,373	11,57,498	3,44,875
	Males	7,71,022	5,91,653	1,79,369
	Females	7,31,351	5,65,845	1,65,506
Hindu (67.90%)	Persons	10,20,174	8,45,408	1,74,766
	Males	5,22,929	4,31,805	91,124
	Females	4,97,245	4,13,603	83,642
Muslim (19.68%)	Persons	2,95,762	1,68,548	1,27,214
	Males	1,52,573	86,365	66,208
	Females	1,43,189	82,183	61,006
Christian (2.87%)	Persons	43,150	25,571	17,579
	Males	21,943	13,058	8,885
	Females	21,207	12,513	8,694

Sikh (0.04%)	Persons	654	41	613
	Males	345	20	325
	Females	309	21	288
Buddhist (8.13%)	Persons	1,22,083	1,01,743	20,340
	Males	62,727	52,187	10,540
	Females	59,356	49,556	9,800
Jain (0.11%)	Persons	1,173	548	625
	Males	604	289	315
	Females	569	259	310
Other Religious Communities (1.15%)	Persons	12,145	9,880	2,265
	Males	6,227	5,030	1,197
	Females	5,918	4,850	1,068

**Source:** Indian Census Report 2001, Registrar General of India

In Bidar district, Hindus constitute a majority, representing about two-third of the total population (67.90 per cent) which is much lower than the State average. On the other hand Muslim population is disproportionately higher than it is in other parts of the State as well as the State average (12.23 per cent as per 2001 Census). They constitute nearly one fifth (19.68 per cent) of the total population of the district. The third largest religious group is that of Buddhists, representing about 8 (8.13) per cent of the district population, followed by other religious groups who constitute 1.15 per cent of the population.

It is further observed that among all religious groups except among Jains and Christians, gender composition in rural urban areas is on par with the district profile, that is, men far out number women in urban areas. Whereas, among Jains and Christians, gender composition in rural urban areas is almost equal. For more details see Table 3.25.

Table 3.25 Population By Religious Community - 2011

Total/Rural/Urban	Religious communities															
	Total			Hindu			Muslim			Christian						
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females				
Total	1703300	870665	832635	1289709	658203	631506	335184	172988	162196	35438	17861	17577				
Rural	1277348	651250	626098	1044700	532273	512427	185266	94930	90336	18081	9216	8865				
Urban	425952	219415	206537	245009	125930	119079	149918	78058	71860	17357	8645	8712				
Total/Rural/Urban	Religious communities															
	Total			Sikh			Buddhist			Jain			Other religions and persuasions (incl. Unclassified Sect.)			
	Persons	Males	Fe-males	Persons	Males	Fe-males	Persons	Males	Fe-males	Persons	Males	Fe-males	Persons	Males	Fe-males	
Total	1703300	870665	832635	1145	594	551	30453	15510	14943	680	341	339	521	244	277	
Rural	1277348	651250	626098	332	171	161	22562	11511	11051	296	150	146	405	192	213	
Urban	425952	219415	206537	813	423	390	7891	3999	3892	384	191	193	116	52	64	
													Religion not stated	Persons	Males	Fe-males
														10170	4924	5246
														5706	2807	2899
														4464	2117	2347

**Source:** Census of India 2011

**Hinduism:** Hinduism comprises of several sects and faiths. The Hindu Code denotes all persons who profess Hindu religion either by birth by Hindu parents or by conversion. All Indians who are not Muslims, Christians, Parsees or Jews, can be termed as Hindus. Hinduism according to Hindu Law includes followers of Vedic tradition, Sikhs, Jains, Buddhists, Veerashaivas, Arya Samajists, Bramhos and the followers of aministic cults including Bhuta worship etc. There are a number of cults and religious practices, among Hindus. Gokarna is an important Shaiva centre of great antiquity. Pranaveshwara temple at Talagunda is one of the oldest among the Shiva shrines of India. Shankaracharya (circa 788-820) visited Karnataka and the Sringeri Peetha is one of the four mathas believed to have been founded by him in India. He preached the doctrine of Monism or Advaita, according to which Brahma or the Supreme Being alone is real and the

universe is illusory or Maya. He advised people to worship any of the six deities Shiva, Vishnu, Shakti, Kartikeya, Ganapathi or Surya. In addition to Sringeri, Shankara Mathas were also founded later at Kudali, Shivaganga, Avani and Sankeshwara in Karnataka. Many groups of Brahmanas like the Badaganadu, Mulukanadu, Babbura kamme, Kota, Karade, Hoysala, Uluchukamme and Chitpavan are adherents of the school of Shankara in Karnataka.

Hinduism comprises many traditional and reformist faiths. There are followers of various sampradayas in the district like Smarta, Veerashaiva, Madhwa-Vaishnava, Natha Pomiha, Sadananda Sampradaya, Arya Samaj, etc.,. Bidar district is the place of birth or origin of religious movements which could leave a stamp and imprint of their own on the religious life and rituals of the people.

**Veerashaivism:** It was in this district at Kalyana (Basavakalyan) that the Sharana (Veerashaiva) movement of radical social and religious reforms was launched in the 12<sup>th</sup> century A.D. by a galaxy of personalities reputed for their wisdom, vision and dauntless action led by Basaveshwara, Allama Prabhu, Akka-Mahadevi, Channabasavanna, Siddharama and others. Veerashaivism is a full blown off shoot of earlier Shaivism. Five Acharyas had earlier taught this cult. It was popularised by Basava (circa 1131-1167), the Treasurer of Kalachuri Bijjala of Kalyana. Basava and his contemporaries preached their religion in Kannada. The Veerashaiva teachers preached through Vachanas (poetic-prose) and they propagated the worship of Shiva and the leading of a life of morality and condemned social evils like caste differences and untouchability. Basava stressed the dignity of labour by his statement 'Kayakave kailasa' and wanted every Veerashaiva to follow some useful profession to earn his rightful livelihood. Jedara Jagajyoti Basaveshwara Shankaracharya.

Dasimayya and Ekantada Ramayya, two saints who had preceded Basava and contemporaries of Basava like Allama Prabhu, Channabasava, Siddarama, Madivala Machayya (a washerman), Kakkayya (a cobbler), Hadapada Appanna (a barber) and women like Akka Mahadevi, Akka Nagamma, Neelambika Muktayakka and others were among those who composed Vachanas and profounded this philosophy. The Veerashaivas are a major section and are recognised by the Ishtalinga which they wear

on their body. The practice of 'dasoha' led to the starting of free hostels by the Veerashaiva Mathas and in the long run to educational institutions.

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. Everyone 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 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). The Veerashaivas are rendering yeoman service in the field of education in the state.

Natha Pantha, believed to be a blend of Mahayana Buddhism and Shaivism, was also popular in Karnataka. Natha Pantha Mathas are found in many parts beginning from Handi Badaganath in Belgavi District to Kadri and Vittala in Dakshina Kannada. Adichunchangiri in Nagamangala taluk of Mandya district was once a centre of this cult. Dattatreya worship (influenced by the Natha Pantha) is a popular cult in Karnataka. Narasimha Saraswathi (1378-1455) believed to be an 'Avatara' of Dattatreya had visited Bidar and is described to have cured Bahamani Sultan, Allaudin of some serious sickness. Devara Ganagapur in Kalburgi district, Kurugadda in Raichur District and Baba Budangiri in Chikamagalur district are a few notable centers of Dattatreya worship in Karnataka. Another form of Shaivism that was and is popular in Karnataka is the worship of Mailara and his consort Malachi (Malavva). Centres of this worship are found at Adi and Mangsuli in Bidar district, Mailara in Bellary district, Guddadaguddapur in Haveri district and Bellur in Mandya District are the other important centers of this sect. Promoters of this cult, wearing red robes and a cap made of bear skin are found even today and are called Goravas or Vaggayyas.

