

CHAPTER 3

PEOPLE

A comprehensive study of an area depends not only on the available natural wealth, human resources, economic activities, but also other different aspects like growth of population, people, their food habits, dress, beliefs, religious practices and social life. These aspects differ from place to place. This chapter discusses in brief, the life of people of the undivided Bijapur district including Bagalkot (1981 census figures are used wherever 1991 figures are not available).

Growth of Population

Bijapur has 11 taluks. According to 1971 census, the population of Bijapur was 19,85,591 which increased to 24,01,782 during 1981 and further to 29,27,990 during 1991. The decadal population growth rate during 1971-1981 was 20.96 percent and during 1981-1991 it was 21.91 percent. The growth rate is not uniform among the 11 taluks.

According to the 1991 census, Bijapur was the largest district among the 20 districts of Karnataka and occupied fifth place in terms of population. The talukwise growth of population from 1971 to 1991 is presented in table 3.1.

If growth of population between 1901-1991 is observed it becomes clear that during 1901-1911 growth rate of population of Bijapur increased by 13.67 percent. However, during the decade 1911-1921 it declined by 6.65 percent. Wide spread influenza epidemic may have contributed for such a decline in growth rate. Similar trend is observed at the state level where the growth rate declined by 1.09 percent.

Table 3.1 : Taluk-wise growth of population from 1971-1991 in the district

Taluk	Residence	1971	1981	1991
Badami	Rural	135216	152265	187544
	Urban	48836	57481	69076
	Total	184052	214746	256620
Bagalkot	Rural	97745	114599	132135
	Urban	51746	67858	76903
	Total	149491	182457	209038
Basavana Bagewadi	Rural	171693	201148	234095
	Urban	14002	18872	27616
	Total	185695	220020	261711
Bijapur	Rural	202175	231597	279916
	Urban	103931	147313	193131
	Total	306106	378910	473047
Bilgi	Rural	82601	88204	118998
	Urban	-	10047	-
	Total	82601	98251	118998
Hunagund	Rural	143325	158509	189826
	Urban	42697	61698	55492
	Total	186022	220207	245318
Indi	Rural	198295	226512	278012
	Urban	13745	17767	25121
	Total	212040	244279	303133
Jamakhandi	Rural	124155	161637	213268
	Urban	82827	109318	126086
	Total	206982	270955	339354
Muddebihal	Rural	134036	151558	177260
	Urban	24959	33298	41976
	Total	158995	184856	219236
Mudhol	Rural	94296	125224	163458
	Urban	28254	39165	57162
	Total	122503	164389	220620
Sindhgi	Rural	180926	206901	264732
	Urban	10178	15811	16183
	Total	191104	222712	280915
District Total	Rural	1564416	1823154	2239244
	Urban	421175	578628	688746
	Total	1985591	2401782	2927990

Note :

1. The Population of Alamatti & Seethimani is included in Bagewadi taluk in 1991 census.
2. The Population of Mahalingapura is included in Mudhol taluk during 1981-1991 census. Source: 1971, 1981 and 1991 census.

During the subsequent decades, Bijapur district has recorded steady increase in the growth rate and during 1981-1991 it was 21.91 percent, which was slightly higher than the state's growth rate of 21.12 percent. The growth of population during this period of 1981-1991 at the taluk level was as follows: Badami 19.50, Bagalkot 14.57, Basavana Bagewadi 18.95, Bijapur 24.94, Bilgi 21.12, Hungund 11.40, Indi 24.09, Jamakhandi 25.24, Muddebihal 18.59, Mudhol 34.21 and Sindhgi 26.12. The growth of population in the district from 1901-1991, decadal variation, percentage growth rate by sex is presented in table 3.2.

**Table 3.2 : Population growth of Bijapur District from 1901-1991
decadal variation, percentage growth rate by sex.**

Census years	Total population	Decadal change	Decadal percentage District	change State	Male	Female
1901	903092	-	-	-	452140	450952
1911	1026505	+123413	+13.67	+3.60	515770	510735
1921	958263	68242	-6.65	-1.09	487488	470775
1931	1046926	+88663	+9.25	+9.38	530703	516223
1941	1175757	+128831	+12.31	+11.09	598861	576896
1951	1396678	+220921	+18.79	+19.36	705771	690907
1961	1660178	+263500	+18.87	+21.57	840180	819998
1971	1985591	+325413	+19.60	+24.22	1005567	980024
1981	2401782	+416191	+20.96	+26.75	1211536	1190246
1991	2927990	+526208	+21.91	+21.12	1491019	1436971

Density

Density is defined as the average number of persons living in a Square kilometer area. Generally density is more in urban areas than in rural areas. Development of industries, business, commerce, educational and employment opportunities are some of the factors that are responsible for high density in urban areas. Density in Bijapur district, according to 1971 census was 116, and it increased to 141 during 1981 census and it further increased to 172 during 1991. In all the three census years, Jamakhandi taluk recorded the highest density whereas Sindhgi taluk had the lowest density. According to 1991 census, the density in rural areas was 134 and in urban areas it was 2222 persons per sq. kilometer. This is lower than the state rural density (166) and urban density (3257). Table 3.3 presents talukwise data on density from 1971-1991.

Table 3.3 : Density of Population (1971-1991)

	1971			1981			1991		
	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	Total
Badami	101	714	131	113	8566	154	135	8634	184
Bagalkot	107	2615	160	127	2020	195	146	2261	223
Basavana Bagewadi	93	113	94	109	149	111	127	183	132
Bijapur	76	7168	115	86	3290	142	108	2575	178
Bilgi	106	-	106	113	17322	126	152	-	152
Hunugunda	110	796	137	118	11468	163	141	11098	181
Indi	92	177	95	105	229	110	126	930	136
Jamakhandi	113	1256	177	139	11831	232	184	14039	291
Muddebihal	93	369	106	102	3458	123	119	4197	146
Mudhol	100	2297	128	132	7880	172	173	7773	231
Sindhgi	86	138	88	95	10829	102	122	10788	129
Total	95	729	116	109	1806	141	134	2222	172

Source : Census of India, 1971, 1981 and 1991

Residential Houses and Families: According to the Census, a dwelling house is a building where more than one or more families live. Family, is a place where one or more person or persons live together sharing a common kitchen (except during work or any other reasons). Many families donot have houses to reside. Such families are called houseless families. According to 1991 census, district had 4,83,988 dwelling houses and 4,90,999 families. Thus there were 1013 families for every 1000 dwelling house. Table 3.4 presents taluk wise details of houses and families in district.

Institutional families and Population

According to Census, People living in hostels, lodges, ashrams and jails are classified as institutional population. Institutional Population of Bijapur during 1971 and 1981 census- by Taluk, sex and residence is presented in table 3.5

Table 3.4 : Dwelling Houses and Families in Bijapur District

Taluk		1971			1981			1991		
		Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	Total
Badami	D. Houses	23588	8680	32268	26524	9758	36282	31206	11659	42865
	Families	25190	9632	34822	26959	9820	36779	31731	11687	43418
Bagalkot	D. Houses	16124	8610	24734	19483	11098	30581	22431	13179	35610
Basavana Bagewadi	D. Houses	28294	2289	30583	33767	3099	36866	39382	3659	43041
	Families	30985	2486	33471	34499	3178	37677	40033	3673	43706
Bijapur	D. Houses	42631	14015	56646	38283	24309	62592	46033	33746	79779
	Families	54875	18208	63083	38861	24701	63592	46576	34177	80753
Bilgi	D. Houses	13878	-	13878	14988	1728	16716	20668	-	20668
	Families	14707	-	14707	15425	1749	17174	20956	-	20956
Hunugunda	D. Houses	25140	7050	32190	26155	9799	35934	32884	9194	42078
	Families	27061	7645	34706	26840	9982	36822	33230	9247	42477
Indi	D. Houses	29813	2006	31819	36286	2844	39130	44336	4025	48361
	Families	33377	2281	35658	36733	2932	39665	44628	4081	48709
Jamakhandi	D. Houses	19567	13097	32664	25402	17125	42527	34345	19608	53953
	Families	21172	14440	35612	25771	17489	43260	34580	20201	54781
Muddebihal	D. Houses	22661	3879	26541	25692	5537	31229	29582	6995	36577
	Families	24220	4422	28642	25932	5604	31536	29875	7070	36945
Mudhol	D. Houses	15630	4774	20404	20423	6362	26785	27294	5022	32316
	Families	17117	4999	22116	20831	6463	27294	27578	5267	32845
Sindhgi	D. Houses	26806	1749	28555	33854	2719	36573	41463	2524	43987
	Families	30211	1868	32079	34114	2761	36875	42420	2597	45017
Total	D. Houses	264133	66149	330282	300837	94378	395215	369624	114364	483988
	Families	285839	75312	365151	305855	95960	401815	374343	116156	490499
Alamatti	D. Houses								919	919
Seethemani	Families								922	922
notified area										
Mahalingapura	D. Houses								3834	3844
Municipal area	Families								3834	3844

Note : According to 1991 census, Alamatti & Seethimani area has been classified as Notified area and as distributed between Basavana Bagewadi and Bagalkot Taluk. Similarly, Mahalingapura is distributed between Mudhol & Jamakhandi as such they have been shown separately.

Sources : Census reports of 1971, 1981 & 1991

Table 3.5 : Institutional Population of Bijapur District during 1971 and 1981 census- by taluk, sex and residence.

Taluk		1971				1981			
		A	B	C	D	A	B	C	D
Badami	Rural	34	152	137	289	31	283	105	388
	Urban	83	467	178	645	50	557	70	627
	Total	117	619	315	934	81	840	175	1015
Bagalkot	Rural	15	116	63	179	38	379	22	401
	Urban	331	1023	93	1116	116	1556	59	1615
	Total	346	1139	156	1295	154	1935	81	2016
Basavana	Rural	54	230	41	271	44	875	15	893
Bagewadi	Urban	27	160	54	214	14	158	4	162
	Total	81	390	95	485	58	1036	19	1055
Bijapur	Rural	53	905	20	925	13	374	6	380
	Urban	84	1014	295	1309	129	2876	336	3212
	Total	137	1919	315	2234	142	3250	342	3592
Bilgi	Rural	15	136	11	147	9	65	6	71
	Urban	-	-	-	-	11	202	-	202
	Total	-	-	-	-	20	267	6	273
Hungund	Rural	62	318	229	547	16	414	11	425
	Urban	176	791	177	968	26	636	89	725
	Total	238	1109	406	1515	42	1050	100	1150
Indi	Rural	81	363	219	582	30	759	139	898
	Urban	7	154	24	178	13	549	32	581
	Total	88	517	243	760	43	1308	171	1479
Jamakhandi	Rural	82	91	39	130	10	198	3	201
	Urban	170	532	51	583	58	456	51	507
	Total	252	623	90	713	68	654	54	708
Muddebihal	Rural	55	180	121	301	11	314	4	318
	Urban	30	187	7	194	53	684	41	725
	Total	85	367	128	495	64	998	45	1043
Mudhol	Rural	107	258	180	438	45	210	12	222
	Urban	47	251	12	263	17	196	-	196
	Total	154	509	192	701	62	406	12	418
Sindhgi	Rural	20	100	74	26	15	334	37	371
	Urban	6	26	04	30	179	1445	11	1456
	Total	26	100	30	130	194	1779	48	1827
District total	Rural	578	2823	1086	3909	262	4208	360	4568
	Urban	961	4605	895	5500	666	9315	693	10008
	Total	1539	7428	1981	9409	928	13523	1053	14576

Source : General population tables - 1971&1981- Karnataka

Note : A=Institutional Families, B=Males, C=Females, D=Total.

Population and houseless Families :

Nomadic Tribes and beggars do not have particular residential houses. Generally, these people live in bus stand, railway station, old buildings, mantaps, road side and put up tent in open places. Such people are classified as houseless population in the census count. The following table (3.6) presents data on such houseless families and their population in Bijapur during 1971 and 1981 census by residence.

Table 3.6 : Houseless families and their population in Bijapur during 1971 and 1981 census by residence

Taluk		1971				1981			
		A	B	C	D	A	B	C	D
Badami	Rural	166	297	268	565	37	92	64	156
	Urban	16	22	6	28	12	22	15	37
	Total	182	319	274	593	49	114	79	193
Bagalkot	Rural	111	214	207	421	23	37	25	62
	Urban	52	59	26	85	13	30	34	64
	Total	163	273	233	506	36	67	59	126
Basavana	Rural	115	236	191	427	67	138	118	256
	Urban	12	37	30	67	11	20	26	46
	Total	127	273	221	494	78	158	144	302
Bijapur	Rural	193	358	332	690	95	239	158	397
	Urban	131	104	70	174	40	87	38	125
	Total	324	426	402	864	135	326	196	522
Bilgi	Rural	126	271	269	540	78	156	128	284
	Urban	-	-	-	-	9	31	26	57
	Total	126	271	269	540	87	187	154	341
Hungund	Rural	148	311	231	542	85	186	149	335
	Urban	72	149	148	197	39	93	67	160
	Total	220	460	279	739	124	279	216	495
Indi	Rural	161	528	369	897	94	204	170	374
	Urban	12	22	16	38	3	8	4	12
	Total	173	550	385	935	97	212	174	386
Jamakhandi	Rural	297	866	753	1619	150	352	339	691
	Urban	152	241	159	400	80	134	97	231
	Total	449	1107	912	2019	230	486	436	922
Muddebihal	Rural	193	492	426	918	66	165	131	296
	Urban	14	43	35	78	31	75	73	148
	Total	207	535	461	996	97	240	204	444
Mudhol	Rural	113	214	191	405	49	126	95	221
	Urban	40	67	39	106	60	131	141	272
	Total	153	281	230	511	109	257	236	493
Sindhgi	Rural	166	408	305	713	110	292	280	572
	Urban	11	23	1	24	2	2	-	2
	Total	177	431	306	737	112	294	280	574
District Total	Rural	1789	4195	3542	7737	95	239	158	397
	Urban	512	767	430	1917	40	87	38	125
	Total	2301	4962	3972	8934	135	326	196	522

A = Houseless Families, B = Males, C = Females, D = Total.

Migration

People for various reasons move from one place to another place for living. This is called migration. Migration may be temporary or permanent. Bijapur district which faces drought, experiences heavy migration especially from the agricultural labour and poor families from the rural areas. These people migrate to neighbouring districts. This migration is temporary or seasonal in nature. Generally, people from dry land area migrate to malnad during sowing and harvesting seasons and return once the season comes to an end. Quite often natural calamities may also lead to migration. Major causes of migration are education, employment and marriage.

According to 1991 census, 310 males and 300 females have migrated to Bijapur District from outside the country. Similarly, 20124 males and 40708 females have migrated to Bijapur either from other states or from union Territories of India. Number of males and females who have migrated from other Districts of Karnataka are 60830 males and 119062 females. The following table (Table 3.7) gives the details of population of those who were born outside the district but counted in Bijapur District, separately for urban and rural areas.

Table 3.7 : Enumerated in the Bijapur District but born outside the District

Place of birth	Rural		Urban		Total		Total
	Male	Female	Male	Female	Male	Female	
In India	1136970	1100984	353209	335057	1490179	1436041	2926620
In Karnataka	1126260	1074234	343695	321099	1470055	1395333	2865388
Place of enumeration	925263	608580	250086	195836	1175349	804416	1979765
In Bijapur District	165220	348424	68356	87431	233876	471855	705731
Other Districts of Karnataka	35577	81230	25253	37832	60830	119062	179892
Other States & Union Territories	10610	26750	9514	13958	20124	40708	60832
Andhra Pradesh	350	380	1010	830	1360	1210	2570
Kerala	230	420	221	210	451	630	1081
Maharashtra	9260	25440	5573	11338	14833	36778	51611
Rajasthan	120	60	730	460	850	520	1370
Tamilnadu	200	80	720	340	920	420	1340
Asian countries	150	190	160	110	310	300	610

Sex Ratio

Sex Ratio is defined as number of females per 1000 males. The sex ratio in a region depends on the economic development, social, religious traditions, employment opportunities, extent of migration and other various factors. According to 1991 census, Bijapur recorded 1491019

males and 1438974 females and sex ratio works out to be 966 females per 1000 males. The sex ratio in Bijapur district is more than that of Karnataka's sex ratio which has 960 females per 1000 males. The sex ratio in rural Bijapur is 968. Hungund has recorded lowest sex ratio of 935 and the lowest sex ratio 935 is recorded in Indi. Kerur town of Badami Taluk has the highest sex ratio among urban areas Sindhgi town has recorded lowest sex ratio among urban areas of Bijapur. The following table 3.8 gives the ratio of males and females separately for Urban and Rural areas from 1901 to 1991.

Table 3.8 : Presents sex ratio of Bijapur District from 1901-1991.

Decades	Rural	Urban	Total
1901	996 (984)	1005(976)	997(983)
1911	992 (984)	978(959)	990(981)
1921	967 (959)	959(941)	966(969)
1931	976 (972)	953(927)	973(965)
1941	964 (963)	958(947)	963(960)
1951	979 (974)	979(941)	979(966)
1961	984 (973)	942(913)	976(959)
1971	985 (971)	934(913)	974(957)
1981	993 (979)	951(926)	982(963)
1991	968 (968)	949(930)	964(960)

(Figures in the bracket indicates the State Sex Ratio)

Distribution of population by age group

Classification of population by age group is an important social variable. This classification helps to understand the extent of working and non working population. Generally, population <15 years of age and more than 60 years of age are considered as non working population. According to 1991 census, Bijapur District had 13,48,867 non working population, which works out to be 46.06 percent of the District population. 16650 people of Bijapur District did not report their age, of which 9590 were males and 7060 were females. The following table (3.9) presents percentage distribution of population by age of sex.

