

CHAPTER 3

PEOPLE

A complete study of a region involves the trends in population growth, various religious, castes, tribes, their customs and rituals, food habits, dress, beliefs and ceremonies relating to birth and death. They differ from region to region. This chapter discusses in brief, the people of Dharwad district.

Population growth

Geographically Dharwad district is situated in the western region of North Karnataka. There are 17 taluks in the district. According to the census of 1981, Hubli Taluk registered the highest population (6.24 lakh), while Nargund taluk recorded the lowest (0.68 lakh). The population of Hubli taluk is 21.18% of the total population of the district, Nargund taluk constituted to 2.33% of the total population of this district which was 35,03,150 and this population amounts to being the third highest in terms of population on a comparative basis amongst the 20 districts of the State and occupies the fourth position in area in the State. Dharwad district gets the third position in population and the fourth position in area. The table below gives the rural and urban population of Dharwad district from 1961 to 1991.

Table 3.1 : Talukwise District Population from 1961-1991

Taluk		1961	1971	1981	1991
1		2	3	4	5
Byadgi	R	57,170	62,554	75,472	91,361
	U	13,450	14,345	17,935	20,574
	Total	70,620	76,899	93,407	1,11,935
Dharwad	R	1,15,320	1,16,799	1,47,160	1,78,358
	U	*1	10,373	*4 13,026	*4 14,485
	Total		1,27,172	1,60,186	1,92,843

1		2	3	4	5
Gadag	R	96,235	1,11,482	1,22,396	1,40,093
	U	76,614	95,426	1,31,903	1,49,811
	Total	1,72,849	2,06,908	2,54,299	2,89,904
Hangal	R	1,06,249	1,28,752	1,53,387	1,83,502
	U	11,059	13,826	17,089	20,906
	Total	1,17,308	1,42,578	1,70,476	2,04,408
Haveri	R	1,29,019	*3 1,13,470	1,45,332	1,75,181
	U	21,043	27,499	36,368	45,295
	Total	1,50,062	1,40,969	1,81,700	2,20,476
Hirekerur	R	1,24,501	1,42,681	1,51,970	*5 1,91,956
	U	—	—	10,270	—
	Total	—	1,42,681	1,62,240	1,91,956
Hubli	R	80,650	75,978	96,756	1,13,085
	U	*1	*2 3,79,166	*4	*4
	Total	—	4,55,144	96,756	1,13,085
Kalghatgi	R	67,930	80,723	88,472	1,21,248
	U	—	—	11,035	—
	Total	—	80,723	99,507	1,21,248
Kundgol	R	73,357	89,628	1,13,188	1,23,241
	U	8,694	11,184	14,325	14,709
	Total	82,051	1,00,812	1,27,513	1,37,950
Mundargi	R	60,050	73,207	73,909	85,252
	U	—	—	13,617	16,542
	Total	—	73,207	87,526	1,01,794
Nargund	R	28,795	37,096	44,956	56,747
	U	13,150	17,338	23,531	29,944
	Total	41,945	54,434	68,487	86,691
Navalgund	R	72,650	84,948	1,03,711	1,16,794
	U	23,578	26,666	34,372	44,677
	Total	96,228	1,11,614	1,38,083	1,61,471
Ranibennur	R	1,16,778	1,25,264	1,60,727	2,01,823
	U	31,304	40,749	58,118	67,442
	Total	1,48,082	1,66,013	2,18,845	2,69,265
Ron	R	1,13,472	1,29,724	1,43,015	1,63,081
	U	36,624	41,313	50,772	57,892
	Total	1,50,096	1,71,037	1,93,787	2,20,973
Savanur	R	*3	60,477	79,424	93,935
	U	*3	18,302	25,053	29,739
	Total	*3	78,779	1,04,477	1,23,674
Shiggaon	R	1,07,272	*3 84,193	1,06,859	1,27,690
	U	16,930	11,914	14,985	19,809
	Total	1,24,202	96,107	1,21,844	1,47,499

1		2	3	4	5
Shirhatti	R	76,290	87,264	1,00,495	1,15,912
	U	23,689	29,872	38,751	43,768
	Total	99,979	1,17,136	1,39,246	1,59,680
Hubli-Dharwad Corporation		2,48,489	–	5,27,108	6,48,298
District Total	R	14,25,738	16,04,240	19,07,229	22,79,259
	U	5,24,624	7,37,973	10,38,258	12,23,891
	Total	*6 19,50,362	23,42,213	29,45,487	35,03,150

Source: Census Report 1961, 1971, 1981 and 1991

U- Urban R- Rural

- *1. Urban Population of Hubli-Dharwad twin cities is included in the population of Hubli-Dharwad Corporation as per the 1961 Census
- *2. Population of Hubli city included the population of 1971 Hubli-Dharwad Corporation also.
- *3. Savanur became a new taluk in May 1969. 26 villages of Haveri and 37 villages of Shiggaon have been included to Savanur.
- *4. In the census reports of 1981 and 1991, the population of Hubli-Dharwad Corporation was not included in the respective taluk figures. But it is indicated separately. The urban population figures indicated in the Dharwad Taluk, comprises the Urban population of Alnavar Town only.
- *5. The census report of 1991 has not identified the population of Hirekerur and Kalghatgi as Urban areas.
- *6. This figure is as published in the census of India report of 1961 (Volume XI - Part IIA) Page 25

Having considered the present area of Dharwad District (the regions of former Princely States included) its population in 1901 was 12,47,340, and it fell to 11,56,303 in 1911. The reasons for this fall had been attributed to the incidence of epidemics and also natural disasters during this time. Obviously, people moved out temporarily to other places. However a steady increase is recorded in the later decades since 1911. It may be interesting to find that, between 1951 and 1961 the population growth of this district was 23.80% and it was more than the figures of the State population growth (21.57%). It appears that people came to Dharwad district in larger numbers after the Unification of Karnataka in 1956. At the same time, it may be curious to note that the district population growth in the period 1981-1991, was 18.93% which was less than State population growth (21.12%). Perhaps, birth-control measures and migration of people led to this development. The following table (3.2) indicates the difference in population and the percentage growth of this district from 1901 to 1991. The decennial difference in percentage is given in the brackets.

Table 3.2 : Decennial difference in Population

Census Year	Total Population	Decennial difference	Decennial difference in percentage	Male	Female
1	2	3	4	5	6
1901	12,47,340	–	–	6,29,116	6,18,224
1911	11,56,303	- 91,037	-7.00	5,86,117	5,70,186
1921	11,62,285	+ 5,982	+ 0.52	5,92,368	5,69,917
1931	12,38,871	+ 76,586	+ 6.59	6,34,246	6,04,625

1	2	3	4	5	6	
1941	13,51,356	+ 1,12,485	+ 9.08	(+11.09)	6,93,140	6,38,216
1951	15,76,443	+ 2,25,087	+ 16.66	(+19.36)	8,05,021	7,71,422
1961	* 19,51,615	+ 3,75,172	+ 23.80	(+21.57)	10,00,438	9,51,177
1971	23,42,213	+3,90,598	+20.01	(+24.22)	12,03,594	11,38,619
1981	29,45,487	+6,03,274	+25.76	(+26.75)	15,11,688	14,33,799
1991	35,03,150	+5,57,663	+18.93	(+21.22)	18,02,418	17,00,732

Source : Census of India Report 1991

* This figure is as published in the census of India report 1991, Series II, Part IIA, Page 415-416

NB : The Government transferred the villages of Thanihal and Hammiganur from Raichur District to Dharwad District in 1967. The census Department has accordingly revised the total population of Dharwad District. Hence there are variations in figures from 1901 to 1961.

Density of population

The number of people living in a region per sq.km. is referred to as the density of population. It is common to find larger density of population in urban regions in comparison with the rural areas. Accordingly, the census of 1981 recorded the density of Dharwad District at 214 per sq.km. The density in taluks was as follows, Hubli taluk had the highest density(758) and Mundargi had the lowest density (99). But the census of 1991, showed the density of this district as 255, which was larger than the state density (235). The report further stated that Dharwad registered the seventh place among other districts having greater density of population. The decennial figures of density of population both for rural and urban areas for the period 1961-1991 is given in table (3.3.) Separate figures of density of population for 1991 Urban and rural areas are not available.

Table 3.3 : Density of Population

Taluks	1961			1971			1981			1991		
	R	U	Total	R	U	Total	R	U	Total	R	U	Total
Byadgi	133	3,449	163	145	3,697	176	174	6,383	214	211	7,322	256
Dharwad	105	4,585	173	117	1,225	126	144	1,538	155	174	1,710	187
Gadag	91	7,228	162	103	8,191	188	122	1,399	232	142	1,338	264
Hangal	142	454	152	173	568	185	205	702	220	245	858	264
Haveri	125	5,396	144	143	3,539	176	184	3,450	227	222	4,297	276
Hirekerur	155	-	155	178	-	178	191	794	201	238	-	238
Hubli	111	7,036	336	118	-	118	153	-	153	179	-	179
Kalgatgi	101	-	101	118	-	118	134	461	146	178	-	178
Kundgol	121	17,388	135	138	21,508	155	176	3,494	197	191	3,588	213
Mundargi	69	-	69	83	-	83	88	324	99	101	393	115
Nargund	64	2,391	92	86	3,187	125	104	4,457	157	132	5,671	199
Navalgund	75	210	89	88	238	103	107	301	128	121	391	149
Ranibennur	126	4,816	158	139	6,288	183	178	17,297	241	224	12,152	297

1	2	3	4	5	6	7	8	9	10			
Ron	106	219	122	114	276	133	128	293	150	146	334	171
Savanur	-	-	-	111	8842	144	149	4,563	194	176	5,417	229
Shiggaon	121	8,062	139	152	380	164	192	477	207	229	631	251
Shirhatti	81	3,821	105	92	5,526	123	107	4,749	147	123	5,357	168
Hubli-Dharwad Corporation	-	-	-	-	-	2,080	-	-	2,761	-	-	3,395
Total			122	1,338	170	147	1,374	214	175	1,657	255	

NB : (1) According to 1971 Census, Hirekerur, Kalaghatgi and Mundargi did not contain urban areas.

(2) The population density of Hubli is included in Hubli-Dharwad Corporation population; where as the urban population of Dharwad taluk consisted of Alnavar only.

Source : (1) General Population tables : 1961, 1971, 1981, 1991 (2) See detailed statements of Dharwad district 1991-92

Houses and Households

The census report defines a dwelling house as having completely or partly one or more families living in it. It states further, that one or more persons live and eat food prepared in a single kitchen. It is also a fact that many a time families will not have houses to live in such families are referred to as 'homeless'. The census of 1991 reported that there are 5,56,391 dwelling houses and there were 5,94,875 households in Dharwad District. On an average there were 1060 Families for every thousand houses. The table (3.4) below gives an account of the dwelling houses and families both in rural and urban areas separately in the taluks of Dharwad District, as per the 1971, 1981 and 1991 census.

Table 3.4 : Dwelling Houses and Families

Taluks		1971			1981			1991		
		R	U	Total	R	U	Total	R	U	Total
1		2	3	4	5	6	7	8	9	10
Byadgi	Dwelling Houses	9,152	2,242	11,394	11,562	2,809	14,371	14,329	3,474	17,803
	Families	9,962	2,425	12,387	11,940	2,887	14,827	15,254	3,550	18,804
Dharwad	Dwelling Houses	17,145	1,402	18,547	22,155	1,646	23,801	25,855	2,085	27,940
	Families	19,465	1,720	21,185	23,743	2,138	25,881	29,178	2,403	31,581
Gadag	Dwelling Houses	18,643	16,269	34,912	20,864	2,196	41,960	24,022	25,382	49,404
	Families	20,573	17,760	38,333	21,308	21,920	43,288	25,056	26,011	51,067
Hangal	Dwelling Houses	17,462	2,103	19,565	22,359	2,391	24,750	27,724	2,952	30,676
	Families	19,951	2,375	22,326	23,682	2,715	26,397	30,329	3,394	33,723
Haveri	Dwelling Houses	16,784	4,616	21,400	21,161	5,764	26,925	27,156	7,541	34,697
	Families	18,752	4,916	23,668	22,877	5,964	28,841	29,371	7,750	37,121
Hirekerur	Dwelling Houses	20,074	-	20,074	21,301	1,690	22,991	30,325	-	30,325
	Families	22,020	-	22,020	23,172	1,829	25,001	31,545	-	31,545

1	2	3	4	5	6	7	8	9	10	
Hubli	Dwelling Houses	11,010	62,055	73,065	15,625	–	15,625	16,761	–	16,761
	Families	12,578	67,623	80,201	15,123	–	15,123	19,126	–	19,126
Kalghatgi	Dwelling Houses	11,866	–	11,866	13,194	1,803	14,997	17,839	–	17,839
	Families	13,528	–	13,528	14,271	1,931	16,202	20,837	–	20,837
Kundgol	Dwelling Houses	11,879	1,597	13,476	15,330	2,221	17,551	17,487	2,222	19,709
	Families	14,618	1,849	16,467	17,878	2,402	20,280	20,515	2,415	22,930
Mundargi	Dwelling Houses	13,138	–	13,138	12,958	2,349	15,307	14,924	2,812	17,736
	Families	13,973	–	13,973	13,240	2,367	15,607	15,341	2,859	18,200
Nargund	Dwelling Houses	5,691	3,060	8,751	7,311	4,066	11,377	9,339	5,102	14,441
	Families	6,223	3,366	9,489	7,548	4,166	11,714	9,730	5,331	15,061
Navalgund	Dwelling Houses	13,316	4,508	17,824	15,931	5,497	21,428	18,900	6,939	25,839
	Families	14,885	4,785	19,670	17,494	5,754	23,248	20,023	7,184	27,207
Ranibennur	Dwelling Houses	18,485	5,828	24,313	24,378	8,302	32,680	31,901	10,457	42,358
	Families	20,017	6,643	26,660	24,613	8,728	33,341	33,042	10,773	43,815
Ron	Dwelling Houses	23,024	7,162	30,186	25,347	8,494	33,845	28,780	9,626	38,406
	Families	24,229	7,615	31,844	25,532	8,626	34,158	29,447	9,910	39,357
Savanur	Dwelling Houses	8,239	2,586	10,825	11,938	2,958	14,896	13,395	3,869	17,264
	Families	9,678	2,834	12,512	12,956	3,450	16,406	15,334	4,119	19,453
Shiggaon	Dwelling Houses	11,177	1,816	12,993	15,609	2,280	17,889	17,584	2,630	20,214
	Families	13,391	2,078	15,469	16,565	2,354	18,919	20,275	3,120	23,395
Shirhatti	Dwelling Houses	14,241	4,856	19,097	16,650	6,114	22,764	19,229	7,214	26,443
	Families	17,037	5,583	22,620	17,147	6,461	23,608	20,322	7,394	27,716
Hubli– Dharwad Corporation	Dwelling Houses						84,378		1,08,536	1,08,536
	Families						87,183		1,13,937	1,13,937
District	Dwelling Houses	2,41,326	1,20,100	3,61,426	2,91,673	1,63,658	4,55,531	3,55,550	2,00,841	5,56,391
Total	Families	2,70,880	1,31,472	4,02,352	3,09,089	1,70,875	4,79,964	3,84,725	2,10,150	5,94,875

Note : (1) The census reports of 1971 and 1981 did not regard Hirekerur Kalghatgi as a town municipality. In 1971, Mundaragi had not changed into a town municipality.

(2) The census reports of 1981 and 1991 included the urban factors of Hubli and Dharwad in a common statement under Hubli Dharwad Urban Corporation. In the same way, the urban factors of Dharwad Taluk confine to Alnavar Town only.

Institutional Households

The institutional households are the student hostels, boarding homes, prisons, ashrams etc. According to the 1971 and 1981 census reports, the number of people living in the institutional households in the district is mentioned taluk-wise separately for rural and urban areas in table 3.5.

Table 3.5 : Institutional Households and their population

Taluks		1971				1981			
		A	B	C	D	A	B	C	D
1		2	3	4	5	6	7	8	9
Byadgi	Rural	26	80	33	113	05	250	16	266
	Urban	28	188	35	223	07	73	27	100
	Total	54	268	68	336	12	323	43	366
Dharwad	Rural	40	115	89	204	11	130	04	134
	Urban	8	72	15	87	11	93	—	93
	Total	48	187	104	291	22	223	04	227
Gadag	Rural	58	136	111	247	42	300	12	312
	Urban	395	2,317	463	2,780	272	2,302	286	2,588
	Total	453	2,453	574	3,027	314	2,602	298	2,900
Hangal	Rural	41	504	85	589	19	221	64	285
	Urban	25	217	04	221	38	231	16	247
	Total	66	721	89	810	57	452	80	532
Haveri	Rural	45	242	51	293	32	424	26	450
	Urban	128	461	40	501	66	640	79	719
	Total	173	703	91	794	98	1,064	105	1,169
Hirekerur	Rural	289	978	398	1,376	67	870	230	1,100
	Urban	—	—	—	—	10	138	57	195
	Total	289	978	398	1,376	77	1,008	287	1,295
Hubli	Rural	16	38	14	52	04	29	02	31
	Urban	537	7,897	1,608	9,505	—	—	—	—
	Total	553	7,935	1,622	9,557	04	29	02	31
Kalghatgi	Rural	37	165	56	221	9	149	37	186
	Urban	—	—	—	—	20	138	49	187
	Total	37	165	56	221	29	287	86	373
Kundgol	Rural	17	129	31	160	23	165	102	267
	Urban	19	155	24	179	16	109	13	122
	Total	36	284	55	339	39	274	115	389
Mundargi	Rural	98	167	130	297	9	144	4	148
	Urban	—	—	—	—	25	279	46	325
	Total	98	167	130	297	34	423	50	473
Nargund	Rural	20	62	25	87	9	34	—	34
	Urban	47	199	10	209	41	326	11	337
	Total	67	261	35	296	50	360	11	371
Navalgund	Rural	42	103	36	139	23	78	13	91

1		2	3	4	5	6	7	8	9
	Urban	30	112	30	142	47	315	19	334
	Total	72	215	66	281	70	393	32	425
Ranibennur	Rural	55	450	105	555	18	463	73	536
	Urban	103	526	31	557	43	497	171	668
	Total	158	976	136	1,112	61	960	244	1,204
Ron	Rural	165	508	111	619	41	770	90	860
	Urban	86	673	93	766	54	834	37	871
	Total	251	1,181	204	1,385	95	1,604	127	1,731
Savanur	Rural	13	51	36	87	7	158	15	173
	Urban	19	68	33	101	9	117	4	121
	Total	32	119	69	188	16	275	19	294
Shiggaon	Rural	22	104	–	104	18	226	5	231
	Urban	7	40	–	40	21	175	4	179
	Total	29	144	–	144	39	401	9	410
Shirhatti	Rural	243	489	390	879	27	252	24	276
	Urban	65	360	30	390	42	474	28	502
	Total	308	849	420	1,269	69	726	52	778
Hubli-Dharwad									
Corporation		537	7,897	1,608	9,505	831	10,540	2,155	12,695
	Rural	1,227	4,321	1,701	6,022	364	4,663	717	5,380
District	Urban	1,497	13,285	2,416	15,701	1,553	17,281	3,002	20,283
Total	Total	2,724	17,606	4,117	21,723	1,917	21,944	3,719	25,663

Note : (1) Kalghatgi, Hirekerur and Mundargi were not considered as towns in 1971

(2) The statistics of Hubli and Dharwad cities are included in the Hubli-Dharwad Corporation figures and not indicated separately as per the census of 1981. The urban statistics in respect of Dharwad taluk comprises of Alnawar town's figures only.

(3) A = Number of institutional household
B = Males; C = Females; D = Total

Houseless population

The nomadic tribes, beggars and others do not have houses of their own. These people live in bus-stands, Railway-Stations, old-buildings, pavements and such other places. Such population is regarded as houseless. The table 3.6 gives details of such population in Dharwad district as per the census of 1971 and 1981. This table also gives details of talukwise, villagewise and townwise details of the houseless population for 1971 and 1981.

Table 3.6 : Houseless families and their population

Taluks		1971				1981			
		A	B	C	D	A	B	C	D
1		2	3	4	5	6	7	8	9
Byadagi	Rural	55	139	64	203	37	147	77	224
	Urban	9	12	6	18	41	187	32	219
	Total	64	151	70	221	78	334	109	443
Dharwad	Rural	73	165	131	296	81	205	174	379
	Urban	15	25	39	64	35	70	37	107
	Total	88	190	170	360	116	275	211	486
Gadag	Rural	359	726	702	1,428	216	393	374	767
	Urban	266	305	118	423	214	287	176	463
	Total	625	1,031	820	1,851	430	680	550	1,230
Hangal	Rural	145	351	256	607	172	483	390	873
	Urban	55	03	03	06	23	37	24	61
	Total	200	354	259	613	195	520	414	934
Haveri	Rural	84	259	146	405	124	275	234	509
	Urban	9	21	11	32	65	95	69	164
	Total	93	280	157	437	189	370	303	673
Hirekerur	Rural	136	470	241	711	168	560	353	913
	Urban	-	-	-	-	8	27	6	33
	Total	136	470	241	711	176	587	359	946
Hubli	Rural	155	315	298	613	133	269	247	516
	Urban	-	-	-	-	-	-	-	-
	Total	155	315	298	613	133	269	247	516
Kalghatgi	Rural	58	151	98	249	74	259	171	430
	Urban	-	-	-	-	11	47	10	57
	Total	58	151	98	249	85	306	181	487
Kundgol	Rural	184	345	366	711	205	451	416	867
	Urban	71	113	152	265	57	153	112	265
	Total	255	458	518	976	262	604	528	1,132
Mundargi	Rural	106	152	126	278	61	119	102	221
	Urban	-	-	-	-	05	04	07	11
	Total	106	152	126	278	66	123	109	232
Nargund	Rural	345	602	586	1,188	159	289	361	650
	Urban	31	109	46	155	34	63	58	121
	Total	376	711	632	1,343	193	352	419	771
Navalgund	Rural	220	432	290	722	482	822	930	1,752
	Urban	57	139	130	269	72	160	155	315

1	2	3	4	5	6	7	8	9	
	Total	277	571	420	991	554	982	1,085	2,067
Ranibennur	Rural	103	210	185	395	77	236	208	444
	Urban	24	32	19	51	48	101	54	155
	Total	127	242	204	446	125	337	262	599
Ron	Rural	467	826	882	1,708	82	125	154	279
	Urban	57	124	126	250	25	57	45	102
	Total	524	950	1,008	1,958	107	182	199	381
Savanur	Rural	31	62	50	112	68	172	108	280
	Urban	6	8	5	13	3	4	2	6
	Total	37	70	55	125	71	176	110	286
Shiggaon	Rural	115	270	206	476	84	262	176	438
	Urban	06	17	18	35	20	53	33	86
	Total	121	287	224	511	104	315	209	524
Shirhatti	Rural	110	138	136	274	152	351	281	632
	Urban	33	51	44	95	85	170	127	297
	Total	143	189	180	369	237	521	408	929
Hubli-Dharwad Corporation		626	1,234	734	1,977	618	995	614	1,609
	Rural	2,746	5,613	4,763	10,376	2,375	5,418	4,756	10,174
District	Urban	1,265	2,202	1,451	3,653	1,364	2,510	1,561	4,071
Total	Total	4,011	7,815	6, 214	14,029	3,739	7,928	6,317	14,245

Note : 1. Hirekerur, Kalghatgi and Mundargi were not in the urban region in 1971 census.

2. A - Houseless families

B - Males, C- Females, D- Total

3. The information about Hubli-Dharwad Corporation consists of the towns of both Hubli and Dharwad. But the information about Dharwad taluk contains only Alnavar town.

Source : 1. General population tables 1961, 1971, 1981, 1991

2. Statistical data of Dharwad district 1991-92

Migration

People moving from one place to another (for good) is called migration. This has been going on from time immemorial. Migration may be temporary or permanent. The temporary migration could be during a given period of a year or it might be confined to a specific duration of time. People from the plains migrate to the hilly regions (Malenadu) during early season of cultivation and also during harvesting. This apart there can be migration of people to another Nation and other States also. According to 1981 Census Report 434 men and 320 women from Dharwad district had migrated to foreign countries; about 17,264 men and 16,941 women were moved into Union Territories and about 1,07,170 men and 1,43,969 women were born in various districts of Karnataka. Among the people who were born in other districts of Karnataka. Among the people who were born in other districts but enumerated in Dharwad district, 59,771 persons belonged to Belgaum district, 53,171 persons belonged

to Bijapur district, about 18,551 belongs to Chitradurga, 9,197 to Dakshina Kannada about 33,250 to Raichur district, about 20,388 to Shimoga district, about 21,723 persons to Uttara Kannada district, about 18,662 persons to Bellary district and about 4,666 persons to Bangalore districts. The table (3.7) below gives information about the people being born outside Dharwad district but enumerated in Dharwad district in 1981 census.

Table 3.7 : People born outside Dharwad district but included in the district in 1981 census

Birth Place	Rural		Urban		Total	
	M	F	M	F	M	F
1. India	9,73,460	9,33,744	5,37,794	4,99,735	15,11,254	14,33,479
2. Karnataka	9,71,832	9,32,509	5,22,157	4,84,028	14,93,989	14,16,537
3. At the place of census operation	7,51,746	5,15,650	3,59,850	2,93,157	11,11,596	8,08,807
4. District	1,81,129	347,399	94,095	1,16,462	2,75,224	4,63,861
5. Different parts of the State	38,957	69,560	68,212	74,409	1,07,169	1,43,969
6. Other States and the Union Territories	4,627	1,235	15,637	15,707	20,264	16,942
7. Andhra Pradesh	532	402	4,240	4,155	4,772	4,557
8. Kerala	312	61	945	694	1,257	755
9. Maharashtra	439	556	4,724	5,968	5,163	6,524
10. Rajasthan	31	010	1,906	1,215	1,937	1,225
11. Tamilnadu	194	110	2,139	1,741	2,333	1,851
12. Asian Countries	5	5	393	291	398	296

Source : Indian Census series - 9, part - 5 A & B 1981

Sex Ratio

The ratio implies the number of females for every thousand males in the population. This ratio between males and females depends on the customs of the people of a region, their migration and the difference in the ratio of the death between males and females. The census of 1981 revealed that there were 15,11,688 males and 14,33,799 females in Dharwad district of whom there were 948 females for every 1000 males. These figures were less than the State average ratio of 963. If one write the sex ratio between male and female in the decending order Dharwad occupies the 15th position in the State. Ron had recorded higher sex ratio of females/male (1018) whereas, Hubli showed the lowest ratio (918) in the entire Dharwad district. It is surmised that the lowest ratio of females/males had been partly due to faster urbanization. The sex raio, if compared in the rural areas of the district Hangal Taluk recorded the lowest ratio (928); whereas Ron recorded the highest ratio (1035). Among the urban areas of Dharwad district, Hirekerur taluk recorded the lowest ratio (908) whereas Nargund taluk had the highest ratio (975) according to 1981 census. The Table 3.8 below indicates the sex ratio in rural and urban areas from 1901 to 1991 in Karnataka. Its characteristic of classifying population on the basis of age in any population study. It is an important social parameter too. Such an information is useful to find out the number of people who can work and the number unable to work. Generally

people below the age of 15 and above the age of 60 is regarded as not able to work. According to 1981 census, the number of people 'unable to work' comprised 13,70,115 in the total population of Dharwad district, which constituted about 46.51%. The table 3.9 provides data for Dharwad districts and also the State according to agewise and such people in percentage of the population.

Table 3.8 : Sex Ratio

Decades	Rural	Urban	Total
1901	982 (984)	984 (976)	983 (983)
1911	971 (984)	980 (959)	973 (981)
1921	970 (975)	939 (936)	962 (969)
1931	961(972)	931 (927)	953 (965)
1941	951(965)	946 (935)	950 (960)
1951	964 (974)	946 (941)	958 (966)
1961	962 (959)	921 (91.3)	951 (959)
1971	963(971)	909 (913)	946 (957)
1981	959(978)	929(926)	948 (963)
1991	946(973)	939 (930)	944 (960)

Figures in the bracket indicates the sex ratio at the State level.

Source: Census of India 1981 series 9; Karnataka Part - 24, P. 219

Table 3.9 : Age-wise classification of the District population as per 1981 census

Age-wise classification	District Population			Total Population of Dharwad district in percentage			Total Population of the State in percentage		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
0-9	3,98,333	3,82,841	7,81,174	26.28	26.41	25.77	26.09	26.79	26.43
10-14	2,04,032	2,00,809	4,04,841	13.46	13.85	13.35	12.99	13.29	13.13
15-19	1,58,390	1,39,924	2,98,314	10.45	9.65	9.84	10.12	9.77	9.95
20-24	1,45,733	1,29,401	2,75,134	9.61	8.92	9.07	8.83	8.85	8.84
25-29	1,13,724	1,11,129	2,24,853	7.50	7.66	7.42	7.62	8.02	7.84
30-34	90,523	86,801	1,77,324	5.97	5.98	5.85	6.17	6.26	6.22
35-39	81,303	77,895	1,59,198	5.36	5.37	5.25	5.75	5.72	5.73
40-44	74,778	65,935	1,40,713	4.93	4.54	4.64	5.20	4.76	4.93
45-49	65,040	56,614	1,21,654	4.29	3.87	4.01	4.49	3.93	4.29
50-54	56,252	53,928	1,10,180	3.71	3.72	3.63	3.91	3.96	3.80
55-59	33,963	29,898	63,861	2.24	2.06	2.10	2.37	2.08	2.22
60-64	37,291	40,054	77,345	2.46	2.76	2.55	2.7	2.79	2.75
65-69	18,897	19,937	38,834	1.24	1.37	1.28	1.38	1.42	1.40
70 +	30,384	37,537	67,921	2.00	2.59	2.24	2.38	2.59	2.48

Age group and marital status

Marital status enables to classify population in four groups namely-married, unmarried, divorced or separated and also widows and widowers. Such a grouping tells us not only about widow-remarriage and child marriage but also social conditions of people. It is helpful to study the social-life of people in general too. According to 1981 census, in rural areas, people between 10-14 age group had been married (0.38% males and 3.58% females.) In contrast to these figures in urban areas, 0.27% males and 2.16% females of the above age group in the population had been married. At the same time 91.64% males belonged to 30-34 age group married category, where as the same percentage (91.64) of females belonged to the 25-29 age group in the rural areas. The situation in urban areas presented as follows. 94.24% males belonged to 35-39 age group and in contrast 90.98% females belonged to 30-34 age group among the married category. The table (3.10A) provides data relating to the marital status of people both in rural and urban areas as against the total population. People in the age group of 0-9 are regarded as unmarried as per the 1981 census.

Table 3.10A : Age-group and marital status of people in the rural areas of Dharwad district according to the census of 1981.

