

CHAPTER III

PEOPLE

THE total population of the Gulbarga district according to the 1961 Census was 1,399,457 while the population figure of the 1951 Census was 1,213,608.* The district has ten taluks. The following table gives the figures of population for the district as per the latest Census.

1961 Census			
<i>Sex</i>	<i>Rural</i>	<i>Urban</i>	<i>Total</i>
Males ..	587,658	115,789	703,447
Females ..	585,378	110,632	696,010
Total ..	1,173,036	226,421	1,399,457

The taluk-wise population of the district as per the 1961 Census with rural and urban classification details, is as follows :—

<i>Taluk</i>	<i>Rural</i>	<i>Urban</i>	<i>Total</i>
Afzalpur ..	90,071	..	90,071
Aland ..	142,326	18,009	160,335
Chincholi ..	101,716	6,047	107,763
Chittapur ..	142,948	31,828	174,776
Gulbarga ..	131,704	97,069	228,773
Jevargi ..	111,212	..	111,212
Seram ..	82,162	8,527	90,689
Shahapur ..	126,325	11,776	138,101
Shorapur ..	119,895	17,689	137,584
Yadgir ..	124,677	35,476	160,153
Total ..	1,173,036	226,421	1,399,457

* *Note*—After the reorganisation of States in 1956 and the transfer of two taluks, *viz.*, Tandur and Kodangal to Andhra Pradesh, the 1951 Census population figures were recast. According to the figures of the Census Department, the population of the district in 1951 excluding the above two taluks was 1,213,608 (*Vide* Census of India 1961, Vol. XI-Mysore, Part II-A, General Population Tables, 1964, p. 73).

As regards the density of population per square mile, Gulbarga gets the 14th place among the districts of the State. In 1951, the density was 184 and according to the 1961 Census, it was 223.

**Growth of and
variation in
Population**

As in the case of all other districts of Mysore, the population of Gulbarga has also recorded an appreciable increase during the last few decades. It is seen from the figures of the 1961 Census that the total population increased from 1,213,608 in 1951 to 1,399,457, giving a percentage increase of 15.31. The reasons for the growth of population are generally the excess of births over deaths, and the general improvement in public health and personal hygiene.

The following table gives an idea of the variations of the population of the district since 1901 :—

<i>Year</i>	<i>Population</i>	<i>Decade variation</i>	<i>Percentage decade variation</i>
1901	883,062	..	..
1911	964,468	+81,406	+9.22
1921	887,875	-76,593	-7.94
1931	990,505	+102,630	+11.56
1941	1,059,716	+69,211	+6.99
1951	1,213,608	+153,892	+14.52
1961	1,399,457	+185,849	+15.31

There was a rise in population during the period from 1901 to 1911 and then there was a fall in the population of the district by the time of the 1921 enumeration. This fall was mainly attributed to the country-wide outbreak of the influenza epidemic in 1918-1919 which ravaged this district also. Since 1921 there has been a steady rise in the population figures.

Urban and rural population—Of the total population of 1,399,457 in 1961, as many as 226,421 lived in towns and 1,173,036 lived in villages, the percentage of urban population to the total population being 16.2. The urban population in the district in 1951 was 226,618.* According to the new principles of enumeration, the towns are divided into six classes according to the size of the population, ranging from those with a population of 1,00,000 and above to those with less than 5,000 inhabitants. In 1951, Gulbarga district had 14 towns, viz., Gulbarga, Yadgir, Shorapur, Shahabad, Aland, Chittapur, Shahapur, Gurmatkal, Seram, Gogipet, Halkatta, Nalwar, Chincholi and Afzalpur. The population of all these

* Statistical Outline of Mysore—1961, Department of Statistics, 1963, page 48.

towns in 1951 came to 226,618. According to the 1961 Census, the urban areas numbered only ten, viz., Aland, Chincholi, Chittapur, Gulbarga, Gurnatkal, Seram, Shahabad, Shahapur, Shorapur and Yadgir with a total population of 226,421.

The drop in the urban population registered in 1961 is apparent, because many places which were formerly classified as urban in all the previous Censuses have now been placed in rural category by the adoption of a more rational definition of the term 'urban'. With the adoption of the new definition, Gulbarga district has been left with a smaller number of towns than before and consequently shows a fall in the urban population. It is appropriate here to give the population figures of towns in 1901 and in 1961.

Town	Population	
	1901	1961
Aland	10,130	18,009
Chincholi	4,008	6,047
Chittapur	8,150	11,374
Gulbarga	29,228	97,069
Gurnatkal	..	9,712
Seram	5,503	8,527
Shahabad	5,105	20,454
Shahapur	3,251	11,776
Shorapur	8,271	17,689
Yadgir	6,271	25,764

From the above table, it can be seen that in some towns the rise in population has been steep, while in some others it has been tardy. Gulbarga town for example has more than trebled its population during the sixty-year period. It may be said that educational advancement in the headquarters town has induced many persons to settle there. The rise in population in towns may not always be due to the drift of population from villages to towns. There is a general tendency of a rise in population all over the country. In Gulbarga district as a whole, there has been an increase of 15.31 per cent between 1951 and 1961. The flow of people from rural areas to urban areas is always there, but this may not be very significant. The unemployed in the rural parts seek various avenues of employment in towns and cities; or during times of scarcity, the landless agricultural labourers may leave their places to migrate to larger towns. But it cannot be definitely said that these are the reasons for the increase in urban population and that there has been a large drift from villages to towns in the district. The population in towns has increased in common with the general rise in population.