Table 3.9 : Distribution of Population by age and Sex in Bijapur District & Karnataka – 1991

Age group	District Population			Percentage of district population			Percentage of State Population		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
0-09	403305	389871	793176	27.05	27.13	27.08	26.09	26.79	26.43
10-14	185598	171793	357391	12.44	11.96	12.20	12.99	13.29	13.13
15-19	149349	121885	271234	10.02	8.48	9.26	10.12	9.77	9.95
20-24	127433	122282	249715	8.55	8.51	8.53	8.83	8.85	8.84
25-29	109709	119304	229013	7.35	8.30	7.82	7.62	8.02	7.84
30-34	91013	95069	186082	6.10	6.61	6.36	6.17	6.26	6.22
35-39	87432	87286	174718	5.86	6.07	5.97	5.75	5.72	5.73
40-44	76548	69277	145825	5.13	4.82	4.98	5.20	4.76	4.93
45-49	62451	56474	118925	4.18	3.93	4.06	4.49	3.93	4.29
50-54	58663	58700	117383	3.93	4.08	4.01	3.91	3.96	3.80
55-59	37158	32440	69598	2.49	2.26	2.38	2.37	2.08	2.22
60-64	42130	44240	86370	2.82	3.08	2.95	2.71	2.79	2.75
65-69	18780	20960	39740	1.25	1.46	1.36	1.38	1.42	1.40
70+	31860	40330	72190	2.13	2.81	2.47	2.38	2.59	2.48

Source: Census of India, Socio-cultural tables 1991

Marital status by age group

Generally marital status of the population is classified in to four groups namely, single, married, divorced, separated and widower and widows. This classification helps us not only to understand child marriage widow marriage and various social conditions but social life of the people.

According to 1991 census, 1.79 percent of males and 8.19 percent of females in the age group 10-14 in rural areas are reported as married. In urban areas it is 1.18 and 1.26 among males and females respectively. In rural areas 80.30 percent males and 95.69 percent females are married in the age group 25-29. In the 30-35 age group 90.10 percent males and 93.74 females are married. In the age group 35-39, it is reported that 97.36 percent males and 93.03 percent females are married. In urban areas, percentage of married are 65.84 and 65.84 percent males and 92.83 percent females, 89.84 percent of males and 92.80 percent of females and 96.03 percent males and 91.86 females respectively. In the following table (3.10 a, 3.10 b and 3.10c) population by age, marital status, sex and residence is presented. Persons in the age group of 0-9 are considered as unmarried.

Table 3.10 (A) : Distribution of population by age, sex and marital status in rural areas of Bijapur

Age groups	Total Population		Unmarried		Married		Widows/widowers		Divorced	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	1137560	1101684	638638	481256	481332	511468	16370	105600	920	3270
0-9	316420	306733	316430	306733	0	0	0	0	0	0
10-14	140698	129833	137998	119103	2530	10640	50	70	50	0
15-19	111240	88010	100770	40480	10290	47000	110	250	30	260
20-24	93310	90280	54710	6680	38390	82130	130	1070	50	400
25-29	82220	89574	15860	1320	66030	85714	190	1890	90	650
30-34	67869	72687	2820	800	64549	68137	400	3150	90	600
35-39	64992	66192	1160	560	63282	61582	420	3630	110	420
40-44	57480	53970	660	340	55680	46900	1060	6320	70	410
45-49	48650	44160	420	160	47010	36870	1130	6980	90	150
50-54	46116	46505	560	210	43706	32035	1720	14040	130	220
55-59	29265	25150	350	50	27115	15640	1730	9420	70	40
60-64	33300	34900	330	130	12900	13220	3060	21510	70	40
65-69	14780	16560	130	30	19570	5500	1720	11010	30	20

Table 3.10(B) : distribution of population by age, sex and marital status in urban areas of Bijapur

Age groups	Total Population		Unmarried		Married		Widows/widowers		Divorced	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	353459	338257	209234	157210	139385	149361	4550	27882	230	834
0-9	86875	83138	86375	83138	0	0	0	0	0	0
10-14	44900	41960	44260	40150	530	1680	80	100	20	30
15-19	38109	33875	36289	21930	1720	11795	70	70	30	80
20-24	34123	32002	25700	6832	8333	24860	70	230	20	80
25-29	37489	29730	9190	1480	18099	27600	150	470	40	180
30-34	23144	22382	2180	680	20794	20772	150	780	20	150

Contd....

Age groups	Total Population		Unmarried		Married		Widows/widowers		Divorced	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
35-39	22440	31094	730	280	21550	19378	130	1352	30	84
40-44	19068	15307	460	180	18358	13096	220	1951	30	80
45-49	13801	12314	270	100	13261	10050	270	2124	0	40
50-54	12547	12195	200	80	11927	8180	410	3895	10	40
55-59	7893	7290	50	60	7393	4650	450	2550	0	30
60-64	8830	9340	160	50	7870	3920	800	5360	0	10
65-69	4000	4400	20	10	3590	1700	380	2670	10	20
70+	7290	8010	160	100	5730	1580	1370	6320	10	10

Table 3.10 (c)7 : Distribution of population by age , sex and marital status in Bijapur District

Age groups	Total Population		Unmarried		Married		Widows/widowers		Divorced	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	1451019	1436971	847872	638466	620717	660829	20920	133482	1150	4104
0-9	403305	389871	403305	389871	0	0	0	0	0	0
10-14	185598	171793	182258	159253	3060	12320	130	170	70	30
15-19	149349	121885	137059	62410	12010	58795	180	320	60	340
20-24	127433	122282	80410	13512	46723	106990	200	1300	70	480
25-29	109709	119304	25650	2800	84129	113314	340	2360	130	830
30-34	91013	95069	5000	1480	85343	88909	550	3930	110	750
35-39	87432	87288	1890	840	84832	80960	550	4982	140	504
40-44	76548	69277	1120	520	74038	59996	1280	8271	100	490
45-49	62451	56474	960	260	60271	46920	1400	9104	90	190
50-54	58663	58700	760	290	55633	40215	2130	17935	140	260
55-59	37158	32440	400	110	34508	20290	2180	11970	70	70
60-64	42130	44240	480	180	37700	17140	3860	26870	70	50
65-69	18780	20960	150	40	16490	7200	2100	13680	40	40
70+	31860	40330	470470	270	25300	7420	6010	32570	50	70

Rural Population

Generally people living in rural areas are called as rural population. According to 1991 census, 2239244 people are living in rural areas and this accounts for 76.48 percent of Bijapur population. This is more than the state's rural population which is 69.08. Among the Taluks, Bilgi Taluk has 100 percent rural population. Rural population of Sindhgi is 94.24 percent and that of Indi it is 91.71 percent. The Bijapur Taluk has the lowest rural population (59.17). According to 1991 census, Bijapur has 1253 of which 6 villages are uninhabited. The average number of villages per Taluk is 113. Bilgi Taluk has 65 villages. Hungund Taluk has the highest number of villages (160). Of the rural population of the Bijapur District, Bijapur Taluk has the highest percentage (12.50) of rural population and Bilgi Taluk has the lowest percentage (6.32). The following table (3.11a & 11b) gives the number of inhabited, un-inhabited villages by Taluk and their population for the year 1981 & 1991.

Table 3.11a : Taluk-wise Inhabited and Un-inhabited Villages

Taluk	1981			1991		
	Number Of Inhabited Village	Number of Uninhabited Villages	Rural Population	Number Of Inhabited Village	Number of un inhabited Village	Rural Population
Badami	143	16	157265	146	--	187544
Bagalkot	89	01	114599	89	1	132135
Basavana Bagewadi	119	01	201148	119	--	234095
Bijapur	109	--	231597	107	1	279916
Bilgi	64	01	88204	65	--	118998
Hunugund	157	03	158509	160	--	189826
Indi	122	01	226512	122	1	278012
Jamakhandi	69	02	161637	71	--	213268
Muddebihal	149	05	151558	149	1	177260
Mudhol	77	01	125224	77	1	163458
Sindhgi	141	02	206901	142	1	264732

Table 3.11(b) : Taluk wise distribution of villages by its size of population

Taluks	Number of Inhabited Village	<200	200-499	500-1999	2000-4999	5000-9999	10000+
Badami	146	5(34.2)	20(13.70)	95(65.07)	26(17.81)	--	--
Bagalkot	86	3(3.37)	11(12.36)	58(65.17)	15(16.84)	1(1.13)	1(1.13)
Basavana Bagewadi	119	5(4.20)	12(10.09)	62(52.10)	31(26.05)	7(5.88)	2(1.68)
Bijapur	107	--	4(3.74)	52(48.60)	39(66.45)	11(10.28)	1(1.54)
Bilgi	65	2(3.08)	5(7.69)	37(56.92)	19(29.23)	1(1.54)	1(1.54)
Hunugund	160	6(3.75)	41(25.63)	94(58.75)	14(8.75)	3(1.87)	2(1.25)
Indi	122	--	8(6.55)	66(54.10)	39(31.97)	7(5.74)	2(1.64)
Jamakhandi	71	--	1(1.41)	25(35.21)	33(46.48)	11(15.49)	1(1.41)
Muddebihal	149	3(2.01)	27(18.42)	101(67.79)	17(11.41)	--	1(0.67)
Mudhol	77	1(1.30)	4(5.19)	42(54.55)	25(32.25)	4(5.19)	1(1.30)
Sindhgi	142	4(2.82)	7(4.93)	87(61.26)	38(26.76)	4(2.82)	2(1.41)
District total	1247	29(2.32)	140(11.23)	719(57.66)	296(23.74)	49(3.93)	14(1.42)

Urban population and its growth

Growth of towns and cities is called urbanization. Urbanisation is a social phenomenon. In order to differentiate between rural urban areas, census report has given certain features. A town should have a minimum of 5000 population. Seventy percent of the population should be engaged in non- agricultural occupation and density should be 400 persons per sq. kilometer. Generally, municipalities, town municipalities, cantonment and notified areas come under this category. According to 1991 census, there were 18 towns, however there were 19 towns during 1981 census. This is because Bilgi and Kamatagi have been reclassified and Alamatti- Seethimani have been recognized as Towns. According to 1991 census, 6,88,746 people were living in urban areas and this accounts 23.52 percent of Bijapur population and this is lower than state urban population(30.92). The growth urban population during the decade 1981-1991 was 19.03 percent and this is lower than that of state's urban population(29.32). If the growth of urban population of Bijapur is analysed, it is clear during 1951-1961 there was a decline, and this is true of Karnataka as well. This is because there was 25 towns in 1951 and it decreased to 14 in 1961 and at state level it was 285 and 225 respectively. Bijapur Taluk has the highest percentage(40.83) of urban population. In the following tables 3.12(a) and 3.12(b) the growth of urban population in Bijapur District and towns are given.

Table 3.12(a) : Growth of Urban Population in Bijapur District

Decades	District's population and number of towns	Growth of urban Population (In Percentage)	Percentage to total Population	Percentage growth of population & Number of towns
1901	126995 (14)	-	14.06	(215)
1911	136614 (16)	07.57	13.30	14.64 (179)
1921	145135 (16)	06.24	15.16	17.71 (192)
1931	165357 (17)	13.93	13.86	21.65 (210)
1941	200451 (17)	21.22	17.04	22.99 (207)
1951	321454 (25)	60.37	23.01	61.73 (285)
1961	313406 (14)	02.50	18.87	18.24 (225)
1971	421175 (17)	34.39	21.21	35.23 (245)
1981	578628 (19)	37.38	24.09	50.65 (281)
1991	688746 (18)	19.03	23.52	29.62 (366)

Table 3.12(b) : Towns and their population of Bijapur District-1991

Town	Males	Females	Total
Alamatti- Seethimani (Notified area committee)	2402	2192	4594
Badami (TMC)	10173	9809	19982
Bagalkot (CMC)	40158	36745	76903
Basavanabagewadi (TMC)	11779	11243	23022
Bijapur(CMC))	100474	92657	93131
Gulade gudda(TMC)	16941	16954	33895
Hunugund (TMC)	7799	7592	15391
Illkal(TMC)	20245	19856	40101
Indi(TMC)	13101	12020	25121
Jamakhandi (TMC)	24214	23929	48143
Kerur(TMC)	7525	7674	15199
Mahalinga pur(TMC)(13016	13051	26067
Muddebihal(TMC)	10367	9727	20094
Mudhol(TMC)	15796	15299	31095
Rabakavi-Banahatti(TMC)	30874	29735	60609
Sindhgi(TMC)	8663	7570	16183
Talikote (TMC)	11142	10740	21882
Teredal(TMC)	8790	8544	17334

Scheduled Caste

All notified castes in the Article 341 of the Constitution of India or section of them are called schedule caste. The Government Of India has amended the Schedule caste and Scheduled Tribes Act applicable to Karnataka in 1976. According to 1991 census, Bijapur District had a population of 29,27,990 of which 5,09,862 belonged to scheduled caste. Of these 5,09,862 people 4,21,185 (82.61) were living in rural areas and remaining 88,677 (17.39) were living in urban areas. Of the total population Bijapur 17.41 percent belonged to scheduled caste group (18.81 percent in rural areas and 12.88 percent in urban areas) which is little higher than the scheduled caste population of the state (16.38). of the 1247 inhabited villages of Bijapur District, scheduled caste population are not found in 16 villages. Among urban areas of the District they are concentrated in Bijapur, Bagalkot and Jamakhandi and their percentage are 25.56, 8.31 and 8.36 respectively. The table 3.13 gives the information on scheduled caste population by sex, residence in Bijapur District for 1981 & 1991.

Schedule Tribe

All those castes and their sub castes notified under Article 342 of the Constitution of India are called as Scheduled Tribes. According to 1991 census 39,535 are reported as Scheduled Tribes which accounts for 1.35 Bijapur' population. This is slightly lower than that of Karnataka's scheduled population (4.26%). Of the scheduled tribe population of the District 86.17 percent are in rural areas and only 13.83 percent are in urban areas. Bijapur District has 1247 inhabited villages and scheduled tribes are found only in 325 villages In the urban areas. Only one person was found in Seethimani area. Lowest number of scheduled tribe population are found in Basavana Bagewadi (38) and the highest is found in Bijapur (1283). The table 3.14 presents the information on scheduled tribe population by sex, residence and Taluk in Bijapur District for 1981-1991.

Table 3.13: Taluk-wise Distribution of Schedule Caste population by Residence, Sex and in Bijapur (1981-1991)

Taluk	Residence	1981			1991		
		Male	Female	Total	Male	Female	Total
Badami	Rural	8479	8912	17391	12854	13076	25930
	Urban	2702	2668	5370	3400	3374	6774
	Total	11181	11580	22761	16254	16450	32704
Bagalkot	Rural	8786	9027	17813	11862	12130	23992
	Urban	2693	2606	5299	3818	3552	7370
	Total	11479	11633	23112	15680	15682	31362
Basavana Bagewadi	Rural	16102	16184	32286	22662	22035	44697
	Urban	1696	1625	3321	2682	2506	5188
	Total	17798	17809	35607	25344	24541	49885
Bijapur	Rural	25707	24949	50656	36254	33569	69823
	Urban	8687	7806	16493	11689	10978	22667
	Total	34394	32755	67149	47943	44547	92490
Bilgi	Rural	6571	6879	13450	10453	10771	21224
	Urban	743	622	1365	-	-	-
	Total	7314	7501	14815	10453	10771	21224
Hunugund	Rural	9545	10076	19621	15471	15902	31373
	Urban	2796	2755	5551	2954	3000	5954
	Total	12341	12831	25172	18425	18902	37327
Indi	Rural	20593	19787	40380	26866	25258	52124
	Urban	2294	1867	4161	3259	2832	6091
	Total	22887	21654	44541	30125	28090	58215
Jamakhandi	Rural	12489	12748	25237	18714	18812	37526
	Urban	6338	6731	13069	8647	9010	17657
	Total	18827	19479	38306	27361	27822	55183
Muddebihal	Rural	12811	13611	26422	17141	17316	34457
	Urban	1872	1647	3519	2314	2110	4424
	Total	14683	15258	29941	19455	19426	38881
Mudhol	Rural	9392	10369	19761	14732	15533	30265
	Urban	2684	2722	5406	2981	3046	6027
	Total	12076	13091	25167	17713	18579	36292
Sindhgi	Rural	17046	16980	34026	25712	24062	49774
	Urban	1257	946	2203	1205	1063	2268
	Total	18303	17926	36229	26917	25125	52042
District Total	Rural	147521	149522	297043	212721	208464	421185
	Urban	33762	31995	67757	45047	43630	88677
	Total	181283	181517	362800	252768	252094	509862
Seethimani Notified area				315	259	574	
Mahalingapura(MC)				1783	1900	3683	

Note : As Alamatti Seethimani are part of revenue villages of Basavana Bagewadi and Bagalkot & Mahalingapura town municipal area includes Jamakhandi & Mudhol revenue villages they are shown separately. Source: Census reports 1981-1991

Table 3.14 : Distribution of Scheduled Tribe population by Sex
Residence and Taluk in Bijapur District 1981&1991

Taluk	Residence	1981			1991		
		Male	Female	Total	Male	Female	Total
Badami	Rural	5954	6086	12040	900	871	1771
	Urban	1055	1064	2119	194	167	361
	Total	7009	7150	14159	1094	1038	2132
Bagalkot	Rural	5664	5770	11434	1143	1113	2256
	Urban	857	761	1618	473	464	937
	Total	6521	6531	13052	1616	1577	3193
Basavana Bagewadi	Rural	2948	2901	5849	832	782	1614
	Urban	55	62	117	23	15	38
	Total	3003	2963	5966	855	797	1652
Bijapur	Rural	2921	2888	5809	1881	1743	3624
	Urban	731	644	1375	664	619	1283
	Total	3652	3532	7184	2545	2362	4907
Bilgi	Rural	7699	7639	15332	2069	2142	4211
	Urban	263	263	526	-	-	-
	Total	7962	7902	15864	2069	2142	4211
Hunugund	Rural	6256	6175	12431	2634	2612	5246
	Urban	1121	1143	2264	555	567	1122
	Total	7377	7318	14695	3189	3179	6368
Indi	Rural	7991	7449	15440	2648	2390	5038
	Urban	413	399	812	186	189	375
	Total	8404	7848	16252	2834	2579	5413
Jamakhandi	Rural	821	842	1663	786	761	1547
	Urban	799	783	1582	397	364	758
	Total	1620	1625	3245	1183	1122	2305
Muddebihal	Rural	2792	2805	5597	689	680	1369
	Urban	411	397	808	74	73	147
	Total	3203	3202	6405	763	753	1516
Mudhol	Rural	3177	3062	6239	1822	1750	3572
	Urban	227	223	450	172	176	348
	Total	3404	3285	6689	1994	1926	3920
Sindhgi	Rural	5120	4972	10092	1972	1848	3820
	Urban	862	774	1636	27	25	52
	Total	5982	5746	11728	1999	1873	3872
District Total	Rural	51343	50589	101932	17376	16962	34068
	Urban	6794	6513	13307	2786	2681	5467
	Total	58137	57102	115239	20162	19373	39535
Seethimani Notified area				1		1	
Mahalingapura(MC)				20	25	45	

Note : As Alamatti seethimani are part of Revenue villages of Basavana Bagewadi and Bagalkot & Mahalingapur town municipal area includes Jamakhandi & Mudhol revenue villages they are shown separately. Source: Census reports 1981-1991.