Age Group	Total Population		Un - married		Married		Widower	Widow	Divorced	
	Male	Female	Male	Female	Male	Female			Male	Female
Of all ages	9,73,470	933,759	5,91,841	4,47,290	3,58,324	3,82,536	21,902	1,01,444	994	2,344
0-9	2,66,103	2,56,548	2,66,103	2,56,548	-	-	-	-	-	-
10-14	1,33,898	1,33,568	1,33,298	1,28,620	515	4,796	35	87	-	5
15-19	97,656	87,161	95,112	50,458	2,459	3,63,45	35	242	-	86
20-24	87,930	79,098	67,980	8,654	19,722	69,061	111	1,018	71	349
25-29	69,353	70,055	21,006	1,446	47,912	66,286	320	1,904	75	414
30-34	55,817	56,346	4,019	523	51,153	52,198	474	3,176	130	449
35-39	52,580	50,120	1,057	198	50,751	45,493	651	4,101	106	327
40-44	47,980	43,635	912	151	45,563	35,623	1,369	7,654	120	207
45-49	42,555	36,705	553	148	39,920	27,392	1,932	8,980	126	179
50-54	37,047	35,547	534	80	33,459	21,220	2,904	14,132	134	105
55-59	23,992	19,588	271	47	21,245	9,689	2,416	9,786	50	66
60-64	25,044	26,990	326	67	20,872	8,295	3,732	18,527	109	91
65-69	12,708	13,172	150	40	10,035	3,204	2,483	9,898	25	30
70+	20,175	24,555	229	45	14,453	2,598	5,424	21,877	49	35

Note for Table 3.10A, 3.10B, 3.10C : 1) Figures of "Age not stated" are included in "All ages"

2) Total population of Male and Female includes unspecified marital status

Source : Census of India P IV-A, P-76-79

Table 3.10B : Age-group and marital status of people in the urban areas of Dharwad district according to the Census of 1981

Age Group	Total Population		Un - married		Married		Widower	Widow	Divorced	
	Male	Female	Male	Female	Male	Female			Male	Female
Of all ages	5,38,218	5,00,040	3,36,728	2,48,673	1,91,773	1,98,237	8,970	51,649	375	1,423
0-9	1,32,230	1,26,293	1,32,230	1,26,293	-	-	-	-	-	-
10-14	70,134	67,241	69,848	65,750	196	1,457	14	14	-	-
15-19	60,734	52,762	59,611	37,227	1,038	15,340	27	100	-	76
20-24	57,803	50,303	48,213	13,803	9,397	35,761	90	466	20	268
25-29	44,371	41,074	18,610	3,299	25,577	36,450	95	1,040	44	285
30-34	34,707	30,455	4,190	957	30,207	27,711	233	1,624	62	153
35-39	28,724	27,775	1,245	367	27,071	25,012	341	2,206	62	190
40-44	26,798	22,310	707	219	25,389	18,065	635	3,870	67	156
45-49	22,485	19,909	559	143	21,170	14,799	694	4,915	35	51
50-54	19,205	18,381	415	125	17,617	10,761	1,148	7,384	20	111
55-59	11,971	10,311	238	70	10,878	5,372	825	4,833	26	36
60-64	12,247	13,064	269	50	10,400	4,174	1,547	8,785	20	55
65-69	6,189	6,766	96	59	5,119	1,731	949	4,971	10	5
70+	10,208	12,982	244	59	7,566	1,472	2,368	11,409	10	37

Table 3.10C : Age group and marital status of people in the total population of Dharwad district as per the Census of 1981

Age Group	Total Population		Un - married		Married		Widower	Widow	Divorced	
	Male	Female	Male	Female	Male	Female			Male	Female
Of all Ages	15,11,688	14,33,799	9,28,569	6,95,963	5,50,097	5,80,772	30,871	1,53,092	1,370	3,767
0-9	3,98,333	3,82,841	3,98,333	3,82,841	-	-	-	-	-	-
10-14	2,04,032	2,00,809	2,03,146	1,94,370	710	6,252	49	102	-	5
15-19	1,58,390	1,39,924	1,54,723	87,685	3,497	51,685	62	342	-	162
20-24	1,45,733	1,29,401	1,16,193	22,457	29,119	1,04,822	200	1,484	91	618
25-29	1,13,724	1,11,129	39,616	4,746	74,389	1,02,736	415	2,944	118	699
30-34	90,523	86,801	8,209	1,480	81,360	79,908	707	4,800	191	603
35-39	81,303	77,895	2,301	565	77,822	70,506	993	6,307	167	517
40-44	74,778	65,945	1,619	370	70,953	53,688	2,004	11,524	187	364
45-49	65,040	56,614	1,111	291	61,090	42,192	2,626	13,895	161	231
50-54	56,252	53,928	949	205	51,076	31,981	4,052	21,516	155	216
55-59	35,963	29,898	509	117	32,123	15,060	3,241	14,620	75	101
60-64	37,291	40,054	595	116	31,272	12,470	5,279	27,312	130	147
65-69	18,897	19,937	245	99	15,154	4,935	3,432	14,869	35	35
70+	30,384	37,537	473	104	22,018	4,070	7,792	33,287	59	71

Rural Population: The people living in villages are called the rural population. The 1981 Census revealed the number of populated villages for every decade commencing from 1901 to 1981. It was as follows. 1901-1,286 villages; 1911-1,279, 1921-1,260; 1931-1,279; 1941-1,239; 1951-1,333; 1961-1,358; 1971-1,337; 1981-1,322. It is believed that the alteration in area and urbanism must be responsible for the difference in the number of villages. Further, according to 1981 census Hangal Taluk had 142 villages and it was having the highest number of villages in the district; where as Nargund taluk had only 33 villages and it was having the lowest number of villages in the district. On a comparative study one could find the rural population varying in different taluks of Dharwad. While comparing the rural population in the various taluks of this district, the village population was more than 1.50 lakh. in the three taluks of Ranibennur, Hangal, and Hirekerur between 1 and 1.5 lakh, in as many as eight taluks, the rural population was ranging between 0.5 to 1 lakh in respect of five taluks. In Nargund taluk the rural population was less than 0.5 lakh. The differences in the population of taluks was perhaps, due to the variation in the settlement of people in the districts of hilly region ('*Malenadu*'), the plains and the semi-plains. The average population of rural settlement in the district was 1,443 per village. But Gadag taluk enjoyed the highest average (2,266) with Kalghatgi taluk showing up the lowest average (1,079) per village. The Census report of 1981 mentioned taluk-wise rural classification and rural population for Dharwad district as stated in 1971 and 1981 Census. The tables 3.11A and 3.11B give rural classification on the basis of population as mentioned in 1981 Census.

Table 3.11A : Number of villages in each taluk of Dharwad district and also population of the respective taluks as mentioned in 1971 and 1981 census reports

Taluks	1971			1981		
	No. of inhabited villages	No. of uninhabited villages	Rural population	No. of inhabited villages	No. of uninhabited villages	Rural population
1. Byadgi	63	-	62,554	62	01	75,472
2. Dharwad	106	04	1,16,799	105	06	1,47,160
3. Gadag	56	01	1,11,482	54	01	1,22,396
4. Hangal	143	-	1,28,752	142	03	1,53,387
5. Haveri	87	01	1,13,470	86	02	1,45,332
6. Hirekerur	125	01	1,42,681	124	03	1,51,970
7. Hubli	47	10	75,978	47	11	96,756
8. Kalghatgi	85	-	80,723	82	-	88,472
9. Kundgol	56	-	89,628	56	01	1,13,188
10. Mundargi	52	-	73,207	48	-	73,909
11. Nargund	32	03	37,096	33	02	44,956
12. Navalgund	58	-	84,948	58	-	1,03,711
13. Ranibennur	103	-	1,25,264	103	03	1,60,727
14. Ron	93	-	1,29,724	91	-	1,43,015
15. Savanur	62	-	60,477	62	-	79,424
16. Shiggaon	91	01	84,193	93	-	1,06,859
17. Shirhatti	78	01	87,264	76	07	1,00,495
District Total	1,337	22	16,04,240	1,322	40	19,07,229

Source: Census of India 1971 and 1981 Series 14 Part -2A

Table 3.11B : Rural classification in each taluk based on the population of the respective villages of Dharwad district as mentioned in 1981 Census

Taluku	< 200		200-499		500-999		1000-1999		2000-4999		5000-9999		> 10,000		Total Population	
	No. of Villages	Total Population	No. of Villages	Total Population	No. of Villages	Total Population	No. of Villages	Total Population	No. of Villages	Total Population	No. of Villages	Total Population	No. of Villages	Total Population		
Byadgi	02	352	11	3,905	22	16,092	19	27,062	07	21,060	01	7,001	-	-	062	75,472
Dharwad	08	827	16	6,051	31	23,885	30	41,694	16	44,797	04	29,906	-	-	105	1,47,160
Gadag	02	128	03	1,024	06	4,420	16	22,436	22	58,550	05	35,838	-	-	054	1,22,396
Hangal	09	1,282	29	9,883	45	31,454	43	59,388	14	37,274	02	14,106	-	-	142	1,53,387
Haveri	01	192	11	3,711	27	18,935	25	33,754	15	41,106	06	37,430	01	10,204	086	1,45,332
Hirekerur	08	1,087	22	7,580	36	25,993	41	55,713	13	34,030	04	27,567	-	-	124	1,51,970
Hubli	-	-	04	1,557	16	11,500	10	13,845	15	54,380	02	15,474	-	-	047	96,756
Kalghatgi	03	281	19	6,499	25	18,697	26	34,742	08	22,795	01	5,458	-	-	082	88,472
Kundgol	01	122	05	1,884	12	9,633	18	25,026	16	45,533	03	20,578	01	10,412	056	1,13,188
Mundargi	01	137	10	3,480	08	5,754	21	30,961	05	13,899	03	19,678	-	-	048	73,909
Nargund	03	117	04	1,789	09	6,596	12	16,648	04	13,229	01	6,577	-	-	033	44,956
Navalgund	-	-	02	943	13	9,562	25	35,682	15	39,582	03	17,942	-	-	058	1,03,711
Ranibenur	06	542	12	4,475	29	22,012	28	39,454	25	75,195	03	19,049	-	-	103	1,60,727
Ron	01	148	13	4,402	29	21,679	28	40,758	16	51,766	04	24,262	-	-	091	1,43,015
Savnur	03	336	06	2,491	15	10,747	29	38,186	08	22,548	01	5,116	-	-	062	79,424
Shiggaon	09	910	23	7,567	24	17,426	23	31,666	11	28,059	03	21,231	-	-	093	1,06,859
Shirhatti	03	442	18	5,973	24	18,515	18	26,974	10	29,320	03	19,271	-	-	076	1,00,495
District Total	60	6,903	208	73,214	371	2,72,900	412	5,73,989	220	6,33,123	49	3,26,484	02	20,616	1322	19,07,229

Urban Population and its growth

The growth of towns and cities is referred to as urbanization . Urbanization is the social process of the 20th Century. Some characteristics are listed to distinguish towns and villages. According to them, a town must have a minimum population of 5,000; nearly 75% of them should be involved in non-agricultural occupation; and there must be 400 people at least per square kilometre. Generally, Municipality, Corporation, Contonement and notified areas come under the City (Town) area. The census of 1981 recorded 22 towns in Dharwad district, whereas the census of 1991 recorded only 20 urban-towns. They were Alnavar, Annigeri, Byadgi, Gadag-Betgeri, Gajendragad, Hangal, Haveri, Hubli-Dharwad, Kundgol, Lakshmeshwar, Mulgund, Mundargi, Naregal, Nargund, Navalgunda, Ranibennur, Ron, Savanur, Shiggaon, and Shirhatti. Although the 1981 census had classified Hirekerur and Kalghatgi as urban-towns, they were re-classified in 1991, from urban-towns to rural areas. The urban-towns of Dharwad district from 1961 to 1991, as also the towns in the total population of the State are considered later for a percentage comparison: 1961-(26.88:22.33); 1971 - (31.51:24.31), 1981 - (35.25: 28.89); and 1991 - (39.13: 30.92). Figures shown first in the bracket refer to total population of the district and also town-wise population in percentage. The latter figures show the population of towns in the State. Besides the average population of these areas in percentage is also shown. Among the 19 districts in the State Dharwad got the second position in urbanization throughout the State. This position continued even in 1991 census which listed 20 districts in the State. The table relating to this highlights the urban population of Dharwad district. It mentions the total population of the decade along with percentage. In addition, the growth of population of the urban towns in the decade with percentage is also included.

Table 3.12A - The population growth of urban towns over the decades

Decades	Population of The urban towns In the district	Total population in percentage	Growth of urban population in decades	Growth of urban population in percentage
1901	2,67,752	+21.46	-	-
1911	2,39,585	+20.71	-28,167	-10.51
1921	2,77,907	+23.91	+38,322	+15.99
1931	3,22,717	+26.64	+44,810	+16.12
1941	3,45,993	+25.60	+23,276	+7.21
1951	4,92,804	+31.26	+1,46,811	+42.43
1961	5,24,624	+26.88	+31,820	+6.45
1971	7,37,973	+31.50	+2,13,349	+40.66
1981	10,38,258	+35.25	+3,00,285	+40.69
1991	12,23,891	+34.93	+1,85,633	+17.87

Table 3.12B - Growth of urban towns in Dharwad district 1901-1981

Urban Towns	1901	1911	1921	1931	1941	1951	1961	1971	1981
1. Lakshmeshwar (Shirhatti Taluk)	12,860	8,691	10,409	10,622	10,369	13,339	15,997	20,594	25,444
2. Savanur	9,796	9,368	8,868	10,876	12,628	14,784	16,930	18,302	25,053
3. Nargund	10,416	6,628	8,550	7,545	8,954	9,573	13,150	17,338	23,531
4. Gajendragad (Ron Taluk)	8,853	8,309	7,459	9,238	*1	12,331	15,195	15,509	20,226
5. Annigeri (Navalgund Taluk)	7,172	6,877	8,039	7,525	8,091	8,923	13,455	14,681	18,614
6. Byadgi	6,659	2,012	5,502	7,112	8,783	11,625	13,450	14,345	17,935
7. Hangal	6,853	4,872	5,078	6,023	6,895	8,846	11,059	13,826	17,089
8. Ron	7,298	6,664	7,089	7,163	7,686	8,978	10,890	13,097	16,363
9. Navalgund	7,862	7,045	7,089	6,203	7,082	8,171	10,123	11,985	15,758
10. Shiggaon	-	-	4,811	5,092	5,720	7,360	*1	11,914	14,985
11. Mulgund (Gadag Taluk)	7,523	5,785	5,814	6,305	*1	7,924	*1	*1	14,535
12. Kundgol	7,142	4,877	5,377	6,376	6,902	7,302	8,694	11,184	14,325
13. Naregal (Ron Taluk)	-	-	-	-	-	8,847	10,539	12,707	14,183
14. Ranibennur	14,851	7,733	13,355	16,411	16,994	25,282	31,304	40,749	58,118
15. Mundargi*1	-	-	-	-	-	6,564	*1	*1	13,617
16. Shirhatti	4,393	5,008	4,317	5,658	6,415	6,569	7,692	8,278	13,307
17. Alnavar (Dharwad Taluk) *1	—	-	-	-	-	6,107	*1	10,373	13,026
18. Kalaghatgi *1	-	-	-	-	-	5,210	*1	*1	11,035
19. Hirekerur *1	-	-	-	-	-	5,480	*1	*1	10,270
20. Gadag-Betgeri	30,652	29,902	41,040	45,852	56,283	65,509	76,614	95,426	1,17,368
21. Haveri	7,974	5,860	7,140	9,657	11,399	16,470	21,043	27,499	36,368
22. Hubli- Dharwad *2	81,143	91,031	1,00,992	1,24,398	1,43,504	1,96,180	2,48,489	3,79,166	5,27,108

Source: 1981 Census Report - General Population Table Series-9, Part-2A, Page No. 297

*1. This Census did not regard the places as urban towns.

*2. In the year 1964, the Municipalities of Hubli and Dharwad were merged and a Corporation of Hubli-Dharwad was created. Earlier to this they were called as Hubli-Dharwad.

Scheduled Castes

All those castes which are scheduled in a list in accordance with the article 341 of the Indian Constitution, are referred to as Scheduled Castes. In order to make it applicable to the Karnataka State, the Indian Government brought about amendments in 1976 as an order to clearly state the Scheduled Castes and the Scheduled Tribes. The census of 1971, put the figures of scheduled castes at 1,86,358; in 1981 this figure was marked at 3,01,491. The scheduled caste population constituted to 7.96% and

10.24% of the total population of the district in the respective decades. However the census of 1991 mentioned the scheduled caste population at 4,10,499 in the district and it was 11.71% of the total population. The figures of scheduled caste population belonging to various castes under the Scheduled castes in Dharwad district were Adi-Andhra -292; Adi-Dravida -1,526; Adi-Karnataka 375; Agera - 49; Anamuk -7; Aremala - 57; Aruntatiyar - 3; Aravamala -1; Baira -8; Bakada -8; Bant -360; Right hand people -42; Bandi -100; Lambani (Banjara) - 56,564; Bathada -5; Beda Jangama - Budaga Jangama 224; Bellara -14; Bhangi - 6,460; Bhambhi (Bhaambhi) - 91,370; Bovi (Boyi) - 47,641; Bindla -17; Byagara -15; Chekkaliyan - 1,311; Cheluvadi (Chelvadi Chennaiah) 32,593; Chandala-5; Channadasara; Holeyada dasara, 2,528; Dakkaliga - 24; Dora:Kakkaiah:kankaiah - 2,932; Dom; Dombara paidi; Panno - 1,821; Ellamalwar; Ellammalavandlu; 1; Ghantechora - 667; Godda - 10; Gosangi - 124; Haller -20; Haslar;Halsan; Halashwar - 774; Handijogi - 57 ; Hasla -24; Holar;Vallar - 42; Holaya; Holera; Holeyada: 1,914; Holeyadasari - 30; Jambuvulu (Jambavar) -17; Kadayana - 17; Kalladi-205; Kolupul Vandlu -13; Koosa -2; Koracha - 2,401; Korama - 7,459; Kotega:Metri 364; Kudumban -2; Kuravan - 65; Lingadera -25; Machala -9; Madavi - 971; Madiga - 20,742; Mahartharal: Degumegu - 885; Maila -10; Mala- 1,784; Maladasavi - 57; Malahanke - 1; Mang - Matanga; Minimadiga - 195; Manggarudi;Mang Garodi -3; Masti -7; Mavilan -1; Moger-53; Mukri -11; Mundala - 33; Nadiya;Hadi;6; Nayadi;117; Pale;5; Palsan -16; Panchama -28; Parayam;paraya -9; Paravan -1; Raniyar -68; Samagar -8,045; Sapari -3; Sillekyatha - 1,009, Sindholi; Chindollu -11; Sudugadu Sidda - 1,051; Thoti -37; Vallavan - 26.

Table 3.13 : Scheduled Castes - The table below indicates the male female details of the Scheduled castes of Dharwad district and its distribution taluk-wise in rural and urban areas as per 1981 and 1991 census

Taluk		1981			1991		
		M	F	Total	M	F	Total
1		2	3	4	5	6	7
Byadgi	R	3,693	3,428	7,121	6,324	5,730	12,054
	U	816	768	1,584	1,454	1,343	2,797
	T	4,509	4,196	8,705	7,778	7,073	14,851
Dharwad	R	4,223	4,130	8,353	6,227	5,960	12,187
	U	554	531	1,085	640	664	1,304
	T	4,777	4,661	9,438	6,867	6,624	13,491
Gadag	R	8,149	8,091	16,240	10,895	10,532	21,427
	U	5,335	5,255	10,590	6,869	6,733	13,602
	T	13,484	13,346	26,830	17,764	17,265	35,029
Hangal	R	11,915	11,006	22,921	15,042	13,978	29,020
	U	759	681	1,440	665	654	1,319
	T	12,674	11,687	24,361	15,707	14,632	30,339
Haveri	R	7,526	7,296	14,822	11,296	10,653	21,949
	U	1,717	1,735	3,452	2,635	2,577	5,212
	T	9,243	9,031	18,274	13,931	13,230	27,161
Hirekerur	R	8,876	8,271	17,147	13,686	12,835	26,521

1		2	3	4	5	6	7
	U	293	245	538	-	-	-
	T	9,169	8,516	17,685	13,686	12,835	26,521
Hubli	R	2,899	2,871	5,770	4,038	3,927	7,965
	U	-	-	-	-	-	-
	T	2,899	2,871	5,770	4,038	3,927	7,965
Kalghatgi	R	4,173	3,988	8,161	6,935	6,502	13,437
	U	922	902	1,824	-	-	-
	T	5,095	4,890	9,985	6,935	6,502	13,437
Kundgol	R	4,978	4,910	9,888	5,312	5,128	10,440
	U	665	689	1,354	668	635	1,303
	T	5,643	5,599	11,242	5,980	5,763	11,743
Mundargi	R	6,975	6,674	13,649	8,641	8,230	16,871
	U	882	848	1,730	1,266	1,178	2,444
	T	7,857	7,522	15,379	9,907	9,408	19,315
Nargund	R	1,800	1,943	3,743	2,636	2,653	5,289
	U	968	987	1,955	1,606	1,550	3,156
	T	2,768	2,930	5,698	4,242	4,203	8,445
Navalgund	R	3,846	3,873	7,719	5,207	4,925	10,132
	U	1,777	1,684	3,461	3,091	2,991	6,082
	T	5,623	5,557	11,180	8,298	7,916	16,214
Ranibennur	R	10,231	9,638	19,869	15,578	14,375	29,953
	U	1,492	1,435	2,927	2,577	2,459	5,036
	T	11,723	11,073	22,796	18,155	16,834	34,989
Ron	R	7,821	8,278	16,099	10,980	10,980	21,960
	U	3,187	3,020	6,207	3,886	3,809	7,695
	T	11,008	11,298	22,306	14,866	14,789	29,655
Savanur	R	5,703	5,318	11,021	7,012	6,797	13,809
	U	1,040	1,008	2,048	1,189	1,165	2,354
	T	6,743	6,326	13,069	8,201	7,962	16,163
Shiggaon	R	5,539	5,045	10,584	7,807	7,157	14,964
	U	525	485	1,000	1,043	973	2,016
	T	6,064	5,520	11,584	8,850	8,130	16,980
Shirhatti	R	8,709	8,356	17,065	11,509	11,129	22,638
	U	1,580	1,492	3,072	1,898	1,870	3,768
	T	10,289	9,848	20,137	13,407	12,999	26,406
Hubli- Dharwad Corporation	R	-	-	-	-	-	-
	U	24,062	22,990	47,052	31,660	30,135	61,795
	T	24,062	22,990	47,052	31,660	30,135	61,795

	1	2	3	4	5	6	7
District	R	1,07,056	1,03,116	2,10,172	1,49,125	1,41,491	2,90,616
Total	U	46,574	44,745	91,319	61,147	58,736	1,19,883
	T	1,53,630	1,47,861	3,01,491	2,10,272	2,00,227	4,10,499

Note: Hirekerur and Kalghatgi are not urban towns as per 1991 Census. Dharwad town consists of figures of Alnavar town only. Figures for Hubli and Dharwad are included in Hubli-Dharwad Corporation.

Scheduled Tribes

Article 342 of the Indian Constitution mentions particular castes, division of castes and tribes as Scheduled Tribes. According to the census of 1971, there were 14,632 people of scheduled tribes, where as 1981 census estimated their population at 1,37,461. It constituted 0.62% and 4.67% in the total population respectively - (1971 - 1981). But the census of 1991 put the figure of scheduled tribes at 1,05,099, which was about 3% of the total population of this district. According to the census of 1981, people belonging to different scheduled tribes were as follows: Adiyani-4; Barada-8; Banacha (Banacha)-2; Bhil-115; Chenchu: Chenchuvar -14; Gamit -1; Gonda; Nayakapod; Rajgonda-96; Gaudalu-26; Hakki-pikki-7; Hasalaru-1; Yirula-1; Iruliga-539; Jenu Kuruba-1,047; Kadukuruba- 51,345; Kathodi-160; Kattunayakan-6; Kokna; Kokni; Kukna-15; Kolidhor-2,891; Kondakapu -51; Koraga-4,074; Koya; Bhinekoya; Rajkoya-1; Kudiya; Melakudi-1; Kuruma-18; Mahamalar-2; Malaikudi-1; Malasar-2 ; Maleru-8; Meda-1,615; Nayaka; Nayakda -74,279; Valliyan-16; Pardhi; Adavi Chencher; Phansipardi-1070; Sholiga-6; Soligar-5; and Yerava-7.

The Table (3.14) below mentions the male/female details of scheduled tribes of Dharwad district and their distribution taluk-wise along with rural-urban classification as per 1981 and 1991 census reports.

Table 3.14 : Scheduled Tribes

Taluk		1981			1991		
		M	F	Total	M	F	Total
1		2	3	4	5	6	7
Byadgi	R	2,691	2,467	5,158	5,126	4,745	9,871
	U	877	895	1,772	1,257	1,234	2,491
	T	3,568	3,362	6,930	6,383	5,979	12,362
Dharwad	R	1,187	1,121	2,308	1,663	1,527	3,190
	U	101	88	189	101	98	199
	T	1,288	1,209	2,497	1,764	1,625	3,389
Gadag	R	6,158	5,858	12,016	1,793	1,604	3,397
	U	1,660	1,589	3,249	864	799	1,663
	T	7,818	7,447	15,265	2,657	2,403	5,060
Hangal	R	2,791	2,565	5,356	2,769	2,557	5,326
	U	79	71	150	28	25	53
	T	2,870	2,636	5,506	2,797	2,582	5,379

1		2	3	4	5	6	7
Haveri	R	3,819	3,574	7,393	2,950	2,682	5,632
	U	474	463	937	391	341	732
	T	4,293	4,037	8,330	3,341	3,023	6,364
Hirekerur	R	8,875	8,305	17,180	6,152	5,706	11,858
	U	174	131	305	-	-	-
	T	9,049	8,436	17,485	6,152	5,706	11,858
Hubli	R	1,499	1,477	2,976	1,218	1,039	2,257
	U	-	-	-	-	-	-
	T	1,499	1,477	2,976	1,218	1,039	2,257
Kalthatgi	R	612	617	1,229	574	525	1,099
	U	06	08	14	-	-	-
	T	618	625	1,243	574	525	1,099
Kundgol	R	2,285	2,174	4,459	1,616	1,503	3,119
	U	08	15	23	53	48	101
	T	2,293	2,189	4,482	1,669	1,551	3,220
Mundargi	R	4,454	4,402	8,856	1,023	1,077	2,100
	U	1,027	1,001	2,028	83	57	140
	T	5,481	5,403	10,884	1,106	1,134	2,240
Nargund	R	2,075	2,106	4,181	1,701	1,604	3,305
	U	658	660	1,318	443	395	838
	T	2,733	2,766	5,499	2,144	1,999	4,143
Navalgund	R	2,390	2,356	4,746	1,076	1,049	2,125
	U	546	515	1,061	506	488	994
	T	2,936	2,871	5,807	1,582	1,537	3,119
Ranibennur	R	7,503	7,070	14,573	9,392	8,768	18,160
	U	668	632	1,300	1,029	965	1,994
	T	8,171	7,702	15,873	10,421	9,733	20,154
Ron	R	6,836	6,874	13,710	1,869	1,856	3,725
	U	1,232	1,174	2,406	538	534	1,072
	T	8,068	8,048	16,116	2,407	2,390	4,797
Savanur	R	950	938	1,888	1,657	1,511	3,168
	U	5	3	08	45	44	89
	T	955	941	1,896	1,702	1,555	3,257
Shiggaon	R	1,541	1,529	3,070	897	812	1,709
	U	133	97	230	46	40	86
	T	1,674	1,626	3,300	943	852	1,795
Shirhatti	R	2,122	2,003	4,125	2,118	1,979	4,097
	U	73	62	135	101	96	197
	T	2,195	2,065	4,260	2,219	2,075	4,294

1	2	3	4	5	6	7	
Hubli- Dharwad Corporation	R U T	- 4,716 4,716	- 4,396 4,396	- 9,112 9,112	- 5,318 5,318	- 4,994 4,994	- 10,312 10,312
District Total	R	57,788	55,436	1,13,224	43,594	40,544	84,138
	U	12,437	11,800	24,237	10,803	10,158	20,961
	T	70,225	67,236	1,37,461	54,397	50,702	1,05,099

Note: Hirekerur and Kalghatgi are not urban towns as per 1991 census. Dharwad town consists of figures of Alnavar town only. Figures of Hubli and Dharwad are included in Hubli - Dharwad Corporation.

The Disabled

Prior to 1941 census information was being collected in the census reports of the blind, the mute and the deaf people. Since 1941, it was given up. Again this information about the disabled is being collected from 1981 onwards. Information about the dwelling houses of people also contains details of the disabled, like the blind the mute and the deaf; besides, there is a mention of the handicapped like the people whose hands and legs are disabled. Such an information is collected separately. Somehow, this information is believed to be far from reality. The reason being, a large number of disabled persons is among the beggars who have no house to live in. Obviously, this population is likely to be left out from census. The table (3.15) gives an idea of the number of disabled from 1901-1981 on a decedewise basis.

Decades	Dumb-Mute	Blind
1901	614	868
1911	652	701
1921	643	1054
1931	1047	805
1981	1405	1211

According to census of 1981 in Dharwad district, those handicapped in leg and hand were about 1,169 of whom 845 came from the rural area; and 342 people came from the urban towns.

Languages

The census of 1981 stated that the population of Dharwad district was 29,45,487. Of this population, 78.38% (23,08,894) spoke Kannada in their houses. Hence, it was their mother-tongue. About 13.20% of the population (3,83,810 persons) of this district spoke urdu; hence it was their mother tongue. There were even Hindi speaking people numbering 62,304. They had concentrated in Gadag taluk - (10,404). Also there were Marathi speaking people numbering 59,569 in the district. Their concentration had been in Dharwad and Gadag taluks. Viz. Dharwad Taluk (6,363) Gadag Taluk (3,982). The table (3.16) indicates the distribution of different language speaking people on the basis of their number exceeding 1,000 people and their percentage in the total population of Dharwad district as per 1981 census.

Table 3.16 : Linguistic distribution of population of the Dharwad district

Language	Population	Percentage in the Total population
Gujarathi	3,932	0.13
Hindi	62,304	2.11
Kannada	23,08,894	78.38
Marathi	59,569	2.02
Malayalam	1,841	0.06
Tamil	12,072	0.41
Telugu	45,148	1.53
Urdu	3,83,810	13.20

Literacy: The percentage of literacy according to the census figures of 1981 and 1991 had been 42.36 and 58.68 respectively in the population of Dharwad District. The comparison of literacy figures of Dharwad district with the State literacy had been 38.76% and 56.04% according to 1981 and 1991 census. According to the census of 1901, literacy of the people of Dharwad district (except the princely states) was - males: 12.8% and females : 0.5%; It was much better in the later census years (1911, 1921, 1931). In the case of males - 14.5%, 17% and 17.8%; similarly it was 0.8%, 2% and 2.6% in the case of females in the respective decades. Coming to 1951, we notice that the literacy of people of this district was - males - 41.8% and females - 12.6%. The average literacy was 27.5% in the district. This figure makes the district to stand out in the second position in the state, so far as literacy is concerned. It is surprising that in 1981, the census of Dharwad District with regard to the literacy of people was not heartening because it fell from the second position to the seventh in the State. But some progress was believed to have been made in literacy along with other progressive districts in the state both in 1961 and 1971. A comparative picture of literacy levels in Dharwad district during the census of 1981, indicated that Hubli Taluk had the highest literacy (55.20%) and Kalghatgi Taluk the lowest ever (30.53%). Perhaps, urbanization must be a cause of higher literacy in Hubli. According to the comparative figures of urban and rural parts of the district in 1981, the literacy levels were 36.61% and 52.91% respectively. Further, the census (1981) showed that the literacy levels in rural and urban areas of Haveri Taluk marked a significant difference. The Urban areas had 55.51% of literacy whereas the rural areas had 32.85% of the total population. In the same way Savanur taluk had the lowest figures -(rural 33.39% urban 33.23%). If we consider the literacy of rural and urban areas separately, in Dharwad district, according to 1981 census, we find that the percentage distinction of literacy of Hirekerur taluk was the highest (41.71%) where as Kalghatgi taluk had this distribution being the lowest (28.85%). On the other hand the literacy distribution of the urban towns in percentages showed that Hubli taluk had the highest (57.99%); whereas Savanur taluk registered the lowest (33.39%). Literacy distributions between males and females in the district as a whole were 54.24% and 29.83% respectively; and in rural areas these figures between males and females were 49.56% and 23.12%; whereas in urban towns, these figures were 62.71% and 42.37% respectively.

Table 3.17A : Taluk-wise literacy details of male/female population according to 1991 census for the year 1991 in rural and urban areas of Dharwad district.

Taluk	Rural			Urban			Total		
	M	F	T	M	F	T	M	F	T
Byadgi	25,549	13,753	39,302	7,264	5,102	12,366	32,813	18,855	51,668
Dharwad	44,246	21,983	66,229	4,556	3,314	7,870	48,802	25,297	74,099
Gadag	40,517	19,157	59,674	53,170	36,877	90,047	93,687	56,034	1,49,721
Hangal	51,935	31,633	83,568	6,190	4,849	11,039	58,125	36,482	94,607
Haveri	45,999	24,125	70,124	16,150	11,946	28,096	62,149	36,071	98,220
Hirekerur	59,879	36,082	95,961	—	—	—	59,879	36,082	95,961
Hubli	33,987	17,831	51,818	—	—	—	33,987	17,831	51,818
Kalghatgi	28,886	14,539	43,425	—	—	—	28,886	14,539	43,425
Kundgol	37,255	19,686	56,941	4,732	2,756	7,488	41,987	22,442	64,429
Mundargi	21,544	9,662	31,206	5,093	3,045	8,138	26,637	12,707	39,344
Nargund	16,314	7,372	23,686	8,563	4,909	13,472	24,877	12,281	37,158
Navalgund	36,464	17,874	54,338	13,538	7,817	21,355	50,002	25,691	75,693
Ranibennur	60,355	33,391	93,746	22,285	15,902	38,187	82,640	49,293	1,31,933
Ron	47,645	21,876	69,521	18,186	10,611	28,797	65,831	32,487	98,318
Savanur	24,447	12,773	37,220	6,628	4,556	11,184	31,075	17,329	48,404
Shiggaon	34,513	19,464	53,977	5,211	3,763	8,974	39,724	23,227	62,951
Shirhatti	31,491	15,775	47,266	14,087	8,864	22,951	45,578	24,639	70,217
Hubli Dharwad Corporation	—	—	—	2,37,517	1,73,548	4,11,065	2,37,517	1,73,548	4,11,065
District Total	6,41,026	3,36,976	9,78,002	4,23,170	2,97,859	7,21,029	10,64,196	6,34,835	16,99,031

Source : Census of India-1991, Series 11, Part XII-B (DCH) P. 393-405

Table 3.17B : Comparative picture of literacy proportion of male/female population in rural and urban areas of Dharwad district as stated in the 1991 census (in percentage)

	1961			1971			1981			1991		
	M	F	T	M	F	T	M	F	T	M	F	T
Rural	43.72	14.11	29.20	46.77	19.22	33.25	49.56	23.12	36.61	54.73	30.40	52.34
Urban	57.30	30.88	44.64	60.81	38.04	49.96	62.37	42.37	52.91	67.04	50.26	70.20
Total	47.43	18.55	33.35	51.28	25.03	38.51	54.25	29.83	42.36	71.37	45.20	58.68

Source: District Socio Economic Indicators 1993

RELIGIONS

Among the various religions we find in the Dharwad District, Hinduism, Islam, Jainism and Christianity are the prominent ones. The 1981 census reported that in this district there were about 24,17,633 Hindus, 4,66,617 Muslims, 30,629 Jains and 28,096 Christians, 632 Sikhs, 167 Buddhists; and the rest 1,632 belonged to a few other religious groups. Some 61 people never identified with any religion (they did not follow religious life). Muslims are found in larger numbers in Hubli-Dharwad Corporation area and in Gadag taluk, Jains are to be found in substantial numbers in Dharwad taluk, and Christians in Gadag taluk. Tables 3.18A and 3.18B gives us the distribution of religious population in percentage in rural and urban areas of Dharwad district as per 1981 census. Even the decennial figures of religious population in percentages for the period from 1911-1981 have been furnished in this table.