The number of households in the district in 1951 was 2,21,721. In 1961 it had risen to 2,63,266. The number of households

rural and urban areas for 1951 and 1961 was as follows :—

	1951	1961
Rural	1,84,862	2,22,487
Urban	36,859	40,799

The increase in the number of households as noticed in the above figures is due to the general rise in population and also to the increased amenities given by the Government by way of housing loans, subsidies and the like.

Languages

Distribution of population on the basis of mother-tongue—
The following table gives the distribution of population according to language in the Gulbarga district at the time of the 1951 census.*

<i>Language</i>	<i>Persons</i>
Kannada	7,97,527
Telugu	2,98,519
Urdu	2,32,702
Lambadi	62,790
Marathi	44,435
Hindi	5,804
Marwari	1,872
Gujarati	1,104
Korava	924
Khatri	814
Tamil	614
Yerukala	607
Waddari	251
Pardhi	211
Jagannathi	121
Other languages	649

It can be seen from the above that Kannada was the principal language spoken by more than half of the district's population. Telugu and Urdu were next in importance. There were also some sections of people who spoke Lambadi and Marathi. In the town of Gulbarga which had a population of 77,181 in 1951, 37,763 persons spoke Urdu and Kannada came second with 26,054 persons. Nearly half of the population of Gulbarga town spoke Urdu. Persons speaking Kannada were found in large numbers in Chittapur, Yadgir, Shahapur, Shorapur, Aland, Chincholi, Jevargi, Gulbarga rural and Afzalpur taluks while in the taluk of Seram, there was a considerable number of Telugu-speaking persons. Kannada was spoken by 25,953 persons in the taluk. Next to Kannada and Telugu, Urdu occupied an important position in the district. Urdu was also spoken by a large number in Gul-

* The figures include the population of Tandur and Kodangal taluks also.

barga town, Chincholi, Shahapur, Shorapur and Jevargi. As for Marathi, Aland, Afzalpur and Gulbarga town had some sections speaking that language. Seram and Jevargi had the smallest number of Marathi-speaking people. Hindi was spoken in Gulbarga town, Chittapur and Seram taluks. Persons speaking Gujarathi were more in Gulbarga town than in any other place. The other languages shown in the table were spoken by persons whose number was not very considerable.

Telugu and Urdu were two important subsidiary languages in the district. A number of people in the district were also trilingual. Many whose mother-tongue was Kannada were conversant with Urdu and Telugu also. Since Gulbarga was under the rule of the Nizams for quite a long time, Urdu became prominent. People pursuing learned avocations had to learn Urdu.

The Census figures for 1961 reveal an increase of about 1.29 lakhs in the Kannada-speaking population, commensurate with the general increase in the total population of the district. But there has been a considerable decrease in the Telugu-speaking population and it has receded to the third place yielding the second place to Urdu. The number of people speaking Telugu which stood at 2,98,519 at the time of 1951 census, went down to 1,08,920 during the last decade ending with the year 1961. The reason for this decrease is obvious: At the time of the 1951 census, Tandur and Kodangal, two predominantly Telugu-speaking taluks, were in Gulbarga district. They were transferred to Andhra Pradesh in 1956 as a result of the States' Re-organisation. There has not been any perceptible change in the population proportion under the other language groups except the general increase. The following table gives the distribution of population according to languages in Gulbarga district as per the 1961 census :—

Kannada	..	926,422
Urdu	..	239,900
Telugu	..	108,920
Banjari (Lambadi)	.	63,097
Marathi	..	44,541
Hindi	..	10,092
Gujarati	..	2,012
Marwari	..	1,511
Tamil	..	1,048
Korava	..	544
Other languages	..	1,370

Population by Religion

The following table gives distribution of the population of Gulbarga district on the basis of main religions, according to the 1951 Census :—

Hindus	..	..	993,724
Muslims	..	..	205,865
Christians	..	..	9,851
Jains	..	..	2,450
Sikhs	..	..	70

Thus, out of the total population of the district which was 1,213,608 in 1951, Hindus formed a very large majority. The tract-wise break-up of the figures further showed that the Muslims were to be found in the largest number in Gulbarga town and other urban areas in Chittapur, Yadgir and Jevargi taluks. They were least in number in Afzalpur taluk. The largest number of Christians were in the Yadgir taluk and Gulbarga town, while the smallest number were in Afzalpur taluk. As for Jains, they were mainly concentrated in Aland taluk.

The following table indicates the distribution of population in Gulbarga district on the basis of religion as per 1961 Census :

Hindus	..	1,144,344
Muslims	..	242,048
Christians	..	8,678
Jains	..	2,562
Buddhists	..	1,720
Sikhs	..	89
Others	..	16

Scheduled Castes and Scheduled Tribes

The term "Scheduled Castes" includes such castes, races or tribes or parts of or groups within such castes, races or tribes as are deemed under Article 341 of the Constitution of India to be the Scheduled Castes. According to the Constitution (Scheduled Castes) Order, 1950, and the Constitution (Scheduled Castes) (Part C States) Order of 1951 as modified by the Scheduled Castes and Scheduled Tribes Lists Modification Order, 1956, the following castes have been declared Scheduled Castes in the district of Gulbarga¹ :