Vaishnavism is another old religion in Karnataka. Some of the early Ganga rulers were also Vaishnavas. Ramanuja (1017-1137) who was born at Sriperumbudur in Tamil Nadu, came to Karnataka during the beginning of the 12<sup>th</sup> century. His parents were Bhumi Piratti (Kantimati) and Keshava Perumala. Ramanuja taught qualified monism or Vishishtadwaitha. Vishnu is the Supreme Deity, accompanied by his consort Lakshmi and she represents divine grace. Lakshmi is the Narasimha Temple, Ganagapur Ramanujacharya mediator between God and men. That is why this religion is called Srivaishnavism. Ramanuja tried to preach to all in the society and even admitted the 'untouchables' into the temples on specified days in a year. Many fine Vaishanava temples including the one at Belur in the Hoysalas style were constructed during this time. Melukote has the

famous Cheluvayaswamy temple and Mysuru City has the famous Parakala matha of this cult. After Ramanuja came Acharya Madhwa (1238-1317) who was born at Pajaka near Udupi. He preached the philosophy of Dualism or Dwaita and worship of Vishnu, who is the Supreme Devotee according to him.

The teachings of both Ramanuja and Madhwa, who propounded Bhakti (devotion) gave an impetus to the Bhakti Movement of North India. He started eight Mathas to conduct the worship of the Lord Krishna in turns. Uttaradi Matha at Hospet and Raghavendra Brindavana at Mantralaya in Andhra Pradesh are other noted centers of this sect. Worship of Shakti or the Mother Deity is found in various forms in different parts of the state. Most of the villages have village deities who are believed to protect the villages. The epidemics like cholera, small pox, plague etc., are believed to be caused by the anger of the Mother Deities. These deities are also called Gramadevatas under different names like Maramma, Maragamma, Yellamma, Renukamma, Durgamma, Dyamawwa and Kalikadevi in different parts of the state. A village deity is often represented by an image, a shapeless stone or some other symbol and in many places, She has shrines built in her honour. There can be wooden images also, some of them gaily painted. Blood sacrifice was also offered to these deities. Yellamma at Saudatti, Kolaramma at Kolar, Banashankaramma at Banashankari, Marikamba at Sirsi, Mayavva at Chincholi (Belgavi district) and Chandralamba at Sannati are some notable centers of such worship. The Jatra of Madduramma at Huskur (where the priests are from the Scheduled Castes) near Bengaluru is attended by scores of thousands.

**Buddhism:** Buddhism was popular in Karnataka from the time of Ashoka. It is believed that Ashoka had sent Buddhist missionaries to Banavasi. Hiuen- Tsiang who visited Karnataka in about 640 A.D. says that Banavasi country had hundreds of Viharas. At Sannati and Kanaganahalli (Kalburgi district), remains of Stupas of Shatavahana times have been unearthed. There are Buddhist monuments of Chalukyan times at Badami and Aihole in Vijayapura district. Madhwacharya Kolaramma, Kolar. Buddha Aihole Tharabhagavati images have been found at Belgavi (Balligave, Shimoga District.) and Koliwada (Dharwad District). Many Buddhist remains were unearthed in and around Hampi. Some of the

centres of Buddhist worship as in Kadri later were converted into centres of Shaiva worship and Manjushri at Dharmastala became Manjunatha. They came under the influence of the Natha Panthis. There are wonderful 10th Century bronze images at Kadri which include Lokeshwara. There is a Mahabodi Society at Bengaluru active both in social and spiritual activities. Of late many SC's have embraced Neo-Buddhism. Budha Vihars in Bidar district is given below:

1. Anant Pindak Budha Vihar in Rekulgi mount village near Manna-ekhelli NH9 in Bidar Taluk.
2. Vaishali Budha Vihar, Vaishali Nagar Andoor, Bidar Taluk.
3. Karuna Budha Vihar Bhalki.
4. Budha Vihar Hatyal near Mudbi Basavakalyan Taluk.
5. Budha Vihar Vidhyanager Colony, Bidar City.
6. Budha Vihar at Mailoor Bidar City.
7. Budha Vihar at Morkhandi Village in Basavakalyan Taluk.
8. Budha Vihar in Waldoddi Village of Bidar Taluk.
9. Budha Vihar at Teachers Colony, Humnabad town, Humnabad Taluk.
10. Budha Vihar at Gadwanti village of Humnabad Taluk.

**Jainism:** Jainism has been an important religion of Karnataka and it has contributed quite substantially to the culture of Karnataka. Bhadrabahu, the last Shrutakevalin, migrated to Karnataka with a large number of followers including a Maurya prince and spent his last years at Shravanabelagola. Jainism is mainly divided into two sects based on faith, practice, rituals and philosophy as Digambars and Shwetambars, the priests of first ones not wearing the clothes and the later ones wearing only white clothes. In Bidar districts, it is the Digambars who are in predominant numbers, and when Palapitacharya visited South India during the first Century, the Shwetambars were found to be living in and around Malakhed as well as Gogi village of Shahapur taluk in the neighbouring Kalburgi district. The Rashtrakutas who ruled the region are believed to have patronized. Jainism including the Nrupatunga himself is believed to be a Jain. The Jain poets who were in the courts of Rashtrakutas and Chalukyas of Kalyan like Semadeva, Soori, Veerasena, Jeenasena wrote Jain religions treatises in Sanskrit and Pampa, Ponna, Ranna, Nagachandra and others wrote such religious works in Kannada. Banavasi Kadambas built Jaina

basti at Halsi, the ancient Palashika in Belgavi district. The Gangas highly patronised Jainism and famous Gomata monolith at Shravanabelagola was erected (Circa 982) by Chavundaraya noted scholar and Ganga general. But even before that Gommata sculpture was erected at Aretippur in Madaur taluk as early as 918 A.D. Besides Bastis were built at Shravanabelagola, Manne and Kambadahalli during the Ganga rule. There were Jaina scholars like Pujiyapada (Devanandi) and Kundakunda in the Ganga court and Kannada authors Nemichandra and Chavundaraya were also Jains. The Kadambas, the Rashtrakutas and Chalukyas of Kalyana were the great patrons of Jainism. Great mathematician Mahavira, the earliest Kannada poets Srivijaya, Pampa, Ponna and Ranna who were Jains. Gommata monoliths were erected at Gommatagiri in Hunsur Taluk (Mysuru district), Karkala in Udupi dt. (1432), Venuru (1603) and recently at Dharmasthala (1982) in Dakshina Kannada District. The Jains in Karnataka are mostly followers of the Digambara sect and Shwetamabaras came in recent years from Gujarat and Rajasthan mainly to trade and are found mostly in commercial and urban areas. Jain temples in Bidar District are 1) Jain Mandir at Shah Gunj, Bidar City and 2) Jain Mandir at Kamthana Village, Bidar Taluk.

**Islam:** Islam entered Karnataka soon after its propagation in Arabia as Arabs were trading at the ports of Karnataka. Some of the Arabs had settled on the West Coast and inscriptions speak of them as Tadjikas. As testified by Sanjan plates, the Rashtrakutas had a Tadjika Governor and Arab travellers also speak of Muslim settlement in the major commercial centres of Rashtrakuta empire. Their guild called Hanjamana (Anjuman) is mentioned in the records of the Kadambas of Goa, Alupas of Dakshina Kannada and Vijayanagara. The Navayats and the Mapilles (Moplas) are the Muslims from Karnataka Coast, who follow the Shafi sect like the Arabs. The Afghan, Turks, Persians etc., are called Dakhni Muslims, who speak Urdu and belong to Hanafi sect. Islam introduced the Persian and the Arabic languages into Karnataka and Dakhni Urdu also developed in the South. Fine Indo-Sarsenic monuments at Kalburgi, Bidar, Vijayapura, Shahpur, Sagara, Gogi, Ashttur, Sira and Srirangapatna have the pride of place in the history of Islamic art of Karnataka. The Sufi sect is also popular in Karnataka and the tomb of Bande Nawaz Gesu Daravaz at Kalburgi

is highly venerated by all. The Sufi saints received royal patronage from Bahamani rulers and they were active at Kalburgi, Bidar and Vijayapura. The Muslims introduced coffee, paper and agarbatti (joss stick) industry into Karnataka.

**Sufi Saints:** During the 14<sup>th</sup> century activities of the Chishtia order of Sufi Saints the Sufis were begun in the Deccan by Burhanuddin Gharib. Subsequently, the descendants of the family of the well-known Sufi saint, Bande Nawaz Gesu Daraz of Kalburgi considerably extended their influence into the Bidar region. In the Bahamani period and also during later centuries, Sufi saints of various orders such as Chishtia, Oadiria 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 Oadiria order arrived at Bidar from Multan, Mahan and Kinnan.