Physically Challenged

Up to 1931 census, Physically challenged such as blind deaf and dumb were enumerated and it was discontinued until 1981 census. Physically challenged are being enumerated from 1981 census onwards. Along with the house listing, census of blind, deaf and lame people have also been enumerated. It is believed that census results may not reveal the true picture. This is because most of the physically challenged people are homeless and beggars, might not have been counted during census operations. According to provisional results of 1981 census, there were 999 physically challenged. Of which, 749 are from the rural areas and 250 from the urban areas. For details see chapter 19: Other Social Service Facilities.

Table 3.15 : Information on physically challenged from 1901-1931 and 1981

Decades	Deaf & Dumb	Blind
1901	401	657
1911	464	587
1921	805	1351
1931	915	966
1981	1194	1247

Source : provisional tables 1981 series 9 Karnataka.

Literacy

Any person who is able to read write and understand any of the language has been categorised as literate. For this there is no need of formal or traditional education. As per census population aged 0-6 have been considered as illiterate. According to 1981 census, there were 31.96percent literates and it increased to 55.13percent during 1991 census. This is slightly lower than the state literacy level (56.04). According to 1991 census, literacy in rural areas was 50.91percent and in urban areas it was 68.42 percent. (for details see chapter 13 education & sports).

Languages

According to 1981 census, there were 19,16,329 Kannada speaking persons and 2,71,643 Urdu speaking persons. The number of Hindi speaking and Marathi speaking persons were 68,985 and 58,463 respectively. The table 3.16 presents distribution of population by mother tongue and their percentage.

This information refers to those languages where more than 1000 people are speaking.

Table 3.16 : Population by language spoken in Bijapur- 1991

Languages	Population	Percentage distribution
Gujarathi	2930	0.12
Hindi	68985	2.87
Kannada	1961329	81.66
Marathi	38463	2.43
Tamil	2886	0.12
Telugu	16524	0.68
Urdu	271643	11.31

Religion

Like in other Districts of Karnataka, Bijapur all Major religions like Hindus, Islam, Jain and Christianity are found in Bijapur as well. According to census 25,04,971(85.5 percent) were Hindus,3,91,9789(13.38 percent) were muslims,26,0809(0.89 percent)were jains. The followers of Christianity are 2869(0.095percent) 59 persons(0.002percent) follow Buddhism. Sikhs are259 (0.008 percent) in number. People who follow other religious faith are 1,491, which constitutes (0.05percent) of the population. Table 3.17 gives the distribution of population by religion they follow, talukwise and residence in Bijapur District.

Hinduism : Though there are many castes and sub castes and sects, their social values, faith and Holy Scriptures being same they may be said to be unifying factors. The Vedas, the Upanishads, the Puranas, the Ramayana, the Mahabharatha and the Bhagavadgeetha are the sacred books of the Hindus. The Hindus worship lord Brahma, Vishnu and Maheshawara and a whole pantheon of gods and their incarnation. In the Hindu temples, the priests chant Samaskrit Slokas and Vedas when they perform traditional pujas. The pujas performed by the Hindus are called as shodashopacharas (Sixteen ways). Metaphysically, the Shankaracharya's Adwaith's philosophy, the Ramanucharya's Vishistadwaitha philosophy, Basavanna's shakti vishistadwaitha and Madhwacharya's Dwaitha philosophy form the foundation of Hindu's metaphysical life style.

Pujas connected with Shakti goddess and Bhoomi(land) which are generations older than the formal puja system are prevalent. Banashankari, Danavva, Durgavva are some of the prominent Shakti goddess in the District. Generally, all the villages have the temple for Durgavva, Dyamavva,

Table 3.17 : Taluk-wise Religious groups by residence (1991)

Taluk	Residence	Buddhist	Christians	Hindus	jains	Muslims	Sikhs	Others	No reported
Badami	Rural	1	1223	175753	57	10359	1	7	143
	Urban	4	481	57254	97	11189	0	22	29
	Total	5	1704	233007	154	21548	1	29	172
Bagalkot	Rural	5	7	123362	33	8716	3	5	4
	Urban	0	190	56199	453	19958	40	62	1
	Total	5	197	179561	486	28674	43	67	5
Basavana	Rural	0	46	204876	158	28955	1	8	51
Bagewadi	Urban	0	0	19415	108	3499	0	0	0
	Total	0	46	224291	256	32454	1	8	51
Bijapur	Rural	0	5	251039	895	27941	8	8	20
	Urban	19	560	122246	270	67356	78	153	24
	Total	19	565	373285	3595	95297	86	161	44
Bilgi	Rural	0	10	108278	75	10477	0	4	154
	Urban	0	0	0	0	0	0	0	0
	Total	0	10	108278	75	10477	0	4	154
Hunugunda	Rural	4	130	174480	195	14938	1	7	32
	Urban	0	16	43820	268	11373	0	3	6
	Total	4	146	218300	463	26311	1	10	38
Indi	Rural	0	13	245701	810	30720	19	10	739
	Urban	0	18	18521	523	6038	4	11	6
	Total	0	31	264222	1333	36758	23	21	745
Jamakhandi	Rural	0	10	184977	13722	14534	1	8	16
	Urban	25	7	93858	3650	28501	4	41	0
	Total	25	17	278835	17372	43035	5	49	16
Muddebihal	Rural	0	10	160769	403	16029	1	6	42
	Urban	0	9	26143	505	15280	19	3	17
	Total	0	19	186912	908	31309	20	9	59
Mudhol	Rural	0	26	153602	336	9374	14	6	100
	Urban	1	4	24784	215	5987	64	0	40
	Total	1	30	178386	551	15361	78	6	140
Sindhgi	Rural	0	26	222343	747	41585	1	9	21
	Urban	0	10	12574	52	3547	0	0	0
	Total	0	36	234917	799	45132	1	9	21
Alamatti	Rural	-	12	3736	10	836	0	0	0
Seethi mani									
Mahalingapur	Urban	-	1	21211	68	4786	0	0	1
District total	Rural	10	1506	2005180	17431	213628	50	78	1361
	Urban	49	1303	499761	8649	178350	209	295	130
	Total	59	2809	2504941	26080	391978	259	373	1491

Source : Socio - cultural table, Census of India 1991, Karnataka.

and Hanumantha god and goddess. Jathra at Badami in the name of Banashankari is a famous jathra. People from Bijapur and other neighboring districts also attend this jathra festival. According to 1991 census, the total number of Hindus in the district was 25,04,941 (Rural 20,05,180 and urban 4,99,761).

Jainism : Though Jainism entered Shravanabelogola during the period before Christ, its impact is found during the Chalukyas of Badami(6-8century). Among the cave temples of Badami, top caves are dedicated to Jaina Thirathankara. There is one more cave temple at Aihole as well. Ravi keerthi's Aihole Inscription(634) and Adoor inscription Keerthi varma II (746) makes a reference of Jainism. Some of the scholars are of the opinion that Ravi Keerthi may have followed Jainism. There are references of donations made by Pulakeshi II to the Shanka jeenalaya of Laxmeshwara (7th century). Similarly there are references that Chalukya Vinayaditya making donations to Mulaasangha and Jeenalaya belonging to Jaina yathee's and Vikramaditya granting land to Jaina temple at Pattadakal. Four basrelief each of Parshwanatha and Bahubali decorated with snake, flower and creepers designs are found on the wall of Hallur's Magudi temple, is said to have belonged to eighth century(Rastra koota's period). The available evidences such as inscriptions, Jaina basadis and sculptures at Agarakheda and Indi, Halasingi of Indi Taluk, Alagoor and Teradal of Jamakhandi Taluk, Ingaleshwara and Hoovina hippargi of Basavana Bagewadi Taluk, Anavala, Pattadakal, and Badami of Badami Taluk, Gooda karghagi, Thmaddi and Hullur of Muddebihal Taluk, Aihole, Kandagallu, Vikramapura (Araseebedu), Here singinagutti and Hungund of Hungund Taluk and Sindhgi do indicate that Jainism had its vast influence in Bijapur. The Parshwanatha basadi (located at Babanagar of Bijapur Taluk (12 century) is famous. The remains belonging to Jaina sects at out skirts of Lokapur of Mudhol Taluk, makes us believe that Jaina temple existed there. The inscription dated 1047 A.D. makes references to the gifts made by Jagadekamalla of Kalayana Chalukya, Jayasimha's sister Akkadevi to the Vikramapura basadis (Araseebedu). Ingaleshwara is a famous Jain's Pilgrimage center and a Jain poet of this place Sri Aggaleshwara has written Chandra Prabhava Purana in 1189. Jainism has two sects namely Digambara and Shwethambra. Digambara was widely prevalent in Bijapur District. However, now in cities and towns, one can see Shwethambara Jains who have come from Gujarat and Rajasthan to carry out trade and business. According to 1991 census Bijapur District had 26080 jains of which 17431 were in rural areas and 8649 in urban areas.

The Buddhism which entered during the period of Ashoka became very popular. The Chalukyas of Badami who were ruling southern Bijapur seems to have given lot of encouragement to Buddhism. The Chinese traveler Huyenestong who visited India says that Pulakeshi II(642) built a huge Buddha Vihar in the northern border of the empire. Between number two and three cave temple at Badami, there is a natural cave where in sculpture of padma pani and bodhisatva can be seen. There is a fully constructed and complete Buddhist chaitya hall, belonging to Mahayana sect at Aihole. In the outer portion of the first floor of this chaitya hall there is a three dimensional sculpture of Bhoomi mudra. This is originally a cave temple and front portion is separately added. The lokeshwara temple of Lokapur of Bijapur District is said to be originally avalokeshwara Buddhist temple. Similarly, it is significant that there is a reference of Buddha vadige village in the bhairavadige inscription of 1191 and Bowdhalaya in the inscription

of India 1996. According to 1991 census, there were 59 Buddhists and of which 10 were in rural areas and 49 in urban areas.

Sikhism : Census reveals that 259 Sikhs were counted in Bijapur District in 1991, of which 50 were from rural areas and 209 from urban areas.

Islam : The administration and the growth of Muslim community began in Karnataka from 1312 when Mallikgafar extended his kingdom by defeating the Yadavas. Islam religion took its deep roots when Karimuddin was appointed as governor of Bijapur. Many Muslim officers took part in the administration of Bijapur till Adilshahi kingdom was established in 1489. Adilshahis ruled for about 200 years (1489 to 1686), subsequently it was ruled by the Delhi sultans and by the Nizam of Hyderabad. These factors contributed to gain Muslims a significant place. The religious duties of Muslims include performing namaz five times a day, by following Vaju (prayers by bending head) by giving Zakat, by performing fast, and visit to Mecca (Haj Pilgrimage). Muslims believe in one god, and his representatives and in holy Koran, and his law, Swarga and naraka (Heaven and Hell) and daily prayers. Bijapur District had 391978 Muslim population, according to 1991 census, and 213628 of them were living in rural areas and 178350 in urban areas.

Christianity : A Christian doctor seems to have treated Ibrahim Adil Shah (1580-1626), for his illness. There are opinions that priests from Bombay used to come to Bijapur to conduct prayers in the present protestant's English church which was once an Anglican church. A Christian missionary Rev. G. Kija stayed in Guledagudda from 22 July to 9th August 1849 and preached about Christianity from Bible's Methai suvarthe. On public demand, Missionary started its branch here and Kija in order to serve people started living by taking a house. A sub branch, subordinate to Guledagudda was opened at Karenahalli (Katakanahalli) which is 6 miles away from Guledagudda. Subsequently, church activities became very intensive and as a result a series of churches were established, one at Guledagudda in the year 1863, one more at Mustigere in the year 1878 and in the year 1884 church at Halakarki was established. Kannada and Marathi schools were opened at Bijapur with the help of Missionaries. Basel mission is running an orphanage for girls at Sumaddi for quite sometime. Number of Christians, according to 1991 census, was 2809 of which 1506 were in rural areas and 1303 were in urban areas. St. Anne's church at Bijapur, (Immaculate Conception church) at Gullede gudda and Saint Mary's church at Bagalkot are catholic churches and (Bethlehem CSI church and All saint English church) at Bijapur, (Nazareth church) at Hittana halli of Bijapur Taluk, (Resurrection IMS church) at Indi, (CSI church) at Bagalkot, CSI churches at Sumaddi, Katakanahalli, Mustigere of Badami, Halakarki, and Adal of Badami Taluk are all Protestants churches.

Mats and Religious Institutions

Matt and other religious institutions play an important role in the life of individual as well as society in offering peace, happiness, and self-realization and play a complementary role to life. These institutions have not restricted their role to religious activities, they also play active role in the field of social, cultural and educational field. Under the auspicious of these institutions,

various activities, such as spread of dharma, spread of knowledge, pravachana, bhajanas, mass feeding, celebration of birthday of great religious leaders are conducted. Interested people from across the state as well as from out side the state take part in the religious functions organized by institutions situated at the border areas. A brief description of mutts and religious institutions of Bijapur is discussed.

Saaranga mutt : This mutt of Sindhgi was initially a non-veerashaiva mutt, however, during 13-14 century a veerashaiva saint by name Saranga deva is believed to have converted this in to veerashaiva Mutt. This mutt is also called as Ranga mutt and Hire Rangamutt. This mutt is said to belong to the tradition of Ujjaine Peeta and Sidda Shivacharya is first peetadesha(pontiff). Padmaraja wodeyar who belonged to kuruba caste seems to have founded the mutt, later on he converted to Jainism and subsequently he embraced veerashaiva. This mutt has two branches one at Kookutnoor and the other at Muddebihal. Channa veera Maha swamy(1894-1992) who succeeded as 16th pontiff took various steps for all round development of the mutt. In addition, with the help of philanthropists, he has started a number of schools and colleges, from primary schools to graduate level, samaskrit schools, and physical education colleges and providing free boarding facilities to all the students. Thus he played very active role in the social , educational and religious activities of the mutt. Prabhu Sarangadeva Shivacharya who succeeded Channa veera Maha swamy has started Channa veera Maha swamy foundation and has initiated number of programmes. The mutt is providing free boarding facilities to the students, it organizes discourses on religious and philosophical matters on every full moon day, the mutt organizes vachana vihar programme on every Thursday . This apart, programmes on national integration, environment and various issues are also organized by this mutt. Channa veera Maha swamy birthday is celebrated on every 14th of November and every 22nd May is celebrated as day of his remembrance. Shiva yoga sanje is celebrated on the day of Shivaratre festival.

Takena mutt and Tengena mutt : Both Takena and Tengena mutt at Bagalkot belonged to veerashaiva tradition and are carrying out religious, cultural and educational activities. The mutt facing towards east is called Takena mutt and facing towards west is called as Tengena mutt. Takena mutt is said to have been founded by Chennaveera Swamyji and Tengena mutt by Rachoti swamyji. During the early period, both these mutts had separate swamijis subsequently, Mallikarjuna swamiji took over the responsibility of these mutt. It is said that, as Mallikarjuna Swamiji was old, he chose Revannasidda Swamiji as his successor. Revannasidda Swamiji, with the encouragement from the devotees of the mutt started one Samaskrit School and one English middle school. He was responsible for estblishing sri Basaveshwara Vidya Vardhaka sangha in 1906. Number of educational institutions are being run by sri Basaveshwara Vidya Vardhaka sangha. Shivaanubhava programmes are organized on every Monday .Religious discourses are conducted every month. During the Month of Shravana, purana pravachana are conducted. Mass feeding programme(Dasoha) is organized daily for all the devotees and visitors from out side.