- (1) Anamuk
- (2) Aray (Mala)
- (3) Arwa Mala
- (4) Beda (Budga) Jangam
- (5) Bindla
- (6) Byagara
- (7) Chalvadi

1. This applies to Raichur and Bidar districts also.

- (8) Chambhar
- (9) Dakkal (Dokkalwar)
- (10) Dhor
- (11) Ellamalwar (Yellammalawandlu)
- (12) Holeya
- (13) Holeya Dasari
- (14) Kolupulvandlu
- (15) Madiga
- (16) Mahar
- (17) Mala
- (18) Mala Dasari
- (19) Mala Hannai
- (20) Malajangam
- (21) Mala Masti
- (22) Mala Sale (Netkani)
- (23) Mala Sanyasi
- (24) Mang
- (25) Mang Garodi
- (26) Manne
- (27) Mashti
- (28) Mehtar
- (29) Mitha Ayyalvar
- (30) Mochi
- (31) Samagara
- (32) Sindhollu (Chindollu)

The term "Scheduled Tribes" includes such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes. According to the Constitution (Scheduled Tribes) Order, 1950, and the Constitution (Scheduled Tribes) (Part C States) Order, 1951, as modified by the Scheduled Castes and Scheduled Tribes Lists Modification Order of 1956, the following tribes have been declared as Scheduled Tribes in Gulbarga district¹.—

- (1) Bhil
- (2) Chenchu or Chenchwar
- (3) Gond (including Naikpod and Rajgond)
- (4) Koya (including Bhine Koya and Rajkoya)
- (5) Thoti

The total number of persons belonging to the Scheduled Castes and Scheduled Tribes in the district, according to the 1951 Census, was 167,394 and 40, respectively.² The corresponding figures of the 1961 Census were 217,878 and 1,352, respectively³. The

1. The same applies to Raichur and Bidar districts also.

2. Excluding Tandur and Kodangal taluks.

3. Census of India, 1961, Vol. XI, Mysore Part II-A, General Population Tables, 1964, p. 72.

following table gives detailed figures for the Scheduled Castes and Tribes population in the district in 1961.¹

		<i>Males</i>	<i>Females</i>	<i>Total</i>
Scheduled Castes—				
Rural	..	98,895	98,620	197,515
Urban	..	10,171	10,192	20,363
Total		109,066	108,812	217,878
Scheduled Tribes—				
Rural	..	698	631	1,329
Urban	..	9	14	23
Total		707	645	1,352

From the above table it is seen that the population belonging to the Scheduled Castes and Tribes is comparatively larger in rural areas than in urban areas of the district. According to the 1961 Census, percentages of Scheduled Castes and Tribes living at Shahabad and Gulbarga towns are available and it is evident from the following that the percentage of Scheduled Castes and Tribes at Shahabad is higher and at Gulbarga slightly lower than the State average :—

Percentage of Scheduled Castes and Tribes

	<i>Males</i>	<i>Females</i>
Shahabad ²	17.54	18.05
Gulbarga ²	7.17	8.59
State average ³	9.59	9.83

Hinduism

The Hindu community in the district, as elsewhere in India, is organised on the basis of castes and sub-castes. The term "Hindu" is wide in meaning and comprises many traditional faiths. The two dominant faiths coming under Hinduism in the Mysore State may be said to be Brahmanism belonging to *Vaidik* school of thought and Veerashaivism which, while having many points in common with Brahmanism, radically differs from it in many others. Among the Brahmins, Madhvas and Smarthas form a considerable number in the district. There are also the Kanva Shakha Brahmins, the Madhyanika Shakha Brahmins

1. Ibid, p. 172.

2. Op. cit., 1961 Census Report, Vol. XI, Part II-A, p. 160.

3. Ibid, p. 159.

and Srivaishnava Brahmins concentrated in and around the Humnabad region. The Smartha Brahmins derive their name from the *smrithis*, the code of traditional law. They hold the monotheistic Vedanta doctrine of *Advaita* or non-dualism. This is interpreted as belief in one supreme soul. This supreme soul called Brahman is only the existing being, the whole universe including both matter and spirit being nothing but an appearance created by the *Brahman* out of itself with the help of *Maya*. The founder of the Smartha sect was Sri Shankaracharya. The Madhva Brahmins derive their name because of Madhvacharya, the founder of the sect, who was born in South Kanara. Madhvas mainly worship Vishnu and profess the doctrine of *Dvaita* or dualism. By this is meant, the distinction between the independent supreme being and the dependent principle of life (*Jivatman*). Orthodox Madhva Brahmins usually have two vertical lines of sandalwood paste on the centre of the forehead and a black perpendicular line from the junction of the eyebrows to the top of the forehead with a dot in the centre.