Shah Khalilulla Kirmani founded the Naymutallahi order, which was a sub-branch of the Oadiria order. His three sons married Bahamani princesses. Shaik Ibrahim Multani of Oadiria order was appointed as the Oazi-ul-Ouzat (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 urses are held even now, and their tombs are visited by both Muslims and Hindus through out the year and are held in high respect.

**Sikh Movement in Bidar:** 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 15<sup>th</sup> Century and was reoriented by Guru Govind Singh in the 17<sup>th</sup> Century. One of the Five Beloved (Panch Pyaraa), with whom Guru Govind, the last apostle in the series of Sikh Gurus, created the dauntless Khalsa (purified) brother-hood of men of action. 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.

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 Labore, (2) Dharma Has, 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 thence forward 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 the 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 Vikranna Era (1675 A.D.) at Bidar and that he had gone on a pilgrimage with his parents to North India. 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 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 Rachayya who were barbers by profession).

The Nanak Jhira Gurudwara situated at Bidar is a historical shrine dedicated to the Sikh Guru Nanak. This gurudwara is well known all over the country, considered as a very holy place for Sikhs and devotees in large number visit this place, especially during Guru Nanak Jayanti. Devotees and volunteers make elaborate preparations to celebrate the Guru Nanak Jayanti, which is one of the major festivals of the Sikhs. The gurudwara is especially adorned with flags, banners and lights on this occasion.

**Nanak Jhira Bidar Gurudwara – History :** It is remembered that Guru Nanak, in his second missionary tour visited South India after touring through Khandwa and Nagpur and finally reached Nanded after visiting the Hindu temple of Omkareshwara on the Narmada. The Guru then proceeded towards Golconda and Hyderabad. Here he met Muslim saints and then went to meet Yakoob Ali and Pir Jalaluddin at Bidar. The Guru was put up at the outskirts of Bidar along with his companion Mardana. The place where the Guru temporarily resided is now the Nanak Jhira Bidar Gurudwara. The sermons and teachings of the Guru during his sojourn at Bidar attracted a lot of followers and soon people came to listen to the Guru to seek his blessings.

The people who were residing in Bidar at that point of time were miserable due to shortage water in this town. The Guru was moved by their plight and decided to rescue them from the miserable condition. He touched the hillside with his toe removing some rubble in the process. A fountain of sweet water flowed out from this hill side and the place was rechristened as Nanak Jhira. Now a beautiful gurudwara has come up at the side of this water fountain. A small Amrit-Kund constructed in white marble accumulates the water flowing from this fountain.

**Ananda Sampradaya:** The “Ananda Sampradaya” is a notable old religious and spiritual tradition of the Advaita School of Philosophy. Basavakalyan, which is its chief seat, has a monastery called Sadananda Matha which has a considerable following in this area and in the adjoining places 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 Sampraday.

**Arya Samaj:** From the 1930s, the Arya Samaj organised its branches in the 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, 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 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 Kalburgi, Raghavendra Swami of Mantralaya, Veerasangayya of Bidar, Bakka Prabhu, Samarth Ramadas Dattananda Swami of Dartanagar, (Tajlapur, Bidar district), Manik Prabhu of Manik Nagar near Humnabad, Siddharoodha Swami (who hailed from this district), Shirdi Sai Baba and Satya Sai Baba, etc.,.

**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 13<sup>th</sup> century. Also there are branches of this matha at Basavatirtha, Handikhera of Humnabad taluk, Dhanura and Janti of Bhalki taluk. There is Basavanthappaswami Samasthana matha at Gadwanthi and Kuanboroqeri 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, Chimbali, Andura, Yadlapur, Halamban of Bidar taluk, Humnabad,

Hudgi, Chitaguppa, Hallikhed (B) and 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 19th 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 Dattatareya tradition. There is the Samadhi and shrine of Manik Prabhu at Manik Nagar, where Manik Prabhu jatra is held for four days around December and Dattatraya Jayanti is celebrated for six days from Margashir Suddha Ekaadashi. 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 Huballi, 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 during 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 19<sup>th</sup> century. Sharana Madivalappa of Khatak Chincholli, Sharasuu 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 Muehalam village of Basavakalyan taluk.

**Socio-Religious Harmony:** Brahmins, Vaishyas, Kshatriyas, Shudras, Bedas, Barudas, Reddys, Kumbars, Marathas, Lambanis, Tribals, Jains, Buddhists, Christians, Sikhs, Muslims, Goulis, Gasavis, Panchals and other caste and ethnics groups are found living in the district.

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. A 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 is 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 Uruses 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 fesitival is celebrated. 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 Samadhi 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 district has many devotees of Sharana Basaveshvara Prabhu of Kalburgi, 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.,

With this note on Religions and religious life of people of Bidar, which provides indispensable insights into their social and spiritual life, an attempt is made in the next section to present a descriptive profile of castes, caste system and changes in these structures in Bidar during contemporary times.

**Caste System:** Religion represents that sphere and dimension of social life which deals with faith and belief systems, philosophy and purpose of life as well as the rites, rituals, customs, practices, festivals and fairs which regulate and condition the day today lives of the people. On the other hand caste, which is looked upon as the most important and unique feature of Indian society, provides the bases for differentiation, segregation, classification and stratification of people in social context. Caste has been viewed as such inherent, inseparable, ubiquitous or universal feature of Indian society that in Sociological circles it assumed and in case of a few aspects, it is held without doubt, as an indispensable approach and perspective in the study of Indian society and as such no analysis or description of any section of Indian society is considered as complete without reference being made to the castes and inter-caste relations and interactions in that given community. Although caste as the hierarchical differentiation and regulation of people based on hereditary occupations, ritual status and endogamous practices is assumed to be operating in social sphere, in reality its influence transcends the social sphere and permeates into political, economic and every other sphere in Indian society. Hence, in a documentary report like Gazetteer and in a section dealing with people and their lives in diverse dimensions and manifestations, a note on caste appears to be indispensable.

The division of the community by the practice of their occupation was termed as caste groups. This history of this division has deep roots in time and practices and dates back to more than 3000 years. One is considered superior over the other. The basic division has four main groups; viz., higher down the hierarchy there were Brahmins as priestly class, the Kshatriyas as kingly and warrior class, the Vaishyas as cultivating and merchant class and Shudras as labour class. Within each of these four castes there are diverse sub-castes and sects, again based on their traditional occupations. With the influence of some of the religious and social reformers some additional castes came into existence though unintended by their own leaders. Some of the examples of occupation based caste groups are: The pot makers as Kumbaras, the carpenters as Acharies, the hair-cutters as Hajamas, the washer community as Agasas, the agriculture community as Vokkaligas and the like. Among the forest based product and food gathers, numerous sects based on the type of product collected by them like the honey, the bamboo based workers, the cow menders, the cattle gazers, the hunters, the rat catchers, the pig rearers emerged as different sects or sectarian castes. In addition to these castes and sub-castes within the Hindu religion, there are other people living in the district belonging to Muslim, Christian and Sikh religions. They again follow their own customs and traditions and have adopted several rituals practiced by these castes though do not formally belong to these castes. While some of the caste groups considered as higher and ritually pure the others were considered as lower and ritually impure and even times as polluted or untouchables. In earlier times, the Shudras occupying the lowest rung in the caste hierarchy were considered and treated as untouchables and were kept segregated from the mainstream of socio-economic, cultural and political life of the community. But the Constitutional and statutory measures initiated for removal of untouchability after Independence have influenced the inter-caste relations and interactions in a positive direction and as such the extent and the stigma as well as the practice of untouchability is reduced to a considerable extent particularly among the urban educated classes. Owing to the existence of numerous caste groups each having its own tradition, one can see the wide range of cultural practices specific to the caste groups.

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 Constitutional safeguards and provisions provided in the Constitution. Among them, Dhors and Madigas 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 Kalburgi 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 cryers and drummers. Some of them are agricultural and non-agricultural 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 12th 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, those who belonged to the castes now known as 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.