Chittaragi Mutt : It is said that Sri Allamaprabhu Devaru of 12th century founded the Chittaragi Samasthan mutt at Ilkal, and was revived by Sri Thontada Siddalinga Shivayoji during 15 th century. The aim of this mutt is propagation of veerashaiva dharma. This mutt has 63

branches. Sri MahantaSwamyji is the presiding pontiff at present. Mass feeding programme Shivanubhava programme, Sharana Siddhantha camps, Basaweshawara vachana Patashalas and kayaka sangeeveni samasthe are some of the programme that are being organized by this mutt and its branches. In order to propagate Basava philosophy, mutt has opened its branches at national level and international level. The Basava international Foundation has been opened at London by this mutt. Sri Vijaya Mahentesha Vidya vardhaka sangha, at ilkal, Hungund Taluk, and at Chitharagi and Vijaya Mahentesha education society which is headed by Mahentesha Swamyji has started a number of schools and colleges. It is said that when Vijaya Mahentesha Swamiji was presiding over the mutt, the mutt saw all round development. Shivaanubhava workshop is held on every new moon day and full moon day, and functions are organized on Basava jayanthi, jathra are held at ilkal during the month of Shravana . During Gowri Hunnimae jathra are held at Chitharagi. This mutt has a unique programme called "MAHANTHA JOLIGE" where in devotees are inspired to give up their bad habits and worries, symbolically, through hanging of bag around the pontiff arms.

Gurupadeshwara Hire math : Gurupadeshwara Hire math at Huvenahala was supposed to have been founded by Gurupadeshwara Shivacharya. This mutt belongs to veerashaiva tradition. This mutt is running a primary school with free boarding facilities. Free feeding facilities to the devotees and to the visitors to the mutt are arranged in this mutt. Founder Gurupadeshwara Shivacharya's death anniversary is celebrated on Badhrapatha Shudda Dashsmi and during Vaishaka Bahula Saphthami various functions such as palaki uthsava , mass feeding, art exhibition of different art forms are organized. There is another branch in Hathahalli.

Maraba Jadeya Mutt : This mutt at Goodur of Hunugund Taluk seems to have been founded by sri Gangadhara Shivacharya Swamyji. This mutt also belongs to the tradition of veerashaiva tradition. The mutt organizes various programme related to literature and music such as Kavi ghosti. During Shivarathri festival Vishva Aradhya and Pandita Aradhya jayanthi are celebrated. This apart, baptism to Veerashaiva tradition and mass marriage are also arranged. The mutt has started a publishing house and so far has published 21 volumes.

Viraktha Mutt : This mutt at Ingleshwara of Basavana Bagewadi Taluk belongs to veerashaiva tradition and has been arranging various religious programme. Tomb of Siddalinga Shiva yogi is housed in the mutt campus. The death anniversary is celebrated during the month of June every year. A stone mantapa called sri BasaweshwaraVachana Shilamantapa is being constructed in the mutt premises. Daily mass feeding programme for the devotees as well to the visitors is arranged.

Maleya Malleshwara Mutt : This mutt at Bellulbi of Bijapur Taluk seems to have been started by Maleya Malleshwara. Propagation of dharma and organizing religious programme are its main functions. During the month of Shravana special pujas are conducted, and discourses on puranas are arranged. Mass feeding programme are also arranged. Every year Jathra is held during January at the time of Sankaranthi.

Jade Shanteshwar mutt : This mutt at Malaghana of Sindhgi taluk is an ancient one and seems to have been founded by Jade Shanteshwar. Mass feeding and propagation of knowledge

are its important goals. Tombs of Sri Jade Shanteshwar and those who succeeded him are found here. This mutt is one among the pancha peetha and belongs to Rambapuri Tradition (Bale Honnur). Shanthaveera Swamyji is the presiding pontiff. Every year palaki utsava of Sri Jade Shanteshwar is held during Chaitra shudda Panchami. Religious discourses are held during the same period.

Viraktha mutt : This mutt at Sindhgi which belongs to Veerashaiva tradition is the oldest religious institution seems to have been founded by Prasanneshwara Swamiji who was the first pontiff of this mutt. Siddalinga Swamiji is the presiding pontiff. Under the auspicious of this mutt, discourses on puranas are held during Shravana Masa. During Karthika masa deepotsava are performed. The day when Moolanakshatra falls, following the full moon day of Vyshaka masa, the death anniversary of Sri Siddalinga Swamy is celebrated.

Vrushabhalingheswara Mutt : Vrushabhalingheswara Mutt at Banthanala village of Indi Taluk belongs to the Veerashaiva tradition and it is said that Sri. Vrushabha Shivayogi is the original founder of this mutt. Sri. Sanga Basava Shivayogi after he ascended the Peeta has contributed to its all-round development. A man who believed in the welfare of man kind also struggled to inculcate the spirit of nationalism among people. The swamy who gave importance to education founded Bijapur District Lingayath educational institution (BDLE) and became its life time president and started a number of educational institutions in rural areas. Today BDLE is a large educational institution. The Swamiji performed 770 Amara Ganadhishwara Mantapa Puja in Bijapur District in 1954 and in 1969 he performed 196000 Ista Linga Mahotsava simultaneously.

Viraktha Mutt : This Mutt situated in Chadachana village of Indi Taluk is an ancient mutt and its founder seems to be Sri Shadakshara Swamy. Creating awareness among the people and to propagate the Veerashaiva Dharma are its main objectives. During Shivarathri special programmes are organized under the auspicious of the mutt and May 20th of every year death anniversary of Shivananda Swamy is celebrated.

Adavi Siddheswara Mutt : This mutt at Mareguddi village of Jamakhandi Taluk was founded by Sri. Madivalaiah Swamy during 1820. This is a Viraktha mutt of veerashaiva tradition. The original Adavi Siddheswara mutt is in Ankalg village of Gokak Taluk. Propagation of Veerashaiva philosophy and mass feeding are the main objectives. However, Shivanubhava Ghosti and discourses are also held from time to time. This mutt has started a trust called Adavi Siddheswara vidya peetha and is running a higher primary school. Gurupadeshwara Swamyji s'Aradhana is celebrated on pushaya dhudda navami and Adavi Siddheswara Rathotsava is celebrated on pushaya shudda dashami. Special poojas are performed during the Shivarathri. This mutt has published Madivalaiah Charitre, Maregudde Mahantha. Nirupadi Swamy is the presiding pontiff and he has nominated Gurupada Devaru as his successor.

Shivappaianavara Mutt : An Ancient mutt, at Badami is said to have been founded by Sri. Shivappaiah Ajja. This mutt belongs to Veerashaiva tradition and has many branches. This mutt carry out various programmes such as propagation of Dharma, literacy campaign, religious discourses, Karthikotsava and other religious festivals.

Adwaith Traditions

The teaching of Shankaracharya are called as Adwaith philosophy. Of the four mutts started by Shankaracharya one is Sringeri Peetha of Chickmagalur. This apart there is one more mutt at Kudalgi. There are many sub castes which follows advaita philosophy in Bijapur District. Shankara Seva Samithi was started in Bagalkot in 1963 largely due to the efforts of Dr. G.S. Lajami Prof. C.N. Deshpande and S.B. Puranik. The aim of this samithi is to encourage people to follow advaita philosophy and tradition. Every Monday Bhajans are conducted and discussion on philosophy topics are arranged. During the Shravanamasa special talks and music programmes are arranged. This apart Narashimajayanthi, shankara jayanthi and Chidambara Jayanthi are celebrated. The Samithi has also brought small publications and many Shankara Samithis are working in other towns of Bijapur district.

Inchigeri Mutt : This mutt at Inchigeri belongs to Navanatha tradition of Adwaitha philosophy is said to have been founded by Gurulinga Maharaja. This mutt which has its own rich historical back ground has contributed to national integrity and establishment of casteless society. This mutt also seems to have played an important role in the liberation of Goa, Bhoodan movement, women awareness and intercaste marriages. This mutt apart from conducting spiritual discourses is also running higher primary school at Inchigeri and Bendigeri of Raibagh taluk of Belgaum district. This mutt has taken up community cultivation in various places including Mailara of indi Taluk. Anniversary of sri Gurulinga jangama is celebrated during chaitra masa and Madhavananda's anniversary is celebrated during Jestamasa. During entire shravana masa spiritual discourses are conducted under the auspicious of mutt. Dattha Jayanthi is celebrated during Marghashira masa. The death anniversary of Bavoo saheb , Girimalleshwara and guru Mathyeshwara are celebrated during the month of Marghashira.

Bheemashankara mutt : This mutt at Sindhgi belongs to the Natha tradition and the welfare of the devotes as well as the society is its main objectives. It appears that Sri. Bhimashankar took 'Deeksha' from Mashyala Kulkarni of Gurupaiyya who is said to have been influenced by Ramanatha of shiva kanchi and started his own tradition at Sindhgi. This Swamiji took various measures for the welfare of the society irrespective of castes, creed and religion.

There are opinions that this swamiji entered the samadhi alive at the age 71 on 2nd day of Ashwija masa of Veerodhi Kruthi Samvatsara.(1731). This mutt is also called as Jakkayya Mutt. The presiding pontiff Sri Sadhashivappayya is the 9th Swamiji in the tradition. Daily pujas, Bhajans are conducted. Every year during the month of Ashwija special poojas are organised on full moon day and on 2 day following full moon day, Bhindige Pooja is celebrated and thousands of people gather to witness this special pooja. During this period Mass feeding, Bhajans, Keerthana, Discourses, Music Programmes are arranged.

Siddarameshwara Maharaja Mutt : This mutt at Basavana Bagewadi is said to have been belonged to Navanatha tradition of Bhavu Saheb maharaja and his discpile Sri Sidarameshwara Gurupadeshwara Maharaja seems to have founded the mutt. Gurupadeshwara Maharaja who is a disciple of Siddarameshwara has played an important role in the growth and development of this

mutt. The Samdhi of Sri Siddarameshwara Maharaja and Gurupadeshwara Maharaja are here in the mutt.

The mutt organises traditional Bhajans, and organises Gurupoornima Saptaha and during deepavali festival Siddarameshwara Maharaja's Saptaha is also organised during Bharath Hunnime. Mallikarjuna Maharaj has succeeded Gurupadeshwara Maharaja.

Dwaitha Tradition

Sri Satyabhodharaya's Brundhavana, who belong to Uttaradi mutt tradition is in Bagalkot and various programmes such as purana discourses special lectures are held under the auspicious of the mutt. The death anniversary of Sri Satyabhooda Raya is celebrated on padyami of krishna paksha of palguna masa. Teekacharya death anniversary is celebrated during panchami of krisna paksha of ashada masa. During the Satyabhodha Rayas death anniversary community Upanayanam (Thread Ceremony) is organised. There are many mutts belonged to Sri Raghavendra Swamy mutt's tradition .

Shivayogi Mandira : In the backdrop of beautiful natural settings on the bank of river Malaprabha Shivayogi Mandira was started by Sri Hanagal Kumara Swamy in the year 1909. This mutt prepares and trains young veerashiva saints to succeed as pontiff of various veera shiva mutts. These saints are trained to prepare Veebhuthi and protection of cow. This shivayogi mandira is running a sanskrit school, a music school and a high school. This is a trust and Annadhaneshwara swamaji of Mundargi is the president of the trust. Tombs of sri Hanagal Kumara swamy and shiva swamy are placed in the ashrama Thopavana of sri Annadhana swamy of halakeri is also here. Sri Hanagal Kumara Swamy's Rathothasava is held on Shivarathri festival. Branches of this mutt are found in other districts as well.

Jnanayagashrama : This ashrama is a trust formed in 1974 and Mallikarjuna Swamy was the first president. Spread of spiritualism, Satsanga and creating awareness about environment were some of the important objectives of this Ashrama. Periodic Spiritual workshops and providing residential facilities for scholars in pursuit of knowledge, teaching and conducting yoga camps are some of the activities of the Ashrama. This Ashrama has published various literature connected with spiritual aspects in Kannada, Marathi and English Languages. Sri Siddeshwara Swamiji, who succeeded Mallikarjuna Swamy, has extensively traveled in India and abroad to propagate the Dharma, through his lectures and talks. Every year Gurupoornima is celebrated and on this occasion Jnana Saptaha, is arranged. During this occasion saints and shushu congregates here. The Eshwara Swami is the present president of this ashrama.

Nimbala Ashrama : It is stated that RD Ranade has started Nimbala Ashrama during 1920 's. After the death of Ranade in 1957 a samadhi has been erected and trust called Gurudev Ranade Trust has been registered in 1979. This Ashrama belongs to the Nimbargi tradition and propounds ethical and spiritual values and universal brotherhood and wants to spread the teachings of Ranade. The Ashrama has published literature works to promote educational, cultural, ethical and spiritual values which are essential for a healthy society. The saptahas in the memory of various saints of nimbargi tradition are also conducted. Further the death anniversary

of Sri Gurudev Ranade, Amburao Maharaj, Babu Saheeb Maharaj, Nimbarji Maharaj and Gurulinga Jangama Maharaj are also celebrated. Special poojas are celebrated throughout Shravana masa in the Ashram.

Shivayoga Ashrama : This Mutt was started in 1990 by Shivakumar Swamy at Bidarkundi of Muddebihal Taluk. This mutt has started various programmes for reforming the society. The programmes such as Shivanubhava Ghosti seminar on environmental issues, get together of Sharanas, daily mass feeding programme are being conducted in the Ashram.

Shivayogashrama : This Ashrama at Sirur in Parasgad taluk of Belgaum District is said to have been founded by Siddalinga Swamy of Inamhongal of Veektha tradition. In order to perform penance it is said, he started shivayoga ashrama near Siddeshwara temple, on the tank bed under the auspicious of this ashram, Siddalinga maha swamy's death anniversary and Siddheshwara Rathothasava is celebrated every year. An high school, a samaskritha pathasala and free boarding and an Industrial Training Institute is being maintained under the auspicious of this ashram.

Basava Dharma Peetha : Basava Dharma Peetha at Kudala sangama of Hunugund talukh is a registered trust and Lingananda swamy was the first pontiff. He died in 1995. Matha Mahadevi succeeded the lingananda swamy in the year 1996 and is presiding over the Basava dharma peeta. The objectives of the Basava dharma peeta is to tackle social evils, research in Vachana vajmaya, publication of literature, so that it can reach the masses. Prayers and spiritual discourses are held on Hunnime of month. Every year Sharana melas are held during Makara Sankranti. Basava dharma peeta has plans to build Basava Mantapa, Allama Prabhu Pravachana Mantapa, Prabhudeva Divya Jnana Vidyalaya and Museum and some of them have already been completed.

Rukmangada Trust : Rukmangada Pandit (1610-1710) was a renowned doctor was a contemporary of Yalagi Ramappayya (Yogi) Sindhgi Jakkappayya (Jogi) Krishna Dwaipayana Charya of Agarkhada of (Bhogi) and Khakhandriya Mahipathiraj (Thyagi). He was an exponent in the family tradition of medicine. He studied medicine intensively and founded a school in Bijapur to teach medicine and also prepare medicine. It is said that he was a good scholar, poet and he became an Haridasa to propagate Sanathana Dharma. He travelled widely and composed poems in the local dialect and used them during the course of his lectures. His Samadhi is located near Bijapur railway station. His death anniversary is celebrated on Palguna shudda Dwadashi. He died in the year 1710. During the death anniversary, Harikathe, Bhajane, Public mass feeding programmes are arranged. A trust has been created called Rukmangada Educational and Cultural Trust, and this trust is running Kannada Medium School, aided high school, un-aided girls high school and kannada medium pre primary and primary school.

Prajapitha Brahmakumari Eshwariya Vidyalaya : In order to inculcate ethical and spiritual values among the people, this institution at Bijapur has been organising various programmes. The head office of this institution is located in Mount Abu.

CASTE AND TRIBES

Caste system is a peculiar feature of Hindu society. Accordingly to Risley caste is an identification of families or communities as a decendent of a historical person, godly or supposedly godly person. Generally marriages are caste endogamous. Though occupations are caste defined, of late there are changes in the occupation pursued by different castes. Dress, food habits, disposal of the dead, the spiritual practices, customs and tradition differ from caste to caste. Tribes are nomadic by nature or confined to particular geographic area with a separate dialect different culture and social organization and are governed by a feeling of oneness or distinctiveness. Like other districts of Karnataka, Bijapur too has many castes and tribal groups. It may not be possible to give detailed description. Detailed description of each caste or tribe due to constraint of space. Yet a brief description of each caste group and their social life and-religious aspects are described here.

Agasa : Agasas are also called Madivalas and parit, washing the clothes are their traditional occupation. Now a days they are working as Agricultural labourers, agriculturists and many are working in organised sector. The Jathi panchayati is in existence and elders of the community decides the disputes. The Bajans, performing the dramas Doddata and Bayalata were their source of entertainment. Kannada is the mother tongue and the parits speak marathi. Udaki(consensual co habitation of widowed or separated person of opposite sex) is in practice among the agasas. Quite a few among them follow veerashiva faith and are vegetarians. Jangamas act as their priest during religious ceremonies. These people worship Madivala Machaiah. They bury their dead . They worship Veerabhadreshwara Golegeri Gollalleshwara, Laxmi and Ambhabhavani. Srishila, Mallepura, Banashankari, Tulajapura & Guddapur are their important places of piligrimage.