Veerashaivism as a faith has its basis in the original *Shaivism* and was largely built on the sayings and teachings of Sri Basaveshwara and other *Shivasharanas*. The main features of the Lingayat faith are what are known collectively as *Ashtavaranas* and *Shatsthalas*. *Ashtavaranas* or the eight emblems comprise the aids to faith and protection against sin and evil. They are (1) devotion to a *guru*, (2) worship of *linga*, the emblem of Lord Shiva, (3) reverence to the Jangamas or priests, (4) use of vibhuti or holy ash, (5) wearing of *rudraksha*, (6) use of *padodaka* or holy water, (7) partaking of *prasada* and (8) Mantra or the uttering of *panchakshari*. Many of these observances are to be found in Brahmanism also. *Shatsthalas* may be described as the six stages of approximation towards union with Lord Shiva. They are *bhaktha*, *mahesha*, *prasadin*, *prana lingin*, *sharana* and *aikya*. There are three degrees of manifestation of the deity, sometimes described as the *Bhava-linga* corresponding to the spirit, *Prana linga* corresponding to the life of the subtle body and *Ishta linga* corresponding to the material body. The wearing of a *linga* on the person is the distinctive external mark of the Veerashaiva faith. (See also p. 78)

Veerashaivism

Yet another form of popular faith which is prevalent in the district is spirit worship. This consists essentially of a belief in the existence of spirits, secondly of a fear of evils which they inflict and thirdly, their propitiation through sacrifices. The spirits worshipped are many and usually take the forms of goddesses. Among the most common goddesses of this type are Mariamma, Durgamma, Yellamma, Gangamma, Matangamma and Kamma. Each village in the district has its own goddess known as *gramadevata*. Some of these ammas are associated with cholera, small-pox, chicken-pox and measles and the function of the

gramadevata is to protect her devotees from such pestilences. There is no priesthood attached to animistic beliefs. Ordinarily, the head of the family or that of the community is chosen to officiate as priest. Animal sacrifice was once considered a most accepted doctrine of this cult. With the passage of time and with the enactment of legislation, these sacrifices have now become a thing of the past.

Jainism

The Jains are dispersed throughout the country and their number in the district, according to the 1961 Census, was 2,562. There are two sects among the Jains, *viz.*, Digambaras and Swethambaras. The *Yatis* form the religious order. The moral code of the Jains holds existence as divisible into two heads, namely, *jiva* (life) or the living and sentient principle and *ajiva* (inanimate) or the various modifications of inanimate matter. These are imperishable, though their forms and conditions may change. Their philosophical tenet is designated *Syadvada* as one can neither affirm nor deny anything absolutely. Absolute knowledge is attained only by *Thirthankaras*. All others have only relative knowledge. *Dharma* is virtue and *Ahimsa* is the highest virtue (*ahimsa paramo dharmah*). *Adharma* is vice. Although their objects of worship are the *Thirthankaras*, they pay their devotion to some of the gods in the Hindu pantheon also. They visit a temple where the image of any *Thirthankara* is installed, walk round the image three times, make an offering of fruits and flowers and sing praises in honour of the saint. Their *Japa* is known as *Panchanamaskara* and they make obeisance to *Archana Siddha*, *Acharya*, *Upadhyaya* and *Sarva-sadhu*.

Islam

The essential Muslim beliefs are six in number, *viz.*, (1) in one God, Allah, (2) in angels, (3) in the Koran, (4) in the prophets, (5) in judgment, paradise and hell and (6) in the divine decrees. The five primary duties called the five pillars of Islam are: (1) repetition of the creed—*Kalimah*—every day, (2) prayer, (3) alms giving, (4) fasting during the month of Ramzan and (5) pilgrimage to Mecca. Apart from the Ramzan, the other principal public feasts are the Bakrid and the Shab-e-Barat. The main sects of Muslims found in Gulbarga district are Mughal, Pathan, Sheikh and Saiyad. The Sheikhs claim a lineal descent from the Prophet Muhammad through his successors and the Saiyads a descent through the Prophet's son-in-law.

Christianity

The Christians, like the Muslims, are strict monotheists. There are both Catholics and Protestants in the district.

Catholics believe in Father, Son and the Holy Ghost as comprising one Supreme. As followers of Jesus Christ, they owe their allegiance to the Holy Church founded by Jesus Christ and entrusted to Peter, the first Vicar (the Pope). His Holiness

the Pope who resides in Vatican City is the supreme religious head of the Catholics.

Protestant Christians are those who follow the teachings of Jesus Christ as the Lord and Saviour and have faith in His death, resurrection and ascension. They believe in His second coming and judgment. They also profess faith in the Holy Trinity, Nicene creed and Apostles' creed.

The following are some of the major castes and communities **Castes** in the district :—

Bedar
 Bhoi (Besta)
 Brahmin
 Burud
 Chakala (Dhobi)
 Darji (Simpi)
 Devanga (Koshti)
 Dhangar
 Dhor
 Gouli
 Idiga
 Kapu (Reddi)
 Komati (Vaishya)
 Kumbhar
 Kuruma
 Lambada (Lambani or Banjara)
 Lingayat (Veerashaiva)
 Madiga
 Mahar
 Mala
 Mang
 Mangala
 Maratha
 Panchal
 Rajput
 Telaga
 Teli
 Uppar
 Waddar

The scope of this chapter does not envisage a detailed description of each caste in the district. Also, such a description is not possible in the absence of population figures of all the castes and sub-castes. As information pertaining to the population figures of the different castes and sub-castes was not collected during the recent Censuses, we have to confine ourselves mainly to a general discussion of the traditional social structure, the customs and manners of the people and the nature of inter-caste and inter-communal relations.