From 1951 Census onwards, no enumeration is made with regard to the caste background of the people. 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 revere Madivala Machayya who was a famous associate of Basaveshvara. Divorce and widow marriage have been prevalent among them. They bury their dead.

**Bedar:** They are also known as Valimikis, Nayaks. They are basically hunting people and owing to their hunting skills were also drafted in armies of various emperors. During Nizams period they were also drafted as watch and ward staff and olekars. These days they are also working as cultivators and agricultural labourers. Among them there are several sub-sects known as Gosalvar, Guijalur, Minagalur, Mampaloor and the like and have their own caste panchayat. They do not have a priest class of their own and depend on Brahmins for performing their rites and rituals. Divorce and widow remarriages are admissible. They are non-vegetarians by food habits and speak mainly Kannada whereas; some of them speak Telugu as well. Ugadi, Nagarapanchami, Sankranti and Dasara festivals are observed and worship, Maruti, Devamma, Kalikadevi, Venkataramana, Yellamma and other deities. 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 land holders. 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 Ghanapartkis who had the tradition of learning by heart the Vedic lores, 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.

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, sandyavandana and Panchamahayagna 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., Sharana Medar Ketayya of 12<sup>th</sup> century who belongs to this community. His "Samadhi" is available in Chidri Village adjacent to Air Force Compound, Bidar town. 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.

**Darji:** Tailoring is the traditional occupation of this caste though, these days they also engage themselves in textile or cloth and garment trading. They call themselves as Simpi, Namadev Simpi and Bhavasar Kshatriyas. They speak mainly Marathi and Kannada languages. They wear Yagnopaveeta and have their rituals performed by Brahmins. Namadev Simpils believe that they are the followers of Marathi Saint. Santa Namadev Chandrika is the main Goddess, they worship mainly during Ganesh festival. Ambabhavani of Tulajapur, Panduranga of Pandarapur, Savdatti Yellamma are their main deities. They cremate their dead.

**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. Some of them wear yagnopavit. And they have there own mutt at Hampi i.e. Devanga Jagathguru Maharaj Sri Sri Sri Dhayananthapuri Swamiji. Divorce and widow marriage have been prevalent. Usually the dead are buried and occasionally they are cremated.

**Dhor:** Dohar Kakkayya is their religions leader, who was popular as a follower of Basaveshwara. This case works with leather. Leather tanning and producing leather products is the traditional occupation. These days they also engage themselves in cultivation. They have within themselves, different sub-groups as Sadaphule, Holkar, Narayankar but they have no priestly class among them and as such, their marriage and such other rites are performed by Jangams of Lingayats. Divorce and widow remarriages are permissible. They consume non-vegetarian food. They worship Tulaja Bhavani, Venkataramana, Hanuman, Mailarlingeshwar, Maragamma, Lakkamma and other deities and visit Tulajapur, Savadatti Yellamma for pilgrimage.

**Ganiga:** They are the traditional oil pressing community and profess as belonging to Veerashaiva seet. They also engage themselves in cultivation and times oil trade. There are different sub-seets like Kari (black) Ganiga, Bili (white) Ganiga and Sajjan (noble) Ganiga and are viewed as hierarchical. Their rites and rituals are over seen and performed by the Jangams who are the priests among the Veerashaivas. They observe all the festivals of Lingayats like Diwali, Dasara, Shivaratri, Ellamase, Ugadi and worship, Mallikarjuna, Sharanabasava, Siddharameshwara and many other Veerashaiva deities. They bury their dead.

**Gollas:** They are also known as Yadavas and are different from Kurubas, though in occupations there are overlappings. Cattle breeding, sheep rearing and preparing dairy products are their main pre-occupations. Normally, Brahmin priests arrange and perform all the rituals. There are different sects among them. Marriage is normally arranged during night

time at the grooms place. Widow remarriage is permitted. They have a caste panchayat among them and they worship Krishna, Venkataramana. They are also non-vegetarians by diet. They bury their dead.

**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 Mahadevappa 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.

**Holeyas:** These people represent a subjugated section of society owing to the bonded labour system in practice till independence and till it was legally abolished. They used to perform various kinds of menial functions for the society. They are the so called India's ex-untouchables, but owing to protective discrimination policy and other constitutional provisions and safeguards as well as legal measures being envisaged and enacted, they enjoy a better status in society and having given to cultivation, agricultural paid work and even service in Government and Private work organizations. They have a caste panchayat but do not have priests of their own for performing various rituals of life cycle and invite Jangamas for performing these rituals.

**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.

**Katuka (Kalal):** This caste is found mainly in Bidar and Humnabad. Buchary is their main occupation and also occasionally engage themselves in brewing local liquor and as such are also known as sherigars. They believe that they are the decedents of Sun God. Being in the trade, they are primarily non-vegetarians and celebrate Dasara, Diwali and Holi.

**Kabbaligas:** This is one of the backward castes found in small proportion in Bidar district. Traditionally, this caste people are traditionally fishermen and boatmen, but owing to lack of opportunity for pursuing this occupation, they tend to engage themselves with other occupations like agriculture, petty business and even menial work. These people speak Kannada and some of them also speak Telugu and Marathi. There are different strains among Kabbaligas and marriages are not allowed within the same strain. Since they have no priests among themselves, they depend on Brahmin and Lingayat priests to perform marriages and other rites and rituals. Divorce and widow remarriages are not objectionable though not encouraged. They are primarily non-vegetarians and celebrate Ugadi, Nagara Panchami, Karu Hunnime, Diwali, Sankranti, Shivaratri and other festivals. They normally bury their dead.

**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 Kanyika-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 Baliya 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), Unnekankana 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 food grains and other articles from place to place by using animals. Now they work as labourers, and some of them are engaged in fiber 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.

**Lingayath, (Veerashaiva):** It was in this district at Kalyana (Basavakalyan) that the epoch-making Sharana (Veerashaiva) egalitarian reformist movement was at first organised in the 12th 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 everyone 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), Panchacharaa (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, Gomachara and Bhrityachara, form its ethical aspects. Shatsthalas, constituted of Bhaktha, Mahesha, Prasada, Pranalinga, 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.

**Madigas:** Madiga is a community traditionally associated with producing agricultural and other implements made up of leather including footwear. These days they are also found engaged in agriculture, working in fields and other manual work. Most of them speak Kannada and a few speak Telugu and Marathi. Widow Remarriage and divorce are in practice. They are non-vegetarians. They have no priestly class of their own and depend on Brahmins and Jangamas for performing their rituals. They celebrate all most all Hindu festivals and worship Amba Bhavani, Maragamma, Durgamma, Yellamma, Anjaneya. They bury their dead. Madar Channayya from this community was a well known sharana.

**Medas:** These people are traditionally associated with bamboo work preparing various artefacts like baskets, mats, carpets, ropes and the like out of bamboo material. These days they are also associated with manual work, cultivation and petty business. Among them these are sub-sects known as Goudar, Dasar, Huler, Pyarsale, Sannakki, Kunkuma and the

like. They also known as Burudas and mainly speak Kannada and some of them speak Marathi. Since they do not have priests of their own, they mainly depend on Brahmins for performing rituals on auspicious occasions. They are non-vegetarians and permit divorce and widow remarriage. They worship Mariyamma who is their caste deity. They also worship Tirupati Timmappa, Nagai Yellamma of Chittapur and Mailar of Khanapur in Bidar district and Anjaneya. They 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.

**Naind (Savita Samaj):** These people are also known as Hadapadas, Hadapigas, Barber and such other related names. They are Barbers by profession though these days they engage themselves agriculture and it's allied as well as other occupations. They have a Jati Panchayat among them and mainly speak Kannada and Telugu languages. They do not have a priestly class for performing holy rituals for which they depend on purohits of other castes. Divorce and widow remarriage are admissible. They are primarily non-vegetarians and bury their dead. They worship Anjaneya, Mailar, Venkataramana, Yellamma and other Hindu deities. These are also followers of Veerashaivism among this caste and Hadapada Appanna was a famous sharana from this community.