Uppara : Tradionality, manufacturing of salt was their main occupation. Of late they have taken up various occupation such as mason, jobs in organised sector. Many of them have also taken up agriculture and also work as agricultural labourer. Dollupada, Bhajane, Bayalata were their source of entertainment. Kannada is their mother tongue and the Jathi panchayat is in vogue. Tradionally payment of bride price, the practice of widow marriage and divorce are allowed among this community. There is no priestly class among this community. Generally, jangamas conduct their religious ceremonies, Ugadi, Nagara Panchami, Dasera, Deepavali, Holi are the important festival of this people. These people are non vegetarians and bury the dead. They worship Amba bhavani of Thulajapur, Dhararaya of Arakeri gudda of Bijapur taluk.

Kabbaliga : Though traditionally fishing and navigation are their main occupation. As there is no scope for fishing in the district, they are working as agriculturists, agricultural labourers and many have taken up jobs in the organised sector. They speak kannada and there are different subjects Bedugu and are called as Bele Anne BileChatrike. Bhajanas and Bayalata are their source of entertainment. Tradionally the practice of bride price was in practice. Tradionally marriages are celebrated at the bridegroom's house, now depending upon the convenience marriages are celebrated eigher at grooms or brides house. Udaki(consensual co habitation of widowed or separated person of opposite sex) is in practice. Divorce is allowed among Kabbaligas. The elders of the community conducts the marriage. Ugadi and Deepavali are the major festivals and they

perform Ganga pooja every year. Kabbaligas are non vegetarians and they bury the dead. They worship. Sri Mallikarjuna of Srishila and Guttarige Bogamma.

Kalal : They are also called as kaatik, and Katikaru. Traditionally selling of meat were their main occupation. They are working as agriculturists, agricultural labourers and many have taken up jobs in the organised sector. They claim that they are the decendents of lord surya and worship Surya. There are many clans (Bedugu)among them. Nowlekar, Thorpe, Kamble Kothambari and Dalal are some of the clans among them. Traditionally,the practice of bride price (teera) was in practice. Generally brahmin priests conducts marriage and religious functions. Ugadi, Nagara panchami, dasserah, deepavali and yellu amavase are some of the important festivals that they celebrate. They worship Yellamma, Amba bhavani. Dead are creamated among them . Kalal are non vegetarians.

Kuruba : Sheep rearing and weaving of kambali has been their traditional occupation. Now a days they work as agricultural laboures, Agriculturists and many are working in organised sector. There are two sub sects among the kurubas, namely hatti kankana and unne kankana. Jathi panchayat is in vogue among the kurubas. There are many Bedugu (clans) among them , and shankaranavar, Kotennavar and Honne bannenavar. Traditionally dolu kunitha and dollinapada were their source of entertainment. They speak kannada. Joint family and nuclear families are common among them. Traditionally marriages are held in the bride groom's house, nowadays depending on the conveience it is held in either brides house or grooms house. Udaki(consensual co habitation of widowed or separated person of opposite sex) is in practice among the kurubas. Divorce is allowed among them. Odeyars are the priestly class among kurubas and they conduct the religious and marriage functions. Odeyars are vegetarians and others are non vegetarians. Men folk among the kurubas wear kambali and tie rumulu around their head when ever they go out. Kurubas worship beereshwara, Karisiddheshwara, Mylara, Malingaraya, Hulegavva Chinchali mayavva and Yellavva. Kurubas have started Gurupeeta at Kaganale of Haveri district. Ugadi, nagara panchami, Dasserah, and deepavali are some of the important festivals of the kurubas. During the deepavali festival they also worship their dollu and kolu. Generally they bury the dead.

Kumbara : The word kumbara has come from the Sanskrit word Kumbhakara which means pot maker. Production of pots, mud oven, Ganesh Idols have been their traditional occupation. They are working as agriculturists, agricultural labourers and many have taken up jobs in the organised sector. They speak kannada. Jathi panchayat is in vogue and elders of the caste decide disputes. Though traditionally marriage was held at brides house, these days marriages are held either in bride's or groom's house. Payment of brides price was in practice traditionally. Udaki(consensual co habitation of widowed or separated person of opposite sex) is in practice. Many of them are vegetarians as they follow veerashivism. The jangmas , the spiritual priests of veerashivas preside over their religious and marriage functions. They worship Sangameshwara, Veerabhadreshwara, Mallikarjuna, Chowdeshwri and Banashankari and other god and goddess.

Ganiga : Traditionally extraction and sale of oil have been their occupation. Now a days they have taken up agriculture, and also work as agricultural labuor and are employed in various other occupations. There are two sects among the ganigas they are called as sajjan ganigas and Kari ganigas. They speak kannada. Remarriage and divorce are allowed among them. Majority of them in the District are vegetarians as they follow veerashivism. Jangamas usually conduct marriage and religious functions for these people. Joint family systems are popular among these people. They worship Bhagyavanthi of Ghattarghi, Siddarama of Havalagi, Kadu siddheshwara and Dhanavva and other god and goddess. Srishaila, Gokarna and Kashi are their pilgrim places. Generally the dead are buried among the ganigas.

Chelavadi : The traditional occupation of these people were agricultural labourers. Now they pursue agriculture and other occupations. Leaders of their community preside over the Jathi panchayat and offer justice. They speak kannada. Udaki(consensual co habitation of widowed or separated person of opposite sex) is in practice among the cheluvadis. Though traditionally marriage was held at brides house, these days marriages are held either in brides or grooms depending on the conveience. The practice thera (bride price) was in practice. Jangamas or elders of the community usually conduct marriage and religious functions for these people. Joint family system is popular among this community. During the birth or death they do not interact with people but lead a secluded life like other Hindus. Generally dead are buried. Many a times the dead are cremated also. They worship Renukadevi, Kanakappa . Godess yellamma of Soundatti Kanakappa of kandagal are their pilgrim places.

Jeenugara : These people are also called as chitragaras. Production of saddles for the horses have been their traditional occupation and now they have taken up, painting, and production of wooden cradles and other wooden articles. They speak Kannada and Marathi and also wear sacred thread. They do not have priestly class and Brahmin priests conduct religious and marriage functions. Widow remarriage and divorce are not in practice. They are non-vegetarians and cremate the dead. Nool hunnume is their important festival. Thulajapur, Pandrapur Dharmasthala and Mantralaya are their pilgrim places.

Doar : Tanning of leather manufacturing of leatherwoods like slippers have been their traditional occupation. These days they pursue various occupations like coolie, agriculture and various occupations. Jathi panchyat is in vogue. Hootagar, Kadam Narayanakar and Sherakhane are some of the bedagu among the doar community. Though Marathi is their mother tongue they speak Kannada as well. Tera(prideprice) was in practice. Traditionally, marriages are held in the bridegroom's house but now depending on the situation it is held either in brides house or in bridegroom's house. Remarriage and divorce are allowed among the doar community. Since there is no priestly class among this community either the veerashivya priest or Brahmin priest conducts the marriage. They are non-vegetarians and the practice of burying the dead is in vogue. Srishaila, Pandrapur, Thulajapur and soundatti are their places of piligrimage.

Darji : Tailoring has been their traditional occupation. Now they pursue various occupations like cloth selling. They are also called as simpi, namadeva simpi, Bhavasara kshatriya. The Jathi panchayat is in practice and leaders of the community decide disputes. They speak both Kanada

and Marathi. They wear sacred thread and Brahmins conduct marriage. Marriages are generally held at bride's house. Ugadi, Nagarapanchami, Ganesh chowthi, Dassera deepavali and Holi are some of the important festivals they celebrate. These people celebrate a 7 day vithoba utsava from Bhadracharya Navami and conclude on Hunnume. They are non-vegetarians and saints among them are vegetarians. They worship Ambabhavani, Thulajabhavani, Vithoba, Yellamma and other god and goddess. Dead are cremated among this community. Mass marriage are conducted for the community at Ambabhavani temple and choultry of Thalikota in Mudhol Taluk on Magha Bahula panchami.

Devanga : Devanga is a Sanskrit word and Devanga would mean body of the god. According to beliefs, lord mahadeva created devanga rishi to weave clothes for gods and people. Weaving has been their traditional occupation and many of them pursue cloth business and other jobs. Large number of devangas are found in Ilkal, Kamatagi, and Sulebavi of Hungund Taluk, Kerur and Gulledduguda of Badami Taluk, Rabakavi and Banahatti of Jamakhandi Taluk and Mahalingapur and Nagarala of Bilgi Taluk in Bijapur. Devangas are fond of theatre and performing of dramas are their favorite hobbies. Panchavale and Sambanara are the twobedagu (clan) sub sects among the devangas, they speak Kannada. Both nuclear and joint families are found among this community. Marriages are traditionally held at bridegroom's house. Tera (bride price) was in vogue. The saint of Sri Gayathri peeta at Hampi is their community Swamyji. There are many mutts in Bijapur District. Devangas perform parayana in the name of Sri Gayathridevi during 9 days of navarathri and celebrate deva maharshi jayanthi on karthika shudda dwadashi. Banashankri rathotsava (chariot pulling) at Gulledduguda is held on bharat hunnume (Maghashudda Hunnume). They worship Mallayya, Veerabhadreshwara, and Banashankari and other god and goddess. The practice of burying and cremation of the dead is in vogue.

Naigeyavaru : Those who weave are called as Naigeyavaru. There are two-sub castes among this community. They are called as Padmasali and sakulasali (Marathi speaking). Though weaving is their traditional occupation, they have been pursuing other occupations like petty business, agriculture, and various other jobs. The Jathi panchayat is in practice. Chitragar, Kadarkar, Tengenavar, Honnadaseranavar are some of the (bedagu) Kurts among the weaver community. Originally, bayalata, theatre, chanting bhajanas and karadi mela have been their source of entertainment. They speak Kannada. Udaki (consensual co habitation of widowed or separated person of opposite sex) is in practice among Naigeyavaru. Both nuclear and joint families are found among this community. Traditionally tera (bride price) was in vogue. Remarriage and divorce are prevalent among this community. Large number of this community follows veerashivaism and are vegetarians. The Jangamas conduct marriage and religious functions. They worship Veerabhadreshwara, Mallikarjuna, Basaveshwara, Siddheshwara, Ambabhavani and village deities and other god and goddess. Dead are buried in this community.

Pattegar : They call themselves as Somavamsa Sahasrarjuna Kshatriya. Dyeng has been their traditional occupation. Now they pursue occupations like cloth weaving, petty business, and various other jobs. The jathi panchayat is in practice and elders of the community decide disputes. There are number of gothras in this community. Large numbers of Joint families are found in this

community. They speak aahirani, da mixture of Marathi and gujarathi language, and this language has no script as such. Traditionally, remarriage and divorce are not found among this community. Tera (bride price) was in vogue. They wear sacred thread and are no-vegetarians. Ugadi, nagarapanchami, dasserah, and deepavali are some of the important festivals of this community. They worship Jagadamba, Tulaja bhavani, Vitoba Soundatti yelamma and other goddess. They cremate the dead.

Banajiga : Agriculture, agricultural labour, and trade has been their main occupation traditionally. Now they are persuing various occupations. Joint families are found in this community. The jathi panchayat is in practice and elders of the community decide disputes. They speak Kannada. Large number of Joint familys are found among them. Majority of them in the district are vegetarians. Most of them follow veerashivaism and Jangamas usually conduct marriage and religious functions for these people. Ugadi, Nagarapanchami, dassera, and deepavali and shivarathri are some of the important festivals of this community. They worship, Basaveshwara, Siddheshwara Ambabhavani and Dhanavva ambabhavani. Now they have taken up various jobs. They worship a large number of village deities and other gods and goddess. They cremate the dead.

Beda : Hunting, selling the meat and collection and selling of firewood have been their main occupation and now they have been following various occupations in the field of agriculture and allied fields and also work in organised sector. The jathi panchayat is in practice and elders of the community decide disputes. They speak Kannada. There are various (Bedagu) clans, among this community and are called mallanavar, mamallanavar, talanavar duganavar. Generally dollu kunitha, hajje ata and singing folksongs were their source of entertainment. Marriages are held in bridegroom's house. Tera (bride price) was in vogue. Remarriage and divorces are prevalent among this community. Since there is no priest class in this community, either the veerashiva priest or Brahmin priest conducts the marriage. Bedas celebrate all Hindu festivals and Valmaki jayanthi. They are non-vegetarians and cremate the dead. They worship Soundatti Yelamma, Banashankari (Shakambari) and Anjenaya.

Brahmin : Brahmins of three sects are found in the District. And are classified as deshasthas and konkanasthas. Only a few people in the district are Konkanasthas. Followers of Shankara are Smarthas, similiarly followers of Madhwacharya are Madhwas and followers of Ramanuja acharya are Srivaishnavas. There is Brahmin of Kanva mutt in the district and both madhwas and smarthas follow this mutt. Srivaishnavas are very few in numbers in the districts. There are Brindavanas of both Uttaradhi mutt as well as Raghavendra swamy mutt tradition in the district. They speak kannada and Marathi. Brahmins are identified by gothras and some of the gothras are Athri, Vasista, Vishvmitra, Haritsa Bharadwaja. Marriage among the same gothras is not allowed. There are 16 samskars among the Brahmins, and upanayana is an important one and since then they wear sacred thread called janivara. There are various restrictions among the Brahmins. Performing of sandhya vandana both during morning and evening and before lunch Madhyahnika may be cited as example. Traditionally Brahmins are classified as vydhikas and lowkikas. Lowkikas generally take up employment or agriculture. Studying the sacred texts has been the work of vydhika. Of late even vydhika Brahmins are taking up employment. Quite a few joint families are prevalent

among this community. Bride parents search for suitable alliance and marriages are held in the bride's house. Traditionally remarriage and divorce are not permitted. They are vegetarians and Brahmins priests' conducts marriage. There are various sub castes and marriages among the sub castes do take place. They follow their mutt traditions. They cremate the dead. However, dead bodies of children, sadhus and saints are buried. They lead an isolated life from others for 10 days both during the death and birth in the household. Third day after the death the ashes of the dead are immersed in the holy rivers. Obsequies for the dead are done generally from 5th, 7th, or 9th day after the death and conclude on 12th day. They perform vaikunta samaradhane on 13th day and feed food for the relatives. Shradhas are done every month and they perform the annual ceremony after 1st death anniversary.

Bhajantri : Playing the musical instruments and basket making was their traditional occupation. Now they are working in various fields such as agriculture, construction and other jobs. They speak Kannada. There are two (Bedagu) clans among this caste and are called as sathpade and kaowpade. Large number of joint families are prevalent among this community. There is no priestly class and elders of the community conduct marriages. Marriages are generally held in the bridegroom, house. They are non- vegetarians. Traditionally they bury the dead and nowadays they cremate the dead as well. Ugadi, Nagara Panchami, Dassera, and Deepavali are some of the festivals they celebrate. They worship Dari devaru of Athani Taluk of Belgaum and yellamma of Telsanga.

Marathi : It is believed that these people are originally from Maharashtra. Large number of joint families are found among marathis. The jathi panchayat is in practice. People with family names such as Sindhe, Mane, Bhonsle and Jadhav are found in this community. Wrestling, cycle race, Swimming race and hunting were their hobby as well as entertainment. Though their mother tongue is Marathi they can speak Kannada. Marriages are held either in the bride's or in the bridegroom's house depending on their convenience. Brahmin priests conduct marriage and other religious functions. They have various dharmic and religious traditions and wearing of sacred thread is one such tradition. They are non- vegetarians. They celebrate all Hindu festivals and Shiva jayanti. They cremate the dead. They worship Soundatti Yellamma, Ambabhavani of Thulujapur, Vittoba of Pandarapur and Khandoba of Bajor of Maharashtra.

Madiga : Traditionally these people were manufacturing instruments that were required for agricultural and related occupations and other leather products like foot wear, drums and leather bags. Now they work as agriculturists, labourers, and have taken various jobs. Hattinaavar, Mudlavar, Bhandar, Thengarand and Golyankar are some of the (Bedagu) clans among this community. The jathi panchayat is in practice. Chanting of bhajanas and singing of folk songs are their source of entertainment. They speak Kannada. Marriages are held either in the brides or in the bridegroom's house, depending on their convenience. Brahmin priests or veerashiva priests or elders in the area conduct marriages. Remarriages and divorces are permitted among this community. Mahanavami and Deepavali are their important festivals. They are non- vegetarians and bury the dead. They worship Soundatti Yellamma, Durgavva, Maragavva, lakshmi, Renuka, Hanumantha, Sadhashiva of Babladi of Bijapur District.

Reddy : Reddys are generally agriculturists and nowadays they are pursuing various occupations. There are two sects among the Reddys, one follows Shaiva tradition and the other follows Vaishnava tradition. The jathi panchayat is in practice and speak Kannada. Large number of joint families are found in this community. Remarriages and divorces are permitted among this community. Tera (bride price) was in vogue. They follow veerashaivism as such their priests conducts marriages and religious functions. Reddys are vegetarians and worship Mallaiah of Yadgir and Srishaila Mallikarjuna. There are Namada reddys, they worship lord Venkataramana of Thirupathi and for them Brahmin priests conducts their religious functions. Many among this community bury the dead where as others cremate the dead.