Table 3.18 A - Followers of various religions in percentages with reference to the total population of Dharwad district.

Religions	1911	1931	1951	1961	1971	1981
Hindus	85.08	83.85	83.14	83.41	82.63	82.04
Muslims	13.35	14.37	14.96	14.72	14.38	15.84
Christians	0.53	0.76	0.89	0.91	0.97	0.95
Jains	1.02	0.97	0.91	0.91	0.95	1.03
Buddhists	–	0.03	0.02	0.03	0.04	0.006
Sikhs	Very rare	very rare	0.02	0.02	0.03	0.02
Other Religious Groups	–	–	–	–	–	0.056
People who never mentioned any religion–	–	–	–	–	–	0.024

Table 3.18 B. Distribution of people in various religious groups in rural and urban areas of Dharwad district and their percentages with reference to the total population - 1981

Religions	Rural Population	Urban Population	Total Population	District Total % in population
Buddhists	07	160	167	0.006
Christians	1,996	26,100	28,096	0.95
Hindus	16,72,286	7,45,347	24,17,633	82.04
Jains	17,845	12,784	30,629	1.03
Muslims	2,14,848	2,51,769	4,66,617	15.84
Sikhs	11	621	632	0.02
Other Religious groups	219	1,433	1,652	0.056
People who never mentioned any groups	17	44	61	0.024

The Hindus

The report of 1981 census revealed that there were 24,17,633 Hindus in the district of Dharwad out of whom 16,72,286 belonged to rural areas and 7,45,347 to urban areas. On the whole, the Hindus constituted 82.04% of the total population in the district. If we look at the population of the Hindus in relation to their percentage in total population of Dharwad district from 1911 to 1981, during the census years, we find a little rise as also fall in its growth. (Table on religion may be referred to). Although Hindus are formed into several castes, sub-castes and sects their values beliefs and the sacred literature are the same in social life; hence, they have become the unifying factors of this religion. The Vedas, the Upanishads, the Puranas, and also the epics like the Ramayana and the Mahabharata including the Bhagavadgita constitute the sacred texts of Hinduism. Primarily Brahma, Vishnu and Maheshwara are their Gods, but a number of other demi-gods of the Godly-order are all meant for worship in the Hindu rituals by the followers of this religion. Worship in the temples is generally followed by Sanskrit hymns taken from the Vedas; the temple priests are well-versed in these hymns. Traditional worship of gods is called '*Shodhashopachara*' (Sixteen rituals in order are performed). It is said that the Hindu philosophical thought consists of a variety of religious ideas and each is identified as a well developed theistic practice for different sects of the Hindus. They are the Advaita of Sankaracharya (Monism), Ramanuja's Visishtadvaita (Qualified Monism), Madhwacharya's Dvaita (Dualism) and Basavanna's Shakti Visishtadvaita. The followers of Basavanna constitute a larger number of people in this district. Hence, there are several Mutts to guide the religious life of the people. There is one branch of 'Uttaradi Mutt' of the Madhwa tradition in Savanur.

'Shakti worship' and the 'worship of goddess earth' are existing from time immemorial where as the worship of other gods are relatively not so ancient. The deities of the Shakti cult of Dharwad district are Dyamavva, Durgavva, Lakshmvva, Kalavva, Gullavva, Gorachi, Yallamma, Karevva, Udachavva, Marevva, Badubbe (Banadubbe, Banashankari) etc. They are all the important ones. The deities like Karevva and Marevva are installed at the entrances of a town or a village and their idols are worshipped as they happen to be the protectors of the respective town or village. Dyamavva's festivals are conducted in many parts of Dharwad district. The worship of the village deity (Dyamavva, Durgavva and Muru Mugutavva) as a festival was begun again in 1981 after more than 110 years. And now these festivals comes about once in three years. Before the worship of the deity, the village leaders pray to the goddess and decide the date of the festival which will be circulated to the public later. The people in the village prepare themselves before-hand for the worship of the deity (three Tuesdays and two Fridays) in the morning and the evening, (10 AM and 4 PM) to keep the premises of their houses in the front-yard clean. They decorate the premises with '*rangoli*' (design drawings). These activities are preliminary customs prior to the beginning of the festival. The above mentioned days (three Tuesdays and two Fridays) are so sacred that the people do not eat at home. They go out to Mutts or any other convenient places for this purpose. These days are sacred and its observance is known as 'Hora Vara' (going out from home on these days). All the people of the village (all castes) participate in the worship of the deity. During 'Horavara' observance, the entire village looks deserted and the shops in bazaars have no customers at all. Any outsider cannot but be surprised to see this strange happening in the village. He may have some difficulty for boarding and snacks. After five Horavaras, the deity will be painted, according to rituals so that the people adorne the statue for the festival. By the next Tuesday the deity will be installed in the temple according to the Vedic rituals and the performance of Homa and Havana. The devotees begin to throng to have 'Darshan' (seeing the goddess) at the place of installation. The following Wednesday, the village deity is taken in a procession to the accompaniment

of musical instruments in all its grandeur. The people follow the procession in thousands, and the next day, religious service to the deity will begin in the right earnest.

Mylara Pantha

The Shaivites in Karnataka started worshiping Mylara and his consort Malachi (Malavva) and it is a new pantha called Mylara pantha in religious worship. This *pantha* may be seen in Maharashtra and Andhra Pradesh also. According to mythology, Lord Shiva took upon himself the task of killing the demon Mallasura. He came along with his seven crore Ganas (Paraphernalia) flashing his sword on the horseback. He is known as 'Khanderaya'. He is believed to be called 'Mallari'. There are also other names like 'Mylaralinga', 'Marthanda', 'Elukotiga', 'Gudadayya', 'Khandoba' etc. 'Devara Gudda' in Dharwad district (presently in Haveri District) located in the taluk of Ranibennur is one among the oldest Pilgrimage centres of Mylara deity. During the festival of nine nights (Navarathri) a grand procession of Mylaralinga is taken out, A *jatra* is also held during this time. At the temple, *Karnika* is also performed during the 'Mahanavami day'. '*Karnika*' is a custom to utter words of prophecy about the happenings in the days to come. It is the local practice of foreboding the events of future. The person who gives the prophecy is from 'Gorava' caste and he is believed to observe fasting during 'Navarathri'. On each full-moon day, special worship will be offered to Mailara but Sunday is meant to be his day. On that day the devotees of Mylara go on half a day fasting and perform special puja. There is a hill called 'Mylaralingana Gudda' (also known as Vidyagiri) in Dharwad town. It has accommodated the deity in a temple on the hill. The towns or villages where the devotees of Mylara are found, on the outskirts, there is a pool ('Katte') called 'Shibara'. During Navarathri, the devotees gather there to receive the 'Banni' leaves, the symbols of success, according to mythology.

The devotees of Mylara deity mostly live by agriculture and also keep the livestock. Some of them swear by god to live their life dedicated to Him and they are called Vaggayya (Goravayya). In some other places, such persons are referred to as 'Vagghya'. Their dress consists of a long woolen robe (Kambali Niluvangi), headgear of red cloth, a strip of red-cloth on the shoulder, a leather bag with 'bhandara' (vibhuti). These persons carry (sport) a 'Trishul' (Trident) and a '*damaruga*' (the hand instrument to make the sound of a drum held by 'Shiva'). They decorate their faces with 'turmeric' and '*kumkum*' (Vermillion). The devotees of this deity may belong to any caste-group including the brahmins. They invite the 'goravas' to receive the offerings of milk and ghee which is a customary practice. During the festival of Mylara, the 'Goravas' perform some extraordinary feats like breaking the chains and boring a hole in the leg muscles in order to insert a noose and such other things. These feats make the crowd awe-inspiring.

Mylara Malichi temple at Devi Hosur in Haveri taluk belongs to 1063 A.D. It is the oldest temple ever constructed for the Mylara deity. The idol is sculpted very ordinarily. Perhaps this temple did not enjoy the economic and social patronage of the higher castes. Dr. M.M. Kalaburgi holds this opinion. It is a fact that once upon a time, Devi Hosur was nick-named as 'Dayyada Hosur' (Demon's Hosur). Similarly, now Malichi temple is called Banshankari. There are a few mythical stories about the worship of this deity in the region.

Datta Pantha: The worship of Dattatreya is also a custom with the people in Dharwad district. Dattatreya is believed to be the living incarnation of Triumvirates viz., Brahma, Vishnu and Maheshwara. The followers of this deity belong to Advait school of philosophy (Monism). Narasimha Saraswathi (1378-1455) of Ganagapura is believed to be the incarnate of Dattatreya by the followers and hence his

life is regarded as '*Guru Charithre*'. It has become a book of sacred reading for the people. Generally, the devotees of Dattatreya in Dharwad district go to Ganagapura in Gulbarga district, Wadi (Narasobawadi) in Kolhapur district and Kurugadde in Raichur district as pilgrims to the temples of this deity. Besides, there are temples in Dharwad district including the ones in Hubli and Dharwad. The festival of this deity is observed on the full-moon day of '*Margasira*' (December month). During the festival, prayer is organised for a week. Guttala in Haveri taluk and Murgod in Belgaum taluk are the other Dattatreya centres where Dattaradhana is performed to which people go on a pilgrimage.

Vithoba Pantha

This deity is worshipped by the tailors, Bhavasara Kshatriyas, Marathas Brahmins and a few lingayats of this district. The followers of Vithoba are inspired by Purandara Dasa, Jnanadeva, Namadeva, Sakhubai and Others. These people are the devotees of Panduranga of Pandharpura. On the eleventh day during the first half of the month of July and November (*Ashada shuddha* and *Karthika shuddha Ekadasa*) a special festival is celebrated in Pandharpur. During this time, the devotees make the pilgrimage by foot to this sacred place singing bhajans. It is called 'Dindi'. These people do the sacred reading of '*Santha Charithra*', '*Jnaneshwari*' and '*Ekanathi Bhagavata*'. There are temples of lord 'Vittala' all over the district.

Natha Sect : Ghoraknath and Matsyendranath started the tradition of 'Bhairava' worship and there are followers of this pantha in the district. Handibadaganath the centre of this Pantha in Belgaum district is nearby to the people of Dharwad district. To this centre, we may add 'Rajabagh Savarana Kendra' of Yamanur in Navalgund taluk and also Phakirswamy Mutt at Shirhatti. Both these centres (Savarana Kendra and Phakirswamy Mutt) of Natha pantha have the devotees among the Hindus as well as Muslims. Hence, they stand for communal harmony. In recent times, the Rajbagh Savar temple near Janatha Bazaar in Hubli has been established. There is also 'Bairvanath Sangh' to organise the activities of the Nath Panths in Hubli. It must be noted that 'Kanive Siddhageri' in Hirekerur taluk was also a centre of Nath Panth.

The people of various castes in Dharwad district conduct themselves as the devotees of Yellamma at Saundatti and Banashankari situated nearby Badami of Bijapur district (now Bagalkot). The festival of Yellamma falls on the full-moon day (*Magha Hunnime*) in February. Likewise, the festival of yellamma is also conducted on the full-moon day in April (*Chaitra Hunnime*). Whereas, the festival of Banashankari is conducted from the eighth day of January upto the full-moon day during *pushya masa*. Even during 'Navarathri' (the nine nights in Oct-Nov) this festival is organised. Although the devotees of Banashankari are Devanga people in large numbers, there are even brahmins and others who worship this deity as their family deity. She is known as 'Badubbe' and Banadavva' in Dharwad district and here temples are to be seen in many places dedicated to this deity. There are also worshipping centres of 'Hanuma' in this district. Kadaramandalagi temple is the most popular one. The people of Dharwad district worship 'Veerabhadra' in some places. All these deities got special significance and popularity since the days of Vijayanagar rulers. It may be a common sight in villages to discover rudely sculpted face of the buffalo (male) on a stone which is buried with upturned face on the ground. This figure is related to Durga deity. People worship the same on Tuesdays and Fridays.

Jainism : Evidences of Jainism in the district dates back to the ancient times. An inscription of the fifth century speaks of the prince Devavarma of Kadambas in Banavasi, who is said to have

endowed the Jain temple in Devagiri belonging to Haveri taluk. Likewise, one of the inscriptions of the seventh century found in Lakshmeshwar refers to the gift of land to Shankha Jain temple (*Shankha Jinalaya*) by Sendraka Durgashakti, a chieftain of Chalukyan dynasty in Badami. Vinayaditya of Chalukya kingdom donated some lands in 686 AD to Jain gurus. Similarly, Kumkumadevi, sister of Vijayaditya of Chalukyas built 'Anesajje Basadi' in Lakshmeshwar and gave Gudgeri village as a grant to the Basadi. Vijayaditya had gifted land to 'Dhavala Jain temple' in 734 A.D. During the rule of Chalukyas of Badami, Basadis had been built in Annigeri and Adur. Later, during Rashtrakuta regime the army commander Bankeya constructed a Jain temple in 860 A.D. at Konnur near Nargund (Presently it has become a Parameshwar temple). The town built by Bankeya came to be known as Bankapur, which was a Jain centre. It must be noted that Lakkundi had become an important centre for Jains during the regime of Chalukyas of Kalyan. During this time a number of Jaina architecture and sculptures came into being, including 'Brahma Jinalaya' built by 'Attimabbe'. However, roughly, at this time, Jainism had begun to vanish in this region having lost its importance. One Ekanthada Ramaiah had defeated Jaina followers in Abbalur and transformed a Jain temple (Basadi) into Shivalaya. It bore witness to Veerashaivism getting an upper-hand over Jainism.

In Dharwad district a sub-division of Jainism called 'Yapaneeya' or 'Japuli' was widely popular. We find Basadis or records for the settlement of Jains in Lakkundi, Garag, Alnavar, Tadakod, Narendra, Managundi, Abbalur, Hebballi, Muttage, Bhadrapur, Morab, Kadakol, Sangur, Hathimattur, Mudener, Mulgund, Soratur, Gudagudi, Tiluvalli, Badamagatti, Balur, Yalavatti and Adargunchi.

A number of inscriptions in Dharwad district tell us the details of giving up lives by fasting unto death (*Sallekhanavrata*) by the Jain gurus. We may mention the examples of Ratnasena Siddhantadeva of Bhadrapur, Shantaveeradeva of Garag, Nagachandradeva of Morab, Kalyanakirthi Bhattaraka of Hirekonathi, and many others as evidences, at this time, to have ended their lives, by 'Sallekhana'. Among 'Shravakas' (Jain men) and 'Shravakis' (Jain women) Bellappa of Savikeri, Mallaiah of Aladgeri, Savantha Sova of Sangur, Nemoja, a goldsmith of Hire Ananji etc. were among the Shravakas. Chandi Gowdi of Kadakol, Nagavve of Gudagudi, Somabbe of Chinnamulgund, Kamavve of Hirekonageri, Pamigaundi of Soratur, Mayakka and Somavva of Aladkeri are among the Shravakis who performed 'Sallekhana' as mentioned in the inscriptions.

Great poets like Pampa and Nayasena (both Jain poets) belong to this district. 'Attimabbe', the Danachintamani (One who gave away everything in charity, like a jewel from the world of gods - 'Indraloka') and the one who hoisted the flag of Jainism high, built Jain temples and also donated books to the libraries in Lakkundi. Many of these activities of Jains are memorable. The following Jain temples (Basadis) are stated in the inscriptions of Dharwad district. They are Samyaktwa Rathnakar Basadi, Dorajinalaya, Brahma jinalaya, Nompriya Basadi (Basadi for taking vows) Vasudhaika Bandhava Jinalaya, Tribhuvana Tilaka Basadi, Anesajje Basadi, Kusuma Jinalaya, Shankha Jinalaya, Dhavala Jinalaya, Basadi of Goggi, Parshwanath Basadi, Mallinatha Jinalaya, Gottigadi Basadi, Vijaya Parshwa Jinendralaya etc.

There are the Jain gurus to help perform the religious ceremonies and rituals for the followers of this religion. Such persons are called 'Upadhyaya'. The Jains have adopted the Hindu festivals in accordance with their tradition and practice them differently. The Jain population in Dharwad district according to 1981 census was 30,629 of which 17,845 had hailed from the rural areas; the rest - 12,784 lived in the urban areas. Generally, the Jains of this district follow the traditions of 'Digambara Pantha'.

However, there are also a few followers of 'Swethambara Pantha', who are engaged in business and are living in urban towns and bazaars. They have migrated from Rajasthan and Gujarat.

Buddhism: As per the 1981 census there were 167 persons following Buddhism, of them seven were from rural area and 160 were from urban areas. During the middle ages, 16 'Vysya Shreshtis, the devotees of Buddhism, at Dharmavolalu' (now called 'Dambal') constructed a Vihara and a temple. There is also a Vihara at Lakkundi which received material support (Money and grains) for its maintenance, according to inscriptions. The idol of 'Tarabhagavathi' is found at Koliwada in Hubli Taluk and it establishes the prevalence of Buddhism in this district.

Sikhs: There were 632 Sikhs in Dharwad district as stated in the 1981 Census. There is a 'Gurudwar' of Sikhs at Deshpande Nagar in Hubli.

Modern Religious Movements

Theosophical Society, Arya Samaj, Brahmosamaj, Prajapitha Brahmakumaris Ishwariya Viswavidyalaya are only a few religious institutions, doing some work in the district.

Tatwanveshana Mandira (Brahma Vidyasamaj), Dharwad is the Branch of the World Organization of the Theosophical Society. This was started here in 1902. The then first class sub-Judge (Sri Gangolli) took over as the first president of the above philosophical organisation; and its first Secretary was Keshava Rao Naidu. It had its own building in 1929. The citizens of Dharwad town, gathered here in the evenings to discuss many a philosophical issues and exchanged each other views. Tatwanveshana Mandira also started a reading room in 1929, to enable the readers to have access to educational and spiritual journals. But this organization had stopped its activities between 1940 and 1957. It indicated the decay of this organization. This organization was rejuvenated by S.R. Desai, a landlord, in the region in the year 1957. The eminent Theosophists of the country like C.Rama Kamath, R.S. Shukla, Bhadabhade, Prof. R.S. Bhagavath, Prof. Chandra Mouleshwar, M. Vasudevaiah, T. Rajappa, S. Krishna Murthy and others participated in the activities of this organization. At present, Tatwanveshana Mandira, conducts religious, spiritual, educational, cultural and social activities, in consonance with its ideal of 'world-brotherhood'. The above organization in recent years, is celebrating 'Geetha Jayanthi, 'Annie Besant Day', 'Adiyar Foundation Day, 'Siddhavira Swamij's Death Anniversary' and 'Gurudeva Atmanand's Day'. 'Tatvanveswana Mandira' of Dharwad, celebrated its Diamond Jubilee in 1963, and 'Rathna Mahotsava' in 1973. A branch of this organization is functioning in Hubli also.

Divine-life Society, Dharwad : This society came into being originally in 1936 and its principal centre is at Shivananda in Uttarapadesh. It has 170 centres all over India. Its Dharwad unit was established in 1966. The Divine Life Society organises spiritual discourses, 'Satsang' (Groups of devotees for Bhajans) once a week, publishing books on spirituality. Dharwad centre of this organisation had involved itself in some of the above activities. In addition, this centre distributes medicine and fruits to the patients as a humanitarian act.

Prajapitha Brahmakumari Ishwariya Viswavidyalaya

This centre takes upon itself the responsibility of spreading ethical values and spiritual knowledge and its progress through education. Its main centre is at Mount Abu, in Rajasthan. Its branch in Dharwad district was set up at Hubli in 1973. Activities of this centre are extended to all the taluks in the district. Its Hubli centre has been organising ethical education and yoga training for the primary

school teachers with the co-operation of the State Government. Since 1994 this centre has been organizing Physical training and yoga classes under a project of the Central Government.

Chinmaya Mission: This Mission was started in 1969 in Hubli. During its existence of nearly 25 years or so the mission has organised various programmes for people to awaken them to spirituality. Now and then, the Mission is conducting '*satsang*' (Bhajan and discourses) and *Jnanayajna*. One Brahma Chaitanya, a trained Brahmachari was appointed to spread vedanta to the people in the regional language. Brahma Chaitanya left this unit of the Mission and one Brahmachari Suresh Chaitanya took over from his predecessor to co-ordinate various activities in Hubli and other nearby places. He gave discourses on the Gita and the Upanishads. In order to continue interest of the people in a sustained way, in the activities of the Mission and to keep it alive, for performing the Gita Jnanayajna, learning centres are developed. Chinmaya Mission has successfully contributed to the practice of discipline among children enthusiastically in 'Bala Viharas' run by the Missionaries, and for this purpose, a number of activities are conducted. The primary purpose of this Mission is to induct value oriented education to children through 'Chinmaya Vidyalaya'. At present, the school gives instruction in english medium to the children in primary section. In other words, the school is upto the fourth standard. The Mission has plans to start a residential higher-primary school. In 1992 this Mission in Hubli celebrated 75th anniversary (Amritotsava) of Swami Chinmayananda on 8th May. Some publication activities are also carried out by the Mission. The followers of Chinmayananda established 'Arsha Vidyapeetha' (school for Ancient Education) at Malgund village near Akki Alur. Swami Chidrupananda supervises the various religious and social activities undertaken by this centre.

In the district there is also 'Girisha Ashrama' of 'Inchageri tradition' in Hubli and its devotees are spread all over the district. The followers of Gurudeva Ranade in this district are inspired by the 'Inchageri tradition'.

Islam: As the greater part of the district of Dharwad was subjected to the rule of the Bahmani Sultans and Adilshahis, obviously the religion of Islam spread in the district and hence consists of a considerable muslim population at present. Later, this district was under the influence of the Mughals and the Nawabs of Savanur. The Sultans of Bijapur and the Mughals maintained their troops in the forts of Bankapur, Gadag, Hubli, Misrikote, Lakshmeshwar, Dharwad and other places. Naturally, the muslim soldiers and the people of other services in the army settled down at various places as migrants. We may find the Mosques of the times of Adilshahi kings of Bijapur, in Bankapur, Hubli, Lakshmeshwar, Gadag, Ranibennur and Dharwad (Mangalvar Pet). With the fall of Adilshahi empire, the muslims of the surrounding regions, moved out to Dharwad and Belgaum districts with a view to promote their business and trade. It is believed that these people, eventually settled down in these districts. During the regime of the Peshwas, Muslims of the Syed family (clan) lived in Sydapur, Malapur, Saphapur and such other places in Dharwad town. This portion of the town was called 'Navgaon' or 'Navpura'. Incidentally, it is said that Dharwad and Hubli came to be the urban areas as the muslims of the above mentioned families (clan) had established overseas contacts with the outside world. The Sultans of Bijapur were essentially 'Shias'; whereas the muslims of Hubli, Dharwad and Belgaum were 'Sunnis'. Later when Aurangzeb who was a devote Sunni, had captured Bijapur, the muslims residing in Hubli, Dharwad and Belgaum, though continued to follow the Sunni traditions, nevertheless, they also used to celebrate the Moharrum festival, which was basically a Shiah tradition. Both the Muslims and the Hindus in Dharwad district celebrate this festival in peace, which is the hall-mark of communal harmony. Apart from this, Muslims who come to this district from various

regions have retained their original place-names and it is rather common. For instance, the Muslims of Narayanpet in old Hubli originally belonged to Gulbarga district and they prefer to call themselves as the immigrants of this region. Among these people, there are families with nick-names like 'Chuhe', 'Chulbul', 'Shabdi', and 'Nayakvadi' even to this day. Although the primary occupation of the Muslims of this region is business, some of them have settled down in cultivation and also other occupations. They are dealers in vehicles, and the mechanics of vehicle repairs including driving of such vehicles. Some Muslims have taken to horticulture. they grow flowers and vegetables. They are called 'Baagavaan'.

Performing 'Namaaz', giving charity to the poor, fasting in the month of Ramzan, and going to 'Haj' (pilgrimage to Mecca) are some of the religious duties of the Muslims. They pray five times a day. They believe in one god and His messenger, the Sacred Quran, the prophets, God's justice, Hell and Heaven and the Divine Rituals. Earlier, it is stated that the muslims of Dharwad district, were generally the 'Sunnis'. Although respecting a 'Dargah' is a sacrilege to the Sunni tradition, at many places, respect is shown to it. There are a few famous (popular) 'Dargahs' in Dharwad, Shirhatti, Hubli, Hulgur, Ranibennur, Shiggaon and other places. In these places, 'Urus' in honour of the 'Peer' (See 'Urus' in the list of festivals) is held regularly. The 'Urus' at the Dargah of Raja Bagsawar, a saint who had lived at Yamanur in Navalgund taluk, is known for its grandeur. The Muslim population, according to 1981 census, in the district is distributed to urban and rural areas as follows. 2,14,848 people in rural areas; 2,51,769 in Urban areas and the total Muslim population in the district - 4,66,617. They constitute 15.84% of the total population of the district.

Christianity : The Catholic Christians are believed to have come to Dharwad district from Goa and Madras in 1830. They were mostly soldiers. A site for the construction of a church (at the present where it can be seen) had been granted by the then collector Lognan, when he took over the administration of Dharwad district in 1840. At that time, the catholic population was around 200. In 1860, Tamil and English Schools were started with the encouragement of Father Selacet, the Collector of Dharwad District. The Kannada School that was begun in 1861 was subsequently closed in 1868 for want of pupils. The St. Joseph English Medium School was established in 1883. The Christian population perhaps was 489 in the district by 1907, and by 1912, this population fell on account of the central office of the Southern Maratha Railway having been shifted to Madras from Dharwad. The Christian population fell down to 225 in 1912. The Holy Christ Church celebrated its 150th anniversary in Dharwad in 1992. The following institutions come under the jurisdiction of this church; the Presentation School, Dharwad, St. Joseph's School, and Lour's Hospital. Like-wise St. Joseph's Church, St. Mary's School, Sacred Hearts' School, Fathima School, St. Michael School, Mother Terasa Convent, Infant Jesus Church, and Don. Basco Academy belong to the Holy Christ Church. They are all in Hubli. Similarly, St. Anne's Church, and St. Teresa School in Alnavar, and Holy Rosery Church and St. Xavier School in Kumarkop and St. Ignatius Church, St. John's School, and Layola School in Gadag came under the Holy Christ Church.

As far back as 1820, London Missionary Society was started in Bellary. Later in 1830 Rev. Benon moved to Dharwad to begin his activities. He was a protestant. Besides, the Basel protestants of Switzerland came to Mangalore in 1834 and they started their work in Dharwad. Hubli, Gadag and Haveri happened to be the major centres of their activities. The Basel Mission activities in Hubli and Dharwad began with Rev. Samuel Hebick in 1835. One Mogling arrived in Dharwad in 1837. He was carrying out the Missionary activity. He took over some service activities of the London Missionary in 1837. In 1839 Hubli became the second settlement of the Protestant Missionaries. Later its work

was extended to Hebsur, Lakkundi, and Betgeri in the 19th Century. At that time (1876) Dharwad had 62, Hubli 150, and Betgeri had 140 followers among the Christians of the Protestant Order. The activities of this church was spread to Ranibennur, Hirekerur and Motebennur in the surroundings of Haveri. Protestant churches are a few in the district. Hebick Memorial church, Unakal church, Haveri church and Gadaga church are all doing well. Eminent persons Vygol, Kittel, Mogling, Ziggler, Uttangi Channappa did work with a missionary zeal here. Mogling started a primary school in 1838 to mark the beginning of their entry into education. In 1868 this school was up-graded into a High School. Ziggler and Kittel had been the Head Masters of this school. In addition to this, the Basel Mission started a School for girls, a Training Institute, a School for boys in Hubli and the Kittel college in Dharwad. These institutions testify to the service of the missionary and its success in education. According to 1981 census, the total population of the christians was 28,096; its distribution to rural areas was 1,996, and urban areas was 26,100.

Mutts: There are a number of Mutts in Dharwad district. Among them Veerashaiva Mutts are more in number. Many of the Mutts are not only performing the religious activities in the community, but also doing educational and social service activities. We may discuss, in brief, some Mutts in the district.

Amminbhavi Hiremutt, Dharwad: This Mutt is situated at Amminabhavi in Dharwad taluk and is known as 'Amminbhavi' Panchagraha Hirmutt. It is believed to have a history of about six to seven hundred years. This Mutt was being taken care of by Deshagathi of Kittur. Its architectural style is said to be peculiar and rare in its exposition. Shantalinga Shivacharya Swami is the crowned president of the Mutt under whose authority a lot of social service activities are being performed. The Swamiji started a Secondary School in the premises of the Mutt itself for the poor children of Amminbhavi and the surrounding areas. The school is having a free boarding facility attached to it.

Murugha Mutt, Dharwad: This Mutt is very active since the time of Mrityunjaya Swamiji who lived here for a number of years. Murugha Mutt is a unit of the Brihanmutt under the same name in Chitradurga. It has been taking up various constructive programmes for the people. In 1937, with the objective of disseminating Veerashaiva Philosophy among the people, the Swamiji started a fortnightly magazine called 'Savadhan'. The Mutt also started Balaleela Mahant Shivayogishwara Granthamala (serialised books) through which it published a number of religious books. Shivayogi Swamiji, the present incumbent and successor of Mruthyunjaya Swamy has continued the glorious traditions of the Murughamutt. During 'Shravan' (Aug and Sept), lectures and cultural activities are organised in the Mutt. There is one 'Shivanubhava Mantapa' (a place meant for the gathering of the people to enrich themselves with the Veerashiva way of life). The Mutt is running a free board hostel which has helped thousands of students who graduated from here.

Navakalyan Mutt, Dharwad: Kumara Swamiji of the Mutt is internationally known as an interpreter and preacher of Basavanna's philosophical teachings. The very purpose of Navakalyan Mutt is to spread Basava teachings. Swamiji of this Mutt is conducting lectures, yoga classes (teaching), spiritual activities and publishing books. Navakalyan Mutt was established in 1935, in Dharwad.

Jagadguru Sacchidananda Mahaswami Mutt, Gadag: This Mutt has been doing religious work since 1905. The car festival during Sri Ramanavami festival is an important religious activity.

Neelakantha Mutt, Betgeri : Sri Neelakantha Swamiji was installed the Swami of the throne of Kuruhina Setty religious set. He lived in ShriShaila in the abode of Mallikarjuna about 200 years ago. But the request of his followers made Neelakantha Swamiji move to Betgeri. He continued Shrishaila tradition in Betgiri itself and this established Kuruhina Setty religious centre (Peetha) in Gadag. It is the original centre of Kuruhina Setty religious order. Sri Neelakantha Swamiji was being referred to as old Swamiji (Mudiswamy). He passed away in 1849. His *gaddige* is in Betgeri Mutt itself. In 1960, 'Mummadi Neelakantha (third in the order) Pattadarya Mahaswamy occupied the throne (Peetha) of the guru. Under his guidance, a school of Art, and a pre-primary Teacher's Training Centre came into existence. Kuruhinasetty devotees show respect to this Mutt, and contribute to its activities.

Jadi Siddheshwara Mutt, Hubli: In order to spread spirituality among the people, Jadi Siddheshwara Swami started a Mutt after his name in 1870. This Mutt has given itself to the poor students education and 'Annadasoha' (generous feeding) to the people. Programmes about the Swamijis who attained 'Mukti' are conducted during 'Shravan' (Aug-Sep) and 'Shivarathri (Feb) in the above Mutt.

Panchagriha Hiremutt, Sulla: This Mutt which is situated at Sulla Village in Hubli taluk was founded by Jagadguru Revanna Siddha Shivacharya Swamiji. It is one of the Veerashaiva Mutts that follows the Rambhapuri tradition (Bale Honnur) a Mutt belonging to 'Panchapeetha' (the great five centres of Veerashaiva sect. Panchagraha Hiremutt is independent in the sense that it is not controlled by any other 'peetha'. Under its banner, a primary school is functioning at Harnal village of 'Sindhagi' taluk in Bijapur district. In 'Shravana' (the month of Aug-Sep) the Mutt conducts lectures on 'puranas' and also undertakes 'Dasoha' (Communal feeding).

Shithikantheshwara Panchagraha Hiremutt, Kundagol

This Mutt has the specific programme of religious preaching and the spread of education to people. It is a Mutt in lingayat tradition. Students learning Kannada and Sanskrit are encouraged by the Mutt and they are given freeships. This facility is extended to the talented students also. In the month of 'Shravana and on the Mahashivarthri day (in February) special worship and ceremonies are conducted. Religious preaching (discourses) and feeding the people are the activities of this Mutt.