**Nekar:** They are weaving class people among who sub-groups like Padmasalis and Swakulasalis are found. Though they are weavers by tradition, these days they engage themselves in agriculture, trade and commerce. Among them they have Shaivas and Vaishnavas, and joint family is widely prevalent due to requirement of their occupation. They have no priests among them as such depend normally on Brahmin purohits for performing their rituals. Swakulsalis normally speak Marathi and others speak Kannada. Mailapur, Tulajapur, Shreeshaila, Tirupati are their main pilgrim places. They normally bury their dead.

**Panchala or Vishwakarma:** Panchalas comprise five artisan classes, namely, Akkasale (Goldsmiths), Kammara (Ironsmiths), Kanchugara



(Bronze workers), Shilpi (Sculptors) and Badag (Carpenters). 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. They also wear Yagnopavit and they have their own matt. Divorce and widow marriage are prevalent among certain sections. The dead are cremated.

**Pattedar:** These people call themselves also as Semavant Sahasrarjun Kshatriyas (SSK), within them there are Bhoopale, Devaramani and Jaikar sub-groups. Weaving mainly silk and dyeing silk threads is their traditional occupation. But these days they are also engaged in trade and other allied services. They wear sacred thread but also consume non-vegetarian food. They have a caste panchayat and speak Marathi, Gujarati mixed Ahirani language.

**Reddi (Kapu):** Reddis 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.

**Samagar:** Samagars are traditionally leather workers mainly engaged in producing footwear. But these days because of industrialization and their traditional occupation becoming economically unviable, they have taken to agricultural work, manual work and even service in Government and Private organizations. They have their own caste panchayat, but have no priests of their own and as such, they invite Jangamas for performing

their marriages and other auspicious rituals. Divorce and widow remarriage are permitted and marriage can take place at either of the spouses place. They worship Yellamma, Maragamma, Durgamma and celebrate mainly Mahanavami, Diwali and also other Hindu festivals. They bury or cremate the dead depending on which sub-sect they belong to.

**Uppar:** 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 revere. 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, house construction 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 Rangaris (dyers and tailors), Mangalas or Nayindas (barbers), Mehtars (cleaners), Lohars (black-smiths), Kaikadi (basket-makers), Dakkalwars (tanners), Kalais (liquor-sellers) and Gonds (agriculturists).

**Muslims:** The percentage of Muslims in the Bidar district is higher than that in Kalaburgi 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 14<sup>th</sup> century. With the establishment of the Bahamani dynasty at Kalaburgi 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 as 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 Vijayapura, the Mughals 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, Mughals, 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 to 97,637, Syeds-19,519, Pathans-14,410 and Mughals-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 Dargahs i.e., shrines with tombs of Saints in honour of whom Urus 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) Rabrnatullah Ali, 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 21<sup>st</sup> day of Shawwol 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 2<sup>nd</sup> 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 82,746. 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 missionaries are running 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 Shwetambara. 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 Kalaburgi 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.

Conceptually speaking, caste is a hierarchical group, an occupational group, an endogamous group, a hereditary group and a ritual group. So a group of people to constitute a caste need to possess the above five features or traits. However, the above concept of caste deals with ideal typical caste, which may be at variance with the actual situation and examples we come across and we may also find exceptions to these features in each of the caste we come across, since caste is a dynamic phenomenon.

As stated earlier, Bidar district represents the nation in microcosm finding within itself most of the religious and caste groups and a bond of brotherhood binding them to live in peaceful co-existence. The old rigidities of caste, though found prevailing in rural areas, are slowly changing. Inter caste marriages are more frequent than they were century ago. Even inter-religions and inter-ethnic marriages are occasionally found taking place, although they are still looked upon as exceptions and aberrations, many a time taking quite some time to reach normally and sometimes breaking down for reasons of lack of adjustment and animosity between the conjugal families.

Forces of secularization and modernization have resulted in greater frequency of interactions and inter-dining among people belonging to different castes. Modern bureaucratic and rational work organizations have come to deemphasize considerations of caste, religion and ethnicity placing a premium on credentials, efficiency, proficiency and expertise.

With this note on caste, caste system and caste dynamics in Bidar district, an attempt is made in next section to delineate and depict the cultural moorings and patterns associated with the people of Bidar.

#### **Culture in Bidar District:**

Culture is normally divided into two types, namely material and non-material culture. Material culture is also referred to as civilization. Non-material culture refers to a set of beliefs, customs, rituals and practices including religious and social and in short it refers to what we think and what we do. On the other hand, material culture refers to what we fabricate and use like food, dress, equipment, instrument, ornaments and the like. Both material and non-material dimensions and ramifications of the culture are indispensable for a realistic understanding of social and cultural life of

people of the region. Hence, an attempt is made in this unit to provide details of these material and non-material aspects of the culture of people of Bidar.

#### **LANGUAGES SPOKEN IN BIDAR DISTRICT**

**Languages:** Language is the means and medium of communication, interaction, instruction and administration. In the context of Indian union, language plays an important role since the States are organized and reorganized on the basis of languages spoken by people of given region. This division of nation into administrative units on linguistic lines was necessitated and became imperative owing to the linguistic heterogeneity of the Indian population and regional distribution and location of these languages in different parts of nation. Division and sub division of the States on ethnic and linguistic lines is a common phenomenon even in contemporary times.

As stated elsewhere, Bidar owing to historical reasons and its cultural heritage is known for linguistic heterogeneity. Numerous languages are spoken by people and many people are multilingual. Although Kannada is the largest single spoken language in the district as well as the administrative language, Urdu, Persian, Hindi, Marathi, Telugu and Punjabi and some other local languages are also spoken by the people of Bidar district.

Bidar is a unique district in terms of heterogeneity flora, fauna, soil, language, culture and social milieu. The language spoken here and the literature produced herein are influenced by the ethos of other languages like Hindi, Urdu, Marathi, Telugu, Sikh, English and the like. The people of Bidar District speak many languages and dialects. The erstwhile rule of Nizams (Muslim kings), the geographical location of the District with Andhra Pradesh (Telugu speaking State) and Maharashtra (Hindi and Marathi speaking State) has influenced the people to adopt and speak Kannada, Hindi, Marathi, Urdu and Telugu languages.

The official language being Kannada it is known to majority of the people. The Education is imparted mostly in Kannada language except in some of the private schools, which impart education in English language. The dialect of Kannada is quite different from that spoken and written widely in other parts of the State.

The “Kavirajamarga”, the earliest extant Kannada literary work, some historians believe Kavirajamarga may have been co-authored by a poet in the king’s court, the Kannada language theorist Sri Vijaya. The authorship of which is ascribed to the Rashtrakuta monarch Amoghavarsha-I Nrupatunga (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 Cauvery (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 effluents, 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 12<sup>th</sup> century, many 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 14<sup>th</sup> century when Persian was adopted as the official language. Few Inscriptions in Persian language are also found. 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 has 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 1<sup>st</sup> April 1968. The use of Kannada was extended with effect from 1<sup>st</sup> 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 15<sup>th</sup> August 1972 in all offices having jurisdiction beyond the sub-divisional level, but limited to a revenue district. It was also ordered on 17<sup>th</sup> 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 14<sup>th</sup> February 1974, the work of implementation of adoption of Kannada as the 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 Kalaburgi 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 noting in offices, for correspondence between district-level offices and lower offices and also with the general public through the medium of Kannada with effect from 1<sup>st</sup> January 1977. They were also asked to use Kannada for correspondence with higher officers in all simple matters from that date.

**‘Dakhni’ Kannada:** 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 Kalaburgi 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 Kalaburgi and Bidar: (1400-1516 A.D.) and later at Vijayapura (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 Mughals 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.

**Social Life:** Social life comprises customs, practices, folkways, fairs, festivals and rituals that relate to day to day life as well as special occasions

on the one hand and comprises values, norms, mores and code or rules of conduct that regulate interpersonal relations within the family and outside in the community at large. These norms and rules regulate kinship and marital relations and transactions, and are evolved based on the traditional dictates and the so called holy scripts known as Smritis. Although several modifications have taken place over a period of time, the basic tenets that run as dominant undercurrents of social life of people belonging to different faiths continue to guide and regulate the social and cultural life and adhered to with respect and reverence. Violations and aberrations are looked down seriously upon. Secular and civic laws may some times conflict and contravene with these tenets and norms but a balance is struck between the two to steer the social life in smooth transition.