Lambani : Lambani are also called as Banjaras. It is said that originally they have come from Rajasthan. It is learnt that selling of fire wood and salt were their traditional occupation. Now they are working in various occupations such as agriculture, agricultural labourer and jobs. They stay out side the main village and it is called thanda. Large number of thandas can be seen in Indi, Sindhgi, Basavana Bagewadi, Muddebihal, Mudhol, Bilgi, Bijapur, Bagalkot and Hungund Taluks. Nayaka is the leader of the thanda. The thanda is identified by its leader. This position of Nayaka is hereditary. The jathi panchayat is in practice and speak Kannada and gorbole which has no script. Tera (bride price) is in practice and generally marriages are held in the bride groom's, house. Large number of joint families are found in this community. They celebrate all Hindu festivals. However Theej deepavali and holi are their special festivals. Theej is special festival, where both men and women celebrate equally. Theej (small Wheat plants) is grown and dissolved in water on the 10th day. This is called as Dambloi. They dance by singing songs and keeping the basket containing grown theej on their head. The day following deepavali, they offer pujas in honor of their ancestors and prepare sweets. Dress and ornaments of lambani women are of special nature. Women wear red skirts which are inlaid with glass pieces and blouse which covers little more than half of the arm. They also wear veil around their head. They wear bangles of either of ivory or of horn. Ear ornaments includes bendole, mukhra and Khugree. They also wear silver ornaments for their head. Whenever two Lambani men or women meet they greet each other by reciting RAM RAM. They are non-vegetarians and visit Sevalal of Nanded of Maharashtra. Their places of pilgrimage includes Thirupathi and Thulajapur. Dead are cremated among the lambanis. Thanda has an organized life and all the members must invariably follow all the customs and traditions.

Lingayat : Lingayats are also called as lingavantas and Veerashaivas. The word Lingayat indicates dharma and not any caste. Veerashaiva tradition is said to be fully blossomed form of Shaiva tradition. People following different occupations are found among this community. Apart from Jangama (priest class) Panchamasali, and banagijas (Traditionally business class) people pursuing different professions such as Madivalas, Jadars, Ganigas, Navi (hadapada) can also be seen among the lingayats. Lingayats are a dominant caste and are seen through out the district. People from all walks of life, who were impressed by his secular society, joined his faith after the Kalyana kranthi of Basaveshwara. Followers of panchacharya are also found in the district. Balehonnur of Chikmagalore, Ujjane of Bellary, Sri shila of Andhra pradesha, Kashi and Kedar of Uttarapadesh are the Pancha peeta of the lingayats. Veerashaiva siddhanta is also called as shakti Visista dwaitha.

Asta varana, Panchachara and Shetsthala which are special features of Veerashaiva siddhantha reflects catholicity of the lingayat dharma. Astavarana is said to be the body of dharma and the panchachara and is said to be the nostrils of the dharma and shat sthal is said to be soul of dharma. Astavarana which includes Guru, Linga, Jangama, veebhuthi, rudrakshi, Mantra Padadoka and Prasada is a part of daily life. Lingachara, sadachara, Shivachara, Ganachara, and Brathyachara are the fundamental moral principles. Bhakta, Maahesha, Prasadi, Pranalingi Sharana and Aiyka sthal to be different stages which takes man from materialist life to spiritual life. The people who follow this dharma wear linga. Lingayats are vegetarians. According to them, those wear linga are always pure and need not observe rituals (segration) associated with birth, death and monthly periods associated with menses. Just bath would be sufficient to become clean. Usually linga is tied to the pregnant women instead of the child in the womb during her 8th month of pregnancy and after the birth of the child the same linga would be transferred to the child. New linga is tied to the child replacing the old at the age of 8 years. This is called Aiyachara. Jangamas can be of Viraktha or guruvarga. Veerakthas renounce every thing and live in mutts. there are a number of Veerashaivas. mutts in the district. Dead among the lingayats are buried in the sitting postures. Those who are dead are pronounced as Lingaaiyka or shivaikyka. 11 day after the death is celebrated as shivaganaaradhane.

Vadda : Traditionally stone cutting, digging the well, digging for the house foundation, were their main occupation. Now they are working as agricultural labourers ,many have taken up business and are also employed in various occupations. There are three groups among them, and are called as kallu vaddar, bandi vaddar and mannu vaddar. The jathi panchayat is in practice and speak Kannada and Telugu. Gunjavar, Rapanoor, Pallapur and Dandallavar are some of the (bedagu)clans among this community. Tera (bride price) was in practice. Remarriages of widow and divorces are in practice among this community. Marriages are generally held in the brides house and are conducted by the elders of the community. Ugadi, Nagarapanchami, Dassera, and Deepavali are some of the festivals they celebrate. They worship Durgavva, Settavva, Yellamma and kallolamma of Gokak Taluk. They bury the dead.

Viswa karma : They are a community of people known for their artistic work. They are known by their artistic work which is hereditary. They are also called Panchals. People of this community are engaged in various occupations such as carpentry, sculptors , gold and silver ornament makers, black smith and other trade. Sanaka, Sanandana, Ahabhuvana, Prathanasa and Suparna are said to be the five children viz, Manu, Maya, Thwasta Shilpi and Vishwajna who are said to have been from VisahwaBrahma are said to have been originator of Panchala gothra. It is said that subsequently 125 gothras originated from them. They speak Kannada and are vegetarians. Bylata, theatre music and arts in different forms are their source of entertainment. Widow remarriage and divorces are not practiced among this community. They wear sacred thread and there is a priestly class in this community. They lead a segregated life during birth and death. Kalikadevi is their community deity, and offer special poojas for five days after ugadi and they do not under take any professional work during these five days. They cremate the dead. Kalikamba of Shirasingi of Belgaum, Varaveemuneshwara of linganabande of Kustagi Taluk of Raichur District, Tinthani Mounaeshwara of Gulbarga District are their places of pilgrimage. There are several

mutt of this community which includes Brahmmandabheri mutt(natalwada), Muru java mutt(Sindhgi) Bhanayappa's Muru java mutt (Bilgi)

Shille kyatha : They claim that they have come from Maharashtra. Leather puppetry for the public has been their traditional occupation. Now they are engaged in agriculture and also work as agricultural labours and pursue various occupations. The jathi panchayat is in practice and speak Kannada and Marathi. Tera(bride price) was in practice traditionally. Large number of joint families are found among this community. Attik, Sasvakal, More, and Shinde are some of the (bedagu) clan. Marriages and religious functions are conducted by brahmin priests or Veerashiva priests. They celebrate all Hindu festivals, however, Ugadi and Mahanavami are of special importance. They are non-vegetarians and bury the dead. They worship Soundatti Yellamma, Ambabhavani of Thulujapur, and Hanumantha.

Samagara : These people were traditionally working on production of leather goods. Of late they are engaged in sale of slippers, work as coolies and are pursuing other occupations. The jathi panchayat is in practice among them and elders of the community decide the disputes. They speak Kannada. There are no priestly class and generally jangamas conduct the marriage and other religious functions. Marrying of widows and divorces are in practice. These people are non-vegetarians and bury the dead. Ugadi, Nagara Panchami, Dassera and Deepavali and Holi are some of the important festivals of this community. They worship Yellamma, Ambabhavani and Dherappa (Dhararaja).

Hadapada : Hadapada are called as navi in the district. Hair cutting is their traditional occupation. Now they are engaged in agriculture and work as coolie and pursue various other occupations. Earlier bylata and chanting of bhajanas were their source of entertainment. Large number of joint families are prevalent among them. They speak Kannada Telugu and Marathi. Marrying of widows and divorces are in practice. Ugadi, Nagarapanchami, Dassera and Deepavali and Shivarathri are some of the important festivals of these people. Most of them follow veerashiva faith, and are vegetarians. They respect Appanna, a famous vachanakara. They bury the dead. Sri Mallikarjuna of Srishila, Soundatti Yellamma and Kudala sangma are their places of pilgrimage.

Holeya (S.C.) : Traditionally Holeyas were working as bonded labourers and were looking after of the security of the village. Now they are engaged in agriculture, work as coolies and other occupations. The jathi panchayat is in practice among them and elders of the community decide the disputes. They speak Kannada. Large number of joint families are found among this community. Remarriages of widow and divorces are in practice among this community. Doddata, Bylata,. Chanting of bhajanas and singing of folk songs are their source of traditional entertainment. Marriages and religious functions are conducted by leaders or veerashaiva priests. They are non-vegetarians. Ugadi Nagara Panchami, Mahanavami, Deepavali and Holi are some of the festivals they celebrate. They worship Hanumantha Ambabhavani and other village deities. They visit Soundatti Yellamma, Ambabhavani of Thulujapur, and Vithobha of pandarapura The dead are buried in this community.

SOCIAL LIFE

Joint family System

Though for various reasons, the number of joint families are decreasing yet joint families can be seen among some communities and in some parts of the District. Generally more number of joint families are found in rural areas compared to urban areas. In order to preserve the property or to assist large scale agriculture, joint families may have continued in the rural areas. Spread of education, trade and commerce, industrialization, improved transport and communication and increased employment opportunities, leading to urbanization and migration to urban areas, change in value system, may have contributed to the decline in the joint joint family system.

Pregnancy and Birth

Religious customs and traditions associated with the pregnancy and birth of the baby is found invariably in all the communities. Some of the practices that are prevalent are Pregnant women are forbidden to go out side the residence during eclipse, satisfy all her needs etc. When a woman becomes pregnant for the first time a secret ceremony is performed and this is called kalla kuppusa and during the 7th or 8th month she is offered bangles or green sari. This is called seemantha. Generally pregnant woman goes to her mother's house for delivery. The child and the nursing mother is kept separately and on 11th day both the mother and baby is given bath and taken in side. Naming ceremony is performed on the 12th day if the baby is a male, 13th if the baby is a female. In case of un avoidable circumstances naming ceremony is performed during 3rd month also. As more and more deliveries are taking place the rituals associated birth are disappearing. Chooda karma (removing the hair) and upanayana is performed among Brahmins. And among veerashiva aiyachara is performed.

Among Muslims, the name is uttered in the ear of the new born baby. The name can be changed. New clothes are given to baby either on 5th or on 6th day and the baby is dressed beautifully in order to avoid evil eye. Naming ceremony is performed in the church, within one month, among the Christians. When the girl attains puberty new clothes are given and arathi is performed. And the food is served to the relatives. These are some of the customs that are being followed among the Hindu community.

Marriage

Marriage is celebrated as kanyadana where in bride is given as gift to the bride groom. Marriages are celebrated in the brides house in some communities, where as in some other communities it is celebrated in bride groom's house. Depending on the feasibility marriages are being held either in bride house, or grooms house or in temples or choultry or mutts. Marriages among the same gothras are forbidden. Marriage proposal takes clear shape during villya sastra or

betrothal ceremony. The marriage among Brahmins and other castes which follows vedic tradition, follow a sequence of varapuja (receiving grooms family)naandi (inviting ancestors) Kankanadaarana (Mutual tying thread between bride & groom) pouring milk on the hands of bride & groom, blessing from those present, tying Mangala sutra, Laja Homa (pouring fried paddy) and sapthapadhi (circling the Homa kunda with 7 steps) are important rituals.

There is no scope for Homa among the lingayats marriage. Instead they follow the sequence of Pancha kalasha Prathistapane, Serege sutthuvadu, arashina dharane. Families which worship veerabhadra as their family deity perform guggula seva. In this they pour milk and other combustible material and go out for a procession. This is an offering to Lord shiva and veera bhadra. People of the village or town conduct the rituals. Other rituals like tying mangalasutra are similar to Hindu traditions.

Among lingayats and in three other castes the branches of pipal tree is put in marriage platform. Before Mangala dharane Pooja is performed to this branch and sing traditional folk songs. Marriage of widows and divorces are permitted.

Marriage among the Muslims are performed as per law. On the day of marriage bride groom wear new clothes and his face is covered with flowers (sahera). Marriage begins when people from both bride and groom side sit on the marriage platform. Khaji, the muslims priest, obtains their concurrence (Kabool). This takes place in the presence of witnesses (gava) from both the sides. There is recorded in book (daftar) kept for this purpose. The signature of the witness is obtained in the book. The bride groom gives a special gift (mehar) to the bride. The Khaji reads Nikha (solemnizing). Like in the Hindu tradition they use black beads (Lajja) and this is tied to bride by an elderly married woman. Three important aspects are important among Muslims marriage, namely, concurrence, witness and solemnizing. After marriage the bride is taken to the groom's house and food is served. Bride groom visits the bride's house on the 1st Friday after marriage for treat. Relatives invite the bride groom during the next three Fridays. This is called as Char jumma or Jummagi.

People from both bride and bridegroom side assemble at the bride's house and decide about marriage. Marriage engagement is arranged at the parish church. During engagement either ring or ornaments are exchanged. Following the engagement they would assemble at the church, and discuss the probable problems and solutions. The next three Sundays the priest announces the marriage proposals of the persons to be married after the mass. This is called Banns. Christians priest conducts the marriage at parish church. Rings are exchanged. Nowadays Mangalya are also tied. This is entered in the book along with the witness. Function concludes with music and food.

As per the marriage Act, all marriages are to be registered. The details of marriages, adoption and divorces registered in different Taluk of are given in table 3.18

Table 3.18 : Details of marriages, adoptions and divorces registered in different Taluks

Taluk	1992-1993			1993-1994			1994-1995			1995-1996			1996-1997		
	A	B	C	A	B	C	A	B	C	A	B	C	A	B	C
Badami	23	10	2	13	9	1	17	6	1	12	9	-	7	13	1
Bagalkot	8	27	2	5	21	2	8	47	3	8	40	-	9	29	1
Basavana	8	8	-	6	2	-	7	5	-	11	3	-	10	3	3
Bagewadi															
Bijapur	12	48	1	8	56	-	14	77	1	12	72	2	10	71	1
Bilgi	6	6	-	6	5	1	6	6	1	11	7	-	3	6	1
Hungunda	8	4	1	9	10	1	2	7	1	13	6	2	8	7	-
Indi	8	20	5	9	30	1	12	7	1	8	11	-	10	12	-
Jamakhandi	7	37	-	16	31	-	17	47	-	9	48	1	13	38	-
Muddebihal	11	14	-	14	9	2	8	20	3	12	12	1	10	19	3
Mudhol	19	24	3	9	37	3	14	31	2	4	29	2	10	16	1
Sindhgi	2	8	-	5	9	-	4	11	-	3	11	2	4	11	-
Total	112	206	14	100	219	11	109	264	13	103	248	10	94	225	11

Note : indicates that not registered.

Mass Marriages

Mass Marriages are becoming popular. Many Marriages taking place simultaneously at one place is called mass marriage. Such types of marriages may be said to be a boon to all class of people as it reduces the expenditure. Many institutions of the District have been arranging mass marriages.

Inter caste marriages.

Marriages between two different castes are called inter caste marriage. Though inter caste marriages are very few intra sub caste marriages are increasing.

The Government in order to encourage inter caste marriages, have introduced a new scheme where in if either the couple belonged to scheduled caste they are given rupees5000(Rs.2000 in cash and Rs.3000 in the form of savings certificate) as a social security measure. (For Details see chapter)

Disposal of the dead

Disposal of the dead among the Hindus depends on their caste. Burying as well as cremation of the dead is in practice. Water from the river Ganga is put into to mouth before he/she is dead. This practice is in vogue among Brahmins and other castes which follow vedic tradition. As soon as somebody is dead in the house, fire is placed out side the house. The dead body is laid on grass

called dharbe. The dead body is given bath and it is covered with white clothes and taken to cremation place. Traditionally the dead body was carried on shoulders, these days it is taken to cremation place by vehicle, where ever it is available. The eldest son of the deceased usually lits the funeral fire to the dead body. When a saint or child less than three years die then they are buried. After the cremation, those who lit the fire return home, and see the light, placed at the place of the deceased. They will see that the light that is lit on the day of death glows till the 12th day. The practice is that on third day the ashes of the deceased person is immersed in holy rivers. They start obsequies ceremonies on 3rd, 5th 7th, or on 9th day and performs sapindikarana on 12th day and viakunta samaradhane on 13th day. All the relatives and friends are given lunch. During 1st year masika is celebrated every month and the end of first year 1st death anniversary is celebrated. There are of practices of giving Tharpana on sarvapithru amavasye (Mahalaysa amavasye).

The dead are buried either in sitting posture or lying state, facing their head towards north, depending on the practices of their caste. On the third day, milk and cooked food is placed at the buried place. On eleventh day or thirteenth day, depending on the practices of their caste, lunch is served to all relatives and friends. The practice of offering yede on Mahalaysa amavasye is in practice.

The dead is buried among the lingayats. The person who is about to die is laid on white clothes and padodaka is poured to his mouth and veebhuthi is applied to the entire body. The dead is made sit in sitting posture and is carried to graveyard in a decorated plane and bury the dead facing either north or east. The Angamas conduct the funeral ceremonies. All those who attends the funeral ceremony visits the deceased house and have glimpses of the light (deepa) and return. On the eleventh day shiva ganaradhane is celebrated and lunch is served to all relatives and friends.

Among Muslims When a person die , they read Kuran and pour water in the mouth. After the death, they give bath to the dead body, this is called gussal. The body is dressed with white clothes in case of male and in case of female the body is dressed like bride with red clothes and all other cosmetics like scent and kadige (surama). The ladies who are on monthly periods are forbidden to attend these ceremonies.

The relatives and friends sit around the dead body and read and chant Koran. To start with only relatives carry the dead body and later on others carry it. During the course of the last journey who ever come across, they carry for a few steps. Before the actual burial takes place they perform namaz , and this is called namaj a janana. They bury the body facing the head towards north and face facing Mécca. After the burial, dates are distributed to those present. They move forty steps from the buried place and again turn towards the buried place and offer last respects by praying. On the third day morning, relatives and friends go to mosque and offer prayers(Khatekhane) and distributes sweets to those who are present and proceed to burial ground and offer prayers to the departed soul. The same thing is repeated on 10th, 20th and 40th day. On the first death anniversary lunch is offered to relatives friends and poor people.