Shivananda Mutt, Kundgol

Sri Basaveshwara Swami established Shivananda Mutt in 1960 at Kundgol. It is a Veerashaiva Mutt involving itself in religious, social and educational activities in the region. Worship and feeding are undertaken by the Mutt.

Mukthi Mandira, Harlapur

This Mutt at Haralapur in Kundgol taluk is well known for its religious activities. It was founded by Jagadguru Prasanna Renuka Veeragangadhara Swami who entered his eternal abode (Shivaikya) while he was the crowned Swamiji of the Rambhapuri Mutt, in Balnehonnur. It is the centre for religious, social and spiritual activities. It holds a conference of all religions of the world and invites the representatives from each of them. People of different religious pay respectful homage to this Mutt. It contributes to universality of religions of mankind. Mukthi Mandira believes in the religion of humanity and hence, it is working for promoting this spirit relentlessly.

Jagadguru Annadaneshwara Samsthana Mutt, Mundargi

After the revolution in Kalyana, Chanabasavanna arrived at Ulavi and become one with Shiva (Passed away); it is believed that one of the persons serving him, who was a young Jangama, had been blessed by his master, with the urn containing his ashes. This person being an obedient Jangama to his master, went from place to place by giving discourses and feeding people. Hence, he was being referred to as 'Annadana Shivayogi' by the local people at that time. This Mutt has 20 branches which are attracting people of all religions. Later, all the Jagadgurus of this Mutt are being addressed as 'Annadaneshwara Swamijis' traditionally.

The present incumbent to Jagadguru 'peetha' was crowned in 1969 and he is serving the people by spreading religion and taking interest in educational and literary activities. The Mutt is now running eight Secondary Schools, two Junior Colleges, one Degree College, one Diploma Institute, a Girl's High School, one Middle School, and a Sanskrit Pathashala. It is also maintaining eight boarding houses for feeding the students. The Mutt has published ninety books. Community marriages, celebration of the death anniversary of the Guru, Basava Jayanthi, and many other programmes are arranged under the auspices of the Mutt. Religious discourses, health check up, for the people are also undertaken by the Mutt. During the first half of February (*Magha Shuddha*) the Mutt celebrates its festival.

Jagadguru Nagalinga Mahaswamy Mutt, Navalgunda

Jagadguru Dharmendra Swamy of Viswakarma (Smiths) community founded Nagalingaswamy Mutt and it was known as 'Mouneshwara Mutt'. Nagalinga Swamy came to Navalgunda and settled here in the 19th Century. With his demise, a *gaddige* was raised and since then, the place is called Nagalinga Swamy Mutt. This Mutt is independent and not attached to any other organisation. Its devotees belong to the community as a whole. Ahinava Brahmashri Nagalinga Swamy, is at present the Swamiji in the tradition of his predecessor at the Mutt. The Mutt is running a centre for the children, a Primary School, and a Secondary School, besides it has started an Industrial Training Institute.

Kumareshwara Mahamutt, Joisara Haralahalli

Kumara Mahaswamy, was born at Joisara Haralahalli (Ranibennur Taluk, Dharwad District) and became 'Peethadhipathi' (took the reigns of the Mutt administration) of Virakta Mutt in Hangal. With the Co-operation of the people in the surrounding villages and the people of Joisara Haralahalli, he built Kumareshwara Mahamutt in the memory of the senior Swamiji (Kumaraswami) who had become one with Shiva (Lingaikya).

Annadaneeshwara Samsthana Mutt, Halkere

According to sources, Annadaneshwara Samsthana Mutt of Halkere in Ron taluk was believed to have come into existence as far back as in 1650. Annadaneeshwara Swamiji is the ancestral swami of this Mutt. The Mutt belongs to 'Virakta order'. Like other Mutts, Annadaneeshwara Samsthana Mutt conducts many religious, social and educational activities. It is an independent order. It has branches not only in Dharwad district but also in other districts. It runs boarding houses for students studying in the schools, Community marriage halls and a house for deaf and dumb including a school for such people. Special worship in August (Shravana) and on the new-moon day (Amavasya) is arranged in the Mutt. During the anniversary festival, symposia/seminars and drama festivals take place at Halkere.

Guru Charamurtheeshwara Mutt, Ganjigatti

This Mutt in the village Ganjigatti of Shiggaon taluk belongs to the 'Veerashaiva tradition' but there are devotees of all castes to this Mutt. Two schools and Kalyan Mantap belong to Guru Charamurtheeshwara Mutt. It publishes '*Sadhana Kirana*' a magazine which is educative and religious oriented. It may be interesting to find that the Mutt festival is conducted twice a year.

Veereshwara Mahashiva Saranara Mahamutt, Narasapur

This Mutt in Narasapur (Gadag Taluk) was established in 1978. It belongs to 'Veereshwara Sharana order'. It publishes a quarterly magazine called '*Veerasha Kirana*'. In addition, books to spread the thoughts of Veereshwara and Pamphlets are printed. Seminars are also arranged. Community marriages and 'Ayyachara' are also conducted every year.

Thontadarya, Mahasamsthana Mutt, Gadag

This Mutt is of a Veerashaiva order; situated between Dambal - Gadag region. It belongs to Siddhalinga Swamiji religious order, who lived during the time of Vijayanagar kingdom. Its role in religious, educational and literary activities is very significant. Devotees of all castes come to pay respects to the Mutt. The Mutt runs educational institutions and provides food in Gadag, Dambal, Karatgi, Itagi and other places. The Veerashaiva youth, under the patronage of Thontadarya Mutt has published Vachana literature and also life and work of many dedicated Veerashaivas in a series called 'Veerashaiva Punya Purusharu'. Weekly discourses on Veerashaivism (*Shivanubhava*) is a distinct cultural event. The Veerashaiva youth organization boasts of conducting a thousand such discourses under the aegis of this Mutt. This Mutt has several branches too. Another unique activity of the Mutt is to enlighten the farmers about the modern methods of agriculture.

Hadagali Mutt, Gadag

Hadagali Mutt is under the control of Annadana Mahaswamiji of Halakeri. 'Savadhana', a magazine started by Pandit Nagabhushana Shastry was started by Hadagali Mutt itself.

Shivanand Mutt, Gadag

Shivanand Swami was a contemporary of Siddharoodha Swami. He hailed from Naganur. The Mutt followed the 'Advaita' tradition. Nandeeshwara, the disciple of Shivananda Swami improved the Mutt. The Mutt has the board facility for students. Religious discourses are conducted in the month of August (Shravana). The Mutt has its branches in other districts also; there are educational institutions run by some of them.

Viraktamutt, Hangal

Viraktamutt is believed to have existed for about 500 years. Kumara Swamiji of Hangal was its eminent 'Peethadhyaksha'. He started Veerashaiva Mahasabha and Shivayoga Mandira in Bijapur district. Virakta Mutt is independent and not attached to any other big organisation. It is working for the religious and cultural development of society. In the tradition of this Mutt, few Swamiji's have already contributed to both the Mutt and the religious well - being. Virakta Mutt has 50 branches at several places. It is running a Secondary School, a College of Education, and a Music Institute. In the month of February (*Magha*), the death anniversary of Kumara Shivayogi Swamiji is celebrated to mark his remembrances.

Balaleela Mahanta Shivayogi Gavi Mutt, Mulgund

This Mutt is a unit of Murugha Mutt of Chitradurga. Spread of religious teachings and social reforms are its prime objectives. Balaleela Mahanta Shivayogi, who lived in the 19th century established the above Mutt. The Mutt has branches in Kundgol and Shirhatti, Mallikarjuna Swami, the present incumbent of the 'Peetha' is looking after the Mutt. During the first half of the month of February (Magha 13th day), car festival is conducted. As a part of this festival, religious and cultural activities are arranged for three days.

Hukkeri Mutt, Haveri

This Mutt has about 300 years history. Paranjyothi Swamiji, of this Mutt was the person occupying 'Niranjan Peetha', and he was the first among others. Swamiji was thought to be a 'tapasvi' (did lot of penance) and was capable of warding off the curse affecting the people. With his passing away, four Swamijis had functioned as 'Peethaadhyakhas of the Mutt. Shivalinga Swamiji became the head of the Mutt in 1948 and took up a number of religious and educational activities for the progress of the people. Now, the Mutt, runs a Child Care Centre, a Primary School, a Middle School, Women's College and boarding facility for students. It is conducting cattle fare to help the farmers buy and sell their cattle. It has constructed a Kalyan Mantap also.

Jangama Kshetra, Prabhuswami Mutt, Agadi

This Mutt is at Agadi in Haveri taluk. It is believed to have existed for 800 years. Allamaprabhu (12th century) went from Banavasi to spread Veerashaivism in other places. He lived there for sometime at Jangamakop, at the request of his devotees in the village of Agadi. Consequently, the Mutt at Jangamakop was raised. During the times of Gurushanta Swamiji and Rudra Muneeshwara Shivayogi Swamiji, Jangama Kshetra became a celebrated Centre of religion. Rudramuneeshwara Swamiji passed away in 1960. The devotees and followers visit swamiji's mound at Jangamakshetra.

Jagadguru Murusavira Mutt, Hubli

As per the popular traditional belief, Kalyana Kranthi (revolution) had come about in the 12th century and as a consequence, Chennabasavanna was moving to Ulavi. At that time, there was a continuous tradition of Shivasharanas practising their faith in Hubli. The followers were about 3,000 and Gurusiddeshwara was their chief religious leader. After his demise, he was buried and a gaddige was raised. Murusaviradappa, the disciple of Gurusiddeshwara founded the above Mutt as a mark of respect to his guru. Thus, the Mutt got its name - 'Murusavira Mutt'. It is also said that this centre carried on religious activities during the 12th century itself. An inscription found in Sirasi provides evidence for the above belief. Later, the Mutt was in a position of decay. In the previous Gazetteer of Dharwad district, it is mentioned that Muru Savira Mutt came into being almost around the time when the New Hubli city was constructed in 1727. At that time, the Mutt was being called 'Hiremutt'. Further, the Mutt record says that "Toppigi Siddhalinga Swamy (Swamiji perhaps wore a cap) occupied the peetha of Muru Savira Mutt and he was responsible for raising the popularity of the Mutt and its prestige. The Mutt has been carrying on a number of socio-religious and educational activities. Under the patronage of the Mutt, there are institutions from pre-primary to college education (a member of schools and colleges), board facility, boarding and lodging for working women, women's college, Co-Operative hospital and co-operative banks. Even community marriage celebrations are held by the Mutt. The Mutt publishes a monthly magazine called 'Paranjyothi' in Kannada. The Mutt has

maintained a library of 'manuscripts. The car festival of the Mutt is very popular in the district. Gangadhara Rajayogindra Swamiji is the present incumbent to the peetha. He has contributed to the glory of the Mutt in a number of ways.

Hosamutt, Hubli

It is said that Basappa Setty in 1727 established 'Hosamutt of Akki Honda' in Hubli. In the guru tradition of this Mutt, Sriman Niranjana Pranava Swarupi Jagadguru Chandrashekhara Shivayogi Swamiji is the 10th guru of the peetha. It is an independent Veerashaiva Mutt. Like other Mutts, Swamiji has shown a lot of interest in social and religious activities to uplift the people. Free boarding and lodging facilities to the poor students, Balawadi (for small children) and tailoring classes for women are some of the constructive programmes of the Mutt. Even some training in handicrafts is given to women. In 1990, under the auspices of this Mutt, an institution of social development known as 'Sri Shivabasaveshwara Abhivruddhi Samsthe' came into existence.

Siddharoodha Swami Mutt, Hubli

Siddharoodha Swami Mutt came to be established in the 19th Century by Siddharoodha Swamiji. It is one among those Mutts which are professing Advaita tradition. It is independent and not attached to any other Mutt. It stands a witness to all religions advocating Advaita Philosophy (Monism) as equal. It is believed that Siddharoodha Mutt acts as an awakening centre. Swamiji was born in Chalakapur in Bhalki taluk of Bijapur district in 1837 on Ramanavami Day. Even as a young person, Swamiji, went on a pilgrimage to sacred places and ultimately settled in Hubli by which time he had a number of devotees. He passed away in 1929. Swamiji's disciple Gurnatharoodha became the heir to the Mutt. Shivarathri celebration, religious celebrations in August (*Shravana*) and Ramanavami celebration by arranging a car festival, a procession of God in a floating cart and a procession in a palanquin are conducted. At this time puranas (mythological stories) and religious teachings are arranged to the devotees. The people are given food by the Mutt as they participate in the festival. The Mutt is also publishing a monthly magazine called 'Siddharoodha Swamy Tatvamrita (the essence of the teachings). Two mounds are raised of Siddharoodha and Gurnatharoodha in the Mutt, when they passed away. The Government has appointed a trust to administer the Mutt's activities under the chairmanship of the district judge.

Rudrakshi Mutt, Hubli

This Mutt belongs to the Veerashaiva tradition of 'Sharanas'. It existed over nearly three centuries. It has two branches in the Belgaum district. Rudrakshi Mutt is independent and not attached to any other Veerashiva Samsthana. The Mutt conducts the anniversary of Basavanna, and Nijaguna swamiji. religious activities, puranas are arranged by the Mutt.

Phakeereshwara Mutt, Shirhatti

Jagadguru Phakeera Chennaveera Swamiji established this Mutt in Shirhatti. It is an example of communal harmony between the Hindus and the Muslims. As many as thirteen swamijis have had their term, leaving out the earliest one. The three names Chennaveera, Siddharama and Shivayogi are added to Phakeera and hence the Swamiji who occupies the peetha would be called 'Phakeera Siddharama' or Chennaveera or Shivayogi as the case may be. On the full moon day in the month of May the Mutt celebrates its festival. During the festival, the swamiji wears the Muslim attire, which

is rather uncommon elsewhere. Recitations from the puranas in August (Shravana), lighting the lamps in November (Karthika) are very attractive programmes. Phakeerashwara Mutt is independent and not attached to any other religious institution. It has branches in a few districts other than Dharwad. People in large number look forward to participate in the festivals of the Mutt.

Kanaka Gurupeetha, Kaginele

Kaginele is the place where Kanakadasa left his mortal remains. It is in Byadgi Taluk. The devotees wanted (desired) to have a 'peetha' of their 'guru' and in 1989, the site had been sanctified for the construction of the Mutt. Birendra Keshava Tharakanandapuri Swamiji of Nanjangud in Mysore district was invited to adorn the '*Kanaka Gurupeetha*' at Kaginele. He took over as the guru in 1992 according to the formal rituals and ceremonies. The Mutt has the largest following among the Kuruba Community. has the aim to work for the social progress of the people of the community in the background of religious expectations. It has also started a residential school for the students.

Dwaitha Tradition, Brindavan and Mutts

Madhwacharya, the founder of Dwaitha School of philosophy (1238 – 1317) installed 'Sri Krishna' in the Udipi temple. He appointed Swamijis in eight Mutts to worship the Lord and to spread 'Dwaitha' religious practices among the people. Far above the Ghats of Northern Karnataka (Uttara Kannada), one Padmanabha Tirtha the prime disciple of Madhwacharya (had Sanyasa Deeksha directly from his Guru) was asked to ascend the peetha of the Uttaradi Mutt. This Mutt is literally situated to the north of Udipi region and hence, must have been called 'Uttaradi Mutt', opines Prof. K.T. Pandurangi. The Mutt is situated in Hospet. But, the Mutt in the tradition of Uttaradi, is to be really, seen in Savanur. It belongs to Sathyabodha Teertha, the 36th Swamiji of Uttaradi Mutt (1744 – 1784). The Savanur Mutt is the centre of Dwaitha religious order. Swami Sathyavara Teertha of the Uttaradi Mutt tradition, was laid to rest in Brindavan at Koralahalli in Mundargi Taluk.

Sathyabodha Mutt, Savanur

This Mutt is understood to have come into being around 1776 – 78. At the same place in Savanur, the Brindhavan of Sathyabodha is situated. The Mutt was built by Dewan Khanderao Sango in the court of Nawab Abdul Hakeem of Savanur. The Peshwas of Maharashtra gave many kinds of charity to this Mutt. In 1814 the village produce of Hunaseghatta in Honnali Taluk of Shimoga district had been given away as charity to Savanur Sathyabodha Mutt by Krishna Raja Wodeyar III of Mysore. The Mutt is running a Sanskrit Pathashala. In the month of March (Phalguna), the Mutt celebrates the '*Aradhana*' (death anniversary) for three days. It also celebrates the '*aradhana*' of Teekacharya, Dasa Purandara and also Ramanavami on a grand scale.

There are Vadiraja Teertha Brindavanas in Savanur and Havanur. The Brindavanas of Dheerendra Teertha and Susheelendra Teertha of Mantralaya Raghavendra Mutt are situated at Hosaritti in Haveri Taluk. The followers of Dwaitha School regard these Brindavanas as holy places. The ever increasing Brindavanas of Raghavendra Swamiji (Mantralaya), for the past two or three decades are founded in various places of Dharwad district. 'Raghavendra Swamy Mutt' established by Karjagi Dasa is located at Karjagi. 'Raghavendra Swamy Brindavan and Mutt' was built by Chikkubai of Kolhapur family about 250 years ago. We may see Brindavanas of Raghavendra Swamiji at Malamaddi, Shukravarpet, and Desayigalli in Dharwad town; Thoravigalli and Deshapande nagar in Hubli town also have 'Brindavanas' of Raghavendra Swamiji also, in Hubli town. There are many more Brindavanas in several towns.

Raghavendra Mutt is regarded as the awakening centre and hence, people of all castes have become devotees. In these centres, the 'aradhana' of Raghavendra Swamiji is celebrated in the latter half of the month of August (*Shravana Bahula*). It is the same time when aradhana at Mantralaya in Andhra Pradesh is celebrated. Since, it is the original centre of swamiji he went into (Samadhi alive) the devotees and followers of Dharwad district make a pilgrimage to it.

Mutts of Adwaitha tradition

Adi Shankaracharya (788 – 820 A.D.) taught his followers that they could worship Shiva, Vishnu, Shakti, Kartikeya, Ganapathi or Surya (the Sun). Any of them could be their 'Ishta Daiva' (family deity). Such a school of philosophy enabling worship came to be called 'Adwaitha'. Adi Shankara is said to have established four prime Mutts after his name. Sringeri Peetha, in Chickmagalur district is one of the main Mutts of Shankara. Apart from this, there is also Sringeri Peetha at Kudli. The followers of Shankara (Adwaitha) constitute the Brahmin sub-castes and several of them are in Dharwad district. Shankar Mutts are in Hubli and Dharwad. Such Mutts may be found in a few more places of this district. Shankara Mutt is running a Sanskrit pathashala in Dharwad town. Which has a small shrine of Shankaracharya.

Here is the list of some important Mutts in Dharwad district,

1. **Byadgi Taluk** : Mookappa Swami Mutt, Guddada Mallapura; Muppina Swami Mutt, Byadgi.
2. **Dharwad Taluk**: Inchageri Mutt, Uppina Betgeri, Kambali Mutt, Uppina Betgeri, Eragambali Mutt, Tadakoda, Nigadi, Kalmutt: Tadakoda, Kashi Mutt: Uppina Betgeri, Gachhina Mutt (Sankara Mutt) Amminabhavi, Javalagi Mutt: Uppina Betgeri, Nagarahalli Ajjana Mutt: Kallur, Lokur, Panchagrha Mutt: Narendra, Madivaleshwara Mutt: Garaga, Nigadi, Yalavathi Mutt: Aminbhavi, Virakta Mutt: Aminbhavi, Uppina Betgeri. Shahapur Mutt: Uppina Betgeri, Siddharoodha Mutt: Devara Hubli, Hire Mutt: Nigadi and Hospet Mutt: Uppina Betgeri.
3. **Gadag Taluk**: Annadaneshwara Mutt: Narasapur, Anandashrama: Gadag, Kalmatha, Mulgund, Gurumutt: Neeralgi, Benakanakop, Chikka Mutt: Huyilgol, Chikken Koppada Sharana Mutt: Balaganur, Jukthi Mutt: Gadag, (Masari) Gadag, Neelamatayi Ashrama: Asundi, Budiswamy Mutt: Hosalli, Mahalingeshwara Virakta Mutt: Kapothagiri, Soratur; Mummadi, Neelkanta Swamy Mutt, Betgeri, Murigiriswami Mutt: Hardi, Veereshwara Punyashrama: Gadag and Hire Mutt: Huyilgol.
4. **Hangal Taluk** : Kalmutt; Tiluvalli, Kantheshwara Mutt: Hirebasur, Kudala Mutt: Bommanahalli, Hangal, Kenda Mutt: Bommanahalli, Hangal, Gubbi swami Mutt: Honkan, Guru Nanjeshwara Mutt: Kudla, Charanthi Mutt: Akki Alur, Hangal, Chenna Veeraswamy Virakta Mutt: Akki Alur, Chowki Mutt: Akki Alur, Javali Mutt: Akki Alur, Thontadarya Mutt: Byadgi, Naalage Pavaada Mutt: Aladakatti, Bikshavarthi Mutt: Akki Alur, Mahantina Mutt: Akki Alur Muttina Kanti Mutt Akki Alur, Mudalagasi Mutt: Kusanur and Virakta Mutts: Akki Alur, Hire Kaunsi: Hangal, Kalasanur; Muduru; Shiragoda: Naregal; Bommanahalli; Mullalli; Maharajapet (Hangal); Belagalpet and Karagudari, Salemutt: Akki Alur; Belagalpet; Hangal Kumaraswami Mutt: Hangal, Adur, Balur and Hire Mutt: Akki Alur, Kadasetthalli; and Belagalpet.
5. **Haveri Taluk**: Dalavai Mutt: Havanur, Rambhapuri Peetha (Mutt): Negalur, Virakta Mutt: Handiganur; Guttal; Agadi, Hire Mutt: Haveri, Gudleshwara Mutt: Hosaritti, Hosa Mutt: Haveri and Bannada Mutt: Haveri

6. **Hirekerur Taluk:** Kabbinkanathi Mutt: Rattihalli, Kovitopi Mutt: Hamsabhavi, Virakta Mutt: Hire Konathi; Sathenahalli; Madlur, Chikkerur, Virakta Mutt: Thippayikop; (Masur), Pattada Devara Mutt: Kade Nandihalli, Mudi Mutt: Hirekerur, Kachavi and Karibasaveshwara Mutt: Ukkadagathri,

7. **Hubli Taluk:** Adavi Siddeshwara Mutt: Mantur, Yeradethhina Mutt: Hubli, Oli Mutt: Bommapura, Kalburgi Mutt: Hubli, Kalyan Mutt: Hubli, Panchagriha: HireMutt; Sulla, Panchakshara Devara Mutt: Byahatti, Basavanna Devara Mutt: Gaman gatti, Shankara Devara Mutt: Hubli, Shiggaon Mutt: Hubli, Shivananda Mutt: Bhairidevanakoppa, Siddeshwara Mutt: Unakal, Hanneradettina Mutt: Hubli, Harsha Devara Mutt: Arali Katte, Hebbal, Hosapet Mutt: Aralikatte; Hale Hubbali; Hubli, Hosa Mutt: Hubli Shantasharama; Hale Hubli, Hire Mutt: Byahatti and Bhikshavarthi Mutt: Hale Hubli.

8. **Kalghatgi Taluk:** Hanneradu Mutt: Kalghatgi, Siddharoodha Mutt: Hullambi; G. Basavanakop, Mahanta Mutt: Hire Honnalli, Virakta Mutt: Hulakop and Hooli Mutt: Jodihalli.

9. **Kundgol Taluk:** Chowki Mutt: Kundgol, Phakeeraswami Mutt: Samshi, Mahanta Shivayogi Mutt: Pashupathihal, Mochana Swami Mutt: Kamadolli; Mullalli and Samshi, Hire Mutt: Kundgol, Male Ajjana Mutt: Kundgol and Shivanand Mutt: Kundgol.

10. **Mundaragi Taluk:** Annadaneshwara Mutt: Mundargi, Halligudi, Hirevaddatti, Kattimani Mutt: Kalageri, Budihala; Singatalur, Haitapura and Mundargi, Kappatteshwara Mutt: Kappattagudda, Mundargi, Golgeri Mutt: Kappattagudda, Thontadarya Mutt: Doni, Dambal; Mundargi; Hesrur and Halligeri, Phakeeraswamy Mutt: Hire Vaddatti, Mullappayana Mutt: Dambal; Mastihalli Puravargada Mutt: Jaalavaadagi, Mudakeshwara Mutt: Virupapura Hire Mutt, Bennehalli Hirevaddathi Huchhappayya Mutt: Mundargi

11. **Nargund Taluk:** Ajjana Mutt: Madagunaki, Allamaprabhu Mutt: Hadali, Kannurajjana Mutt (Ayyappaswamy): Nargund, Kadasiddeshwara Mutt: Nargund, Thontadarya Mutt: Nargund; Chiknargund and Shirola, Brahmananda Mutt: Reddinaganur; Nargund, Maleppana Mutt: Chiknargund, Muraghrājendra Mutt: Nargund, Rudraswamy Mutt: Banahatti, Revana Siddeshwara Mutt: Chiknargund, Virakta Mutt: Nargund and Konnur, and Shivananda Mutt: Nargund,

12. **Navalgund Taluk:** Annadaneshwara Mutt: Annigeri; Manakwada, Shishuvinahalli, Hallikeri; Unakal, Siddhappajjana Mutt: Ibrahimpur, Konankeri Mutt: Navalgund, Gavi Mutt: Navalgund, Guddada Mutt: Navalgund, Gurushantajjana Mutt: Kalawada, Jadeswami Mutt: Morab, Thontadarya Mutt: Annigeri and Shelwadi, DasohaMutt: Adnuru, Neelagundajjana Mutt: Annigeri, Pattada Devara Mutt: Annigeri; Shirkola, Panchagriaha Hire Mutt; Navalgund, Phakeeraswamy Mutt: Siruru, Babaladi Mutt-Ajjana Mutt: Bhoganur, Bhusanoor Mutt: Thuppada Kurahatti, Mounaswami Mutt: Shelwadi, Revanna Siddeshwara Sadhu Mutt: Gobbara gundi, Lingabasaveshwara Sharanara Mutt: Belahala, Virakta Mutt: Morab, Shirasangi Mutt: Shelwadi, Shivananda Mutt: Ibrahimpur and Thalemorab; Siddha Sadu Mutt : Gudisagara, Siddharoodha Mutt: Hebbal and Hire Mutt: Nyavalli and Basapur.

13. **Ranibennur Taluk:** Goniswamy Mutt: Ranibennur and Airani, Muppinnayaka Mutt: Ranibennur and Airani, Somappayanavara Mutt: Ranibennur, Wadeyar Samsthana Mutt: Chowddadanapura and Kuravatti, Pattadhyakshara Mutt: Kuravatti,

14. **Ron Taluk:** Adaviswami Mutt: Kotabala, Annadaneshwara Mutt: Abbigeri; Itagi Jaalihala, Naregal and Haalakeri, Kuntajjana Mutt: Savadi, Gulaganji Mutt: Ron, Jukti Mutt: Sudi; Dharamaradi Hire Mutt;

Gajendragad, Budiswami Mutt: Hosahalli, Maradi Mutt: Sudi, Mysore Mahantaswami Mutt: Gajendragad and Sudi, Huchhappayya Mutt: Kodikop, Charanti Mutt: Nidagundikop and Phalahareshwara Mutt: Asuti,

15. **Savanur Taluk:** Adaviswami Mutt: Savanur, Kalmutt: Savanur, Goddunusi Mutt: Savanur, Phakeeraswami Mutt: Savanur, Virakta Mutt: Savanur, Hattimattur; Karjagi, Sangamana Mutt: Savanur, Siddeshwara Mutt: Manthrodi

16. **Shiggaon Taluk:** Aralele Mutt: Bankapura, Kanbali Mutt: Belagali, Gadduge Mutt: Kottigere, Shiggaon, Jeragatti Mutt: Kottigere, Panchakshara Devara Mutt: Gangibhavi, Paradeshappa Mutt: Dundasi, Renuka Mutt: Kabanur, Virakta Mutt: Kottigere, Hire Mutt: Dundasi and Pattadevara Mutt: Hirebendigere

17. **Shirhatti Taluk:** Akalandaswamy Mutt: Basapura; Akalandaswamy: Lakshmeshwar, Karibasappana Mutt: Lakshmeshwar, Karewadi Mutt: Lakshmeshwar, Kalmutt: Lakshmeshwar, Kallimutt: Ramageri, Kallimutt: Shirhatti, Kotimutt: Lakshmeshwara, Gaddada Devara Mutt: Lakshmeshwara, Gurubasavanna Mutt: Shigli, Gollareshwara Mutt: Lakshmeshwara, Thontadarya Mutt: Hole Aluru, Dingareshwara Mutt: Bale Hosur, Nishani Mutt: Magadi; Pancha Mutt: Lakshmeshwar, Balihalli Mutt: Battur and Lakshmeshwar, Baleshwara Mutt: Lakshmeshwar, Mahantina Mutt: Lakshmeshwar, Virakta Mutt: Hebbal, Itagi, Baale Hosur, Melagi Mutt: Haripura; Shigli Mutt: Lakshmeshwar, Sirassupavaada Mutt: Lakshmeshwar, Sale Mutt: Lakshmeshwar, Sarangi Mutt: Lakshmeshwar, Hire Mutt: Lakshmeshwar; Bellatti; Akkiguna; Budihaal; Kokkeregundi; Gojanur; Bannikop and ; Hebbal, Hottige Mutt: Lakshmeshwar and Charamurthy Mutt: Ganjgatti. (The above list of the Mutts is provided by Dr. M.M. Kalaburgi.)

OTHER RELIGIOUS INSTITUTIONS

Seshachala Sadguru Samstha, Agadi

The founder of this centre is Sadguru Seshachala Sadhu Maharaj, a married person. According to books that speak of Seshachala Sadhu Maharaj, it is said that Chidambara Mahaswami of Murugod took his birth again as Seshachala Swami in order to protect 'dharma' in Agadi. This fact is believed to have been corroborated by Lingana Gowda, a Samsthanika (chieftain) of Havanur. It seems that Lingana Gowda was given the promise by Mahaswami Chidambara to come alive in order to continue hospitality to the needy and *annadana* (charity feeding) to them. This organization is a family order of a 'Guru Parampara' belonging to the smartha tradition of the Brahmins. There is a Shiva temple in the premises. With the passing away of Sadhu Seshachala, Chidambara Murthy took over the 'Peetha'. Later Dattatreya Swamiji became the presiding swamy of Seshachala Samsthe. The present incumbent is Chidambara Murthy Chakravarthy, maintaining this organization. One Narayana Bhagavan Ashram at Sagar in Shimoga district is a branch of Seshachala Sadguru Samsthe. The Narayan Bhagavan Ashram was a Samskrita Pathasala after the name Seshachala Sadguru. It was running 'Chaturveda' classes since 86 years. (it was training students in the four Vedas). This Samsthe started a secondary school in 1973. It receives grants from the government to run the Samskrita Pathasala. The centre (Samsthe) has been publishing a monthly magazine known as 'Sadbodha Chandrike' to popularise religion and spirituality with rational approach. The well-known writer Galaganatha was associated with the magazine and the Samsthe. Large crowds may be seen during the celebration of the anniversaries of Swamijis of the Samsthe. It is the time for Bhajans, discourses and music – all of which elevate the devotees to a religious and spiritual life.

Veereshwara Punyashram, Gadag

Pandit Panchakshari Gavai came to Gadag with his disciples and started Veereshwara Punyashram, having received charity from Veerappa Basarigida. Prior to this, the ashrama was established (in 1914) at Nidagundi village in Ron Taluk. The ashram was founded at Shivayoga Mandir of Guru Kumara Mahaswami in Hangal. As the Gavai fell sick and his health got deteriorated, he entrusted the responsibility of running the ashrama to Puttaraj Gavai. Pandit Panchakshari left this world in 1944. Since then, Puttaraja Gavai has been ably continuing the work of the ashrama (without consideration of caste or religion) by keeping the blind and the handicapped children and to provide food and shelter for them besides teaching them music. Even the orphans are taken care of at the ashram. Education in music from the primary level to college is provided in the ashram. The inmates here get vast educational exposure to music. Puttaraj Gavai never compromised with quality in music and training in dance. In addition, there is some arrangement for teaching the Vedas and Puranas, at the ashram. The ashram celebrates the death anniversary of Pandit Panchakshari Gavai and also the festival of Shiva Basava Mahaswami of Hukkeri and Haveri Mutt. During the second half of June-July (*Jeshtha Bahula*), the anniversary of Ganayogi Panchakshari Gavai is conducted as a mark of devotion to the founder.

Guru Kabiranand Swami Siddhashram, Ranibennur

This ashram belongs to 'Siddharoodha order'. It was started by Guru Kabeereshwara Swami and his devotees in 1964. He was the disciple of Sadguru Kabeerananda Swami of Chitradurga. The ashram conducts on '*akshaya thruthiya* day' a procession of Siddharoodha Swamiji in the palanquin and it happens to be the death anniversary of the Swamiji. Religious activities in 'Navarathri', 'Shivarathri' and during Ramanavami days are the annual features of the ashram. The ashram conducts community – marriages for the devotees.