Bedars

The Bedars in the district occupied themselves with hunting and military service under the several dynasties that ruled the Deccan. Later, they took to agriculture. The existence of Jagirs during the rule of the Nizams gave the Bedars an opportunity to serve as village watchmen and messengers. As agriculturists, a few of the Bedars rose to the position of big landlords and Jagirdars. The bulk of the Bedars in the district are either occupancy and non-occupancy raiyats or landless labourers. At the highest level were the Rajas and rich land-holders who had in every respect assumed the modes of the well-to-do, while the lowest level was occupied by the bulk of the people who adhered to their old customs and usages. Many endogamous groups are found among the Bedars. Originally, in the Hyderabad-Karnatak region, there was a fair-sized population of the Ramashri Bedars. Later on many of them migrated to the Marathi region. They regarded with pride the Raja of Shorapur as the head of their clan. During the last century, these Ramashri Bedars gave a good account of their valour in fighting the British. It is on record that the Bedars are divided into 101 exogamous sections. Marriage in one's own section is strictly forbidden. Two brothers may marry two sisters and a man may marry the daughter of his elder sister. In point of religion, the Bedars are divided into Vaishnavas and Shaivas. The Vaishnavas worship Vishnu and the Shaivas pay homage to Shiva.

Bhois

Bhois are also called Bestas in the Kannada districts of the former Hyderabad State. They are mainly fishermen, but many of them are employed as domestic servants. In the past, when they were in the service of the jagirdars, the Bhois were engaged as palanquin-bearers. In Gulbarga district, they are divided into two groups—Marathi and Telugu. In physical features and customs, Marathi Bhois differ markedly from the Telugu Bhois. They are divided into two endogamous groups—the Marathi proper and the Machinde—who eat together but do not inter-marry. The Marathi Bhois may be an off-shoot of the Marathi Kunbis whom they closely resemble and from whom they were probably separated by having taken to the occupation of fishing and the like. The Machinde Bhois claim to be descended from Machindranath, the chief disciple of Gorakhnath. A man of this community cannot marry the daughter of his maternal aunt or of his sister, though he may marry the daughter of his maternal uncle. He rarely marries his paternal aunt's daughter, although such marriages are not prohibited. Two sisters may be married to two brothers, provided the elder sister is married to the elder brother. Ancestral worship is practised widely by this community. The souls of the departed are propitiated every Saturday by the elder members of the family. The members of this community are very scrupulous in the worship of spirits, for it is believed that if they neglect this worship they will not live in peace and happiness.

Among the Brahmins, Madhvas are found in considerable number. They are scattered in all taluks of the district and are followers of the Uttaradi Matha. The Smarthas who are followers of the *advaita* philosophy are also found in several parts of the district. They are followers of the Sankeshwar Matha, Surpur Matha, Hampi Matha and the Sringeri Matha. There are a few Kanva Shakha Brahmins following both *dvaita* and *advaita* philosophies. The Madhyanika Shakha Brahmins follow the tenets of the *advaita* philosophy, but the number of persons of this community is small. In the Shorapur area of the district, there are a few Srivaishnavas. Though the main sects of Madhvas and Smarthas eat together without any objection, inter-marriage amongst them is not common. All the Brahmins, whether they are Smarthas or Madhvas, have according to the sutras to go through the sixteen rites. In addition to these *samskaras*, all sects perform an annual ceremony called the *shraddha*. They are enjoined to observe daily the *sandhya* services, the *pancha maha yajnas* and other rituals. The ladies worship the Tulasi plant.

Brahmins

The Kannada Buruds are also called Miyadars in the region. They are identical with the Telanga Medars, but differ from the latter in customs and manners. In the district of Gulbarga, Buruds have accepted Veerashaivism as their religion. Though they are Shaivites, they also worship Lord Venkateshwara; Margamma, Durgamma, Maisamma, Polkamma and Mashamma are among their minor goddesses. The occupation of the caste has been basket-making. They make bamboo baskets and also mats, cages, cradles and the like. Their customs and usages are found to vary greatly in different places, a fact which may be due to their wide distribution and their consequent exposure to different social and religious influences.

Buruds

Chakalas appear to be a functional group formed from members of a particular class who officiated as priests to the animistic deities. The Dhobi caste is divided into a very large number of endogamous groups. The name Chakala comes from the word "Sakla" which means service in Telugu. In respect of religion, the Chakalas are Shaivites. They engage Brahmins for some religious and ceremonial purposes and call in Jangamas to officiate at funerals. They also worship Pochamma and Durgamma. Washing of clothes has been the traditional occupation of the caste.

Chakalas
(Dhobis)

The Darjis belong to the tailor caste and trace their origin to Chandrika Devi, the patron goddess of the Devangas (Koshtis.) The caste clearly appears to be a functional group. The Darjis are divided into many sub-castes. In Gulbarga district, there are many Lingayat Darjis who are conforming to the customs and usages of the Lingayats. The Namadeva Darjis claim their descent from the great Marathi saint, Namadeva, who is believed

Darjis
(Simpis)

to have sprung from a *shimpa* (shell) and among them there are two exogamous groups. The marriage of persons belonging to the same section is prohibited. A man may marry the daughter of his maternal uncle. The Namadeva Darjis belong both to the Vaishnava and Shaiva sects. Their special deity is Chandika, worshipped on Ganesha Chauthi, but they pay reverence to all the gods of the Hindu pantheon.