**Property and Inheritance:** All the Hindu castes and communities and the Jains, Buddhists and Sikhs are governed by the Hindu law. The traditional inheritance practice in respect of all the communities is in the male line. The impact of the Hindu Succession Act of 1956, 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 Bidar taluk (81) followed by Humnabad (42), Basavakalyan (18), Bhalki (15) and Aurad (9).

**Marriage and Morals:** As regards marriage alliances, there are many restrictions on selection of spouse and the generality of castes and tribes. A man must not marry outside morals 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 (sect) also prevails. Territorial, religious, 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 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 scheduled castes, the tali are 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 Ceremonies:** Among most of the castes, the traditional marriage ceremonies have been elaborate and in all their details and last for 2-3 days. Usually the marriage takes place at the bride's place. Among some sections of lower castes, 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 (some times five 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. The wedded pair eats from the same platter, a ceremony which is called bhooma. The relations and friends present are offered feast.

The marriage among the Brahmins, Vaishyas and other similar castes 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), Naandi 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 Kalasha. 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 sprinkle Akshata (reddened rice) on the couple and bless them.

**Muslim Marriage:** 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 sweet meats, dried fruits, ornaments and articles of dress for the bride in trays. The party goes back with the trays refilled with clothes for the bridegroom. The next day, with Eehro (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 as to 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.

**Christian 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.

**Monogamy and Polygamy:** 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.

**Civil Marriage:** Registration of marriages under the Special Marriages Act, 1954, is mandatory but in reality it is still not widely prevalent in the district. It is reported that only seven marriages were so registered during a period of ten years from 1966-67 to 1975-76 in the district. The situation may not be very different even at present. In some cases, along with registration of marriage, religious ceremony involving elaborate rituals are also performed.

**Inter-Caste Marriage:** While various other inhibitions relating to caste relations, such as in regard to commensality, have become things of the past, the rigidities of endogamy customs have not yet very much relaxed. Even the highly educated families seek the bridegrooms and brides mostly within the caste and sub-caste, as a course of routine matter. While the number of inter-sub-caste marriages is increasing, inter-caste marriages are not yet very common. 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 has 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.

**Widow Remarriage:** Many of the castes usually permit widow remarriage which is called Kudike. The ceremony for this is performed in a simple way after the sun-set and traditionally it is not attended by married women.

**Divorce:** Among some sections of the Hindus and also among the Jains, divorce has traditionally been not in practice. Among many of the castes, this custom has been in vogue and can be availed at the instance of either party for infidelity, disease 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.

**Funeral Rites:** There are different funeral rites among people belonging to different religions and different castes among Hindus. Although, there are a few deviations and variations in the rights and rituals pertaining to disposal of the dead in view of changing circumstances and requirements of convenience. 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.

Among Brahmins and other vaidic practitioners put holy water (Gangajala) in the mouth of the dying. They put fire in front of the house and put the body on a bed of grass. Later, they roll the body in white cloth and take the body to the cremation ground on the shoulders of relatives and friends. However, these days, in the cities, the body is carried in a motor vehicle. The eldest son gives the funeral fire and on return watches the fire in front of house, which is kept burning for twelve days. On the third day the ashes and bones are released in the river. The worship of deity is performed on third, fifth, seventh or ninth day and on 12th day, feast is served to all the relatives and friends. Among Lingayats, the body is washed and dressed in white clothes. They put water that is taken from washing the feet of saints (Padodaka) in the mouth to sanctify the body. They put vibhuti on the body and take it in sitting posture to the graveyard in a procession, chanting bhajan and sometimes cracking fireworks. On eleventh day the Shivaganaradhane (pooja) is performed during which the relations and friends are offered food.

Among, Muslims, the holy Quran is read and holy water is put in the mouth of the person who is dying. After the death the body is washed and dressed in white clothes if man and in red clothes if women and put perfume to the body. People and relatives sit around the body as holy Quran is read. It is the close relatives who lift the body on their shoulders for some distance and then it is taken over by other relatives and friends. Without any discrimination as rich or poor young or old anybody who comes across the body on the street being taken to the burial ground, they give their shoulders for some distance. Before, burial Namaz (prayer) offered. They place the body in grave with head toward north and face towards Mecca. After the burial they distribute dates among those who attend it on the way back after forty steps they offer respect by offering final Namaz (prayer). On the third day the relatives visit the Masjid to offer prayers and distribute sweets to those who are found there are visit the grave to pray for peace to the departed soul. Then on tenth, twentieth and fortieth day they offer prayers and on fortieth day after final prayers offer feast to relatives, friends well as poor and destitute and offer donations and alms in respect to the departed person.

Among Christians the parish invited just as a person is about to die and among Catholics, the priest smears holy oil to the body to sanctify. After the death, the body is given a bath and dressed formally to be placed in an elevated place for all the visitors to pay their last respects. They light a candle and the side with holy cross at the head. A container of holy water is kept at the feet of the dead body and the visitors sprinkle this water on the body. The body is then put in a coffin and taken to church where the priest sprinkles holy water on the body to bless the dead. Then the body is buried. Among Catholics, a special prayer is arranged in church on the day of death, third day, seventh day and the thirtieth day. Among Protestants, such prayer is arranged on the tenth day.

In general most of the castes observe a simple anniversary of 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, a separate annual Shradha ceremony is performed for each of the dead individual in the family.

**Social Evils:** Social evils like trafficking women for prostitution, 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 expensive alcoholic drinks. The number of liquor shops has increased in recent years.

The Government has 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 protective and preventive help to those belonging to the scheduled castes.

"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 there from 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.

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 scheduled castes, to see that the bye-laws of the local authorities



concerned are suitably amended to require every license 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.

**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, 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 Dhotora (dhoti) worn in the katche 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 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 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 blouse). The latter end of the saree is taken over the head by women of the older generation and those women coming from highly traditional and orthodox families. Among some sections, the saree is worn in the Katche fashion which requires the lower end to be taken between the legs from the front and tucked behind at the waist. The usual dress of a girl consists of a long skirt (langa) and a jacket or a frock. Muslim women observe Purdah when going out of house. Some of them wear burkhas

which have narrow lower ends. The Lambani woman's dress, which is peculiar, consisting 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.

Dress and costume are other aspects of culture that have come most under the influence of modernization, liberalization, secularization and globalization, particularly in urban areas and to some extent in rural areas as well. Saree, blouse (kuppasa) langa, dhavani are still worn by a overwhelming majority of women and girls in the rural areas. Likewise, dhoti (panche) shirt, turban, cap are the common dress of men in rural areas. But most of the school going and college going girls wear the salwar kameez/kurtas, which was earlier viewed as Muslim dress pattern, or dress pattern of northern people, particularly women of Punjab. These days it has become a dress of choice for women owing to convenience, comfort and cost. Women still wear traditional saree on festivals and festive occasions like marriage, engagements and receptions, but choose to wear salwar kameez / kurtas for school and work. Men in urban areas find it bit uncomfortable and time consuming to wear a dhoti (panche) and turban and prefer to wear pyzama (loose pant of lighter cloth), shirt, nehru shirt and seldom wear a turban though they may wear a cap to protect from the heat of sun. School going children normally wear uniforms that are Western in pattern like half pant, pant, shirt, tie, frock, skirt, shirt like blouse and the like. College going girls normally prefer to wear salwar kameez, some ultra modern girls wear jeans or pants and t-shirts whereas, the orthodox ones even now wear sarees to the college. Modern western dress has come to be more easily adopted by men. However, influence of Muslim culture and Sikh traditions is found in the dress habits of men. Many wear sherwani on occasions and long kurta and loose payzama (pathan dress) and Muslims wear knitted, round and close fitting caps and Sikhs wear turban in Sikh style. Sikh woman mostly wear Punjabi dress and grown up Muslim women wear fully body gown (Burkha). Many Muslim men and a few men belonging to other communities also wear lungis (loose cloth tied around waist) as they find them easy and convenient to wear and cheap to buy. This appears to be an influence from the southern districts and the lungis have become popular home dress and night dress for men. Although younger generation has changed over to western and north Indian style of dress, the traditional dress of saree, dhoti, panche, turban, barabandi shirt kameej are occasionally worn.