Sri Mouneshwara Trust Committee, Ranibennur

Under the administration of the above committee, there is a Mouneshwara temple belonging to 'Viswakarma tradition'. On the *rathasaptami* day (Jan), the devotees gather as a community to have a 'tonsure' (shaving the head and to give away hair as a gift to Mouneshwara) and it is called '*Javula*'. The devotees also conduct 'Upanayana' (thread ceremony) or Brahmopadesha and 'Vivaha' (marriage) at the temple. On the same day, the procession of Mouneshwara is conducted. During 'Navarathri' (nine nights) lighting lamps is a cultural activity and on 'Vijayadashami' (the tenth day of Navarathri), the community people (Viswakarma) gather to receive 'Banni leaves' to end the festivity of Navarathri. 'Banni leaves' are worn in the hair by the people. Even Shivarathri (Worship of Shiva) is the event of special pooja. Mouneshwara Trust also hosts National festivals.

Akkamahadevi Ashram

This Ashram came into being at Dharwad in 1978. Mathe Mahadevi and Lingananda Swami were the founders of Akkamahadevi Ashram. The ashram provides shelter to the persons interested in spirituality and the ones interested in attaining higher awakening. Even the women of misfortune are taken care of by the ashram. The ashram has started a school which has provision up to 10th standard. Religious and spiritual matters are discussed here and they are also spread to the community through a number of programmes. The ashram has its branches at Kumbalagod and Bangalore also.

Vidyaniketana

This institution is a hostel for the students run by the Catholic Christ Organization at Dharwad. It gives training in catholic practices. The youth who remain unmarried in the centre (Vidyaniketan) will have training for 14 years. With the completion of their training, the youth will be appointed by the Christ's Organization (Mahasabha) to work in Institutions running social services.

Sishunal Sharefs' Mound, Shishunal (1819-1889)

Sharef Shivayogi got his spiritual lessons from Govinda Bhatta. He learnt both the worldly and the transcendental experience at the feet of his Guru. He was the contemporary of Nagalinga Swami of Navalgund and Guru Madiwala Shivayogi of Garag. Sharefs' poetry is filled with philosophy and raga-tala and laya (tune-timing and rhythm). The uniqueness of Sharef was that he was a Muslim by birth, but became a disciple of a Brahmin guru. He was influenced by vachanas of the Veerashaivas. With this frame of mind, Sharef preached the concept of devotion to god. In the beginning of his life, Sharef lived in the lands of his family with father, mother and daughter. His lands had been one kilometre away from Shishunal village. It is in this village, amidst field are the mounds of Sharef, his father, mother and daughter. Much later the mounds are decorated with marbles. By the side of these mounds, the ashes of Govinda Bhatta are smeared into Samadhi. Even Sharef's mound lay near by. The mound of Sharef is the centre of worship everyday for both the Muslims and the Hindus. The pilgrims from far and wide visit this holy place. Sharef's mound is the living example of communal harmony. Worship at this place on every new moon day (amavasya) special pooja in Aug – Sep (*shravana masa*) are regarded religiously holy. During Jan – Feb (Phalguna masa) holding of a big festival is the annual feature at Sharef's mound. At this time, both the Muslims and the Hindus together worship Sharef's holy mound. Sharef's songs (poetry) may be philosophical in content, but are rendered into music like lyrical poems. They are very popular in the form of audio cassettes.

Hurikadli Ajjanavra Samadhi, Navlgund

Hurikadli Ajjanavar was born at Ibrahimpur in Navalgund taluk in 1900 A.D. He was a Pedagogue. During this time, Hurikadli Ajjanavar was inspired by Sadguru Shivananda's teachings. He was given 'Shivapooja Deeksha' by his master. Later, he joined Guru Gauryananda to go to Bengal to be wellversed in 'Devipooja deeksha', the science of Tantric Cult, Palmistry and the science of 'Vanaspathi' (extraction from Vegetables) Ajjanavar being a dynamic person, met Ramana Maharshi in Thiruvannamalai and got his doubts about spirituality clarified. His was a child marriage. His wife passed away very young. Ajjanavar did not remarry at all. 'Devi Purana' of Chidanand Avadhut was Hurikadli Ajjanavar's very popular book for recitation. He recited the slokas throughout his life. He had followers in large numbers. Having understood the importance of education, Ajjanavar started educational institutions in Dharwad with the co-operation of his followers. Spirituality, worshipping Devi and helping others had been Ajjanavar's mission. He died at 90 years of age in January 1990. His Samadhi is in Navalgund.

CASTES AND TRIBES

The caste system is a distinct feature of the Hindu society. As Risley understands it, a historical person or a mythical ancestor of divine origin to be identified by a set of families as their ancestors, is the origin of caste; traditionally marriage relations are established within the confines of each caste group. Although, there is an occupation, mostly followed by the people of a caste as a tradition, in

recent times, a few changes can be observed in the caste system what makes a caste so different from other factors, which consists of dress, food habits, marriage, funeral rites, rituals and customs. And now coming to the tribes, it has a set of families, may be moving from place to place (nomadic) or living in a given geographic territory; the people have a distinct language or dialect, a distinct culture characterized by a social organization. The people of a tribe think that they are different from others. Such a thinking has made them united with all their *endogamous* entities. However, such a feeling of unity among the tribals of a large group deeply recognizes sharp differences also within the clans of a tribe. There are a number of castes and tribes in Dharwad district. At this point, the details of caste, sub-caste and tribes of this district may not be given here, but a brief information about social and religious practices of some castes and tribes are discussed.

Agasa (Madivala-Washerman): He is known as Dhobi and also Pareet. The pareets speak Marathi. They live mostly in Dharwad, Hubli, Nargund, Navalgunda, Kalghatgi, Mundargi, Shiggaon and Gadag taluks. The first Backward Class Commission in Karnataka (1972) totalled up the population of Agasa to 9,021 in this district; whereas the second Backward Classes Commission (1984) gave the population figure of this caste reaching 10,762. Washing of clothes is the traditional occupation of these people. Some of them have settled in cultivation and other jobs or employment. The Agasa is also required to spread the white cloth *Nademadi* on the ground for the bridegroom to walk on, during the marriage celebration of other castes. The Agasa caste has a few sub-groups. The sub-sects do not establish endogamous relations. The people of this caste have no priests. Their marriages are consecrated either by a Brahmin or a Lingayat priest; even on other religious occasions, the priest is summoned from outside by the Agasa Community. There was no traditional approval for a widow-remarriage. It is a recent development among them. All the Hindu festivals are celebrated by this people. They celebrate 'Jokumara' festival in Sep-Oct (*Bhadrapada*), on the 8th day during the first half of the month. The celebration of this festival is believed to bring rains and the agricultural lands will become green with crops around. On this day, the girls of 'Sunagar' caste carry the idol of Jokumara on their heads and go from house to house in streets and lanes; they also narrate stories of Jokumara. On the 14th day of Sep-Oct (*Bhadrapada*) the idol of Jokumara is discharged to be left under the washing stone by the people. Prior to this, the Agasas observe a three-day vow. These three days the people do not wash clothes on the washing stone. The Agasas conduct themselves religiously to gods like Mylara, Chandraguttavva of Chandragutti and Yellamma of Savadatti. Some of these people are the followers of Panduranga of Pandarpur.. Those Agasas following Veerashivism adore Madivala Machayya, the contemporary of Basavanna in great respect. Among the Agasas, the non-Veerashivites are meat eaters.

Ambigera: They are also called 'Gangamata' and 'Gangakula'. The Second Backward Classes Commission of Karnataka reported that the Ambigera population in Dharwad district was 74,023. Fishing and boating are their traditional occupations. Now, may have taken up agriculture and other jobs. They have a few sub-castes. They do not marry within the same sub-caste group. It is the Brahmin priest who conducts rituals and ceremonies for the Ambigers. Ambigera marriage is celebrated in the bride-groom's house. They are meat eaters. Kannada is their mother tongue. Goddesses Durgavva, Honnavva and God Mylara are worshipped by the Ambiger people. These people celebrate 'Ganga Jayanthi' during June-July (Jestha) on the tenth day of the first half of the month. The dead among them is given a burial.

Balajiga: These people are in large number in Dharwad, Hubli, Gadag and Hangal Taluks. Cultivation of lands is their prime occupation. Balajigas are divided into a few sub-sects and they do entertain marriage within their own group. There is no priestly class in Balajiga caste. A Brahmin priest is present during religious activities. They have not approved either widow-remarriage or a divorce between a couple. These people are meat eaters. They speak both Kannada and Telugu. A birth or death in the family can be polluting to the members. These people worship Anjaneya, Venkataramana, Yogeshwara, Yellamma and other deities. They go on a pilgrimage to Tirupthi, Savadatti, Devaragudda, Dharmasthala and Kadaramandalagi.

Beda: These people are also known as 'Berhad', 'Talwar', Valmiki', 'Nayakmakalu'. The Second Backward Classes Commission gave the population figure of Bedas as 1,46,131 (1984). The Sage Valmiki in ancient times was a Beda (hunter) and as such, the people now take pride to have belonged to his ancestry. Hunting and also being messengers to reach letters to others – were the traditional occupations of the Bedas. Now, they also practice agriculture on tenancy basis (*'Geni'*) and sometimes, work even as coolies. Kannada is their language. The people are divided into 'Chinnamura', 'Minagalavar', 'Bantladar', 'Muchhaladavar' etc. The people do not marry in their own group. There is no priestly class among the Bedas. Their religious activities are conducted by either a Brahmin or a Lingayath guru. These people are followers of both Shaiva and Vaishnava cult. Hanuman (Anjaneya) is their common (popular) God. The Bedas worship even Mylara of Devaragudda, Yellamma of Saundatti, Chandraguttavva of Chandragutti, Manjunatha of Dharmasthala, Dyamavva, Honnamma of Honnatti etc. As the practice goes, the dead among these people may either be buried or cremated. Birth and death would cause three-days pollution. On the ninth day of a person's death, god is worshipped and food is given to the relatives and friends.

Brahmin: The Brahmins of Dharwad district belong to three schools of thought (Dwaita, Adwaita and Visishta Adwaita). According to the Second Backward Classes Commission, these people numbered at 66,320 (1984) in the district. Madhwas, the followers of Madhwacharya, Smarthas, the followers of Shankaracharya and Srivaishnavas, the followers of Ramanujacharya have their own sub-caste traditions. Srivaishnavas are not found in large numbers in Dharwad district. The other two Viz., Madhwas and Smarthas constitute more among the Brahmins. The Madhwas are mostly practicing the traditions of Uttaradi Mutt and Raghavendra swamy Mutt; where as the smarthas practice the dictates of the Sringeri and Kudli Mutts. The Madhwas come under Rigvedic and Yajurvedic families. These families originally had been well-versed in the two branches of Vedic knowledge; where as the Smarthas come under Shukla-Yajurveda and Krishna-Yajurveda. The first one Viz., Shukla-Yajurvedis follow the tradition of 'Kanva Maharshi'. Some Madhwa families are Shukla-Yajurvedis. The primary centre of Shukla-Yajurvedis is Agadi in Haveri Taluk. The centre of Krishna-Yajurvedis is in Shiggaon Taluk. They belong to Boudaayana school of Smriti writers, that dictates day to day and occasional religious activities of the people. Although, most Brahmins speak Kannada, there are also Marathi and Konkani speaking people in this district.

The Brahmin families are identified by a specific *'gothra'* (clan) and its *pravara* (details of three generations of ancestors, guru parampare etc). Some of these *gothras* are Kashyapa, Viswamitra, Haritasa, Bharadwaja etc. Marriage within the same gothra is a stigma. The Brahmin has to undergo sixteen *'Samskaras'* (rituals for life). Upanayana, (Brahmopadesha and wearing the sacred thread) is one very important *samskara*. The life of a Brahmin is characterised by a number of routine rituals. Morning and evening Sandhya Vandhana (Prayers) and at mid-day, are insisted upon by the ritualistic

life. Among the Brahmins of our times, there are families of *agrahara*, that was established hundreds of years ago. Traditionally, the Brahmins are divided into '*Vaidikas*' and '*Laukikas*'. The former conduct rituals and ceremonies; but the latter lived a life of businessman or the life of a man in service (government or private) or as contractors, and many others do various activities to make a living in this world. There is a system of arrangement of marriage of brahmin boy and girl. The parents of the bride accordingly go in search of a suitable bride groom and the marriage generally takes place in the Bride's place as a practice. The Brahmin tradition would not approve either widow-remarriage or a divorce for the couple. Of late, sub-sects and the sub-castes of Madhwa and Smartha go in for marriage of their children. These people are vegetarians. The dead among the Brahmins are cremated with the exception of a dead child, Without teeth formation, a Sanyasi or a Sadhu. The events like birth and death, cause ten-days pollution (*Sutaka*) for the family members. After the cremation of a person, either the second day or the third day, the mortal remains are collected in an earthen pot and immersed in a holy river called by tradition as '*Asti Sanchayana*'. Death rites are conducted on the 5th or the 7th or the 9th day, as per the convenience of the family to which the dead belonged. All the rites of death get completed on the 13th day. The following day, community feeding known as '*Vaikuntha Samaaradhane*' is arranged for relatives and friends. Then, the monthly-rites '*masika*' will be conducted for a full year. The annual ceremony – '*Varshika Shraddha*' marks the end of '*masika*'. In Dharwad district, the Marathi speaking Chitpavan and Karhad Brahmins called '*Deshastha*' may be seen. They are generally Smarthas. But there are Madhwas among Deshasthas also. Madhwas are Kannada and Marathi speaking. Chitpavans and Saraswaths speak Konkani. Among the Konkani speaking Brahmins there are both Smarthas and Madhwas. They came to Dharwad district from Goa and Uttara Kannada regions. These people worship Vithala of Pandharpur, Dattatreya, Banashankari and Venkataramana of Tirupathi. All centres of pilgrimage characterised by the Vedic tradition are regarded holy or sacred by the people. The centres of worship of Saraswaths are situated in Goa.

Chapparabanda: These people are living in Hubli, Dharwad, Nargund, Gadag and Navalgund Taluks. 'Gardi Gammat shows' (a show of enjoyment for children and others through a hand manipulated mechanism for viewing) and selling 'Bombay Mithayi' (a kind of Bombay sweet) give Chapparabanda people a living. They speak a dialect called 'Bathbale'. They have a few sub-sects. They are exogamous. There is a caste-panchayat to settle caste issues. '*Tera*' payment to the bride, widow re-marriage and divorce practices are socially accepted. They are meat eaters. Chapparabands participate in the Muslim celebrations like '*Urus*' at Yamanur, Peer Abdul Urus and Rajjab urus in Bijapur. Likewise, the people take part in Yellamma and Durgavva's festivals. They have the practice of burying the dead.

Chalawaadi: The census of 1981 gave the population figure of Chalawaadis as 32,593. They work as agricultural labourers and coolies. Chalawaadis speak Kannada. There are few divisions among them. '*Tera*' to the girl (bride), widow re-marriage and divorce are the practices in social life. They worship Yellamma, Mylara Linga and Basaveshwara. They are meat eaters. Pollution at birth and death is observed by this people. The following are some of the feasts and festivals of Chalawaadis. Such as 'Ugadi', 'Nagara Panchami', 'Karu Hunnime', 'Mahanavami', 'Basava Jayanthi' and 'Ananta Hunnime'. During Mahanavami, Chalawaadis do the service of holding the burning-wick (*Deevatige*) to God's arrival in procession at Devaragudda and it is their traditional right. The burning of '*Kama*' during the holi, is by the fire coming from the lane of Chalawaadi settlement. It is the traditional way of observing '*Kama Dahana*'. The dead among these people are buried.

Christian: See Christian Religion

Dakkaliga : These people are dependent on madigas for livelihood. They have a few smaller divisions (sects). Dakaligas speak both Telugu and Kannada. They are meat eaters. They observe specially the new-moon day, the full-moon day, Nagara Panchami and Deepavali. Widows can remarry; divorce is not a stigma to these people. Dakkaligas worship Durgavva, Dyamavva, Mariamma etc. They visit Pandharpur, Dharmasthala, Yellamma gudda and Mudagal for a pilgrimage. The dead among them are buried.

Darzi: Traditionally, Darzis are tailors. They are also known by a few other names-simpi, Sai, Miray, Rangari, Bhavasara Kshatriya, Namadeva Simpi. According to the Second Backward Classes Commission in Karnataka, the population of Darzis (1984) was 24,939. Among them Marathi and Kannada speaking people may be found. These people wear the sacred thread. The Brahmin priest is invited to officiate at religious functions. Some of these people are meat eaters. Panduranga, Tulajabhavani, Ingulambike are the deities of worship for Darzis. Savadatti, Pandharpur, are their centres of pilgrimage. The dead is buried by these people.

Some Darzis have become Veerashaivas. They are 'Shivasimpiger'. These are mostly cloth merchants. Jangamas visit these people on religious occasions. These people attend Kottur Basaveshwar and Banashankari festivals. They bury the dead. Among Marathi speaking Bhavasara Kshatriyas, the family names are-Tikare, Nazhare, Lokare, Navale and Nakhate etc.

Dasar : These people live as *mendicants*. They go from house to house in all lanes asking for alms. Dasar belong to different castes. They do not establish marital relations with each other. They sing songs in praise of gods in front of the houses. Some of them just take the names of gods to draw the attention of the people in the house and to come out with alms. Dasar (some) can dramatize the theme of mythological episodes also. A Dasa can be traditionally begging for alms from any caste. It is also likely that any person, at any time could have dedicated his life to serving god. Hence, he could be a Dasa. Among Dasar, Kannada and Telugu speaking people are generally seen. They belong to Shiva and Vaishnava tradition too. They have accepted the widow-remarriage. According to the Second Backward Classes Commission Report, the population of Dasar in Dharwad district in 1984 was 2,676.

Devanga: It implies that these people are god's own because they are a part of Him, according to the etymological meaning of the Sanskrit word 'Devanga'. One mythological story reveals that a Devanga sage was created by Lord Mahadeva to weave cloth for gods and men. Therefore, perhaps, weaving has been the traditional occupation, generally of these people. Now, the people are into other occupations like agriculture, business etc. Devanga population, according to the Second Backward Classes Commission, in Dharwad district was 16,087. There are many divisions in this caste group and these sects do not marry within their own ancestral divisions. Hence, they are exogamous. Kannada is their language. All the Hindu festivals are observed by the people. The Swamiji at 'Gayathri peetha' is the guru of Devangas. Banashankari, near Badami in Bijapur district(Now Bagalkot district) is their family deity. Birth and death are both polluting. Some people also speak Telugu at home.

Dhor: According to 1981 census, the Dhor population was 2,932. They are called 'Doharu' in Kannada. As the people speak 'Marathi', they are believed to have hailed from Maharashtra. Curing hide, making leather requirements for the agriculturists and manufacturing leather goods are some of their traditional occupations. There are few sects in them. They have the practice of widow remarriage and divorce. Jangama priests officiate at the religious celebrations of Dhohars. These people are meat eaters. They worship Durgavva, Yellamma and other Goddesses. Pandharpur, Banashankari, Yellamma

gudda, Yamanur Urus are the pilgrimage centres for the Dhors. The dead among them are usually buried. 'Shivasharana Dohara Kakkayya' (follower of Basavanna's Sharana cult) was a Dohar caste-man.

Domba : They are a community living by performing physical feats on roadsides in a crowd. It is a show of breath-taking moment for the public. Walking on the wire-rope, pushing the body into a small metal ring etc. are their feats. They make combs of wood and animal-horns. They can make artistic objects and idols of Gods using the soft stone. Among these people, the following sects are noticed – Honnasetty, Sannamallige, and 'Emmenavaru'. These people do not marry in their own group. Sacred thread wearing is also a practice with them. Widows can remarry; divorce is accepted. Either Brahmin priest or a Jangama conducts religious ceremonies for the Dombas. They are meat eaters. Maruthi, Nandi and Yellamma are all worshiped by these people. Dombas go on pilgrimage to places like Yellammagudda, Dharmasthala and Pandharpur.

Duragamuragi : They are a nomadic people worshipping 'Shakti' goddess. Their women carry the idol of Durgamma to go for alms. Their men beat themselves with a hunter ('*chavati*' – made of rope) to cause sympathy in others and to extract money. These people speak both Kannada and Telugu. The families belong to several clans. The bride-groom's father or elders find a girl for the boy. 'Tera' payment to the girl is a must. The caste elder of 'Kattemanu' should be present at all marriages. Widows can remarry. These people are usually meat eaters. The dead among them are buried.

Ganiga: The oil-pressers from the oil-seeds are called 'Ganigas'. Many among these people shifted to other jobs for living. Cultivations and business are their choices. The sub-castes are Kari – Ganiga, Bili – Ganiga, and Sajjana – Ganiga. All of them speak Kannada. Occasions like birth, death, marriage and other celebrations are conducted by either a Brahmin priest or a Jangama. The Ganigas observe all the Hindu feasts and festivals. They practice widow-remarriage and divorce. They usually bury the dead. According to the Second Backward Class Commissions report, Ganiga population in Dharwad district, in 1984, was 4,787.

Ganthichora: These people are believed to have come from Maharashtra or Bellary to settle down in Dharwad district. They make a living by working in the mills, breaking stones and quarrying in the hills. They also know smithy. There are many sects in Ganthichora caste. The people of sub-sects do not marry in their own groups. The wedding rituals are taken from the Hindu practices. 'Tera' payment to the girl is a must, widow can remarry; divorce is accepted. They are meat eaters. They speak Kannada. Maruthi, Manjunatha, Vithala, Yellamma, Durgavva, Huligavva, are all worshiped. The dead may be buried or cremated; both the customs are practised.

Golla: These people figured about 15,559 in the total population of Dharwad district as per the Second Backward Classes Commission's Report, in 1984. Cattle – breeding, and milk – vending had been Golla's occupations. Agricultural labour and coolie jobs meet their livelihood. They speak Telugu. Jointfamily system was rather common with them. Now, such a family living is deteriorating. The bridegroom's father goes in search of a bride for his son. Wedding is arranged either at boy's or the girl's place, according to prior decision in the matter. The elderly caste man, 'Dasappa' – assumes the role of a priest at a wedding. 'Tera' payment must be settled before the wedding. Widow-remarriage is no stigma. The caste council dictates the social and religious life of the Gollas. Their Gods are Krishna and Thimappa of Tirupathi; and the Goddesses are Durga, Huligavva, and Yellamma. Death in a family of the Gollas is just a day's pollution.

Harina Shikari : These people are the deer hunters. It is their traditional occupation. They call themselves as *Paardhi*, Adavi Chuncharu, and Chigarikaar. Now, Harina Shikaris work as coolies and sell fire-wood to people. They speak Kannada, Hindi, Gujarathi and also a mixture of them. Such a language is called '*Paardhi*'. These people are meat eaters. Widow-remarriage is acceptable to them. Shikaries worship Dandi, Durgavva, Dyamavva, Bhavani, Uduchamma, Huligamma, Yellamma and others. The dead is cremated by these people.

Holeya: Traditionally, the Holeyas are the village servants and watchmen. In these days, Holeyas are working as agricultural labourers. Some of them have their own lands, they are into other occupations also. Most of these people in Dharwad district live in rural areas. They are generally Kannada speaking. But, the Marathi speaking Holeyas are known as 'Mahars'. They have a caste council. Widow-marriage and divorce may be seen among the Holeyas. They worship Durgavva, Dyamavva, Yellamma and Anjaneya. These people are meat eaters. Ugadi, Nagarpanchami, Dasara and Deepavali are the people's important festivals. Usually, the dead are buried.

Hoogar : Hoogars main avocation is selling of flowers and leaves (*patre*) to families as well as temples. They also supply garlands and flower-bands (*Basinga*) at a wedding as it is their traditional work. In recent years, Hoogars have taken to agriculture and other jobs. Jangamas help these people perform religious activities. Widow-remarriage is not uncommon. Divorce is rather rare. They go on a pilgrimage to Siddalingeshwar of Yedyur, Sharana Basaveshwara of Kalburgi. They bury the dead.

Hulasaavar : These people live by agriculture and also do the work of a coolie. They speak Marathi. There are a few sects in them. They are exogamous. Widow-remarriage and divorce can be seen in their life. At the time of wedding, Hulasavaars wear the sacred thread. They worship Tulaja Bhavani, Kalikamba, Kedaralinga and other deities. Hulasavaars go to pilgrimage centres like Pandharpur, Tulajapur, etc. They are seen in Dharwad, Hubli, Nargund and Navalgund taluks. They are meat eaters. The dead among these people are cremated.

Idiga: These people are also known as 'Iligera'. According to the Second Backward Classes Commission of Karnataka, the population of Idigas in 1984 was 4,817 in Dharwad district. Toddy tapping is their traditional occupation, but now they are doing agriculture and other occupations too. Among these people there are a few sub-castes which are *exogamus*. Edigas practice widow-remarriage and divorce. They are meat-eaters. They go on a pilgrimage to Yellamma of Savadatti, Chandragutti and Dharmasthala.

Jain: See under Jainism.

Jeenugar : They are also known as 'Chitragars' (make pictures, idols, etc). These people are spread in many parts of the district. Jeenu-is the sitting pad to be used on the horse-back at the time of riding. The people make 'Jeenu', as their traditional occupation. Now, they make clay idols, toys, images of gods, wooden cradles, other wooden equipments and pictures. Lord Ganesha in clay is a popular idol. The people speak both Marathi and Kannada. The Brahmin priests conduct ceremonies and rituals for them. They do not practise widow-remarriage and divorce. Sacred thread wearing is important religiously, for some people. Shakthi deity is worshipped by Jeenugaras. They go on a pilgrimage to Pandharpur, Gokarna and such other places. The funeral of the dead is by cremation.

Kaatak: These people are also known as Kaatakas, Kalal, and Katuba. According to the second Backward Classes Commission Report of Karnataka. Kaatak population (1984) was 10,971 in Dharwad district. Meat-selling and working in toddy shops are their traditional occupations. They claim to have 'the Sun' as their ancestor and hence worship Him. They have a few sub-sects among them. They are exogamous. There is no widow-remarriage and the practice of divorce among the Kaataks. They are meat eaters. Hindi is their mother tongue. They also speak a language (dialect without alphabets) in day to day matters. Dasara, Deepavali and Holi are a few feasts and festivals are celebrated by these people. They worship Yellamma, Bhavani and Narasimha at homes. Both birth and death cause defilement (pollution) in their families. If the dead person was married, the body would be cremated; if unmarried, the body would be buried.

Kanjarabhata: These people are known as Bhata, Samsi, Bhaantu, Lolyaara, Mukheri etc. They live in colonies. Their colonies are in Hubli, Dharwad and Gadag taluks. Many others of these people have gone into villages of this district. They are distributed into several sub-sects. Hence, these people do not marry in the same sect. *Tera* payment to the girl is common. Remarriage and divorce are socially accepted. Kanjarabhata are meat-eaters. There is no priestly class in them. They have a council. In their presence (Pancharu) wedding is celebrated. Their gods include Vithoba of Pandharpur, Hanumantha, Krishna, Ramadhani and goddess Kalika. Kanjarabhata seem to be enthusiastic about sports. The dead among these people are cremated.

Korama : These people address themselves as Kuramas, Korava, Kunchikorava, Koramasetty and the like. Their population in Dharwad district was 12,057 in 1972, as per the report of the First Backward Classes Commission. They were weaving palm-leaf mats, making brooms, and baskets. Now some of them have taken up blowing the pipe (*Olaga*) and also work as coolies. These people have the caste-council for settling caste issues; even adoption has social acceptance. There is no priestly class among the Koravas. The Brahmin priests are conducting religious activities for them. There are a number of sub-sects. Marriage within the same sect ('Bedugu') is not permitted. The institution of 'Tera' (payment to be made by the bride-groom's family to the bride's family) is important in Korava marriage. Widow remarriage and divorce are common. They are meat eaters. Their goddesses are Durgavva, Dyavamma, Yellamma, and 'Anjaneya' too. They visit places like Dharmasthala, Kadaramandalige, Devaragudda (Mylara), Savadatti, because they are the centres of pilgrimage. The people have both the customs of burying and cremating the dead.

Kumbara : This word is derived from 'Kumbhakara' (the pot maker) of the samskrit root. Traditionally, they are workers in clay; hence they make pots and tiles. Kumbaras are involved in other jobs also, in recent times. According to the Second Backward Classes Commission Report, Kumbara population of Dharwad district in 1984 was 3,406. We have noticed a few sub sects under Kumbara caste. Some have been prosocialised to Veerashaivism. There is no Kumbara priest. Religious activities are conducted by either the Brahmins or the Lingayat priest. Kumbaras worship Kumbareshwara. Widow – remarriage and divorce are also practised. The Veerashiva Kumbaras are the devotees of 'Kumbara Gundayya'. Both birth and death cause pollution. The dead are generally buried.

Kuruba : Kuruba as a community claims a population of 2,78,488 in Dharwad district, as per the Second Backward Classes Commission Report of 1984. These people are traditionally sheep-breeders and rug-makers. Now many of them do agriculture and other occupations. The two divisions among them are (a) Hatti Kankana (tying the cotton thread around the wrist) (b) Kambali Kankana (tying the woolen thread around the wrist). The sub-sects among the Kurubas are Kotenavar, Saravar,

Hannakotenavar etc. They are exogamous. The Kurubas speak Kannada as their language. There is a priestly class among the Kurubas known as 'Wodeyar', and these people are pure vegetarians. Marriage and other religious activities are performed by the priest himself. In the place, where Wodeyar is not available, the kurubas approach a Brahmin or a Lingayat priest to officiate at religious activities. As a practice, wedding is conducted at the bride-grooms residence. The re-marriage of a widow and divorce are socially accepted. 'Muttaide' (married women whose husband is alive) women have no role in a Kuruba widow's wedding. Adopting a child is a practice with the Kurubas. Adoption is both a social and a legal practice. A child can be adopted before the leaders of the Kuruba community ('Pancharu') and then it shall be registered legally. A Kuruba adult male, generally, wears a loosely hung woolen blanket suspended down the shoulder and a long cloth is tied to the head like a turban. Deepavali is a pompous celebration in the family. At this time, the Kurubas consider 'Dollu' (the traditional drums) and 'Sticks' as holy and hence, they worship them. Their gods are Beereshwara, Mylara of Devaragudda, Revana Siddeshwara and goddess Yellamma too. The dead is usually buried, but cremation is not strange. Dancing to the *tune* of *dollu* is their loving folk art. Now, the Kurubas have established a 'peetha' called "Kanaka Guru Peetha at Kaginele to be adorned by a guru for directing the community in religious matters. It is a source of community unity.

Lambani: These people are also called Banjara and Manjara. Originally, these people were doing the business of selling 'Lavana' (salt). According to 1981 census Lambani population was 56,564. Some people are of the opinion that Lambanis belonged to Rana Pratap's ancestry. During the war, they ran away to the forest having feared the enemy attack on them. Whether it was true, nobody has corroborated. Lambani's generally live on the outskirts of villages. Their settlement is known as 'Tanda'. Such *tandas* may be seen primarily in the taluks of Kalghatgi, Mundargi, Ranibennur, Shirhatti, Shiggaon and Gadag in Dharwad district. Firewood selling in bundles is their traditional occupation. Their sub-divisions are Moodh, Vader, Ranasuth and Udam. The people do not marry within one's own group. They have a priestly class. A Lambani priest conducts religious functions for the people. Their women have a peculiar but attractive attire. It is embroidered with glass (mirror) and shells (*Kavade*). A long red garment covering up to the ankles (*Langa*) and a blouse with $\frac{3}{4}$ sleeves coupled with a cloth to cover the head make a Lambani women very distinct. Even her jewellery is unique. The women wear bangles or bracelet of ivory or made up of horns. The other jewellery consists of Ear-top, 'Bugadi' (a silver ornament worn on the nose) and a chain of coins. The head ornaments are also made of silver. Gouri, Dasara, Deepavali and Holi are important festivals. The people speak a language from the north. It is a dialect. Sevalal is their deity. They participate in the local festivals also. Tulajabhavani, Krishna, Maruthi and Balaji are their family gods. Lambanis are meat eaters. The dead person, if married, he will be cremated; otherwise he is buried.