When a person is dying, Parrish Priests are brought to the place. Among Catholics, holy oil is applied to the dying persons body by the priest. After a person is dead, the body is washed decorated and kept on a platform. The lit candle is placed by the side of the body. The holy cross is placed above and holy water is kept at the feet. Those who come to pay their last respects sprinkle holy water on dead body. Those who can afford get the services of pal bearers, carry the corpse to the parish church. Those who cannot, carry the corpse on horse cart (Jataka). The Priest at the church bless the dead body by sprinkling the holy water and later on body is buried. The Catholics offer prayer to the dead on the day of the death, third day, seventh day, and on the thirteenth day, whereas protestants offer prayer on 10th day.

Household life

Houses of variety of designs of both olden types as well as modern types can be seen in the district. Though socio economic development has resulted in changes in house designs in urban areas, none the less olden type houses can be seen in rural areas. People in rural areas have rarely given importance to cleanliness and planned construction. Characteristics of the houses in rural areas generally are main door at the entrance and platform (zalajiorzaalaji) on either side of the entrance and an open space. Generally among the agricultural families, in the open place, following the entrance, manthani and gonthalu is placed. Manthlu is vessel where water is stored for cattle and fodder for animals is kept in gonthalu. Attached to the open space we see corridor on either side. On one side we see kitchen and a bathroom and poojaroom and rooms depending on their convenience. On the other side we see cattle shed and loft. Under ground granary or bakaru of stone can also be seen in some of the houses. At the fag end, a door leading to open place hittalu and for better light and ventilation transparent tiles or belakina kindi placed. Roofs with wooden plank of neem tree or other wood, stone, mortar and un burnt brick could be seen among the houses built in olden days. Nowadays houses with Zinc sheets, asbestos sheets, concrete (R.C.C.) roof can be seen. Houses with mud, Shahbad stone, Kadapa stone and mortar floor are common. Houses with Mosaic floor are few and far between. House walls are built generally of stone, mud and bricks and plastered with cement. Side walls were predominant among the olden days houses. However, houses with variety of designs, multi storehouses can be seen more so in urban areas. The quality of house construction depends on economic status. Decorated houses with rich interior can be seen among the well to do. Though variety cannot be seen among the middle class people, yet they build houses according to their necessities and convenience. Generally tulasibrindavan is seen at the entrance among the houses of Brahmins and Marathas.

Higher walls cover the Muslims houses, probably because of purdah system prevalent among them. Many Muslims households have separate prayer rooms. Wooden doors and ward robes, monkey tops or arches on windows are found among the Christians house holds. They place statue of Jesus on an wooden or cement platform. Many people may place the cross. Christians offer holy prayer at this place. Though households with toil and electricity facility are increasing yet many houses more so in rural areas do not have these facilities.

House holds with toilet and electricity facility and rate per thousand population in the Taluk , according to 1991 census is presented in table3.19

Table 3.19 : Distribution of Households with Electricity and Toilet facilities and rate per thousand population

Taluku	Total number households	Households with electricity facility		Households with toilet facility	
		Number of House holds	per thousand population	Number of House holds	per thousand population
Badami	32260	11840	415	360	11
Bagalkot	22995	8270	409	310	12
Basavana Bagewadi	40655	13105	349	350	8
Bijapur	47930	13865	311	380	7
Bilgi	21185	8805	462	565	24
Hungunda	33770	14830	484	780	24
Indi	45170	11285	268	340	11
Jamakhandi	34400	13315	413	630	14
Muddebihal	30045	8300	306	270	10
Mudhol	27555	9730	388	380	13
Sindhgi	42640	11440	284	690	14
District Total					
Rural	378605	124785	358	5055	13
Urban	113340	77870	715	29115	260
Total	491145	202655	438	34170	68

Food habits

Food habits can be described as vegetarians and non vegetarians. Brahmins, lingayats, vysyas and jains are vegetarians and other caste people among the Hindus are non vegetarians. Jawar rotti is the staple food among the vegetarians of the district. Break fast in the morning, lunch in the afternoon and dinner at night are main features of food habits. Tea drinking is common across all sections of the society. Break fast in rural areas include Jawar rotti, Hulibana (prepared out of sour curds) chatny of groundnut, Nagasaki or Huchyellu and onion and curds. Morning break fast is called as nary. Shira, uppittu, avalakki churumuri had been their menu for morning break fast, these days idly, dosa and puri is also taken. Jawar rotti or chapathi, rice, sambar, curry

of pulses, vegetables chatni and curds form the lunch in urban areas. Broken jowar is used in rural areas instead of rice. Payssa prepared of Paradi or Shavege with gaggery, ghee and milk is used during dinner. Ridge guard(Hirekai,) brinjal ((badanekai) ladies finger gorikai ,onion ,potato cucumbers sweet guard, ash guard, snake guard (padavalakai), bitter guard(hagalakai),are used as vegetables. Various types of greens are also used. Holige,Huggi,Sajjaka, karigadu,shira,payasa, Para manna, Basin ladu,are some of the sweet dishes that are prepared during festivals jelabe, Jahingar,ladu,bhundi, undi,chakkuli annarasa, or appupa,(prepared out of rice , jyggery, and poppy seeds) ,karjikai,khara bhundi,shankara pali, pakoda and bajji are some of the dishes that are prepared during marriage ceremonies. Different types of undes and kargi kais are prepared during Nagarapanchmi festival. Modaka is prepared during the Ganesha festival,chakkali and undes are prepared during deepavali, mixed yellu is prepared during the Sankranti festival and Holige is prepared during Holy festivals. This apart Holige is prepared during every new moon day as well as full moon day. Uppit,Poori,Idli, Vada,Bajji Mirchi,Avalakki, Mandakki, Kharasevu, Pakoda,Shira, Gelabi and Unde are of some snacks that are prepared at the hotels. Tender coconuts and sugar cane juice and other cold drinks are also sold during summer.

Muslims being non- vegetarians, eat meat of animals which are butchered according to tradition(Zuba). However, this don't apply to fishes. Some of the Muslims don't eat beef and pork is forbidden. They use vegetables and dal along with meat. Biriyani ,Pulav . Chicken Khaima, Shavige payasa,and chonge(a type of kari kadabu) are prepared during marriages and festivals.

Christians are non- vegetarians. They use beef, mutton, chicken and pork as their food. They use rice, wheat,Jowar, pulses and vegetables along with fish and meat to prepare food. They prepare Biriyani ,Pulav cake and sweet dishes during marriages and festivals.

Dress

Dress among the Hindu men generally comprises of Dhoti or panche (kache) with jubbah or niluvangi and rumal with white cap or black cap. On special occasion silk rumal and coat is also worn. Those who work in the field wear dhoti up to the knee level, and half arm jubbah(Bagal kasi angi). Generally, boys wear knickers and shirt, and adults and those who are employed wear pant and shirt. Generally, Brahmin women wear 9 yards sari with Kache others wear 8 yards sari without Kache. Ilkal blouse with border are worn by ladies. These days women wear different types of sari and blouse . The Ilkal sari and blouse of Guled gudda are famous in the district. Silk saris are worn on special occasion. Girls, generally wear langa with blouse, Skirts and chooridar. Civilizational impact and educational development has brought changes in the dress habits of the people in the District. Dress made of nylon clothes, polyester, terrylene, terry cot, terry wool clothes are being used across the society. Changes in the dress styles can also be seen .

Among Muslims men generally wear pajama and long shirt(jubbah, shervani) and cap and few would wear dhoti. Adult wear knickers, pant, and shirt. Ladies wear burkha from top to bottom. It is found that Christians wearing different types of dresses according to the situations. It is customary that during marriages brides are decorated with white saris with veil. Ladies cover their head with their sari during prayer at the church.

Furniture

In olden days mats of different types, Gudara jamakhana and kambali were used to sit on the floor. Jamakhana of Gulled gudda and Mahalingapura are famous through out the District. Steel chair, table, cot and wooden chair and stool are found among well to do families. Costly furniture like sofa sets, chair, dining table and cane are found among the house holds of rich people more so in urban areas. Carved furniture are also seen in many households. Wooden cot with strong grass thread are also used in some of the households.

Household Articles

Though the changes in the socio- economic conditions of the people has resulted in the use in stainless vessels and plastic containers to store water and daily use articles, vessels of copper brass and aluminum are also in use. The use of Aluminum vessels are found among the house holds of poor people, more so in rural areas. The use of different types of earthen pot with lid, aluminum vessels, plates, glass spoon, brass vessels like thambige, Battalu, thali, kolaga, bogani, thapple, thabana, thatu Bronze gangala thabana and thali, iron thava and khadathara can be seen. Though cooker, gas stove and electric stove are used in urban areas, firewood and kerosene are being used in many places and in rural areas. The results of the village survey conducted in 1961 at Thidigund (Bijapur Taluk), Chik Sindhgi (Sindhgi Taluk) and Hunnur (Jamakhandi Taluk)in respect of use of modern house hold articles are given in table 3.20.

Table 3.20 : Distribution of Households by availability of modern household articles.

Use of articles	Tidagundi (Bijapur Taluk)	Chik Sindhgi (Sindhgi Taluk)	Hunnur Jamakhandi Taluk)
Wooden furniture	6	5	112
Wrist watches	7	12	93
Petro max	5	4	6
Battery torch	33	32	90
Kerosene stove	1	5	23
Bicycle	12	18	158
Radio	2	1	17

Jewellery

Generally people are fond of jewels. Women in Bijapur are also fond of jewels. Wearing of jewels depends on the economic conditions of the people. Chapalahara, kantihara, kasinasa, Gundy tekki, and jajje tekki for the neck, ole, chain, bugudi and zumuki for the ear, nattu, muguthi and mugati, vanki, saragi, bandi for the arm, gotu, patli, bilvara, thode and bangles for the hands ring for the fingers, nadupatti (dabu), for the waist and gully and pajjana (chain), for the legs are some of the jewels worn by the womenfolk. Mangalashtra and kallungara worn by the women indicates that women are married. Generally, kantihara for the neck, bilvara for the hands, ol

muruvu for the ear, rings for the fingers, kalbale(kalgada) and chain for the legs and silver udidara for the waist, are some of the ornaments used by the children. When compared to women, men rarely use jewels. Men generally wear kantihara (chain), rings for the fingers, kai kadaga and silver udidara for the waist. Different and new types ornaments are being used by people.

Festivals

Hindus celebrate festivals, auspicious days, vratha and upavasa(fast) throughout the year. Apart from the festivals, many sub sects among the Hindus, celebrate their own festivals. By practice Brahmins celebrate more number of festivals, compared to others. Hindu calendar is divided into two equal parts, namely Uttrayana and Dakshinayana. Important Festivals celebrated by different religious groups and caste are discussed briefly in the following paragraphs.

According to Shalivahana shakhe counting of the year start from Ugadi, the first day of chaitra masa. Previous day to Ugadi, they decorate water storing containers and vessels with colours and fill water with neem leaves. On Ugadi day, all the members of the household take oil bath early in the morning. It is believed that neem water protects the body from skin diseases. Doors of the houses are tied with mango leaves and entrance is decorated with rangoli. This day is considered as very auspicious day of the year and worship God at the residence with all devotion. The practices of visiting the temple in the evening is also in vogue. Reading of Panchanga (almanac) and wearing of new clothes is in practice. Those who eat non-vegetarian food celebrate the day as hunting day.

Sri Ramanavami is celebrated on Shukla paksha Navami of Chaitra masa. Many non government organizations and religious institutions celebrate Sri Hanumajayanti as a public festival and festival music programmes and cultural programmes form the special feature.

Sri Hanumajayanti is celebrated for 15 days in some places, beginning from 1st day of Chaitra masa and throughout the month in some of the places. Celebration in places like Halagani, Yelagur, Koravara, Tulasgeri, Govinadinne and Halagunake may be cited as examples. Vaishaka Shudda tritiya is celebrated as Akshaya Tiritiya. This day in the year is celebrated as very prosperous day of the year. Basavajayanthi is celebrated on this day as this happens to be the birth day of Basavanna and cultural programmes are held. This day is very important for the veerashaivas and visit pilgrim places like Basavakalayana, Kudalasangama and Basavana Bagewadi. Many would start their new venture on this day. As this happens to be the birth day of Chatra pathi Shivaji, the day is also celebrated as Shiva jayanthi. The followers of Shankaracharya celebrate shankara jayanthi on Vyshaka Shudda Panchami. In places like Thoravi, Shoorpali, Mutthagi and Galagali Narashima jayanthi is celebrated throughout the week, beginning from Vyshaka Shudda chadurdashi. Karuhunneme is celebrated on hunneme of Jesta masa and formers decorate their village feeling that this as the beginning of rainy season. They also take the procession of decorated oxen and made to run throughout the village. Currently married women, among the Brahmins celebrate Vatasavathri vratha on this day, in order to wish their husband long lives. Manyetthena amavse is celebrated on amavse of Jesta masa. Traditional people produce a pair of ox in mud and decorate it with colors and offer pujas and prayers.

During the month of Shravana special pooja is offered in all the temples and spiritual discourses are organized in many religious institutions. In order to have long lives for their husband, newly married women celebrate Mangalagowri vratha for five years, on every Tuesday of Shravanamasa. Brahmins celebrate sampath Shukravara and worship goddess Lakshmi with Gowri. All Hindus celebrate Nagarapanchami on Shravana Shudda chowthi and worship statue of Nagappa.

During the festival prayer and puja is offered with milk to the Nagappa statue made out of clay. They also offer Aarala hittu, Thambihittu, and different types of undis and kadabu to the god. During this festival daughters come and wish prosperity to their maternal home. They also play swing and other simple games. Riddles are also played. During the second Friday of Shravana masa Varamahalakshmi festival is celebrated, similarly, Siriyala shrasti is celebrated on shrasti. Brahmins who follow Rigveda and Yajurveda celebrate upakarma. Raksha bandan is celebrated on the Hunnime of Shravana masa. Lord Sri Krishna's birth day is celebrated as Gokulastami on Shravana Bahula Astami. Many offer pooja at mid night, the birth time of Lord Krishna and others would be on fast till mid night. Sri Ganesh Chaturthi which is celebrated on Chaturthi day of Shukla paksha of Bhadrath path masa is very popular. During this day the statue of Lord Ganesha made of clay is brought home and pooja is performed with Dhoopa and Deepa and with devotion and various bhaksha and bhojana is offered. This festival is celebrated by the community in public as well and various cultural programmes are also arranged. Panchami following Sri Ganesh Chaturthi is celebrated as Rushi panchami. Jokumara is said to take his birth on the Astami of Shukla paksha of Bhadrath patha masa. People who belonged to Talvara caste prepare statue of Jokumara and offer prayer. Women folk of Talvara caste place the statue of Jokumara in a bamboo basket and carry in a procession by singing throughout the village and collect produce from the villagers. This statue of Jokumara is dissolved on Hunnime of Bhadrath patha masa and place the statue beneath the washing stone. And people of Agasa community celebrate vratha for three days and during these three days they do not wash clothes on the washing stone. It is generally believed celebration of this festival would lead to prosperity. Anantha Chatdhurdashi is celebrated on Shukla paksha Chatdhurdashi of Bhadrath patha masa. Mahalaya Ammavase is celebrated as the ancestors day.

First day of Ashwayuja masa is celebrated as Navarathri padya and up to Vijay dashami Hindus celebrate this festivals as dassera. On the first day, i.e., padya they establish kalasha, Saraswathi pooja is celebrated on the seventh day, (Sapthami) and on the eighth day (Astami), Durga pooja (which is a symbol of shakti) is performed. Mahanavami is celebrated on the ninth day. Weapons and instruments of different kinds, are worshiped on this day. Tenth day is celebrated as Vijay dashami. This festival is also celebrated as banni habba. People offer Shamipatre to god and goddess and exchange with relatives and friends and pray and wish for happy and prosperous life. In many places family deity is taken out in a procession. Well dressed toys are arranged in some of the houses. Sige Hunnime is celebrated on Ashwayuja Hunnime. Lakshmi pooja is offered as a part of celebration of kogagiri vratha. Karthika Hunnime is celebrated as Gowri Hunnime. Womenfolk who take part in the celebration of the festival worship goddesses Parvathi with all devotion and reverence. During the course of the festival, sugar toys are prepared and offer arathi by the ladies.

Deepavali is a festival of light. And this festival is celebrated for five days from the thirteenth day of Ashwayuja Bahula (throyadashi). Throyadashi, (thirteenth day) is celebrated as Neeru thumbuva habba (people wash all the vessels in the bath room, fill it with water and decorate it with flowers and lights). Next day i.e. on Chatdhurdashi (fourteenth day) all people in the household take oil bath, offer prayer and worship god and goddess and will have meal with variety of sweets. This day is also celebrated as Narakasuravada day. On the day of Ammavase, Goddess Lakshmi pooja is celebrated in the evening. This pooja is special for the business class people. Bali paadyami is celebrated by worshipping Balichakravarthi, on Karthika Bahula Padya. There are practices that people also visit temple and offer prayers on this auspicious day. On the following day i.e. bhava bidage is celebrated by sisters on bidage by performing arathi to brothers. Brothers celebrate akkana thadige by getting the sisters small gift.

During Deepavali people clean and decorate the house with rangavalli and mango leaves. Bursting of crackers and flying akashabutti and playing pagade are some of the special features of Deepavali festival. Karthika shudda dwadashe is celebrated as Tulasi festival by offering pooja in the evening and also celebrate as Tulasilagna (marriage). Karthika shudda Chatdhurdashi is celebrated as Vaikunta Chatdhurdashi. The practice of offering pooja in the evening and having dinner in the garden (vanabhojana) is in vogue among some people.