**Artefacts:** However, due to impact of modernization and westernization several traditional art forms, artefacts food habits, ornaments, dress habits, musical instruments, implements, sports even beliefs rituals, and practices are on the wane. Counting method of Balottu, Sarvattu, Tembar-Salak, Dagad, Palle words are not in vogue. Utensils and implements known as Haravi, magi, cheragi, paryan, gadagi, kudki, tatrani, bindgi, oodgolvi, vallu, onaki, beesukallu, kadgol, kadachagi, bellanagi, komanni, parat, eatables like ambli, nenket, ambra, dappati, sangti, dashami, halhunagi, karchikai, kodbele, garage, guggari, eatlary earlier known as gangal, chembu, measures like seru, adna, gidna, kolavi, pavu, umna, omna, mana, pancheru, dhade, andagi, batara, prices like chavala, pavali, one, charane, barane, measure of length like mola, maru, haradare are becoming out dated musical instruments like maddale, damdi, nagari, naubattu, halagi, sanadi, sambala, punggi, ekdhari, dabudki, karapal tala are not in regular use.

**Ornaments:** 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 jeweller's 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 and jewellery like, muruvu, bugadi, piraki, pille, pajjana, tode, nattu, halgadaga, kaikatti, badam gundina tikke, dab, vanki, bormala, nagamuri that were worn during festivals by women are not be seen these days.

**Food Habits:** 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. Wheat, rice, bajra, finger millet and other small millets are also the major staple food. Pulses like redgram, greengram, bengalgram, blackgram, chickpea, horsegram, masoordal etc., and vegetables like brinjal, cowpea, beans, ridgegourd, bottlegourd, bittergourd, pumpkin,

cauliflower, cabbage, carrot, cucumber and leafy vegetables (spinach, soya, fenugreek, rajgiri, sanneli, sabsi, ambada) are commonly used as curries. 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, 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, 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 like holige, hoorna-kadabu, huggi, shavige etc. 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.

The traditional food though gradually being forgotten foods for special occasions and festivals continue to be cooked and served. Shenga and ellu holige for sankranti, bajji, ambali for ellamavase and coconut holige, bele holige for fullmoon and new moon days. Godi huggi, kusabi huggi, joladabana, agalambali, dappati, ambra, kattambra, nuchchu, navanibana, kari kalave bana, kichadi, kajja, shavakki bana, sihitene, avare kadale and jolada guggari are the special delicacies of Bidar 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, Sherbats and aerated water. Smoking and chewing of betel

leaves with areca nut (and by some with tobacco) are common among all classes. Some men of the older generation use snuff.

Other than staple food which is consumed every day, there are also other food items which are prepared and preserved for occasions and occasional consumption. Shavige (vermicelli) paradi, gowali, savatibeej, variety of shandiges, papads, dry pickles, variety of pickles made up of lemon, mango, kanchikai, amla, nellikai, chilli, carrot, tomato are prepared and preserved for consumption over a period of time. Specific food items are prepared on each festival. Holige is prepared on holi and many other occasions, modak and kadabu are prepared on Ganesha festival. Huggi is also prepared on most of the festivals and Madali is prepared on Sankranti. Variety of payasas and puddings are prepared on festival days. On every full moon day and new moon day, sweet dishes are prepared to be offered to the deities as well as for consumption by the family and kin. On death anniversary of deceased elderly, food liked by them is prepared as offering. On the occasion of yellu amavase food items like baji, enne badanekai, baana, holige, shandige, sajje rotti, chapati are prepared and offered to the fields which they cultivate, which is called as "charaga". Deepavali, Dasara, Ugadi are other festivals during which special foods are prepared elaborately as offerings and for consumption.

Rotti, chapati, rice, sambar (saru, amra) and varieties of vegetables are every day food for Hindus as well as many Muslims, though Muslims prepare non-vegetarian dishes like chicken, mutton (lamb) curry or achar (dry) and also prepare chicken and mutton biriyani (rice) couple of days in a week and some Muslim households have non-vegetarian food every day or almost every day. The Christians and Sikhs also prepare non-vegetarian dishes frequently. Brahmins have more strict diet practices and avoid certain ingredients like garlic and onion in preparing food. They have strict fasting practices and special foods prescribed during fasting. Allittu, tambittu and special preparation of side dishes like gojju, koot, tovve (dal) and the like are common among them.

Other than water, oil is medium of cooking. Varieties of oils are used depending on the family status and special liking. Palm oil is used by most of the lower class people and some proportion of middle class people. Groundnut oil, sunflower oil, saffola (karadi) oil, mustered oil is used by

the upper and to some extent middle class people. These days for health reasons some rich people have started using olive oil.

Bidar is known for preparation of food with more of spice, more of oil and more of chilly compared to the food prepared in other parts of the State, particularly in South where food is relatively more bland and prepared more of rice. Bidar food is influenced by Andhra style owing to its physical proximity and also the rule of Nizams. The mughalai food primarily non-vegetarian, prepared in Bidar particularly by Muslims, is due to influence of Mughal culture.

However, a kind of departure from these prototypes is being observed of late owing to interaction and admixture of people of different religions and ethnic background and since the service providers required to cater to the needs and tastes of people of varied background. Eating out which was once looked down upon and considered as defiling due to serving of food to people of different religions and castes at a single place, that too served in the same plates and cutlery for both vegetarian and non-vegetarian food. For upper caste Hindus, eating out of home and food prepared by other castes was a taboo and for any reason if they were compelled to break this rule, they were required to undergo purification process (shuddheekaran) by pricking a burning stub of stick on the tongue. But observation of such strict rules on food practice is fading out fast and eating out is no longer looked down upon except for the saints, swamijis and priests. On the contrary eating out has become fashion with hosting of lunch and dinners in hotels on occasions. In marriages, engagements, birthdays and felicitations hosting lunch and dinner at hotels is becoming popular with family having nothing to do with cooking and serving. Unlike tradition marriages where people used to be served food to be eaten squatting on the floor, these day food is served on the table if it is a small gathering and is served through buffet if the crowd is large. Most of the Mangala Karyalayas (Marriage Halls) have facilities for cooking and serving according to the taste, style, affordability and liking of the clients.

Another change in food habit that is observed these days is difference on the type of food/eatables served in the breakfast, lunch and dinner. Earlier, there used to be no difference in the content of breakfast and lunch except for inclusion of rice in lunch. Rotti or chapati used to be served

in breakfast and rotti or chapati and rice used to be served in lunch and dinner used to be similar to lunch but lighter. But these days, South Indian dishes like upma, idli, dosa, vada uttappa or pongal and Maharashtrian dishes like poori, missal or avalakki (beaten rice) are served at breakfast.

Earlier, food used to be prepared fresh in the morning and evening but these days food is prepared once and served for the day, particularly in urban areas, with the advent of refrigerators.

Tea is consumed universally; whereas it was consumed occasionally earlier. Coffee is not as popular as tea which is more popular in Southern districts. Even in rural areas tea shops and hotels are common, where tea, snacks and even food (meals) are served right from morning till late in the evening. In urban areas bars and restaurants have come up serving liquor as well as vegetarian and non-vegetarian food. Dhaba culture (roadside eating places) has become popular with Punjabi and other Dhabas coming up along the State and National highways where people in transit as well as families eat once in a while for a change.

Readymade food ingredients are available these days in shops and departmental stores. Spices and variety of ingredients like chilli powder, turmeric powder which used to be prepared at home earlier are now available in package making cooking easier for women a folk. Even ready mixes like rasam powder, sambar powder, vegetable masalas, puliogare mixes, curry mixes and even ready mixes for non-vegetarian food are widely available. Recently, cook and serve ready to eat food items are available in market making it possible to cook food in minutes which used to take house earlier.

On the whole, it may be stated that although the staple food has more or less remained the same in terms of content and frequency, changes have taken place in the form and process. New food habits have made in roads as manifestations of influence of modernization and globalization. Food taboos have become less stringent and inter-dining among several sections of society being viewed as acceptable if not to being advocated. In addition to traditional food and staple food practices, several other food varieties and cuisines have become the part of food habits. It may also be stated that some of the traditional food items, that are difficult and time consuming to prepare are gradually disappearing.