Lingayat: Lingayats are also known as Veerashaivas. The term 'Lingayat' is indicative of religion rather than caste. The people of this religion are essentially agriculturists, businessmen and traders. In this district, we may see Veerashaivas of various occupations. Among them, there are Jangamas (Priests), Panchamasali, Banajiga (traditional business people). Sadar (the agriculturists) and Kudu Vokkaligas. The Second Backward Classes Commission in Karnataka gave the population figure of the Lingayat in Dharwad district at 9,56,357 (1984). They constitute the majority in the population of the district and are spread over all parts of the region with the transformation since the revolution at Kalyana (brought about by Basaveshwara), Various castes and classes of people converted into a casteless orders under the banner of 'Lingayatism'. The people believe that 'Veerashaivism' is the full-blossom of Shaiva practices. Some people trace the origin of Veerashaiva way of life to Shaivagamas;

some others identify 'Lingayatism' to Basavanna as the very source of that way of life. There are also the followers of Panchapeetha (five Mutts) much earlier than the times of Basavanna. According to several scholars, '*Ashtavarana*', '*Panchachara*' and '*Shatsthala*', are the basic features of Veerashaivism and they have made this religion to provide the best ways of life to its followers. The first refers to 'the body' of its religion, the second to its 'breath' and the third to its 'soul'. Ashtavarna consists of 'Guru', 'Linga', 'Jangama', 'Vibhuti', 'Rudrakshi (the beads)', 'Mantra' (hymns), 'Padodaka' and 'Prasada' (offerings made). Thus, Ashtavarana becomes the daily religious practice. In order to make the follower of Lingayatism, a set of ethical norms is developed. It is known as 'Panchachara'. Panchachara consists of – 'Lingachara', 'Sadachara', 'Shivachara', 'Ganachara' and 'Bhrityachara'. Each is a moralistic principle and it is very fundamental to life and living. Lingachara implies the worship of 'Ishtalinga' only and, not any other god; 'Sadachara' refers to service to the community people (Lingayats) and to live honestly; Shivachara implies to regard all the devotees of 'Shiva' without distinction of castes or occupations, as one and equal in social life; 'Ganachara' refers to the activities of the followers that would enjoin them not to put up with sacrilege of 'Lingayatism', or Shiva himself. It makes the people consider 'Ganachara' as a 'duty' to check 'Shivaninde' or 'Shivabhakta'; it is a sin to hear or see such acts of sacrilege; and 'Bhrityachara' refers to regard the devotees of 'Shiva god-like and therefore a Lingayat is the servant of such people. Shatsthal consists of '*Bhakta*' (devotee), '*Maahesha*' (god), '*Prasadi*', '*Pranalingi*', '*Sharana*' and '*Aikyasthala*' which are the stages of the soul. The followers of this religion wear the '*Ishtalinga*' in a casket attached to the *shivadara* (holy thread). Similarly '*Pranalinga*' representing the physical body and '*Bhavalinga*' representing the 'spirit' (true body) are the two sacred images of Lingayat religious tradition. We may find the practices of 'Shaivism of Tamilnadu' and 'Shaiva pantha' of Kashmir being fused into Veerashaivism in Karnataka. This is the opinion of some scholars. Coming to five 'Gurupeethas' (Mutts), they are located at 'Balehonnur' (Chikmagalur district), 'Ujini (Bellary district), 'Kedar' (Uttar Pradesh), 'Shrishaila' (Andhra Pradesh) and 'Kashi' (Uttar Pradesh). These peethas are the Veerashaiva centres and hence, the pilgrimage places for Lingayats. Lingayats believe in one god and they don't regard penance, fasting and performing sacrifices necessary in life. Having worn the linga, (casket) a Lingayat is believed to be pure and hence, a birth or a death cannot cause pollution to him. Even a women in menstruation cannot be polluting. She can always take bath and attend to her normal activities. When the baby is growing in the womb, '*Lingadharana*' is done to its mother during her pregnancy on behalf of the child, in the eighth month. Later, when the baby is born, the same linga will be transferred to it for *dharana*. At the age of eight, the guru who had given 'Deeksha' earlier to the mother, will give the child the new '*Linga*' for wearing. The old *linga* is replaced by the new. This ritual and the ceremony is called 'Ayyachara'. Lingayat priests are known as Jangamas. Jangamas are of two kinds – 'Hennu Jolige' and 'Gandu Jolige'. The first one performs only the auspicious functions; whereas the second one performs all kinds of ceremonies (birth and death both). Jangamas may be 'Viraktas' or coming from 'Guruparampara'. The viraktas keep themselves away from domestic life and live in Mutts. There are a number of Veerashaiva Mutts in Dharwad district (see Veerashaiva Mutts for details in this Chapter). On the whole, Veerashaivas are vegetarians as a religious group. The dead is buried in the squatting posture. The dead person is believed to have become one with Shiva i.e., Lingaikya or Shivaikya.

Madiga : These people have settled mostly in villages. Their population was 20,742, according to the census report of 1981. The sub-castes among Madigas are Dakkalava, Aasadi, Koli-madiga, Balabasava, Mini-madiga, Mochi, Doras, etc. They make leather-rope, hunters, a leather strip called '*Patakane*' (to tie around the neck of the bullock) leather strip adorned with small bells to tie round the neck of bullock, Sandals and other leather equipments. All this was their traditional occupation. In recent

years, these people do cultivation of their own lands, work as coolies, and take up government jobs. Madigas have family divisions like Hatigeru, Kengar, Ivalli, Hegader, Sindhogi etc. These groups do not marry within themselves. 'Tera' should be paid to the girl in marriage. The bride-groom's family goes in search of the bride. Wedding may take place in the boy's or the girl's family, as decided upon by the elders. Some of these people (Madigas) still practice joint-family system. They take a child on adoption. There is no priestly class in this caste. A Brahmin or a lingayat Ayya will conduct religious rituals for Madigas. The people worship deities like Durgavva, Dyamavva, Mariyavva, Anjaneya, Manjunatha etc. Savadatti, Devaragudda, Hiremailara and Dharmasthala are all their centres of pilgrimage. These people are meat eaters. All the Hindu festivals are celebrated by them. On '*Mahalaya Amavasya*', Madigas offer food (Yede) to their deceased ancestors. Usually, the dead among these people are buried.

Maratha : Marathas, originally are from Maharashtra and migrated later to Dharwad. The Second Backward Classes Commission reported that the population of the Marathas, in Dharwad district, was 1,09,026 (1984). Although the people are meat-eaters, they follow the rituals and ceremonies of the Brahmins. This practice confirms that Marathas wear the sacred thread and regard pollution (*Sutaka*) at birth and death as Brahmin rituals. Some of their family names are Jadhav, Pawar, Shindhe, Bhonsle etc. The people speak both Kannada and Marathi. A Brahmin priest conducts religious ceremonies for these people. Wedding of a Maratha may take place either at bride's residence or at bride-groom's place. But it must be decided before hand by the two parties. The Maratha deities are Vithoba, Amba Bhavani, Khandoba, Jagadamba, Maruti and Yellamma. The people are pilgrims to the centres like Pandharpur, Dharmasthala, Savadatti etc. In the past, the Marathas were agriculturists and the soldiers in the army. Now, they are into business. The people have shown a lot of progress in life. Marathas cremate the dead.

Medar : Medars are the traditional bamboo workers. Bamboo business and agricultural labour and a few others – are the occupations of these people. They speak Kannada. But there is a group of Medars called 'Burd', who speak Marathi. Their population in Dharwad district was 6,126 according to the Second Backward Classes Commission Report in 1984. These people do not marry within the same sect (Bedagu). There is no priestly class among Medars. A Brahmin priest are lingayat (Jangama) Ayya conducts religious ceremonies for the people. The people celebrate all the Hindu festivals. The widows can marry. A man or woman can divorce. These people go to Yellammagudda, Dharmasthala and Mylara temple to gain religious merit as pilgrims. They are meat eaters. The dead among Medars are buried.

Muslim : See under Islam.

Nayinda: These people are also called *Hadapiga, Kshourika, Hajaama* etc. The Second Backward Classes Commission's Report gave Nayinda population figure as 5,715 (in 1984) in Dharwad district. Hair cutting and dressing had been their traditional occupation. Now, Nayindas are into other jobs and occupations also. Most of these people in this district follow Veerashaivism. Jangamas officiate at ceremonies in a Nayinda family. Their gods are Veerabhadreshwara, Basavanna including the goddess Dyamavva. Hadapada Appanna, a Vachanakara, is a much respected man by Nayindas. Godachi and Hampi are the pilgrimage centres for them. The funeral of the dead is by burial, in this community.

Neyge (the Weaver) : These people are called the Weavers and Saale. Some divisions in this caste group are – Padmasali, Swakulasali (Marathi speaker), Kuruhinasetty etc. Generally the people live by

weaving and yet many, in these days are doing agriculture and many other occupations. The weavers have both Vaishnava and Shiva traditions. The Sage Bhavana is believed to be their ancestor. Kuruhinasetty, the sub-group among the weavers are following Veerashaivism. There are sixty sects of this group. These people do not marry in their ancestral group. Either a Brahmin or a Veerashaiva (Jangama) priest is invited to conduct religious functions. Kuruhina Setty group are the followers of Neelakantha Mutts in Betgeri, of Gadag Taluk. The weavers bury the dead as a practice. According to the Second Backward Classes Commission, the weaver population, in Dharwad district, was 31,114. Swakulasali in Hubli follow Vithoba of Pandharpur, and Siddharoodha Mutt. The family names of these people are Sarvade, Kapase, Divate, Jujara, Shendre, etc.

Pattegar: These people call themselves as 'Soma vamsa Sahasrarjuna Kshatriya' (belonging to the Lunar ancestry). The Second Backward Classes Commission in Karnataka reported that Pattegar population in Dharwad district was 10,248, in 1984. Dyeing the silk thread and silk weaving had been these people's traditional occupations. Now, these people have become cloth merchants and do other business also. Pattegars are divided into a few clans. They do not marry within the same gothra (clan). They wear the sacred thread. Their language is a mixture of Marathi and Gujarathi, called 'Ahirani'. In their temples, there is always a pattering priest. Their family names are – Habib, Pujari, Kaatave, Ladava, Khode, Niranjana etc. These people worship shakti deities like, Amba Bhavani, Tulaja Bhavani, Yellamma etc. 'Noolu Hunnime', Durgashtami, Mahanavami, Deepavali are some of their important feasts and festivals. The people have taken to meat eating also. The dead is usually cremated. They have a caste council. All social decisions are taken in the presence of 'Panchar' (five members of the council). Now a days, the people are arranging community marriages.

Raddi : These people are basically cultivators. Raddis are also called in Dharwad district as 'Vokkaligas'. They are now into several occupations. There are Lingayat Raddis too. According to the Second Backward Classes Commission Report, the Raddi population in this district was 27, 418 in 1984. These people are endogamous. In the district, there are more Shaiva Raddis. These people speak Kannada. They are Vegetarians by habit. These people have high regard for Hemareddi Mallamma, a puranic character of 'Sheela' (chastity) and Yogi Vemana. These people do not have a priest of their own. A Jangama is present in all religious occasions like marriage etc. The people go to the pilgrimage centres like Savadatti, Srishaila, Hiremylara, Devaragudda etc. The dead are buried among the Raddis. A division of the Raddi caste worships Vaishnava gods. They are known as 'Namada Raddi'. These people worship Venkataramana, Maruthi, Yellamma, Dyamavva and Durgavva. A Brahmin priest will conduct religious activities in Namada Raddi families. They are vegetarians. The dead are cremated.

Rajput : According to Varnashrama Dharma of the Vedic times Rajputs claim to be Kshatriyas. These people have three ancestral names like the Solar ancestry, the lunar ancestry, and the fire ancestry. Although the people speak Hindi, they have learnt to speak Kannada also. Rajput joint family system is working well. They are having clans. They do not marry within the same clan. The priest among the Rajputs belong to *Kanyakubja Brahmana Kulapurohita*. This priest is regarded as the 'family purohit'. As he is not available in Dharwad district, Rajputs invite a local Brahmin priest for officiating at Upanayana, marriage and other religious functions. The Rajputs are particularly interested in joining the army and the police department. They do business, trade, agriculture and seek employment for making a comfortable living. These people are meat eaters. They are the devotees of Venkateshwara and the worshippers of Devi too. Even the village deity is worshipped by the Rajputs. They celebrate all the Hindu festivals. But 'Navarathri' is very special. These people celebrate the birth anniversary

of Maha Rana Pratap Singh. A widow is permitted to remarry and a divorce is not a stigma. Usually, a widow seeks the companion of a widower in marriage. A woman in menstruation, birth and death in a family are all events of pollution. The dead among Rajputs are cremated.

Samagar : Samagara or Mochhegars are traditionally leather workers. In recent years, some of them are into business and other occupations. Though they speak Kannada, there are Marathi speaking people also in Dharwad district. The census of 1981 mentioned that these people figured about 8,045 in the whole of this district. Some of these people live in joint families. They have no priestly class. Wedding rituals and ceremonies are conducted either by a Brahmin priest or a Lingayat guru. Marriage can be fixed on the basis of bridal couple's star, horoscope or their names. A widow can marry among samagara. The people are meat eaters. They worship Yellamma, Dyamavva, Chowdavva and other deities. Savadatti, Devaragudda, Dharmasthala and Huligemma (Hospet Taluk) are all the pilgrimage centres of Samagars. Mahanavami and Deepavali are the two very important (special) festivals. The dead are usually buried. During Deepavali, these people conduct ceremonies of their ancestors.

Shillekyata (Killekyat): According to 1981 census, the population of Shillekyats was 1,009 in Dharwad district. These people are originally Maharashtrians and they had joined the Maratha army as spies. There are a few sects in them. The people do not marry in their own sect. Any religious function in the family of Killekyata is conducted by Kattimani and Atagas in the district. Divorce and widow-remarriage are socially accepted. Pandharpur, Yellammanagudda, Banashankari, Yamanur and Mylara are the pilgrimage centres for the people. These people are meat eaters. The dead may be buried or cremated by Shillekyats. They are living in Dharwad, Hubli, Haveri, Gadag, Shiggaon, Kundgol, Ron and Hirekerur Taluks of Dharwad district.

Sikkaliger: These people originally belonged to either Rajasthan or Gujarat and perhaps, they must have come down to this place after Rana Pratap Singh's death. These people by tradition engaged in sharpening the weapons. According to the Second Backward Classes Commission Report in Karnataka, their population in Dharwad district was 2,052. They also did the job of shaving the buffaloes; on the road side, they used to sell combs, hair-pins, balloons and other small things. Sikkligas have the caste panchayat. The head of the panchayat is called 'Kattimani'. Their sub-sects are – Bilana, Kanganana, Dumman, Khanan etc. 'Kattimani', conducts marriage among these people. 'Tera' payment should be made to the bride. Widow can remarry; divorce can take place in their caste. These are meat eaters. They worship Durgavva, Kariavva, Yellamma and other Shakti deities. They go to Pandharpur, Savadatti and Dharmasthala on a pilgrimage. They also go to Yamanur *Urus*. The dead among Sikkaligers are buried.

Sudugadu Siddha : In 1981, the census of India gave the population figure of Sudugadu Siddha as 1,051 in Dharwad district. Magic shows, Haalakki bird prophecy and practice of thanthric remedies for the troubles of the people, are some of the old occupations of Sudugadu Siddha. Some of them are into agriculture. These people have the following sects - Rudrakshi, Kadaga, Patre, Ghante and Vibhuti etc. These people are exogamous. They have permitted widow remarriage and divorce. They are meat eaters. They worship Huligevva, Durgavva, Dyamavva and Hanumantha. Dharmasthala, Srishaila, Marikamba of Sirsi are the pilgrimage centres for the people. Sudugadu Siddhas have settled in Dharwad, Hirekerur, Hangal and Gadag taluks of this district. They worship the masks of their ancestors. Their dress consists of a red shirt (a loosely stitched long shirt-Jubba), Dhoti, a turban fixed with peacock quill, Rudrakshi beads around the neck, Vibhuti on the forehead, a dot of Sandal paste and Vermillion (Kumkum) at the centre of the forehead, a conch in one hand, a bell and a cane on

the other. The people who continue their traditional occupations of foretelling fortunes to others will be in the above dress. Sudugadu Siddhas bury the dead.

Uppara : Upparas were traditional salt producers. In recent years, they are engaged in making lime, house-building, cultivating, business and such other occupations. According to the Second Backward Classes Commission's Report, the population of Upparas in 1984 was 14,437 in Dharwad district. Kannada is their mother tongue. There are a few sub-castes among them. Upparas practice exogamy. Their widows can remarry. There are no priests among them. Religious Practices and ceremonies are officiated by a Brahmin purohit or a jangama. These people are the pilgrims who go to Yellamma Gudda, Mahakuta and Banashankari. As a mark of the dead person, the people keep the 'Silver foil impression of the dead person along with god's picture in the pooja room (place). They are meat eaters. The dead person is buried as a custom.

Vadda : These people are also known as Bovis. They regard themselves as Kshatriyas originally. According to 1981 census, their population was 47,641 in Dharwad district. The different groups of Vaddas are – Kallu Vadda (Stone breakers), 'Mannu Vodda' (digging or earth-working) and 'Bandi vadda'. Traditionally Vaddas did quarrying, digging, well-digging and such other things. Now, they work in road making and agriculture also. Vaddas speak Kannada. Some of them speak Telugu. Some of their sub-sects are Kunchalas, Sawantala, Uppakolavar and Mallewar. These groups are exogamous. Wedding is generally celebrated in the bride-groom's house. There is no priestly class among Vaddas. Either a Brahmin or a Jangam priest is invited to conduct religious functions. Vaddas worship Durgavva, Yellavva, Basavanna, Hanumantha and Venkataramana. These people eat meat. Some of their centres of pilgrimage are Savadatti, Dhramasthala, Devargudda and Tirupati. The dead among Vaddas are buried.

Viswakarma : Viswakarmas are craftsmen. They are known for their deftness of hands. The people of this caste are called. 'Panchala'. Among them, there are gold and silver smiths, (Akkasali) Bronze and brass workers (kanchugara), Blacksmith (Kammara) and carpenters (Badagi). Sculptors (Shilpi) who make idols are also Viswakarmas. According to the Second Backward Classes Commission Report, the population of these people, in Dharwad district, was 56,384 (1984). The cosmic being Viswabrahma by his five faces gave birth to Manu, Maya, Twashta, Shilpi and the sage Viswajna and their children Sanaka, Sanandana, Ahabuvana, Pratinasa and Suparna. They were the originators of Panchala clan (gothra) and later, these people started 125 clans or gothras. There is no practice of marriage within these groups. The family goddess of Viswakarmas is 'Kalikadevi'. The Viswakarmas worship the tools with which they work on the new-moon day (Amavasya) and hence, a holiday for work. There is a priestly class among these people. The boys are invested with sacred thread through 'Upanayana'. Widow-remarriage and divorce have social sanction in the life of Viswakarmas. These people speak Kannada. Generally, Viswakarmas are vegetarians. Both birth and death events cause pollution. The dead is cremated. Tinthini Mauneshwara of Gulbarga district, Varavi Muneshwara of Linganabande in Kushtgi taluk (Raichur district) and Kalikamba of Shirasangi in Belgaum district are the important pilgrimage centres for the Viswakarmas. Jagadguru Ajathanagalinga Mahaswamy Mutt of Navalgund is very famous in Dharwad district.

Vysya : These people in the district are known as 'Komatis' also. The Second Backward Classes Commission gave the number of Vysyas as 6,514 in Dharwad district (1984). Business is their traditional occupation. These people speak Kannada, Telugu and Marathi. The Vysyas have 'Gothras' (clans). They

practice exogamy. They celebrate all the Hindu festivals. The Brahmin priest conducts the religious functions for Vysyas. Like the Brahmins, these people conduct Upanayana to the boys. They are Vegetarians. No widow-remarriage is approved by the caste people. Birth and death are occasions of pollution for the family. The Vysyas worship Venkataramana, Nagareshwara, Kanyaka Parameshwari and Tulasi. They go to the pilgrimage centres like Tirupathi, Mantralaya, Pandharpur, and Banashankari. The dead among the Vysyas is cremated.

SOCIAL LIFE

Joint-family System

The joint family system has considerably come down in recent years. However, its existence in the rural areas and towns may be due to certain developments in modern life. Undivided land-holding of a family is said to work economically to the advantage of the family members. Like-wise in towns, the joint-family brings about educational progress of the members with the help of this institution. Nevertheless, individuals getting employed is responsible for making them live separately. Hence, the joint-family is disintegrating. Transport and communications have progressed in towns and it has developed business, industry and educational facility. All these led to urbanization of towns. The rural people are migrating to the towns and it has contributed to joint-family disintegration. Even then in some societies and at some places, we may see the joint-family system at present. The Jains prefer this type of family. It is said that at Lokur village in Dharwad taluk, there is a joint-family with more than 100 members living in it. They are Jains. As an example of joint living, both the daily life of the people and the individual life are characterised by such ceremonies, rituals and functions. Some of these aspects are discussed below.

Conception and Child Birth

When a life is conceived and later it is given birth to, people follow a number of religious ceremonies. During an eclipse, the pregnant woman is not supposed to come out and get exposed to the eclipse. Similarly, such a woman is believed to have strange desires and some of them should be fulfilled, in particular, the food of her choice. Among the Hindus, the pregnant woman is given a nice reception during the seventh or the eighth month, when she is specially regarded as a life-giver and the ceremony is called 'Seemantha'. She would be offered gifts of a saree and gold or silver ornaments. During the first pregnancy, the woman is usually sent to her mother's place for delivery. When the baby is born, a drop of honey is fed to the child. And in the frame-work of traditional beliefs, to wardoff the evil effects of the such ill-boding deities, '*Jeevati*' – (the one preserving life) is worshipped by a ceremony. Perhaps, for the reason of preservation of the new life, even the practice of giving away a package of food (*Butti dana*) as charity to an outsider. And on the seventh day, in the family of the child birth, the ritual of giving betel leaves, betel nuts, turmeric piece and a piece of dry-coconut coupled with some coins, to nine houses in the neighbourhood is an important custom. It is known as '*Gedda veelya*' (a victory of bringing new life into this family which is declared by this ritual to the neighbour). '*Bananthi*' (the woman after giving birth) is made to live in a separate room in the house and for the protection of the babe and its mother, '*Jeevati*' (a deity) is believed to take possession of watching them. Therefore, it is a practice that anyone wishing to see the babe and the mother, must wet their feet with the neem leaf-bunch sprinkling (the bunch is dipped in water and sprinkled). The event of child birth in a family causes a ten day pollution (*purudu*) to immediate family members. It is warded off by a bath on the eleventh day. As the practice goes, the baby's paternal relations observe

ten days pollution and not the material ones. After the bath the baby and the mother, get rid of the pollution caused by the child-birth. The married women gather to welcome officially both the baby and the mother which is followed by the 'cradle ceremony' (putting the baby to comforting cradle) and 'Arathi' (welcome with lighted lamps). Usually, naming ceremony is arranged on the same day; but for obvious reasons in the family may drive the people at home, to postpone this ceremony of naming. And it will be arranged within three months of the child-birth. Child's father and his sister are important persons on this occasion. In recent years, child-birth is taking place more and more in the hospitals. Consequently, many rituals and ceremonies are being given up. Castes like the Brahmins and the Lingayats conduct a ceremony (when the child has grown up into a few years), to make him belong to the religion of the parents. Lingayats call it 'Deeksha' and it is for both male and female children. Where as the Brahmins, do it for male child only. It is called 'Brahmopadesha' or 'Upanayana' (investing the sacred thread). This practice is followed by the Jains also. This ceremony enables the child to perform religious duties of the religion to which it belongs.

Muslims too have many practices. As the baby is born, they utter 'Baang Namaz' in its ears; and the name is given to the babe immediately. But later, this name may be changed if the parents wish. The new clothes is put on the child (baby) and it implies that the others (outsiders) should not have a chance to see the baby in its natural condition (bare body). This ritual is known as Chatni among the Muslims.

The Hindus have elaborate rituals to mark the event of a girl becoming a woman. The beginning of menstrual flow (on the first occasion) is a happy time and the parents invite the relatives and a few neighbours to be present at observing the ritual of giving the new clothes to the girl and to receive her with 'Arathi' (lighted lamps). A feast follows all this, to the invitees. Barring the Veerashaivas, the people of all other castes observe the 'period' of menstrual flow as polluting for three days, and the girl is made to spend the time separately and not to come into physical contact with others. This practice is disappearing for various reasons in many families in our times.

Marriage

According to the Hindu practice, the bride is given away (*Kanyadana*) to the bride-groom as a charity by her parents in the wedding. Traditionally, the wedding might take place either in the brides residence or the bride-groom's place, as decided by the respective parents. In recent years, it is being arranged in a temple, Mutt or a choultry. The couple should not belong to 'sagothra' or the same clan or sect. Hence, the marriage is always outside one's own group with the exchange of betel leaves by the bride and bride-groom parties, marriage engagement is finalized. The parties ask for god's and the ancestor's blessings before the wedding. The Brahmins and the others who have beliefs in Vedic practices, are observing the following ceremonies in marriage. They are – 'Vara Pooja' (the bride-groom and his parents are respectfully invited to the wedding), 'Nandi' (the ancestors of bride and the bride-groom are to be invited to invoke their blessings), 'Kankanadharana' (the bride and the bride-groom tie the thread (wool) to each other on the wrist, the bride and the bride-groom together cup their palms with one another and a coconut is placed in it; the relatives and elderly people pour milk into their cupped palms; and then, 'Akshata' (coloured rice) is dropped on their heads as an act of blessing to the couple. It is followed by tying the 'Mangala Sutra' (the auspicious aralu with *Thali* being the symbol for a married woman) by the bride-groom to his bride. And the next ceremony is 'Lajahoma' (the couple offer 'aralu'-paddy corn) to the sacred altar. Finally, *Saptapadi* (the couple walking together

seven steps symbolically and also going round the sacred altar confirms the completion of the wedding rites.

In a Lingayat marriage, there is no room for Homa (lighting the sacred fire in an altar). On the other hand, '*Pancha Kalashas*' (five sacred vessels) are installed. In certain families where Veerabhadra is worshipped as the family god before the wedding, 'Guggula' (a kind of incense) is put into fire and it emanates smoke in honour of Veerabhadra. Of the five Kalashas, four of them are filled with '*Halumaddi*' (a kind of material that produces an enjoyable smell through smoke when it comes into contact with fire). These *Kalashas* are carried in a procession. This procession is in honour of Veerabhadra. The other rituals like tying Mangalya (tali) is not so different from the rituals followed by other castes of Hinduism. Usually, the wedding is conducted by a Jangam.

Lingayats and the Vokkaligas install a pole before marriage and tie '*Kalli*' – a plant to it. And the pole is known as '*Halugambha*'. This pole is installed in the marriage pandal. As a custom, the people perform pooja to the pole before the bride-groom ties '*mangalya*' to the bride. '*Tera*' payment to the bride and gift to the bride-groom (*Varadakshina*) are still a social epidemic among several castes. In the past, marriage between different castes and sub-sects or clans had not been a practice at all. But now inter-caste marriages are taking place. According to the Marriage act of the Indian Government all marriages must be compulsorily registered at the office of the Registrar of Marriages.

Community Marriages

With a view to bring down the marriage expenditure and also cut short the details of rituals and practices, people of caste gather at one place and conduct the marriage in a group of several couples. It is called 'community marriage'. This arrangement has become a boon to the poor people of all castes. In Dharwad district many charity-minded people and religious centres have come forward to take up community marriage of their caste groups. The following Mutts are conducting community marriages. They are; Muru Savira Mutt, Hubli; S.S.K. Samaja, Thontadarya Mutt, Gadag; Veereshwara Maha Shivasaranas' Maha Mutt of Narasapur in Gadag Taluk, Guru Kabiranand Swamy Siddhashrama of Ranibennur and Sri Muneshwara Trust Committee Jagadguru Annadaneshwara Mutt of Mundargi and Annadaneshwara Mutt at Halakere in Ron Taluk and others. In addition to it the people of this district go to Dharmasthala and such other sacred centres to participate in community marriages.

Inter-caste Marriage

A marriage between two different castes or sub-castes or two different religious people becomes an inter-caste marriage. Such marriages (inter-caste) are not so rampant, but inter-sect marriages appear to be a little common, these days. Under different welfare schemes and programmes for scheduled castes, the Karnataka Government has got encouraging package of such marriages by awarding to the couple Rs. 5,000 (Rs. 2,000 cash and Rs. 3,000 in certificate) to provide social security to them, in case one of the persons in marriage should be a scheduled caste individual. Only some castes have been practising traditionally, divorce and widow re-marriage. Divorce among the Brahmins and Lingayats is rather not so common. Even the Catholic religion has not permitted divorce to its followers. But Muslims allow divorce. According to Hindu Marriage Act, divorce can be permitted through the courts of Law if it is found very necessary under certain circumstances. Widow-remarriage is commonly practiced by a number of castes. It is known as '*Udike*'. In such a marriage, no married woman (*Muttaide*) has any role to play. Usually, it is conducted by a priest or a Jangama, widowers and the widows would be present.

A Muslim marriage is performed according to Islamic Law. It is a contract between a husband and a wife. The bride-groom is dressed in the wedding attire and the end of the turban (sehera) loosely hangs down the face or the face is covered with strands of flowers. The bride-groom is taken in a procession to the marriage pandal along with his relatives. In the pandal both the parties (bride and bride-groom) will be seated to attend the wedding. Then, the marriage rites are on. Khazi (the priest) will get the consent of the bride and the bride-groom (*Kabul*) for marriage. This consent is accepted in the presence of the witnesses. The witnesses put their signatures to this covenant. This covenant will be entered in a register called *daftar*. These people are called '*Gavah*'. The bride-groom has to make the payment of 'Mehtar' (*Bride price*) to the bride. Khazi begins to read 'Nikah' (from the Quarn). The Muslims also have black beads Lachcha or (*Karimani*) like *Mangalya*. The chain of beads is tied to the bride by an elderly woman. The three important aspects of a Muslim marriage are – consent to be obtained by both the parties of marriage; signatures of witnesses; and sanction for marriage. After the marriage, the boy is invited to feast (dinner) on the first Friday. Later, he is invited to dinners on the following three Fridays by the girl's relatives. This is known as 'Four Fridays' (Chaar Jumma).

Among the Christians, the bride and the bride-groom parties meet at the girl's residence to decide the date and the celebration of marriage. The engagement of the bride and the bride-groom is arranged at the Parish Church of the boy's family. During the engagement, the bride and the bride-groom exchange rings or some ornaments. The marriage matters will be discussed after the three following Sundays in the Church. If there are any problems affecting marriage, they will be sorted out after the weekly prayer. It is known as 'Bon'. The wedding will be conducted in the bride-groom's Parish Church by a Rev. Father. Rings are exchanged. In recent years 'Mangalya' has a role to play in a Christian marriage. The bride and the bride-groom (new Husband and wife) sign the register and the witnesses attest the signatures of the couple. The wedding comes to an end with a dinner and music.

Table 3.19 : Talukwise Statistics (A) Adoptions (B) Marriages and (C) Divorces Registered in the Sub Registrar Offices at the taluk level in the district (1988-89 to 1992-93)

Taluku	1988-89			1989-90			1990-91			1991-92			1992-93		
	A	B	C	A	B	C	A	B	C	A	B	C	A	B	C
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1. Byadgi	8	26	2	12	13	2	7	14	-	7	13	-	7	22	-
2. Dharwad	37	192	-	82	163	2	34	198	4	48	198	3	34	166	-
3. Gadag	12	1	-	16	2	2	18	13	-	19	8	1	9	7	-
4. Hangal	6	21	-	12	20	-	12	26	-	11	24	-	13	22	-
5. Haveri	15	26	3	17	31	3	20	24	1	15	15	2	20	18	-
6. Hirekerur	23	22	1	24	27	-	23	16	-	15	18	-	19	25	-
7. Hubli	19	153	3	21	176	3	15	200	3	30	235	2	13	189	2
8. Kalghatgi	4	4	-	6	11	-	5	6	-	9	7	-	10	10	-
9. Kundgol	10	14	-	8	3	-	6	10	-	8	22	-	7	18	1
10. Mundargi	4	5	-	10	3	-	3	2	-	7	3	-	5	5	-

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
11. Nargund	6	1	-	1	1	-	5	4	-	3	1	-	9	1	-
12. Navalgund	10	9	1	12	6	-	9	5	1	2	8	1	9	23	-
13. Ranibennur	40	52	-	44	70	-	37	49	-	44	53	-	36	63	-
14. Ron	20	5	-	14	7	-	12	7	-	19	7	-	12	-	-
15. Savanur	13	3	-	8	13	-	4	3	-	7	11	-	7	7	-
16. Shiggaon	6	10	-	8	6	-	7	10	-	11	5	-	7	7	-
17. Shirhatti	9	10	-	9	6	-	11	8	-	9	14	-	4	15	-
District Total	242	554	10	304	558	12	228	595	9	264	642	9	221	598	3

Funerary Practices

The followers of Hindu religion, are of different castes and they practice the funeral as per the caste traditions, viz either burial or cremation. The dead is made to lie on the bamboo stretcher to be carried to the cremation ground. The followers of Vedic traditions like the Brahmins and others have the custom of pouring some 'Ganga' water into the mouth of the person, about to die. The indication of death is marked by 'fire', to be lighted in front of the house. The dead body is laid down outside the house on wild grass called '*Darbhe*'. Later, it is covered with unstitched new white cloth. Before it is removed to the funeral, the body is given a bath. Although the dead body is traditionally carried on shoulders (a common practice), in the urban areas where transport vehicle is available, it is carried to the funeral in the vehicle itself. The eldest son of the dead person lights the fire to cremate. After the funeral, the persons who are enjoined to perform the last rites at the ground come back home and see the lamp lighted at the place where the dead was lying down. This lamp burns from then onwards continuously (without being put off) for the rest of the twelve days. Generally, the dead persons of the age of three and the sanyasins are given a burial. After the funeral, on the third day, the skeletal fragments of the dead and the ashes are collected in an earthen pot and immersed in a sacred river. Obsequies may be started from the third or the fifth or the seventh or the ninth day of the funeral. And on the twelfth day the dead person will join the ancestors (in the order of three-father, grand-father and great-grand father) by a set of rituals and ceremonials meant for that purpose. It is called '*Sapindikarana*'. The family of the dead person will be free from pollution with performing rituals connected with '*Sapindikarana*'. The thirteenth day is observed for giving a feast (*Vaikuntha Samaradhana*) to the community people, relatives and friends with the belief that the soul of the dead is treated kindly at '*Vaikuntha*' (the abode of the souls – the world of Paramatma). Since, the death of the person till the completion of the first year, each month a ceremony is conducted (*Masika*); and at the end of the year, the death anniversary (Varshabdika) is performed. Later, once a year, the death ceremonies are performed. Besides, on Mahalaya Amavasya day all the dead persons of the family are remembered and '*Tarpana*' (*Til* and water offering) is offered.