**Devangas
(Koshtis)**

Devanga is a Sanskrit word which means "body of the God" and is applied to this caste since it claims descent from one Devanga Rishi who was created by Lord Mahadeva for the purpose of weaving cloths for gods and men. Probably of Karnatak origin, the Devangas are now scattered all over the district. There are also Lingayat Devangas. Two other branches seem to have sprung from the Devangas, viz., Kuruvina Shetty or Bilimagga and Kurni Sale or Jyandra. Marriage is forbidden between persons belonging to the same exogamous sections. A man may marry the daughter of his elder sister. In the Karnatak districts of the old Hyderabad State, the marriage ceremonies of the Devanga community closely correspond to those among other local castes. In Gulbarga, they are mostly Lingayats worshipping the *linga*. The chief deity is Chowdamma or Choudeshwari, worshipped on the full moon and new moon days with offerings of sweets, especially by women who observe a fast for the whole day. Weaving is the traditional occupation of the caste. They make a variety of textile fabrics, but chiefly sarees and garments worn by women. Some of them have given up their original occupation and taken to trade, agriculture, carpentry and masonry.

Dhangars

Dhangars are shepherds and blanket-weavers. A good many of them now follow agriculture. The Dhangars are considerable in number in the district, estimated to be more than a lakh. Most of the Dhangars have accepted the Lingayat faith. Widow re-marriage and divorce are allowed. The dead are buried. The caste is well-organised, being divided on a territorial basis with a gowda as the headman. They worship also a deity called Biredevaru. The Dhangars have a caste panchayat.

Dhors

Dhors are scattered in all parts of the district and they are Shaivites or devotees of Lord Mahadeva whom they worship. No image is set up to represent the God, but a small piece of ground is smeared with cow-dung on which the devotees burn incense and offer flowers. Tulja Bhavani is worshipped on the Dasara-days. The animistic deities, Pochamma, Ellamma, Mariamma and a host of others are also appeased, a Bhoi or a Dhobi officiating as priest at the worship. The Dhors believe also in ghosts and departed spirits and in cases of sickness or disease, an Erkala woman is consulted to divine the cause. At the Divali festival, the Dhors worship the chief implements of their trade like the tan-knife, and the tan-pit in which the hides are steeped. Generally, they are engaged in shoe-making and cobbling.

The Goulis are divided into two sub-castes, *viz.*, Nugarkar and Goulis Vajarkar which are evidently territorial divisions. The members of these sub-castes inter-dine but do not inter-marry. Each of these sub-sects is further divided into a number of exogamous sections. In respect of religious and ceremonial observances, the Goulis generally conform to the usages of the Lingayat creed. They wear the *linga* round the neck. Their chosen deity is Lord Mahadeva, whom they worship on festive occasions with offerings of flowers and fruits. A large majority of the caste finds employment as cowherds and a few have taken to agriculture.

The Idigas are of Telugu origin. Their traditional occupation is toddy-tapping. Some of them are also employed in household and other services. A few of them possess lands and are farmers. They worship many of the Hindu deities. They usually bury their dead.

Kapus or Reddis are an agricultural class and they have several sections amongst them. By religion they are both Shaivites and Vaishnavites. They worship several other deities also such as Putlamma, Ankamma, Polaramma, Dasamma and other goddesses. In the Kapu community, women play an important part, except in matters connected with agriculture. Widow remarriage is not allowed except among one or two sections.

The Komatis or Vaishyas are concentrated in the trade centres of the district. The caste contains two main divisions, Vaishnavas and Shaivas, worshipping Vishnu and Shiva respectively. But the chief deities of their worship are god Nagareshwara and goddess Kanyakaparameshwari. Most of the Komatis are merchants, jewellers or money-lenders. The tendency for a boy to marry his maternal uncle's daughter is pronounced in this caste.

The Kumbhars are the potter caste in the district, concerning whose origin differences of opinion prevail. According to some authorities, they are a mixed community. The Kumbhars themselves claim to be descended from Shalivahana. But it seems highly probable that like other functional castes, this caste was also drawn from among different classes of Hindu society. The name Kummara or Kumbhara is derived from the Sanskrit *Kumbhakara*—*kumbha* (water jar) and *kara* (maker). The caste has six endogamous divisions. As the sub-castes are territorial groups, each has its own exogamous sections characteristic of the locality it occupies. The exogamous sections are based upon family names and are either territorial or titular groups. Only a few of them are totemistic. The patron deity of the Telugu Kumbhars is Pochamma. Almost all the gods of the Hindu pantheon are held in great reverence by the members of the caste. On Ganesha Chauthi day, they worship the implements of their

craft with offerings of sweetmeats and flowers. The women worship Gowri, the consort of Lord Shiva. Ancestral worship prevails and is performed on every new moon day. In Gulbarga district, there is a large population of the Baliya Kummaras. Being Lingayats by creed, they abstain from meat and liquor.

Kurumas

The Kurumas bear the honorific title Gowd attached to their names. In Gulbarga district, this caste has four divisions. In respect of religion, the Kurumas are both Vaishnavas and Shaivas. Some of them are followers of the Lingayat creed. The members of this caste worship important gods of the Hindu pantheon and observe many of the Hindu festivals. Muslim saints are also revered by them. The Kurumas have also a belief in ghosts and spirits. They identify these ghosts and spirits with the help of Erkala women and appease them with offerings. They hold in high esteem the great guru Beerappa and the oath administered to the members of the community in his name on important occasions is deemed very sacred by them. The majority of the caste are engaged in their traditional occupation of tending sheep and goats and weaving blankets. A few of the Kurumas have taken to cultivation.