**Festivals:** The district has rich artistic tradition with contributions from different religions, castes and ethnic groups. Kolata, Bulai songs, Bhooter dance, Bhajan, Moharam dance, Hanti songs, Suggi Songs, Sheegi songs are the traditional celebrations and rituals. Festivals like Ramzan and Moharam, Dasara, Diwali, Sankranti are observed by both Hindus and Muslims.

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. Ugadi, 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 and Basava Jayanthi 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 religious fervour and devotion. On that day, many go to Basavakalyan and pay homage in 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 Veerashaivas. On that day, they fast and worship Shiva at home or in a temple. The next 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. It 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. Ganesh-Chaturthi falling on the fourth day of the bright half of Bhadrapada is widely popular. Nagarapanchami, worshipping snakes is also widely celebrated.

Navaratri, the nine day festival of worship of Shakti, which begins on the first day of Ashwija-Shudda, 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 Yatra (pilgrimages) to several near and distant holy places.

**Agni-Archane:** 'Agni-Archane' (fire-walking) a religious rite, is performed by Agni, devotees of Veerabhadra-Devaru, at several places in the district. This Archane is done on some festival days to fulfill 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.

**Guggula:** Another religious rite performed also by the devotees of Guggilla 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. It is specially performed in marriages.

**Muslim Festival:** The chief festivals which the Muslims celebrate are the Id-ul-Fitar which marks the conclusion of Ramzan, Bakrid, Mohram, 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.

**Christian Festival:** The Christians observe birth-day of Mary and Christmas (the birth-day of Jesus Christ), the New Year Day, Good Friday, Feast Christian of St. Joseph, Easter Sunday (the day of Resurrection), Ascension Day, Thanks-giving Harvest Festival and Church Anniversary. Many Christians of the district go on pilgrimage to Dharoor Jatra in Vikarabad taluk of Hyderabad district.

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

**Games and Sports:** Games and sports are the integral part ones life providing exercise, recreation physical growth, creativity development of faculty dexterity during leisure as well as during special occasions. And they also foster identity, unity, brotherhood and team spirit. The traditional games of Bidar are varied and diverse games like Kusti (wrestling), Kattivarase, Kabaddi, Kolata, Marakoti, Kannamuchahale, Chandata, Goliata, Kallata, Bugareata, for men and boys and haralata, kuntabille, adugeata, gombi for the women and girls were in vogue, chinnidandu, chendata, patisi, hulimani, akalamaniata are the games that are gradually vanishing. The youngsters in the district play a variety of indigenous games and inexpensive games like Chinni-dand, Killi-pathi, Kabaddi and Kho-kho. Among girls, Kolata (play of sticks), is popular. Modern games like Cricket, Football, Volley-ball, Badminton and 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 Farmer's 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.

Music is another distinction of the district, with Hindustani, Carnatic, folk and light music and other traditional forms being in vogue. The district has produced music and theatre artists of national repute. Kinari, Tala, Kombu, Kahale, Jagate, Tamboori, Ekdhari, Maddale, Veena are the instruments played extensively by the musicians and artists. For promotion of music several institutions like Sarswati. Sangeeta Vidyalaya of Bhalki Sangeeta Pathashala of Maniknagar, Gandharva Sangeet School “Nadavedike”, “Sangeeta Kalamandir” of Bidar, Rudreshwar Cultural Foundation of Gorta, Sharada Sangeet Vidyalaya have come into being.

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 prepared by various departments is taken out at Bidar. Debating and other literary competitions are also held in educational institutions on the occasion.

The orthodox people sometimes spend their evenings listening to Puranas, bhajans, etc.,. Sometimes in the evenings the farmers 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) :** The fairs at Kalyan, Bhalki, Changalera, Aurad, Karakanalli, Navadagi, Harkud and others are celebrated. Men and women, urban and rural alike are fond of 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 important of such fairs are given below Table 3.26.

**Table 3.26 List of the Fair and Shrine**

SI No.	Name of the Fair and Shrine	Place	Month	Duration of the Fair	Special Features
<b>AURAD TALUK</b>					
1	Amareshwara Jatre	Aurad	Feb - March	Seven Days	Cattle Fair
2	Veerabadreshwara Jatre	Wadgaon	March-April	One Day	
3	Bhavani Jatre	Dabka (Chawar)	January	One Day	
<b>BASAVAKALYAN TALUK</b>					
1	Basava Jayanti Fair	Basavakalyan	April-May	Three Days	Cattle Fair
2	Urus Hazarath Syed Tajuddin Bagsawae	Basavakalyan	Shaban	Five Days	
3	Channabasaveshwara Jatre	Harkud	January	Three Days	
4	Zinda Shah Madar Urus	Kohinoor-Pahad	Jamad-ul-awwal	Four Days	
5	Veerabadreshwara Jatre	Hulsoor	January	Two Days	
6	Raghunath Maharaj Jatre	Hulsoor	January	One Day	
7	Sharanabasaveshwara Jatre	Kinni	February	Three Days	
8	Khandoba Fair	Ujlam	May	Three Days	
9	Veerabadreshwara Jatre	Chitakota	March	Three Days	
10	Amruthakunda Jatre	Chandakapur	March	Three Days	
11	Sharanabasaveshwara Jatre	Chicknagaon	March	Two Days	
12	Gonirudra Jatre	Batgera	April	Two Days	
13	Mallikarjuna Jatre	Bagduri	-	One Day	
14	Maruti Jatre	Hirenagaon	April	One Day	
<b>BHALKI TALUK</b>					
1	Mailara Lingeshwara Devara Jatre	Khanpur	Dec-Jan	30 Days	Cattle Fair
2	Ramalingeshwara Jatre	Mehkar	February	Two Days	
3	Hussaini Pasha Alam urus	Shivani	Muharram	Two Days	
4	Revappayya Swami Jatre	Nawadgi	December	Three Days	
5	Hanuman Jatre	Chalkapur	April	Two Days	
6	Bhalkeshwara Jatre	Bhalki	March-April	Eight Days	

<b>BIDAR TALUK</b>					
1	Ahmad Shah Wali Bahamani Urus - "Al-lama Prabhu Jatre"	Ashtoor	20th Date of the month in which Holi festival falls	Three Days	Cattle Fair
2	Bhavani Jatre	Bidar	November	Three Days	
3	Ramadevara Jatre	Bidar	April	One Day	
4	Venkateshwara Jatre	Chintalgira	January	Two Days	
5	Anantashayana Jatre	Agrahar	February	One Day	
6	Jhirni Narasimha Jatre	Bidar	December	Two Days	
7	Multani Pasha Urus	Bidar		Three Days	
8	Jamale Bahar Urus	Bidar	Muharram	Two Days	
<b>HUMNABAD TALUK</b>					
1	Veerabhadreshwara Jatre	Humnabad	Jan-Feb	Seven Days	Cattle Fair
2	Manik Prabhu Jatre	Manik Nagar	December	Four Days	
3	Bakka Prabhu Jatre	Karalnalli	March	Five Days	
4	Changler Veer-abhadreshwara Jatre	Changler	November	Five Days	
5	Syed Salar Maqdam Husain Urus	Chitaguppa	Rajab Month	Three Days	
6	Naganatha Devar Jatre	Hallikhed	October	Three Days	
7	Ismail Khadri Urus	Ghodwadi	Muharram	One Day	
8	Veerabhadreshwar Jatre	Bemelkheda	February	Three Days	

People from the District and neighboring places participate in the Fairs and Uruses and enjoy various amusements, musical programmes and exhibitions. Many Artists exhibit their skills and present dances, dramas and folk songs. Some of the folk artists like Budu-budukeyaru, Kinnara-jogigalu, Dombaru, Havadigaru (Snake charmers), Sudugada-siddharu, Bahurupi Veshadharigalu, Bhooteru (Duruga-murigevaru), Gondaligaru, Kalajnanigalu, Jyothisharu (Astrologers), Kotikunitadavaru, Karadikunitadavaru, Balasantoora, Bur-bur Pochamma and others attract visitors and entertain them during fairs. In fact these fairs have been playing an important role in preserving the customs, traditions, practices and folk culture of the region.