The Hindus with the practice of burying the dead, according to their caste traditions, either make dead body sit up in squatting or turn the head to a certain direction, believed to be ritually accepted (in the sleeping posture) before it is buried. Some milk and cooked food is offered on the third day at the place of the burial. According to the traditions of each caste, on the eleventh day or

the thirteenth day or the fourteenth day, the relatives and friends are invited to a feast. On the Mahalaya Amavasya day, all the ancestors (dead) are called upon to come and receive the offerings significantly known as 'Yede'.

Lingayats bury their dead. The person about to die is made to lie down on white cloth, some drops of sacred water is poured into his mouth; then the body is smeared with 'Vibhuti' (ash). When the person is dead, he is made to sit up in squatting position; he is adorned with flowers. Vachanas and Bhajans are chanted while he is being carried to the burial ground. The dead will be put in the pit in squatting position, with the face turned to the east or the north. Then, he is buried. Usually, Veerashaiva Jangamas perform the funeral rites. Those accompanying the body will take bath and come to the family of the dead. On the eleventh day, '*Shivaganaradhana*' (a dinner to the relatives and friends) is arranged in honour of the dead person.

When a person is dying, the Muslims read 'Kalima' and pour some water into his mouth. After the death, the body is given a bath and a new cloth is put on. If the dead is a man, white cloth is used; if the person is a woman, red cloth is used. They spray the scent over the body and apply 'Surma' (collyrium) to decorate the eyes. The dead woman is adorned with flowers and clothes like a bride. During this time, a woman in menstruation is not allowed to be nearby. The relatives and friends sit around the body to read the 'Quaran'. When the body is being removed, only the relatives carry it on their shoulders, at first; later anyone can join them to relieve the burden. While the body is being carried, if a Muslim happens to pass by, he will join the family to carry the body at least for some distance. Before the funeral, the people do pray (*Namaaz*). This prayer is known as '*Namaaze Janaaj*'. The dead will be buried with the head turned to the North and face towards Mecca. After the burial, dried dates are distributed to the people. Walking forty steps away from the burial ground, the people turn towards the burial (mound) and pray for the dead, which is considered as the last respect for the person. In the early hours on the third day, the relatives and friends go to the mosque and conduct '*Namaaj*'. Later, '*Phate-ha-khani*' – a prayer is done which is followed by distributing sweets to those present and later proceed to the burial ground to wish peace for the dead persons soul. Likewise, the 10th, the 20th and the 40th days prayers are conducted. On this day (40th day) a dinner is arranged to the relatives and friends and to the poor some charity is given. Again, on the first anniversary of the dead person, a dinner is given to the relatives and friends including the poor.

If a person is about to die in a Christian family, the priest (Padri) is summoned. For the Roman Catholic Christians, the padri conducts the last rites known as 'Sacrament of the sick' – and prays. Sacred (Holy) oil is smeared to the dying person. After death, the body is bathed and decorated. It is kept on a higher pedestal. The candle is lighted by the side of the dead. Above the head, the cross is placed; and the holy water in a vessel is kept at the feet. Everyone who has come to see the dead, will sprinkle the holy water on the body. If the dead person's family is well-to do, it arranges for the 'Pallbearers' (those with black attire) to carry the body to the coffin which should be taken to the Parish Church. The people who are unable to arrange the 'Pallbearers' will carry the dead (coffin) in horse-drawn cart. The *Padri* in the church sprinkle holy water on the dead and blesses it. Then, the coffin is buried. And for the dead person's soul, the Catholics conduct special prayers on the day of the death, the third day, the seventh day and the thirtieth day in the church. Among the protestants, a special prayer for the dead is arranged on the tenth day. Death in the family of a Christian cannot be polluting.

DOMESTIC LIFE

Houses

We see different types of houses in Dharwad district. Although one can see several changes in the house construction in the urban areas, due to social and economic developments, the same cannot be seen intensely in the rural areas. When houses are constructed in the rural environ, scarcely, such projects give importance to cleanliness. The old types of houses, generally, had Cuddapah stone or cow-dung smeared ground, mud-walls, and bamboo-mat fixed on the wooden rafters on the roof. The mat is covered with a variety of leaves 'Banada Avare' or Koggavare or any other suitable leaf. The final coat consists of the degraded mud (*Halu-mannu*) mixed with water is smeared over the roof (*Mudde Mane*). It may even have Cuddapah stone or wooden plank (Khadepat) for the roof. In Malnad region, the houses are covered with country tiles or Mangalore tiles. But the inclined roofs are covered with metal sheets, asbestos cement sheets, or the slate stone. Sometimes, wooden square planks, a kind of grass, or the bamboo sticks are also used. At some places the floor is of lime and mortar, cement and other materials. The walls are constructed with un-burnt bricks, burnt bricks, stone and other materials too.

According to the census of 1981, the houses in Dharwad district are constructed with various materials. The roof and wall consist of such things as mentioned in an earlier paragraph. Statistics of such houses is provided in the brackets relating to different materials as found in rural and urban areas. In the brackets, the first figure represents the number of houses in rural areas, and the second figure in urban areas. Houses with leaves, grass bamboo, un-brunt bricks etc. (2,02,125; 69,760); Tiles, Square wooden planks and slate stone (80,200; 1,22,415); Metal sheets (4,190; 9,530); Asbestos sheets (8,651; 2,430); Brick, stone and Mortar (1,935; 4,925); stone (2,330; 1,895); cement concrete (1,255; 17,355); and other kinds of roofs with different materials (11,500; 17,335); number of houses with variety of floors – Mud (2,87,135; 1,34,725); Wood planks (2,065; 4,100); Bamboo (415, 480); Brick, Mortar, Stone (10,410; 60,995); Cement (4,750; 36,805); Mosaic (1,285; 10,540); Houses with other materials (1,520; 4,310); Houses having walls made of a variety of materials – Leaves, Grass and Bamboo (33,125; 27,020), Mud (1,13,615; 69,290); Un-burnt bricks (57,935; 47,250); Wood planks (265; 535); Stone (90,570; 29,170); Cement concrete (1,005; 10,305); other materials (1,290; 980).

These days in the urban areas modern houses with cement concrete floor and roofs, having mosaic tiles are abundant. Some houses have more than one or two floors. House building implies the level of economic well-being of a family. In the houses of rich people, grand decoration of the rooms, sitting places is done. The middle-class houses may not have architectural designs, but are commanding the necessities of the people. The houses of the poor, are built in rows; hence they do not bring in light and air inside. In front of the house, on either side, there will be raised platforms; the entrance to the house called 'Padasale' (a living room) and it leads to 'Nadumane' (dining hall). Some houses may have bed-rooms. A separate room (or place) for the deity, a kitchen and a bath-room including a separate toilet are all very common in the middle-class houses. The poor may have the kitchen and the bath side by side at one place. In order to get better ventilation and light, in some houses a slit or an opening will be specially made. The Brahmin and the Maratha houses present a 'Katte' (built with bricks) to rise 'Tulasi plant' outside, in front. On the other hand, the houses of agriculturists will have cattle shed and space for storing grains. In addition, a separate underground storage (Kanaja) is constructed.

The outer walls of Muslim house are raised high and look as if it covers the house itself. Perhaps, the Purdah system of the Muslim women may be the reason for raising the walls. Some houses may have a separate prayer room.

The Christian houses will have wooden doors and frames. Monkey tops and arches cover the window above. Inside the house, some space is apportioned to raise artificial platform or construct a cement one to place the portrait of Mary and the idol of Jesus. Some people keep the 'cross' at the worshipping place. The people conduct prayers at home only at this place.

According to the census of 1981, there were about 4,74,975 families in Dharwad district of which 3,06,755 families are in the rural areas, and about 1,68,220 families are seen in urban areas. Distribution of people to houses as under is worth noticing.

	Rural	Urban		Rural	Urban
Houses without rooms	4,515	1,075	Houses with four rooms:	12,880	13,530
Single room houses	1,41,270	53,000	Houses with five rooms	3,970	5,845
Double room house	1,01,910	57,895	Houses with six or more rooms	3,110	8,100
Houses with three rooms	32,970	26,060			

The statistical figures in each case indicate that the first set (figures) refers to the rural area families and the second set (figure) refers to urban area families. These figures are the population statistics in the respective areas. About 3,775 houses in rural areas and about 1,315 houses in urban areas of the respective families did not indicate the number of rooms in their houses.

Electricity in the houses is of great convenience in the present day. But there are families still living without the electric facility. Toilet facility is to be seen only in towns and cities; but there are families in these places, where the houses has no facility for toiletry. The table below gives the figures of the people (family) living in the houses without electricity and toiletry in Dharwad district.

Table 3.20 : Talukwise Statistics of Families having Electricity and Toilet facilities in the District (1981 Census)

Sl.	Taluks	Family living in own house	Family in rented house	Total	Family with Electricity			Family with toilets		
					Family in own house	Family in rented House	Total	Family in own house	Family in rented House	Total
1	2	3	4	5	6	7	8	9	10	11
1.	Byadagi									
	Rural	10,640	1,015	11,655	1,930	165	2,095	—	—	
	Urban	1,660	1,190	2,850	675	435	1,110	575	425	1,000
	Total	12,300	2,205	14,505	2,605	600	3,205	575	425	1,000
2.	Dharwad									
	R	21,035	2,150	23,185	3,570	300	3,870	—	—	—
	U	1,205	875	2,080	560	395	955	415	405	820

People

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1	2	3	4	5	6	7	8	9	10	11
	Total	22,240	3,025	25,265	4,130	695	4,825	415	405	820
3.	Gadag									
	R	17940	3,115	21,055	3,790	435	4,225	–	–	–
	U	10,900	10,470	21,370	5,295	4,710	10,005	2,230	2,900	5,130
	Total	28,840	13,585	42,425	9,085	5,145	14,230	2,230	2,900	5,130
4.	Hangal									
	R	20,625	2,790	23,415	3,790	625	4,415	–	–	–
	U	1,815	885	2,700	840	420	1,260	805	415	1,220
	Total	22,440	3,675	26,115	4,630	1,045	5,675	805	415	1,220
5.	Haveri									
	R	19,450	3,320	22,770	4,215	540	4,755	–	–	–
	U	2,830	2,985	5,815	1,685	1,705	3,390	1,370	1,540	2,910
	Total	22,280	6,305	28,585	5,900	2,245	8,145	1,370	1,540	2,910
6.	Hirekerur									
	R	19,810	3,125	22,935	5,775	855	6,630	–	–	–
	U	975	725	1,700	480	400	880	280	320	600
	Total	20,785	3,850	24,635	6,255	1,255	7,510	280	320	600
7.	Hubli									
	R	12,945	2,020	14,965	3,610	395	4,005	–	–	–
	U [See Corporation)									
	Total	12,945	2,020	14,965	3,610	395	4,005	–	–	–
8.	Kalghatgi									
	R	12,775	1,510	14,285	2,290	270	2,560	–	–	–
	U	1,270	520	1,790	515	300	815	465	325	790
	Total	14,045	2,030	16,075	2,805	570	3,375	465	325	790
9.	Kundgol									
	R	15,350	2,330	16,075	3,650	420	4,070	–	–	–
	U	1,440	820	2,260	790	295	1,085	785	330	1,115
	Total	16,790	3,150	19,940	4,440	715	5,155	785	330	1,115
10.	Mundargi									
	R	11,395	1,775	13,170	5,095	750	5,845	–	–	–
	U	1,485	850	2,335	490	375	865	145	155	300
	Total	12,880	2,625	15,505	5,585	1,125	6,710	145	155	300
11.	Nargund									
	R	6,360	985	7,345	1,545	220	1,765	–	–	–
	U	2,595	1,485	4,080	1,225	770	1,995	385	485	870
	Total	8,955	2,470	11,425	2,770	990	3,760	385	485	870
12.	Navalgund									
	R	14,625	2,300	16,925	3,605	450	4,055	–	–	–
	U	4,100	1,525	5,625	1,890	755	2,645	1,475	740	2,215
	Total	18,725	3,825	22,550	5,495	1,205	6,700	580	395	975

1	2	3	4	5	6	7	8	9	10	11
13.	Ranibennur									
	R	20,855	3,805	24,660	5,970	1,385	7,355	–	–	–
	U	4,570	4,090	8,660	2,765	2,085	4,850	1,510	1,290	2,800
	Total	25,425	7,895	33,320	8,735	3,470	12,205	1,510	1,290	2,800
14.	Ron									
	R	22,455	2,875	25,330	4,405	585	4,990	–	–	–
	U	6,130	2,310	8,440	1,775	855	2,630	675	390	1,065
	Total	28,595	5,185	33,770	6,180	1,440	7,620	675	390	1,065
15.	Savanur									
	R	10,895	1,495	12,390	2,150	210	2,360	–	–	–
	U	2,590	860	3,450	1,325	485	1,810	1,860	670	2,530
	Total	13,485	2,355	15,840	3,475	695	4,170	1,860	670	2,530
16.	Shiggaon									
	R	13,810	2,060	15,870	3,425	445	3,870	–	–	–
	U	1,670	660	2,330	695	335	1,030	885	405	1,290
	Total	15,480	2,720	18,200	4,120	780	4,900	885	405	1,290
17.	Shirhatti									
	R	14,725	2,040	16,765	2,390	260	2,650	–	–	–
	U	4,520	1,680	6,200	1,510	670	2,180	1,070	625	1,695
	Total	19,245	3,720	22,965	3,900	930	4,830	1,070	625	1,695
18.	Hubli-Dharwad Corporation	37,035	48,100	85,135	20,995	30,775	51,770	16,550	27,615	44,165
19.	Dharwad district									
	R	2,65,690	38,710	3,04,400	61,205	8,310	69,515	–	–	–
	U	86,790	80,030	1,66,820	43,510	45,765	89,275	31,480	39,035	70,515
	Total	3,52,480	1,18,740	4,71,220	1,04,715	54,075	1,58,790	31,480	39,035	70,515

Note : The figures of Dharwad city refer to Alnavar town only. The statistics of Dharwad and Hubli towns (cities) are given under Hubli-Dharwad Corporation.

Source: Census 1981: Part-8 A and B (II).

Food Habits

They can be of two kinds – vegetarian and non-vegetarian. Among the Hindus, primarily, the Brahmins, Lingayats, Vysyas and the Jains are vegetarians; but many other Hindu castes practice eating meat. Jowar cake (Bakkari) is the prime food of the vegetarians. Breakfast in the morning, lunch and supper are routine food habits of the people of this district. Drinking tea is a common habit with all classes. In rural areas, people mostly eat 'Bakkari' for breakfast. It is accompanied by 'Chatni' (thick consistency) made out of ground-nut, fried gram (*Hurikadle*), 'Gurellu' (a variety of 'til' (long and black), and red-chillies. Bakkari is also eaten with curd and Chatni. In urban areas, 'Shira' (sweet preparation of soji) parched-rice, fried and spiced penched rice (paper thin) called 'Chuda' or 'Churmuri' (spiced fried-dry rice). It is also known as '*Susla*' (the local language). Some days 'Uppittu' (Soji

savoury), Idli, Dosa, Paddu and Puri (fried in oil) are also prepared for the breakfast. At lunch, Jowar cake (Bakkari) or Chapathi (made of wheat flour), rice and 'Sambar' or 'Saaru' (thin consistency of water) using 'Dal' and vegetables. Curry, made of grams, vegetables, *chatni* and curd constitute a lunch. A regular meal on all days consists of 'Green gram', or 'Bengal gram' or 'Toor dal' or 'Germinated seeds' or 'Horse gram' made into a curry; brinjal (*Molagai*), Snake-gourd, pumpkin, potato, *choulikayi* (a variety of beans) and a few vegetables are used to make curry. 'Jhunka' (a preparation of Bengal-gram flour) and greens are also delicacies. In rural areas broken-Jowar gravy (*kichadi*) or *ambli* and rice are people's food items. In towns, these days the people make *Chapatias*. When the people go on tour or travel, they carry with them dried Bakkari broken into small pieces to be mixed with jaggary. It is again mixed with water before the stuff is eaten. In the same way, Jowar corn is made into flour called 'Allittu' and which can be eaten by adding jaggary to it. The rural people and the poor do not cook rice everyday as an item of regular food. For special occasions 'Sajje Bakkari' (a coarse millet) is prepared. Even in marriages the above delicacy is enjoyed by the people. During feast and festival, some special food is a must. For Ugadi, sweet-cake called 'Holige' made of Bengal-gram and for 'Mannethina Amavasya' a preparation called 'Godhi Huggi' (a sweet porridge of wheat) and 'Payasa' (a sweet of the consistency of boiled milk) made of vermicelli, are all the delicacies of Dharwad district. On the 'Nagarapanchami' day, preparations like corn-flour, gram or germinated gram curry, and ground-nut balls and such other varieties are the eatables in all families. During Ganesh festival 'Kajjaya' and 'Modaka' (Sweets); and on Vijayadashami day 'Godhi Huggi', 'Holige', 'Karjikayi' (Sweets) are prepared. For Deepavali 'Holige', 'Chakkuli' and other items are specially made. For 'Sankranti', 'Til' mixed with pieces of Jaggary, groundnut and processed gram (*Hurikadle*) will be distributed. Another delicacy called 'Madali' (wheat flour, soji and jaggary – mixed well and made) is specially a local sweet. On 'Kamana Hunnime' (Holi), 'Holige' is a must with people in Dharwad district. The above mentioned delicacies are examples of special preparations in this region. In marriages, making Jowar Bakkari and Chapathi are very common in the district except the areas of Malnad. Besides, *Godhi huggi*, 'Boondi', 'Sajjaka' and varieties of chatnis are all the items of a special meal in marriage. In 'Malnad' region, a dinner in connection with a marriage consists of 'Palav', 'Kalasidanna' (rice-savoury), 'Boondi' and 'Jilebi' (sweets) etc. The people are used to enjoy drinking tea, 'Pan' (betel leaves nut and lime) and tobacco chewing; coffee drinking is becoming a habit, of late, with the people. In hotels, Savouries like 'Uppittu', 'Puri', 'Idli', 'Vade', 'Dosa' (cake), *Sambar*, *Bajji*, *Mirchi*, *Avallakki*, *Mandakki* and *Kharashevu* are prepared. 'Shira' is the only sweet among the other items listed already. Any person eating in a hotel will enjoy *bakkari* or *chapathi*, gram-curry, vegetables, rice 'Sambar' or 'rasam' and curd. 'Dharwad Pedhe' (soft sweet prepared of 'Khova' taken out of milk) is the most popular eatable of this region. This district has abundant milk and vegetable production.

The Muslims being meat eaters, use only the sacrificed meat called 'Jakha'. This does not refer to fish eating. Some Muslims do not eat beef. Pork is a sacrilege. The meat preparation goes with vegetable items in their food. In festivals and marriages, 'Biryani', 'Palav', 'Chicken *khyma*', 'Saviyan' (vermicelli) and 'Chongya' (a variety of fried sweet) 'Karigadabu' are all prepared. In addition 'Shira' and a few more sweets are also prepared.

The Christians are also meat eaters. Chicken, goat or sheep, pork and beef provide meat for their food. In addition to meat and fish, rice, wheat, Jowar, dal and vegetables are all included. During festivals and marriage, the Christians will have 'biriani', 'palav', 'cake' and other sweets too.

Dress

The traditional dress of the Hindus in Dharwad district consists of '*Dhotra*' ('*Panche*' – un stitched long cloth with border design or without it), a '*Jubba*' (a loosely flowing shirt), a turban and a cap (inside card-board padding) or '*Gandhi Topi*' (associated with 'Gandhi'). Some people wear overcoat too. Persons working in fields wear a shirt with half-sleeve called 'Bagalkasi' and '*dhotra*'. In Malnad rural areas, a towel on the shoulder of men is rather common. The children usually wear '*Nikker*' (shorts) shirt, and cap. Youths and the persons going for employment wear trousers (pants) and shirt. Women traditionally wear a Saree and a Cotton blouse. The long (Nine yds.) stretch of saree is worn conveniently ('*Kachhe*') and they cover their head with '*Pallu*' (the beginning of saree with some design). It is a practice with the womenfolk of this district for a long time and it can be seen even now. Special occasions call for wearing 'Silk saree'. And the girls, largely, wear 'Langa-blouse', skirt and chudidar. The civilization and progress in education have brought nylon and polyester materials for making dresses for the people. One can also see a change in styles of dress, at present.

The Muslims, generally (men) wear '*Pajama*' and a '*Jubba*'; a cap is a necessity. The elderly men wear '*Dhotra*'. The womenfolk wear a loose black cover over their clothes. It is called '*burkha*' and it covers from head to toe. The progressive and the urban women (many of them) are not preferring 'burkha' to cover their body.

The Christians seem to wear dresses different for special occasions. At the marriage the bride wears a long white skirt or a Saree and it is a tradition with their religious custom. While praying in the Church, women cover their heads with 'Saree *pallu*'. This is common to all the Christian womenfolk.

Home appliances

Mats, palm-mats, rugs, small tents (made of cotton thread) and carpets are the house needs in rural homes. There will be iron-chair, table, cot, wooden chair and stool etc. Which are a common sight in the houses of the middle-class people. But the house of a rich person will command (generally) costly sofa set, chair, dinning table and cot, all made of quality wood. In some houses, cane designs of chair and sofa can also be seen. Some of these having designs are deftly carved on wood. In some houses, a simple cot having a frame of ordinary wood and legs of sticks; and the frame has a structure of thread woven into it. Modern civilization has brought with it stainless steel into the kitchen. Water jugs and drums and other steel vessels, now, adorn a kitchen in Dharwad district. However, the brass and alluminium vessels are not out of sight from the houses. The poor in the rural areas, are still using earthen pots and alluminium vessels largely. In many houses, salt, pickle and such other things are filled into clay jars, of late, plastic tins are in great use. A plastic bucket for carrying water and a plastic pitcher to contain water – are just a part of present living.

The village survey monograph of 1961 pertaining to Hulkoti (Gadag taluk), Kaginele (Byadgi taluk) and Magadi (Shirhatti taluk) gives the statistics of modern things used in houses as under:

Name of things	Statistics of things in use		
	Hulkoti	Kaginele	Magadi
1. Petromax	29	10	23
2. Torch light (Battery)	75	70	30
3. Kerosene stove	48	34	20
4. Bicycle	43	34	18
5. Radio	10	–	4
6. Watch	46	38	31
7. Clock	30	15	7
8. Car	1	–	–
9. Motor Cycle	1	–	–
10. Gramophone	2	1	1

Hotels and shops used petromax, radio and gramophones (Later such a survey has not taken place).

Ornaments

Attraction for ornaments is universal. The women of Dharwad district are not an exception to love of ornaments as everywhere. Possessing ornaments is an indication of higher economic condition of the family. Ear-tops, 'Jumki' (hanging), nose-top or ring, bangles, chain (made of pearls) ring, anklet, bracelet, 'Patli' (for the wrist), 'Bajubandi' (for the arm) nagabandi (also for the arm) vanki (again for the arm), 'Jadehuvu' (for the hair) 'Belliyandupetti' (*Daabu* – for the waist), 'Bytale bottu' (for the parting line of the head), 'Godambi chain' (in the design of cashew), 'Gundina sara' (beads design), 'Kalina sara' (Grain design) 'Padakada sara' (Pendent chain) are many other ornaments of gold and silver are fondly worn by women. 'Mangalya' and toe-ring are the symbols of marriage for a woman. The following are the ornaments put on children – Chain, *Kanthihara* (Chain), ear-tops, ring, silver anklet, chain (for the legs), silver thread to the waist etc. Men's ornaments are far less and rare when compared to ornaments of women. Men usually wear a ring, a chain and a 'bracelet' (*Kaigadaga*).

Festivals

There are many sacred days in a year for celebrating festivals and feasts of a Hindu. Besides, there are special festivals for each sub-division of the Hindus. The Brahmins appear to have more feasts (festivals) than others. The Hindu year is equally divided into two halves as 'Uttarayana' and 'Dakshinayana'. Here we make a mention of festivals (feasts) of the people in Dharwad district.

Salivahana Shaka beings with 'Ugadi' in April (Chaitra masa); and it is the first day of the Hindu calendar. The previous day is of hectic activity, at home, when the vessels are neatly cleaned and decorated to fill them with water; some neem leaves are put into these vessels. The festival day begins with the family members bathing (having applied oil over the body) in hot water, in the early hours of the morning. Water treated with neem leaves is believed to have strength to cure skin diseases. The main door (entrance) of the house is decorated with tender mango leaves and the floor (in front of the door) is decorated with rangoli designs. Ugadi is regarded as the most auspicious day among all the auspicious functions in the year. Therefore, the deities at home are worshipped with great devotion; and in the evening, the people go to temples. On this day (Ugadi) in the families, people

mix neem flowers and jaggery and swallow a bit of it, only to mark that life has both bitter and sweet moments; neither of which should take away the peace of mind (philosophical). The day is followed by sweet preparations to be served at dinner. '*panchanga*' (the calendar of the Hindus) reading for the New Year is an important event. The following day of Ugadi, is regarded as the day of hunting for the people eating meat. This remains now only as a custom.

Marathi festival known as 'Gudipadav' is celebrated during the first half of '*Chaitra masa* (April). The people tie a piece of coloured cloth to a stick and a small vessel fixed upside-down (like *Kalasha*) for using it as a flag on the house-top. On this day, the decorated deity – '*Gauri*' is placed in a mantap and the people worship her with all the auspicious ingredients (*Kumkuma*, *Arishina*, flowers etc). It is called '*Vasanthagauri*' festival. This festival is believed to be auspicious for the Indian women and in its social aspect, it develops mutual intimacy with the other women. On the 9th day of chaitra masa (April) Ramanavami celebration is done. Rama is regarded as the seventh avatar (incarnation) of Lord Vishnu and hence his birth day. Ramanavami is celebrated by a number self organized groups at community level. Music and cultural activities during Ramanavami day is a speciality. The full-moon day during the first half of '*Chaitra masa*' (April) is also called '*davanada hunnime*'. It is traditional for the married women (Muttaide) to worship the goddess of nature and wear the wild flowers (Davana) in the locks of hair. This day is also the celebration of Hanuma Jayanthi. The temples of Hanuman can be seen in all towns. Even Veerashaivas visit these temples. The new-moon day (Amavasya) of '*Chaitra masa*' is celebrated as '*Karagada Amavasya*'. The rural people observe this day by eating in their fields.

The third day of '*Vaishakha masa*' (May) is also called '*Akshaya Triteeya*'. This day is regarded as the most lucky day in the whole of the Hindu calendar year, according to the Hindus. And it is the day of Bhakti Bhandari Basaveshwara. It is celebrated with great devotion. And it is called '*Basava jayanthi*'. The Veerashaiva organizations celebrate this festival, in a grand manner with a number of cultural activities. This day (Basava Jayanthi) is sacred to the Veerashaivas. Hence, they go to the pilgrimage centres like Basava Kalyana, Kudala Sangama, Basavana Bagewadi and other places as a matter of tradition. The farmers wash their bullocks to decorate so that they could be taken in a procession accompanied by musical instruments. Many people believe in starting new activities (business etc) on this day. The womenfolk, at this time worship '*Gauri*' at home. And this day happens to be the birth day of Chatrapathi Shivaji also. The procession of Shivaji idol is taken round. The fifth day of the first half of '*Vaishakha masa*' marks '*Shankara Jayanthi*' for his followers. The full-moon day of '*Vaishakha masa*' is '*Narasimha Jayanthi*' (incarnation of Lord Vishnu) and some Brahmin sects celebrate this day with great devotion.

The full-moon day of '*Jyeshtha masa*' (June) is celebrated as '*Karu Hunnime*'. Since it is the beginning of the rainy season, the farmers decorate their villages and towns. They rejoice decorating the bullocks and their horns. The horns are neatly sharpened and coloured. They put on the rings to the horns; tie the ringing bells of chain and artistically paint the body of the animals colourfully. Then, the bullocks are taken in a procession. The procession goes to '*agase*' (entrance doorway to the town) where the black cloth is hanging to be torn apart. It is a firmly held belief that if the brown bullocks tears the '*Kari*', brown jowar will grow in abundance; in case the white bullock tears the '*Kari*', white jowar will grow well in that season. Supposing the brown and white bullocks together tear the '*Kari*', it will be a season of both brown and white jowar crop; and it is the season of '*Balakala*' (the time of equal strength). On this day, the married women belonging to the vedic tradition, will celebrate

'Vatasavithri vow' in order to pray for the longevity of their husbands. The new-moon day of '*Jyeshtha masa*'; is also called '*Mannethina Amavasya*'. It implies that a pair of clay bullocks (Mannettu) is made for the purpose of worship.

The womenfolk, in '*Ashadha masa*' (July), on all Tuesdays will go to the river bank, or to the nearby tank that supplies water to the village and make a 'Sand dune' (*Gopura*) which is called 'Gullavva'. The women sing and dance round it. And on the last Tuesday, the women bring the 'Gopura' home and worship in groups. Some sweets are prepared to offer to 'Gullavva'. Later, it will be immersed in water. '*Ashadha Ekadasi Vow*' is celebrated on the eleventh day of the first half of the month namely July, by some Hindus. If some of them make it a fasting day, the others prepare sweets for observing the vow. This day happens to be the festival at Pandharpur. The devotees of Vithala reach the place by foot to participate in the celebration.

The month of August is 'Shravana'. It is the time for great enthusiasm for people and special poojas at temples. In the temple of Ulavi Basappa, there will be competition among 'Karadi Majalu' groups. Where as all Saturdays are the festivals for Vaishnavas. The religious people fast the whole day on all Mondays of 'Shravana masa' and break the same in the evening (Pradosha kala). Likewise, the newly married girls perform the pooja, as a vow, of 'Mangala Gauri' asking the deity to bless them with 'long married life' (*Pativratya*) and '*Mangalya Soubhagya*'. The Brahmins observe all Fridays of '*Shravana Masa*' as '*Sampath Sukravra*' (the day is associated with wealth). On this day, the women worship Gouri along with the idol of Lakshmi. The same deity is worshipped by the people in this district as Dyamavva, Durgavva, Yellavva, Udachavva and Banashankari etc. The fifth day of '*Shravana masa*' is the day of 'Nagarapanchami' (the snake is worshipped). 'Nagarapanchami' is a common vow for all the Hindus; hence, it is very important. On this day, a clay-snake is made and worshipped by people with milk, corn-flour, tambittu (rice-flour mixed with jaggery), Kadabu (steamed-sweet) and other kinds of eatables. When the offering is made, the idol (clay-snake) is honoured with 'arathi' (lighted lamps). As a custom, it is the home-coming for the married women (coming to 'Tavaru') so that they can wish for the well-being of the relatives in the family where they had been born. This festival (Nagarapanchami) is the day of enjoyment for members of the family who take pleasure in playing some simple games and doing quiz. A game of Swing (Vuyyale), throwing the lemon to distance, and such other competitions are generally held. On the full-moon day in '*Shravana masa*', the Brahmins change their sacred thread (Upakarma). '*Raksha Bandhan*' (tying the wrist band to the brothers by the sisters in the family) is observed on the same day. On the eighth day of '*Shravan bahula*' (the second half of the month of August), the birth celebration of Lord Krishna is observed. Krishna is believed to have taken birth at mid-night in the jail. The devotees keep the idol of the Lord and worship him at this time by prayers (Bhajans and Keerthanas) and songs. Many devotees, will fast up to mid-night as a vow in honour of their Lord.