Lambadas

Lambadas or Lambanis, also called Banjaras, are in a good number in Gulbarga district. They are well-built and are a sturdy race. They speak the Lambadi language. Mostly, they live in colonies called *tandas* which are located quite away from the villages. They build their *tandas* on a high ground. In the old days, they occupied themselves in transportation of food-grains from place to place by using pack animals. Due to the advent of modern transportation methods, they lost that occupation. They do not generally mix with the local population. Some of them were habitual criminals, but they have now been rehabilitated. Most of them are engaged as labourers. Polygamy and widow remarriage were in practice. It is usual for divorced women to marry again. The Lambadas worship Lord Krishna and goddess Banashankari.

Lingayats or Veerashaivas

The Lingayats form the largest community in the district. The Lingayats do not perform *yajnas*. They follow a simplified system of daily and special ceremonies. The daily rituals consist of *Shivapuja* or *Lingapuja* or the worship of Shiva, in the form of Linga, while the special ceremonies consist of what are known as ten rites, many of them being common with the Brahmanic rites. The Lingayat has also to observe the five *acharas* in his daily life viz., *Lingachara*, *Sadachara*, *Bhaktachara*, *Shivachara* and *Ganachara*. They bury the dead in a sitting position, carrying the body to the grave propped up in a chair and they do not perform annual *Shraddha* (See also p. 71).

Madigas

The etymology of the name, Madiga, is uncertain, although attempts are made to derive it from the word Matanga, the name

of an aboriginal tribe mentioned by ancient authorities. The legends of the Madigas, however, do not seem to give any clue to their origin or early history. The Madigas have two main divisions, Kannada Madigas and Telugu Madigas, who do not inter-marry. Each of these is broken up into numerous sub-sects. The Madigas are animistic in their belief and pay reverence to the deities of diseases and the spirits of deceased persons. Their chief deity is Matangi who is believed to be the female progenitor of the caste. The original occupation of the caste is believed to be the skinning of the dead animals, leather dressing and making of leather ropes, and leather buckets for hauling water from the wells. Like the Malas, they are field workers and supply the farmers with leather articles. They make foot-wear of various kinds and also work as servants.

Mahars are perhaps the oldest inhabitants of the region. The **Mahars** Mahar is an indispensable factor in village life. Every community residing in the village requires his services. The Mahars are divided into several sub-castes, the members of which do not inter-marry. A man may marry the daughter of his mother's brother or father's sister, but he cannot marry the daughter of his mother's sister. Two brothers may marry two sisters. The religion of the Mahars varies from primitive animism to popular Hinduism. Their principal deity is Mariali, the goddess of cholera. They also worship Mahadeva and also Vithoba. They are chiefly occupied as village servants. They held grants of land or received a grain allowance. Their public duties are to watch the boundaries of fields and to carry Governments letters. Many of them are engaged as day labourers in agricultural fields.

The Mala community is a large one and is distributed **Malas** throughout the Karnatak region of the old Hyderabad State. It has broken up into numerous endogamous groups. The Malas are animistic in their creed and worship the deities of nature and diseases such as Pochamma, Ellamma, Mariamma and Mutyalamma. The Malas are labourers, servants and village watchmen. Some of them weave coarse cotton cloth. A few of them have taken to agriculture, but in most cases they are engaged as farm labourers.

This caste corresponds to the Madigas and both are **Mangs** probably branches of the same parent stock, separated from each other by reasons of their living in different localities. The caste is divided into endogamous groups. The Mangs hold the tiger in reverence and will neither kill nor injure it, either of these acts being regarded as sinful. Marriage in one's own section is avoided. All the goddesses of the several epidemic diseases are worshipped by them, but the other gods like Maruthi, Bhavani, Mahadeva and others are not neglected. The occupation of the Mangs is the weaving of flaxen tape for cots; they also make ropes, brooms and

mats from the date palm. They are also tanners and workers in raw hides and leather.

Mangalas

The Mangalas are barbers by profession. The name Mangala, which means auspicious, seems to have reference to the barber's service which is indispensable in several Hindu ceremonial acts. The Mangalas are divided into many sub-castes. In the Karnatak areas of the old Hyderabad State there is a preponderance of Lingayat Mangalas. They claim heritage from Hadapada Appanna, who was the barber of Sri Basaveshwara and was one of his disciples. The religion of the Mangalas other than the Lingayat section differs very little from that of the Kapus and other Telugu castes. They are either *Namadharis* worshipping Vishnu in the form of Narasimha or are *Vibhutidharis* and pay reverence to Shiva. For religious and ceremonial purposes they engage Brahmins. The local deities Pochamma, Ellamma, and Mariamma are propitiated on Sundays and Thursdays with offerings.

Marathas

The Marathas follow the Brahmanic religious usages, observing almost all the sacraments. They worship Bhairava, Bhavani, Khandoba, Mhasoba, Vithoba and others. Besides these deities, the Marathas worship the other gods of the Hindu pantheon such as Shiva, Rama, Ganapathi, Krishna, Dattatraya. Brahmins are engaged for religious and ceremonial purposes. The bulk of the Marathas follow agriculture as their chief occupation. They are also occupancy and non-occupancy raiyats. Some had acquired substantial tenures. Many of them are Patels and some of them were Deshmukhs, who were formerly superior officers in the revenue divisions. They were employed by the Muslim Governments and acted as middlemen between the cultivators and the State. In course of time, they rose to great local importance and became landed proprietors and zamindars. A number of Marathas have entered the Indian Defence Services.

Panchals

The Panchals claim that they came originally from the Panchala country. The names of their various groups are Akkasale, Kammara, Kanchugara, Shilpi and Badagi. These intermarry and inter-dine, except occasionally in urban areas where the goldsmiths remain separate from blacksmiths. Widow remarriage and divorce are not usually permitted.