Followers of lord Datthareya celebrate Dattha jayanthi on Margashera hunnime. Many devotees go to Ganagapura to attend Rathothasava (pulling of chariot placed with god). Margashera Ammavase, is celebrated as yellena Ammavase. Agriculturists generally, prepare yellina holege and kadabu of Jower and wheat flour and carry them to their fields and perform panadavara pooja and will have lunch.

Hunnime Pusahmasa is celebrated as Banada hunnime and people attend jathra at Banashankari of Badami. Sankaranthi is celebrated either on 14th or on 15th of January. People generally exchange yellubella on this day and wish for enduring friendship among friends and relatives. Rathasapthami is celebrated on Magha Shudda Sapthami and worshipping of lord Surya is the special feature of this festival. And Surya move from Dakshinayana to Uttarayana. Magha Shudda Hunnime is celebrated as Bharat Hunnime. Pooja is offered to Vyasa maharshi in many temples on this day. The day preceding Magha Bahula Ammavase, is celebrated as Maha Shivarathri. Maha Shivarathri is an important day for the followers of lord Shiva. People observe fast on this day and go to temple and offer prayers. Devotional songs, bhajanas and musical programmes are also arranged throughout night in order to observe Jagarne (being awake throughout night).

Kamana habba or Holi habba is celebrated on Hunnime of Phalgunasa masa. All waste materials that are easily combustible are used to prepare the statue of kamanna and is placed in the center place and is burnt in the evening. People of all walks of life take part in the festival. Third day from this festival is celebrated as Rangapanchami and on the fifth day ookali is played.

Sri Ramanavami, Shankarajayanthi, Basava jayanthi, Ganesha festival and Navarathri are some of the festivals that are celebrated by publicly by various organization.

Invariably the temples of village, god and goddesses such as Durgavva, Dyamavva, and Hanumantha are found in all the villages. It is Customary practice that people of the village offer pooja and prayers to the village god and goddesses before they start any auspicious functions. It is a tradition among the people belonging to Durga Murgi community that they carry their goddess Shetty gavva in a box and move from house to house. This goddess has a ferocious look with a sword in her hand and protracted teeth and green bangles. In order to get rid of fear among the children, the archakas play different games by putting mask of different colors. They also collect money from the public.

Jain Festivals : Jains celebrate Hindu festivals according to their traditions. Jains celebrate Ugadi as AdiThirthankara Vrashaba deva or Adinatha son Bharatha's victory day. Chaitra shudda Triyodashi is celebrated as Mahaveera jayanthi. King Shreyas offered food to Adinatha Thirthankara after prolonged fast on Vaishaka Shudda tritiya. As a mark of remembrance Jains offer gifts on this day. Jains celebrate Gowri festival during Bhadrapada masa as Hindus perform and treat gowri as Yakshi. Jains celebrate Dasha lakshana parva from Bhadrapada Shuddha Panchami to Bhadrapada Shuddha Chaturdashi(10days). These ten days are of religious significance and perform special pooja and special discourses are arranged both at their houses as well as at the jeena mandira. Eighth day of Navarathri is celebrated as Jeeva dayastami and would observe fast and read puranas related to kindness and compassion towards animals. Mahanavami is reserved for offering pooja to Yakshi padmavathi. Bharatha crossed the boundary (seemolanghana)andVijaya dashami is celebrated in remembrance of that event. Shivarathri is celebrated as Jeena rathri. Deepavali is celebrated as Mahaveera's Mahanirvana day. Apart from these festivals Jains celebrate many more festivals which include fasting and vrathas. Fasting and offering gifts and observing dharma occupies an important place among the festivals of Jains.

Muslim Festivals : Id- ul- Fither or the day following last day of ramzan and tenth day of jelhaj month or bakrid are the important festivals of the Muslims. During the month of ramzan, Muslims begin the fast in morning and break the fast by evening. During these festivals they go to Id ground and offer prayers. Offering charity to the poor people is a significant feature of ramzan festival. They celebrate and conclude the festival Shabbe - a- Baart, which falls on the fifteenth day of shabana month. During this auspicious day, Muslims offer prayers throughout the night at Mosques. Meeladunnabi (Id- milad), the Birth day of Mohammad the Prophet, and the Moharum are the other important festivals of the Muslims community.

1	2	3	4	5
Bilgi Taluk				
Bilgi	Siddeshwara	Last Monday of Shravana	-	-
Bilgi	Hassan dogri	-	-	-
Nagarala	Kappadi Padevva	-	-	-
Nagarala	Sagameshwara	Davanada Hunnime	-	-
Hunugunda Taluk				
Ilkal	Vijaya Mahantesh	Shravana Maasa	1 day	50000
Ilkal	Syedmurthajahadri	February	1day	8000
Karadi	Basaveshwara	Chaitra maasa	1day	8000
Aminghada	Sangameshwara & Banashankari	December & February	1day	30000
Sulebhavi	Banashankari	February	1day	15000
Goodur(S.B)	Hullappa Chandappa	May	1day	50000
Ihole	Lord Ramalingeshwara	Shravanamaasa	1day	10000
Kaloor	Manteshwara	Barath Hunnume	1day	10000
Kamathagi	Hucheshwara	February/ March	1day	30000
Hunugunda	Sangameshwara	shravanamaasa	1day	50000
Kudala Sangama	Sangameshwara	shravanamaasa	1day	50000
Iddalagi	Sharanabasaveshwara	January	1day	5000
Ganjihal	Annadaneshwara	January	1day	5000
Chitharagi	Mahanteshwara	December	1day	5000
Indi Taluk				
Sathalagaon	Shivayogeshwara	May	2days	3000
Golasara	Pundalingshwara	June/July	4days	10000
Masali B.K.	Sharana Basaveshwara	May	1day	3000
Masali B.K.	Mybusubani	May	2days	6000
Indi	Shanteshwara	November	3days	5000
Indi	Hussain Basha	May	8days	8000
Khedagi	Saijalala	April	1day	4000
Khedagi	Basavarajendra	August	1day	3000
Bhooyara	Kari Mallappa	August	2days	4000

1	2	3	4	5
Bhooyara	Daval Malik	May	2days	3000
Salootagi	Shivayogeshwara	April	15days	10000
Thaambe	Veerabhadeshwara	April	2days	5000
Banthanala	Sangameshwara	February	2days	4000
Vaadhe	Lakshmi	May	1day	4000
Roogi	Jattingeshwara	April	3days	7000
Agarakhedra	Shankaralinga	May	2days	4000
Hadadasanga	Rayappadevi	March	1day	3000
Atharga	Kulankaraeshwara	May	2days	5000
Horthi	Revannasiddheshwara	December	8days	30000
Kapanimbargi	Shankaralinga	April	2days	3000
Agasanala	Madarasab	April	1day	4000
Anjutagi	Ambabai	April	8days	2000
Ballolli	Veerabhadeshwara	May	3days	5000
Hire Bevanoor	Mallikarjuna	April/May	2days	3000
Hire Bevanoor	MahiboobSubani	April	3days	5000
Shirashyada	Basaveshwara	On Basava jayanthi day	2days	2000
Shirashyada	Bhukanthadevi (VillageGodess)	April-May	2days	2000
Jamakhandi Taluk				
Jamakhandi	Kada Siddheshwara	October	1day	-
Jamakhandi	Abubakar	March	1day	-
Jamakhandi	Yamanoorappa	February	1day	-
Kadapatti	Basaveshwara	August	-	-
Kallahalli	Venkateshwara	October	2days	-
Banahatti	Kada Siddheshwara	October	3days	-
Teradal	Prabhu Lingeshwara	August	1day	-
Hosur	Syedsab	March	1day	10000
Tungala	Moohideensab	March	1day	5000

1	2	3	4	5
Basavana Bagewadi Taluk				
Nidagundi	Rudra swamy	August	5 days	4000
Araladinni	Chandrammadevi	February	2 days	1500
Mulavada	Shiva Gowri devi	November	3days	2500
Vandala	Banashankari	January	5 days	2500
Kodagi	Sakyamasthanathiste	April	3 days	3500
Kolhara	Digamareshwara	April	5days	7000
Baluthi	Digamareshwara	August	2days	3500
Gani	Yellammadevi	December	4 days	2500
Jayavadagi	Somanatha Shivappamuthya	Ugadi padya	5days	6000
Kanakala	Dasthagir sab	9days after Ugadi	2 days	5000
Salavadagi	Khalesab	5days after Ugadi	2 days	3000
Kamanakeri	Malik sab	August	5days	10000
Basavanabagewadi	Basaweshwara	August	5days	10000
Managooli	Basaweshwara	August	3days	6000
Muthagi	Gowri	December	2days	2500
Inglashwara	Sikhander Basha	March	2days	4000
Inglashwara	Revanna Siddheshwara	January	2days	6000
Musabinala	Gowri	November	3days	3000
Bisanala	Lakshmidevi	April	-	-
Bisanala	Sharana Basaweshwara	October	-	-
Bijapur Taluk				
Babaleshwara	Ammala Muthya	July	-	-
	Siddheshwara			
Babaleshwara	Shantha Veera Mahaswamy	August	-	-
A . Sangapur	Lord Sangameshwara	August	-	-
Sarawada	Lord Eshwara	March	-	-
Nidoni	Lord Shiva parvathi	December	-	-
Thigani bidari	Dyamavva	April	-	-
Thigani bidari	Lal sab	June	-	-
Hooikkundi	Siddarameshwara	March	-	-

1	2	3	4	5
Arjunagi	Siddeshwara	August	-	-
Hebbalahatti	Changaragimathe	April	-	-
Katharala	Lord shivaraya	October	-	-
Kumatta	Siddeshwara	April	-	-
Shegunashe	Haraleshwara	August	-	-
Sangapur	Lord Manjunatha	April	-	-
Yakkundi	Lord Hanumantha	November	-	-
Kaambagi	Lord Kambagappa	April	-	-
Dasyala	Lord Hanumantha	April	-	-
Bijapur	Lord Siddeshwara	January 14	-	-
Bijapur	Maragevva	July	-	-
Hadagali	Lakshmidevi	April	-	-
Huthanala	Dyamavva	April	-	-
Ukamanala	Lord Omkareshwara	August	-	-
Kaggoda	Lord Basaweshwara	August	-	-
Honnutagi	HonnaMalleshwara	August	-	-
Rambapur	Rukmangada	March	-	-
Kanamadi	Dhari devara	April	-	-
Thikata	Haji Mastana	10th day after Bakrid	-	-
Bijjaragi	Lord Mowneshwara	Ugadi Amavyasya	-	-
Babanagara	Paag saheb	March/ April	-	-
Babanagara	Lord Parshwanatha	March/ April-	-	-
Lohagaon	Dyamavva	Akathi-amavvasya	-	-
Babalad	Sadhashiva Ajja	Shivarthre amavvasya	-	-
Uppaladinni	Sangameshwara	During Shravana	-	-
Devaragennur	Godess Lakshmi	BharathHunnime	-	-
Aaheri	Lord Basaweshwara	April	-	-
Thindagundi	Sakale Saheb	May	-	-
Makhanapur	Lord Somalingaweshwara	March	-	-
Kannala	Lord Bhimashankara	April	-	50000

Christian Festivals : Christians celebrate January 1st as new years day. Good Friday, Easter Sunday(the day of resurrection) are the other festivals. Catholics celebrate 8th of September as ST. Mary's birthday. Christmas which falls on the twenty fifth of December is an important festival for the Christians. The Church distributes vessels and dress to poor and needy gifted by the devotes to the church. Community prayers is conducted during the festivals. They decorate the houses with lights. They decorate the Christmas tree and offer cakes to friends.

Fairs

Jathras which form an integral part of cultural life of people are held even today. In order to show respect and devotion to the village deities Jathras are held during harvest season of every year. Annual festivities are held in Hindu temples, Jain Basadis and Dargas and other sacred places of worship. They place in accordance with the changes in social economic life of the people. Yet, they have remained an important aspect of social life and people irrespective of caste, creed and sex take part in them. During Jathras the deity is placed in Ratha (Chariot) and taken round the place. Ratha (Chariot) is not available then Uthsava Murthy is placed in Palanquin and carried in a procession accompanied by musical instruments. In some of the places cattle fair are also held. Fairs provide an opportunity for people in rural areas to sell their products and buy essential commodities such as vessels, cloths and other items. This district has many places which had connections with Muslim saints and serve as places of communal harmony. Urs is held in memory of Muslim saints, according to their Almanac. Saint Mary's festival is celebrated on September 8th every year. Siddeshwara Fair of Bijapur, Sangameshwara Fair of Uppaladinni, Banashankari Fair of Badami taluk and Toravi Narasimha Fair are some of the important Fairs of the district. A list of important Jathra and Urs and held in Bijapur are given in the further pages. Generally fairs are held according to the Hindu and Muslim Almanacs. English dates given in lieu of them are subject to change.

Gallantry Award

Gallantry awards were instituted after India became a Republic. Ashoka Chakra, Keerti Chakra, Shourya Chakra are Awarded posthumously to those soliders who display bravery at the cost of their lives. This apart Paramaveera Chakra, Mahaveera Chakra and Veera Chakra, Parama Visista Seva Padaka, Athi Visista Seva Padaka, Naval Seva Padaka and Vayu Seva padaka, Naval Seva Padaka and Vayu Seva padaka are awarded to soliders and officers for their exemplary act in defence. The details of awardees are as follows : Havaladar Mutthaiah, D. Bhoosunur math of Badami (Sena padaka), Havaladar Mehaboob Maniyar of Bagalakot (Sena padaka) posthumously and Col. Ramesh Halagali of Mudhol Taluk (Sena padaka).

Important Jathra are held including Thoravi Lord Narashima Swamy jathra. The details of the jathra and Uras held in the District are given by Taluk from pages 295 to 302. Wherever, details are not availablke according to Hindu or Muslim almanac corresponding name of the English months are given.

Place of Jathra/Urs	Name of God/Saint	Month of Jathra	Duration of Jathra celebration	Number of People who Attend Jathras
1	2	3	4	5
Badami Taluk				
Badami	Banashankari Devi	January	1 Month	1 lakh
Guleda gudda	Saleshwara	May	15 days	10000
Kerur	Rachuteshwara	April	5 days	10000
Pattadakal	Basaweshwara	March	3 days	5000
Kelavadi	Ranganatha	March	3 days	10000
Hulkurki	Digambareshwara	January	5 days	12000
Cholachagudda	Veerabhadreshwara	December	3 days	8000
Bagalkot Taluk				
Bagalkot	Motagi Basawehawara	February	1 day	3000
Kaladagi	Noor Ali baba	February	1 day	3000
Salagundi	Digambareshwara	February	1 day	5000
Muranala	Maleppaiah	March	1 day	5000
Devanala	Lord Hanumantha	April	1 day	1500
Kaladagi	Gurulingeshwara	May	1 day	3000
Kadampura	Dyamavva	May	1 day	5000
Sidnal	Digambareshwara	May	1 day	5000
Simikeri	Laddu Mutthya	August	1 day	5000
Rampura	Dyamavva	April	2 days	4000
Nayanageli	Lord Hanumantha	April	2 days	5000
Sutagundara	Dyamavva	April	2 days	5000
Hiregulabala	Lord Basaweshwara	April	2 days	5000
Achanura	Lord Hanumantha	April	3 days	6000
Ilala	Bommalingeshwara	April	3 days	1000
Rampura	Mullayappa muthya	October	9 days	5000
Siraguppi	ambabai	October	9 days	5000
Nayanagali	Gowri	December	2 days	5000
Lavaleshwara	Siddalingeshwara	December	3 days	7000

1	2	3	4	5
Mudhol Taluk				
Halagali	Veerebhadreshwara	December	-	5000
Shirola	Kadasiddeshwara	December	-	1000
Belagali	Lakshmi	April	-	25000
Mahalingapur	Mahalingeshwara	September	-	70000
Syedapur	Shivalingeshwara	April	-	15000
Mughalakod	Paramanda	February	-	6000
Mantoor	Siddaroodha	December	-	5000
Budni(P.M.)	Lord Hanumanta	March	-	1000
Malali	Kalmeshwara	January	-	8000
Dhavaleshwara	Lord Maruthi	April	-	4000
Mudhol	Syed sab	March	-	3500
Mudhol	Siddhalingeshwara	February	-	30000
Lokapur	Lokeshwara	February	-	5000
Machakanoor	Hole Basaveshwara	December	-	15000
Muddebihal Taluk				
Talikote	Sharanabasaveshwara	March	5 days	5000
Sindhgi Taluk				
Chand kavate	Lord Paramananda	August	-	5000
Yaragal(BK)	Kalikadevi	April	-	5000
Yaragal(BK)	Bhima Shankara	December	-	3000
Yamkanchi	Daval Malik	January/ February	-	10000
Golageri	Gollaleshwar	March	-	5000
Boragi	Guru Bhimashankara	February	-	5000
Kannolli	Godess Lakshmi	January	-	8000
Sungathana	Sidda Shivayogeshwara	April	-	6000
Sindhgi	Neela Gangamma	7days after Gowri Hunnume	-	8000
Sindhgi	Chowdeshwari	Badami Amavysya	-	10000
Sindhgi	Sangameshwara	January	-	8000
Sindhgi	SharanaBasaveshwara	May	-	5000
Alamela	Peer Galib Saheb	October	-	25000
Kakkameli	LordSiddalinga	September	-	25000
Moratagi	SiddaRameshwara	October	-	7000
Moratagi	Meerasab		-	7000

Note : Blank indicates information not available.