Ganesha festival, on the fourth day of the first half of the month of September (Bhadrapada Shukla Chaturthi) is celebrated as a popular religious function. Lord Ganesha as the one to remove the obstacles in life is worshipped. On this day, the clay-idol of this deity is installed and decorated in a number of ways. The devotees worship this deity with great devotion and give him the offering of special food (sweets) and honour him with burning incense and camphor. This god is installed in all the families and in public functions too. The Ganesha festival started by the federation of all Ganeshotsava committees in 1976, in Hubli is an example of public celebration in Dharwad district. Truly, it is a grand celebration in the town. Everywhere (in all towns) this festival is accompanied by

music, dance, drama, lectures and folk programmes. During this time, many cultural activities are arranged. The following day of this festival is 'Rishipanchami' and only some people observe the day. Only the home-grown vegetables are supposed to be used for cooking. Another festival is of Jokumara being celebrated in Dharwad district commencing from the sixth day to the fourteenth day in the first half of the September (*Bhadrapada Masa Suddha Shasthi to Chaturdashi*). The festival of nine nights (*Navarathri*) comes about in October (*Ashwayuja*). The first day of this festival is called 'Padya' and it continues till the tenth day. It is also called 'Dasara'. Hindus consider '*Navarathri*' as a major festival. Dasara is our '*Nada Habba*' (regional festival). Hence, it is being celebrated publically since the days of struggle for independence. On the first day (Padya) at home, a '*Kalasha*' is installed in each house and worshipped for all the ten days. During this time, a lamp is lighted and, kept burning throughout till 'Vijayadashami'. On the seventh day of 'Navarathri' goddess Saraswathi (Saptami day) is worshipped; and on the eighth day 'Durga' (goddess of 'Shakti' or power) is worshipped. In some houses, even animal is sacrificed on this day. The ninth day is 'Mahanavami'. The people clean their weapons and instruments in order to worship them. The tenth day is 'Vijayadashami'. '*Vijaya*' is victory and it is believed to bring light and enthusiasm in life. This day is also called '*Banni Habba*' (the festival of leaves of tree called '*Banni*'). The people in their respective villages and towns take the local gods in palanquin to '*shami tree*' ('*Banni*'). The devotees of Mylara, on the outskirts (Shibara) receive the '*Banni* leaves' and wear the same. The people offer '*Shami*' leaves to gods and later exchange it with one another as if it is valuable like gold; then they thank each other. The youngsters give the leaves to the elders to show their respect. Exchange of leaves implies 'Let our lives be like gold'. With this, Dasara festival comes to an end. A toy exhibition is arranged during Dasara, in most homes. It is an occasion of showing talent in making and arranging toys and also a matter of joy to the people. Lakshminarayana temple, at Shukravarpet in Dharwad creates a feast to the eyes during Dasara festival, because the temple is beautifully decorated for all the ten days; a steady crowd visits the temple. The other temples are also being decorated these years. One more festival in *Ashwayuja masa* comes handy to people. It is '*Sige Hunnime*'. On this day, the farmers go to their fields to collect 'five stones' (the symbol of Pandavas) for the purpose of worshipping; and in the evening the people enjoy dinner with relatives and return home. This festival is followed by 'Deepavali' in October-November. Deepavali is the festival of lights. It brightens up hopes of people in all families. The entire Hindu society celebrates Deepavali. It begins on the thirteenth day (Trayodashi) in the second half of October or early November (Ashwayuja Bahula Trayodashi) and celebrated for five days. The houses are cleaned and the doors are decorated with tender mango leaves and 'Rangoli' designs on the floor. There is a custom of keeping two balls of cow-dung at the entrance, on the first day, and increase it by two balls (each day) for about five days. These balls symbolize 'Pandavas'; hence, they are worshipped. The fourteenth day (Chaturdashi) of Deepavali, the killing of 'Narakasura' is observed. This day begins with bathing in hot-water because the people massage their bodies with oil. It is followed by worshipping the family deity and the preparation of special food (sweets). It is also a day of wishing the people happiness in life. The last day of *Ashwayuja* is '*Amavasya*' (the new-moon day). This day is auspicious for worshipping goddess 'Lakshmi' (the presiding deity of wealth). In the evening, the people keep their ornaments to be worshipped. And for the business people, 'Lakshmi *pooje*' is extraordinarily special.

On the first day of the first half of November (Karthika Masa Shuddha Padya), emperor Bali is worshipped. The day is known as Balipadyami. As it is believed to be sacred, the people visit temples. This day is the continuation of Deepavali. Last day of the festival of lights, is observed as '*Pandava panchami*'. All the cow-dung balls collected from the thirteenth day of '*Ashwayuja Bahula*' will be

worshipped. Having prepared food at home, the people carry it to the river bank or the tank which provides water to the village. It is fun time for eating and rejoicing. They come back home in the evening. The cow-dung balls are dried in the sun on roof of the house. It will be burnt into ashes. The ash serves the people to smear on their forehead. The display of fire-works and flying sky-lamps made of coloured paper by filling air or smoke in it is very special about Deepavali. The first day of Deepavali (Padya) in 'Bahula' (latter half of the month) is a day for village or town festival at Hangal, Hirekerur, and Haveri taluks. At this time, the four faced 'Brahma' the creator is worshipped in open field. It is called 'Golakavva' in some places. Rice (charu) is offered to this deity on the Deepavali day (first day). This offering is taken to the fields. The Marathi people, during this time, (*Karthika Shuddha Bidige*) i.e. the second day of the first half of November celebrate the festival of 'Bhavubeej'. The sisters honour their brothers with lighted lamps (Arathi). They are entitled to get gifts from brothers. Again on the twelfth day, in the first half of November (Karthika Shuddha Dwadashi) Tulasi, the consort of Lord Vishnu is worshipped. Tulasi is said to have married Vishnu on this day. The people decorate the platform of Tulasi plant and worship in the evening.

On the full-moon day in December (*Margasira masa*) the people of Datta sect worship Dattatreya; it is His birthday. The new-moon day of this month (*Amavasya*) is called '*Ellu Amavasya*'. The farmers decorate their bullocks on this day. The worship of '*Pandavas*' is done; it is followed by lunch. This festival comes during the post-monsoon period in the Hindu calendar. It is believed to mark the harvesting of that season.

The full-moon day in January (Pushya masa hunnime) is the celebration of 'Banada Hunnime' ('Kaadu' or forest or nature). Banashankari deity's worship and the festival are popular. People from different parts of Dharwad district attend the festival. Another festival in January (*Pushya masa*) is 'Sankranti'. Either on the fourteenth or the fifteenth, this festival is celebrated. Til mixed with jaggery (*Ellu-Bella*) is a special preparation. People exchange '*Ellu-Bella*' with each other and wish good things in life.

Rathasapthami falls on the seventh day in the first half of February. It is a day for worshipping the sun. At this time, the sun's position assumes northern direction. Like-wise, the fifteenth day in the first half of February 'Bharatha Hunnime' is celebrated. On this day, Vyasa, the great sage is worshipped in the temples. Even the festival of Yellamma coincides with this date. Many people attend this festival from different parts of this district. The custom of consecrating girls to Yellavva by devotees was very common. Such girls are called '*Jogathis*'. Now, there is legal prohibition against undertaking this practice. The previous night of the new-moon day in '*Magha masa*' (February), 'Mahashivarathi' is observed. The devotees of Shiva regard this day as very significant. The people do fasting the whole day and worship Shiva at home. Later they go to Shiva temples to worship their Lord. Bhajans, (Sankeertan) music and mythological episodes are narrated throughout the night to be immersed completely in the Lord's meditation. The following day, 'Shiva pooja' is performed and a common meal is served.

On the fifteenth day of March (*Phalguna masa*) Holi is celebrated. It is the festival of 'Kama and Rati'. It tells about the death of 'love god' (Cupid) according to mythology. All the people are involved in singing and playing. A few days before the burning of 'Kama', His image is made with things that can catch up fire easily. Such images are installed in all important places. It is a field-day for people to use the language of vulgarity which otherwise is unspeakable in decent interaction. Thus, *Kama* is symbolically burnt. Males in the family go round the burning image beating their open mouths with

hands only to indicate their mock sorrow at this event. In Hubli the people install the images of '*Kama* and *Rati*' (cupid and his consort) at several places. On the fifth day of the death of *Kama*, Holi is celebrated. It is also called 'Rangapanchami'. The people rejoice wearing and splashing colours to friends and relatives. Holi playing with colour-water ('*Okali*') is the youthful spirit of the people on the occasion. There is a separate temple of '*Kama*' at Medur in Hirekerur Taluk. On the day of '*Kamana Hunnime*', people gather in very large numbers. Many organisations and institutions celebrate Sri Ramanavami, Shankara Jayanthi, Basava Jayanthi, Jnaneshwara *Saptaha*, Krishna Jayanthi, Ganesha festival etc. involving the community.

Jain Festival

Jains celebrate many festivals of the Hindus according to their traditions. The first day of the month of April (Chaitra Masa Pratipada) is regarded as Ugadi. It is the day of victory for Bharata, the son of Adinatha or Vrishabhadeva who is one of the earliest Tirthankaras in the Jain order. Mahaveera Jayanthi is observed on the thirteenth day in the first half of the month of April (Chaitra Shuddha Trayodashi). It is said that the king Shreyamsa offered food to Adinatha Tirthankara to break his fasting on the third day in the month of April (Chaitra Shuddha Akshaya Triteeya). And the event is remembered by the Jains and as a custom they give charity to the people. The Gauri festival in September is celebrated in the same way like the Hindus. Gauri is regarded as the '*Yakshi*' (the woman of the heavens) serving the eleventh Tirthankara. Hence, she is to be worshipped. During '*Bhadrapada masa*', the people celebrate '*Ashtanika dasalakshana Parva*' for ten days. Similarly in September, during Dasara, on the eighth day, the Jains take to fasting and read '*Purana*' (mythological stories) to reconfirm their faiths in '*Ahimsa*' and showing sympathies to the animals. It is called 'Jeevadayashtami' (being sympathetic to 'life' on the eighth day), on the ninth day (Mahanavami). Yakshi Padmavathi is worshipped. Vijayadashami is the day for the Jains to remember Bharata's victory of crossing the border. Hence, it is a sacred day for them. It is an important festival that motivates Jains to give charity to the poor. Deepavali in November (*Karthika masa*) is the day of '*Maha Nirvana*' (leaving of this world by death) of Mahaveera. Lakshmi Pooja is performed on this day. Shivarathri is regarded as '*Jinarathri*' and the feast is a must in a Jain family. Apart from the above festivals, these people observe a number of vows and other fasting days. Charity and fasting appear to be important in Jainism. Therefore, their festivals consist of the above mentioned customs invariably.

Muslim festivals

The following day of fasting in the Ramzan month is called '*Id-ul-fitr*'. Similarly, the festival on the tenth day of *Jil-Haz* is called '*Id-ul-yuha*' or 'Bakrid'. In the whole month of Ramzan Muslims observe fasting in early morning and break the same at the sun set. During these festivals, the people go to '*Idga*' – the place meant for prayers, in larger numbers. In Ramzan, the Muslim charity to the poor, is a common sight everywhere. Another festival '*Shab-e-Baraat*' is celebrated on the fifteenth day in '*Shabana*' month, in the evening. It is the sacred martyr's day and the prayers take place at the mosques. The Prophet Mohammad's birth day is celebrated as 'Milad-un-Nabi' (Id-Milad). Like-wise 'Moharrum' is also a festival of the Muslims. It is celebrated by the people having worshipped 'Tabut'; even the Hindus participate in this festival.

Christian festivals

The first day of January is regarded by the Christians as the beginning of the new year. It is therefore, a great day of rejoicing. Good-Friday and Easter-Sunday (re-arrival of Christ) are the two

important festivals of the Christian community. The Catholics celebrate St. Mary's Day on the eighth of September. The month of December for Christians is uniquely significant because it is the 'Christmas Day'. The infant Jesus arrived to this world on this day. It is the happiest day for all Christians. The Church is vibrantly alive on the eve of Christmas and the people gather to pray at the auspicious hour of Christ's birth. Star-shaped lamp-shades with lamps are displayed in each home (outside) to welcome the birth-day of their saviour. The 'Christmas-tree' is beautifully decorated in all homes. Christian hospitality of wishing and sharing among all, is marked by distributing 'Cakes'.

Jatras

In the villages the farmers do not forget to show their respect and devotion to the village deities by conducting festivals during the harvesting season. Such a celebration is rather natural too, in rural areas. The people worship and conduct annual festivals in the Hindu temples, 'Jain Basadis', 'Muslim Dargahs' and other sacred places. There will be no distinction between a villager or a town-man, and caste or religion when people (men and women) joyously come together to celebrate the festival of the deities. Such of these festivals are essentially an important part of the social life of the people in the village. It is an occasion of entertainment and rejoicing. The important event of this festival is to take the deities for a procession in a palanquin or in a decorated car (Ratha) accompanied by musical instruments. At this time, in some places, the cattle festival is also conducted. Jatra time is the time for villagers to sell their produce at a place when all of them gather. The womenfolk look forward to buying vessels, bangles, clothes and other things at a festival. If there is a Catholic church in the village, St. Mary's Day is celebrated on the eighth of September. 'Urus' of Muslim saints is also conducted in some places. Such festivals and Urus are conducted throughout Dharwad district. The following table gives information about some important festivals and Urus –celebrated in the district of Dharwad.

Name of the Festival/Urus	Name of the Deity or Saint	Month of the Festival	No. of Festival days	Approximate number of people assembled at the festival (in Thousands)
1	2	3	4	5
1. Byadgi Taluk:				
Kengonda	Durga Devi festival	Pushya Bahula (January)	3	15-20
Kadarmandalgi	Kantesha deity festival	Magha Shuddha (February)	4	8-10
Kadarmandalgi	Kantesha deity festival	Karthika masa (November)	2	8-10
Guddada Mallapur	Mukappaswamy festival	Phalguna Suddha on 6th (March)	7	8-10
Mallur	Kari festival	October	1	7-8
Kaginel	Adikeshava festival	End of March	3	8-10
2. Dharwad Taluk:				
Alnavar	Lakshmi Durgadevi festival	April	15	20 (cattle festival also)
Kadabagatti	Dakimavva deity festival	April	7	10 (cattle festival also)
Varavanagalavi	Dadapeer Urus	March	3	10 (cattle festival also)
Mugad	Peer Badasha Urus	February	3	8 (cattle festival also)

1	2	3	4	5
Alnavar	Chamanshawali Urus	March	3	10 (cattle festival also)
Mandihala	Shivanand Swamy festival	February	2	10 (cattle festival also)
Devar Hubballi	Siddharoodha Swamy festival	February	2	5 (cattle festival also)
Garag	Madivaleshwara festival	Magha Bahula on the 3 rd (February)	5	30 (cattle festival also)
Tadakod	Veerabhadra Deity festival	February	5	5 (cattle festival also)
Lokur	Dyamvva's festival	October	5	15 (cattle festival also)
Yadawad	Hanumantha festival	May	5	5 (cattle festival also)
Kotur	Raja Baga Sawar Urus	March	2	20 (cattle festival also)
Kotur	Udachammadevi festival	June	5	5 (cattle festival also)
Shivalli	Sishunala Sharifs festival	March	1	2
Hebballi	Lord Venkatesha festival	October	1	5
Dharwad	Murugha mutt festival	Magha Suddha on 5th (October)	7	20
Ravivarapete	Lakshminarayana festival	Ashwayuja Dasera (October)	10	20
Dharwad Vidyaranya High School Road	Nizamuddin (Dargah) Shah Khadari	Rabia-ul-Aval	2	5
Dharwad Court premises	Hazarat Ismail Shah Khadri (Darga)	Jil-Haja	2	4
Dharwad Bus Stand (Near Azad park- police line)	Hazarath Madan Shah-wali (Dargah)	Shavval	2	4
Dharwad Maratha colony (APMC compound)	Hazarat-shar – Khana wali (Darga)	October	2	5
Dharwad Subhash Road	Mehaboob Subani (Dargah)	October	2	5
Dharwad (Near Jakanibhavi)	Syed Sarageer (Dargah)	(According to Moharrum)	2	5
Bara Imam Galli, Dharwad	Syed Sadat (Dargah)	Rabia-ul-Aval	2	5
U.B. Hills, Dharwad	Ulavi Basaveshwar festival	Last Monday in August (Sharavan)	1	10
Lakamana Halli	Someshwara festival	Makar Sankraman (January)	2	6
Line Bazaar, Dharwad	Hanumantha festival			
	Chaitra Hunnime (April)		2	6
Nuggikeri village	Hanumantha festival			
	Chaitra Hunnime (April)		2	6
3. Gadag Taluk:				
Kotumachagi	Huligamma devi festival	June	6	3
"	Someshwara festival	Last Monday of Shravana (August)	1	4
"	Sharana Basavanna festival	Last Monday of Shravana (August)	1	4
Lakkundi	Halagundi Basaveshwara	Last Monday of		

1	2	3	4	5
	festival	Shravana (August)	1	7
"	Jinda Peer Urus	March	1	4
"	Basavanna festival	February	1	10
"	Marula Siddeshwara festival	February	1	15
Balaganur	Eranna's festival	Last Monday of Shravana (August)	1	5
Karadi	Neelamma festival	"	1	6
Narasapur	Huchheerappa festival	February	1	4
Nagasamudra	Dandi Durgamma festival	April	1	10
Sambapur	Durgamma festival	Mahanavami Dasara (October)	1	3
Betgeri	Banashankari devi festival	Banada Hunnime	1	5
Gadag	Thontadarya festival	Chaitra Hunnime	3	50
"	Shivanandaswamy festival	Navarathri	1	5
Mulgund	Veeranarayana festival	Navarathri	9	5
"	Venkatesha festival	Navarathri	9	5
"	Mehaboob Subhani Urus	July	2	4
"	Balaleela Mahantaswami festival	Magha Suddha 13th (February)	1	5
"	Siddeshwara festival	May-June	1	5
"	Prabhuswamy festival	May	1	5
"	Syed Badshah Urus	July	2	4
Harthi	Basavanna's festival	Last Monday of Shravana (August)	1	20
Binkada Hatti	Yellamma festival	January	1	4
Asundi	Devammadevi festival	Ramanavami day	1	4
Yelesirur	Basavanna Devara festival	May	1	4
Neelagund	Eranna festival	Last Monday of Shravana (August)	1	3
Neelagund	Dyamavva festival	The first day of Bhadrapada (September)	1	3
Hulkoti	Kariammadevi festival	Chaitra Suddha 10th day (April)	1	4
"	Basavanna devara festival	Last Monday of Shravan (August)	1	8
"	Thiruchi Mahaswamy palanquin festival	January	1	25
Inam Venkattapur	Lakshmi Venkateshwara festival	Vijayadashami	10	5
4. Hangal Taluk:				
Bychapalli	Karibasaveshwara	March		10
Ramateerth Hosakop	Ramalingeshwara festival	April		6
Akki Alur	Veerabhadreshwara festival	March	3	6

1	2	3	4	5
"	Gundi Basaveshwara festival	April	3	5
"	Amir Shah Wali Urus	Shabaaan	3	5
Shankrikop	Banashankari festival	February	2	8
Seegihalli	Brahma Lingeshwara festival	February	2	6
Hire Hullala	Basaveshwara festival	March	2	16
Gu. Mulavalli	Basaveshwara festival	March	3	8
Shadaguppi	Gudadayya Malatesha festival	September	1	6
Bammana halli	Dyamavva festival	February	2	5
Kalkeri	Basavanna Devara festiwl	Phalguna Bahula 7th (March)	3	5
Belagalpet	Nisseemeshwara festival	May		6
Kadasetty Halli	Panchakhshari Gavai festival	April		5
Samasigi	Veerabhadreshwara festival	April	1	5
Kanchinegalur	Basannadevara festival	January	1	5
Hangal	Sri Ramalingeshwara festival	January	3	5
"	Maqbool Ahamed Shahkhadri Urus	February	2	5
5. Haveri Taluk:				
Havanur	Dyamavva devara festival	Magha Suddha 6th (February)	3	1
Karjagi	Bharamappa devara festival	Jyeshtha Hunnime (June)	2	35
Haveri	Hukkeri Mutt swami death anniversary	Pushya Friday 11th (January)	7	75
"	Irshad Walishah Baba Urus	October	-	-
"	Mehaboob Subhani Urus	Dastagir	3	45
Kanavalli	Parameshwara devar festival	April	3	10
Mevundi	Basavanna devara festival	April	3	8
Hosaritti	Dhirendra swami death anniversary		3	5
6. Hirekerur Taluk:				
Hirekerur	Durgadevi festival	Bharatha Hunnime	7	10
Buradikatte	Gangadhareshwara festival	April – May	3	5
Aladakeri	Veerabhadreshwara festival	March	4	5
Kunchura	Hanumantha Kalmeshwara festival	Chaitra Hunnime (April)	3	5
Yalavada Halli	Veerabhadreshwara festival	March	3	5
Hullatti	Basaveshwara festival	March	4	12
Neswi	Veerabhadreshwara festival	December	4	12
Medura	Chowdeshwari festival	February	1	9
"	Basavanna devara festival	April	1	8
Ratti Halli	Veerabhadradevara festival	Ugadi	2	12
Kudupale	Veeramaheshwara festival	January	2	5
Hallur	Ranganathaswami festival	April	1	6
Hire Morab	Basavanna devara festival	April	1	5
Kanvi Sidgeri	Kanvi Sidgereeshwara Devara Jatre	April	1	8

1	2	3	4	5
Maavinathopa	Basaveshwara festival	March	3	6-8
Nidanegil	Durgadevi festival	Feb-March	3	4-5
Masur	Veerabhadreshwara festival	March-April	2	5-6
Khandebagur	Kenchammadevi Kalammadevi festival	March	1	6-7
Taavargi	Marikambadevi festival	February	3	4-6
Jogihalli	Mallikarjunadevara festival	January	1	5
Yettiha halli M.K.	Kariammadevi festival		1	5
Anaji	Beeradevara festival	December	2	15
"	Basavannadevara festival	April	1	6
Guddada Madapur	Basaveshwara festival	October	1	4
"	Maheshwaradevara festival	December	1	5
7. Hubli Taluk:				
Keshavapur	Dyamavva festival	Once in 7 years	3	4
Unakal	Siddeshwara festival	May-June	1	5
Amaragol	Kotura Basaveshwara	March	1	5
Byridevara Kop	Shivananda swamy festival	March	1	4
"	Mohammed Khadari Urus	March	1	4
Sulla	Kalmeshwara devara festival	April	2	5
Bhandiwad	Maruthi devara festival	May	2	6
A. Aralikatti	Basavannadevara festival	February	2	8
"	Udacheshwara festival	May	1	5
Adargunchi	Doddeshwara festival	April	2	5
Varur (chabbi cross)	Chiramurtheshwara festival	Magha Suddha 6th (February)	2	5
Varur	Veereshwara festival	February	2	7
Krishnapur (Hubli)	Siddharoodhaswami festival	Shivarathri (February)	2	1 Lakh
Krishnapur	Siddharoodhaswami festival	Navarathri (October)	2	25
Palikop	Rambhapuri Jagadguru festival	Ugadi (April)	1	5
Noolvi	Kumareshwara festival	April	1	5
8. Kalghatgi Taluk:				
Kalghatgi	Gramadevata festival	Once in three years [first week of March]	9	10
"	Peer Rustum / Syed Dargah urus	After every Ugadi [on 5th day]	3	6
9. Kundgol Taluk:				
Kundagol	Hanumantadevara festival	Chaitra Hunnime (April)		1
"	Yellammadevi festival			1
"	Brahmadevara festival			1
"	Chowki Mutt festival			1
"	Thirukaneeshwara festival			1
Chakalabbi	Yellammadevi festival			1
Mattigatti	Basaveshwara festival			1 (cattle festival also)

1	2	3	4	5
Kundagol	Hyder Ali Urus	Rajab		1
"	Shambulingeshwara festival			1
Mullahalli	Chinnaveeraswami festival			1
Samshi	Siddeshwara festival			1
10. Mundargi Taluk:				
Mundargi	Annadanaswami festival	Magha Suddha 13th (February)		10
"	Huchha Annadana Swami festival	August		5
"	Kanakaraya festival	March		15
"	Kote Durgamma festival	August		5
"	Kote Dyamavva festival	Once in three years (August)		5
"	Kote Hanumatha devara festival	April		10
"	Mehaboob Huseni Urus	September		6
"	Jalal Udin Urus	February		5
"	Yamanur Rajabagsavar Urus	April		5
"	Moharam festival	June		10
Ramenahalli	Venkateshwara Devara festival	October		4
Bidaralli	Yellamma festival	December		8
Vithalapur	Durgamma festival	December		10
Bagewadi	Maruthi devara festival	June		10
"	Marulasiddeshwara festival	February		8
"	Gramadevatha festival	March		5
Mallikarjunapur	Maruthi devara festival	March		5
"	Habibshah Urus	March		5
Hesarur	Garudeshwara festival	September		10
Kakkur	Hanumantha Devara festival	Chaitra Hunnime (April)		15
Shingatalur	Sri Veerabhadreshwara festival	April		20
Shivanahalli	Hanumanthadevara festival	October		5
Dambal	Jagadguru Thontada Siddalinga Mahaswamy festival	February		15
"	Hazarat Jalal Urus	February		15
11. Nargund Taluk:				
Dandapur (Naragund)	Nittlu Basaveshwara festival	Shravana (August)		4-5
"	Sharanabasaveshwara festival	March		3-4
"	Venkateshwara festival	Mahanavami (October)		4-5
Kalkeri	Sharanabasavershwara festival	Shravana masa (August)		3-4
Jagapur	Hanumatha devara festival	Chaitra Hunnime (April)		2-3
Chiknargund	Revanna siddeshwara festival	January		5
Kallapur	Basavannadevara festival	Last week of Shravana masa (August)		15

1	2	3	4	5
12. Navalgund Taluk:				
Navalgund	Siddalingeshwara festival	August	2	2
"	Nagalingaswamy festival	Ashadha Suddha (4th July)	2	2
"	Budi Basaveshwara festival	July	2	2
Yamanur	Changdevara Urus	March	15	10
Karlawad	Basaveshwara festival	August	2	4
Tirlapura	Maruthidevaru festival	April	1	6
Halakusugalla	Siddeshwara Mutt festival	August	1	5
Sirakol	Kalmeshwara festival	August	1	4.5
Amaragol	Nagaswami festival	August	2	6
Belavatgi	Ulavi Basaveshwara festival	August	1	4
Chilakawad	Maruthidevara festival	August	1	4
Annigeri	Amritheshwara festival	December	1	10
Adnuru	Rayamannesaba Ajjanavar Urus		5	11
Nalawadi	Basaveshwara devara festival	August	1	5
Tadahal	Basaveshwara devara festival	August	1	5
Kongawad	Vithobadevara festival	April	1	3
Naganur	Hazarat Davalamalik Urus	December	2	10
Gudisagar	Beeradevara festival	May	1	6
Shelawadi	Veerabhadreshwara festival	October	2	10
Shelawadi	Susangi Mutt Guru			
	Shanteshwaraswamy festival	May	2	10
Navalli	Kalmeshwara festival	August	1	4
Ibrahimpur	Siddappana festival	July	1	5
13. Ranibennur Taluk				
Medleri	Beereshwara festival	March	5	4
Airani	Holimutt festival	April	9	3
Nadihalli	Maruthidevara festival	April	4	4
Hulikatti	Beeredevara festival	April	4	4
Honnatti	Honnammadevi festival	April	3	5
Guddada Guddapur	Malatesha Devara festival	October	5	50 (Cattle Festival also)
14. Ron Taluk				
Savadi	Sangameshwara festival	Magasira Suddha 6th (December)	1	8
Itagi	Bheemamma festival	Karthika Suddha 1st (November)	1	5
Bommasagar	Durgadevi festival	Bharata Hunnime	8	15
Nellur	Shanteshwara festival	Last day in Shravana (August)	1	8
Nellur	Muppinatheshwara festival	Shivarathri	2	6
Kalliganur	Kalliganatheshwara festival	Hostila Hunnime	2	6
Ron	Veerabhadradevara festival		1	8
Ron	Shivanandaswamy festival	Vaishakha Suddha 9th (May)	1	8
Halkeri	Annadaneshwara festival	Maragashira Bahula 6th (December)	1	7

1	2	3	4	5
Rajur	Kalakaleshwara festival	July		15
Menasgi	Lingabasaveshwara festival	Davanada Hunime	5	7
"	Veerabhadreshwara festival	June		5
"	Basaveshwara festival	June		5
Hole Aluru	Umamahashwara festival	March		8
"	Echharaswamy festival	Margasira Bahula 4th December		12
"	Kalmeshwara festival	July		6
"	Mehaboob Subhani urus			
Yavagal	Hemalingeshwara festival	April		5
"	Mehaboob Subhani Urus	May		5
"	Veerabhadreshwara festival	September		10
"	Kashi Viswanatha festival	October		5
Belavaniki	Hunumanthadevara festival	Chaitra Hunnime (April)		11
"	Mehaboob Subhani Urus	May		8
Kaujageri	Hanumanthadevara festival	Margashira Bahula 8th (December)		5
"	Mehaboob Subhani Urus	May		6
Kodikop	Veerappajja festival	Magha Suddha 10th (February)		10
Hole Mannur	Durgadevi festival	May		4
Karamadi	Hanumanthadevara festival	May		8
Asuti	Phalahareshwara festival	August		6
"	Karkikatti Ajja festival	May		4
Mallapur	Hanumanthadevar festival	Chaitra Hunnime (April)		4
Hullur	Kalmeshwara festival	January		5
Benahal	Basaveshwara festival	September		5
Bhoplapur	Sangameshwara festival	September		6
Y.S. Hadagali	Kalameshwara festival	September		6
15. Savanur Taluk:				
Savanur	Veerabhadra festival	April	2	12
"	Muhammad Pygambar Urus	Rabia-Ul-Aval	2	5
"	Allah-din-Shah Khabri	Shaban	2	5
"	Satyabodhaswamy celebration	Phalguna (March)	4	2
Kalapur	Lakshmi deity festival	January	3	20
Mantagani	Uduchamma festival	April	2	5
Kadkol	Kada Basaveshwara festival	May	2	5
Ichhangi	Veerabhadreshwara festival	May	3	5
Yalavigi	Basavannadevara festival	May	2	8
Huvinasigli	Virakta Mutt festival	January	3	20
Hesrur	Dharmaraya festival	March	2	10
"	Mehaboob Subhani Urus	March	2	10
Shiddapur	Banashankari festival	Chaitra Hunnime (April)	3	10
Jallapur	Basavanna Devara festival	Akshaya Tritiya	2	10

1	2	3	4	5
Sirabadagi	Basavanna Devara festival	Akshaya Tritiya	2	5
Hiremugadur	Basavannadevara festival	Akshaya Tritiya	2	5
Kalakoti	Shankaralingeshwara festival	Makara Sankranti	2	8
16. Shiggaon Taluk :				
Hiremallur	Basaveshwara festival	Akshaya Tritiya	3	
Chikkamallur	Basaveshwara festival	Akshaya Tritiya	3	
Shisuvinal	Sharif Shivayogi festival	March	2	
Shisuvinal	Parameshwara festival	May	1	
Bankapur	Yellamma festival	February	One week	5
Kundur	Durgadevi festival	April	1 week	5
Sadashivapete	Basaveshwara festival	March	1 week	10
Narayanpur	Dhundisi Basaveshwara festival	March	1 week	5
Baada	Bankanatha devara festival	April	1 week	5
Hotana halli	Basaveshwara festival	October	3 weeks	5
Hunagund	Gramadevatha festival	March	1 week	5
Mugalikop	Basaveshwara festival	September	1 day	5
Munavalli	Durgadevi festival	January	3 weeks	20
Honnapur	Basaveshwara festival	February	5 weeks	5
Kunnuru	Chowdayya festival	February	3 weeks	4
Madli	Kalmeswra festival	March		15
Dhundisi	Virakta Mutt festival	March		5
Hosura	-	January		10
Manikatti	Swami Mutt festival	March		5
17. Shirhatti Taluk:				
Hulageri Bana (Lakshmeshwar)	Someshwara festival	Vaishakha Suddha 10th (May)	1 week	10
Shirhatti	Phakeeraswami festival	Vaishakha 15th (May)	1 week	10
Lakshmeshwar	Dudpeer Dargah	Shavval		10
"	Mallik Sadat Dargah	Bakrid		5

Bravery Tradition

The government instituted bravery awards when the country got independence. Bravery awards like Ashoka Chakra, Keerthi Chakra and Shaurya Chakra are given to soldiers for showing extraordinary courage and adventure, not bothering about their own life. These awards are given after the death of a brave person. There are also awards like Parama Veera Chakra, Mahaveera Chakra, Veera Chakra, Parama Visistha Seva Medal, Ati Visistha Sena Medal, Seva Medal, Nav Seva Medal and Air-force Medals which are given to the officers and also soldiers for showing courage in saving the country. These award/medals are instituted by the Government of India. The following persons of Dharwad district are honoured with medals and awards for their unique services:

Maj. Gen. A.H.E. Michigan	–	Mahaveera Chakra (1972)
L.P. Pereira	–	Param Visishta Seva Medal
V.M. Patil	–	Ati Visishta Seva Medal
P.P. Bellubbi. S.S. Iyengar	–	Visishta Seva Medal
S. Ambedkar	–	Visishta Seva Medal
V.L. Gunjekar	–	Visishta Seva Medal
D.L. D'souza	–	Visishta Seva Medal

Pachayya and Basayya have received 'Mention in Despatch' a honour. In addition Lt. Prakash Dattatreya Upponi has received award for courage by the Navy in 1979. Naib Subedar Somappa got Army Seva Medal in 1971 and the Late Sepoy Dattatreya Bhave received Sena Medal.