Rajputs

The Rajputs are found in all taluks of the district. The members of this caste claim descent from the ancient Solar and Lunar dynasties which once ruled India. Their traditions say that they came into the Deccan from North India and the earliest settlers are said to have been soldiers with the Muslim armies that over-ran the Deccan. According to Sir Elliot, the Rajputs once possessed the whole of Maharashtra. The Rajputs are divided

into two endogamous divisions, the members of which do not inter-marry. There are also a number of exogamous divisions. Rajputs are orthodox Hindus and worship all the Hindu divinities of the area in which they happen to have settled. Special reverence is however paid by them to Durga and Mahalakshmi. The dead are burnt in a lying posture with the head pointing to the south.

Telaga is a generic term. The Telagas comprise sixteen **Telagas** groups. Their marriage celebrations are conducted in the orthodox style. Brahmins are called in to conduct the ceremonial rites. Widow re-marriage is permitted. In respect of religion, the Telagas are divided into Shaivites and Vaishnavites. Many educated members of the community are in the learned professions. The great majority of Telagas are cultivators.

Telis are a large functional caste of oilseed-pressers and traders **Telis** found almost in every village in the district. The members of the Teli caste are called *ganigaru* in Gulbarga district. The predominant faith of the Telis in the Kannada areas is Veerashaivism. Almost all Telis are *vibhutidharis* or devotees of Lord Shiva whom they worship.

Traditionally, the Uppars are engaged in cultivation and **Uppars** labour. Many of them are brick-layers and some are lime-burners. The caste has two linguistic divisions, Telugu and Kannada, which do not inter-marry. Each of these is further sub-divided into several exogamous groups. Widow re-marriage and divorce are allowed. The dead are usually buried. They are Vaishnavites by religion and they worship also all the village deities.

Excavation of stone from quarries and working in earth are **Waddars** traditional occupations of Waddars. They are also engaged in tank-digging, well-sinking, road-making and in other kinds of outdoor labour. A few have taken to agriculture. Their patron deity is Gorappa. Pochamma and Venkatesha are also propitiated. Muslim saints are also honoured by the members of the caste.

SOCIAL LIFE

All the Hindu castes and communities in the district are **Property and inheritance** governed by the Hindu Law, inheritance being in the male line. No other form of inheritance is in vogue in Gulbarga district. The affiliation of a son-in-law in the family is even now prevalent in some castes, particularly the Kapus. Among some sections of the Scheduled Castes, a resident son-in-law receives an equal share in his father-in-law's property with his brothers-in-law. A similar custom is prevalent in certain other communities. According to this custom, when a man has no sons, a daughter is married to a man who agrees to become a member of the family

and who thereafter resides with his father-in-law and inherits his estate for his children. In case any sons are born to the father-in-law after such affiliation, his property is equally divided among the sons and the affiliated son-in-law.

Joint Family System

The joint family system so characteristic of the Mitakshara law of inheritance, was predominant among the Hindus of the district, till very recently, and even now, quite a few households accept this system unquestioningly and give due respect to the accepted head of the family. But changes in the pattern of society and the new laws of inheritance have been responsible for the splitting up of families. The process was accelerated by the abolition of jagirs and inams which gave a vigorous jolt to the old system. There is now a perceptible tendency among the propertied members of families to get themselves partitioned out as early as possible and one of the reasons for such haste may be ascribed to the uncertainty that prevailed for some time in regard to ownership of agricultural land. Ownership of large estates was the *raison d'être* of the joint family system and once these estates were abolished, the joint family system had perforce to decline. The Hindus in the district follow the Hindu law in matters like succession, partition and privileges of minors. The Hindu Succession Act of 1955 gives equal rights to the son and the daughter, in the event of the propertied owner dying intestate. The impact of this new law, which is an off-shoot of the codification of the Hindu law, is being felt in the district and signs are not wanting of big property-holders settling the question of inheritance through wills. But, by and large, the vast changes in the pattern of Hindu law have not been unwelcome in the district. The Muslims who form a sizable population in the district are governed by the Muslim law.

Marriage and Morals

As regards marriage alliances, there are many restrictions among the generality of castes and tribes. A man must not marry outside the limits of his caste and if he is a member of a sub-caste, he may not marry outside the particular sub-caste. In respect of several castes, *viz.*, Kuruba, Holeya, Agasa, Uppara, Kumbhara and Devanga, linguistic, territorial, religious and occupational differences always prove effectual bars to inter-marriage. Again, in some castes, the rule that the bride and the bridegroom should not belong to the same *gotra* (sept) prevails. Side by side with these restrictions on marriage, there exists in almost all sections of the people, a custom which allows marriage between near relatives. Among most castes and tribes in the district, a woman's brother enjoys an important position in the family. It might be said that the practice of a man to ask for the hand of his sister's daughter either for himself or for his son is wide-spread. Among Kurubas, Chakalas, Kumbharas and Idigas, it is the right and duty of the maternal uncle to cut the *kalli* plant required for erecting the marriage mantap. Among certain sections of the

Harijans, the *thali* is tied to the bride by the maternal uncle. Among the Lingayats, a portion of the present made to the bride must go to the maternal uncle and another portion to the bride's sister. Among the Idigas and Telugu Banajigas, the duty of tying the *Bhasinga* to the bridegroom's forehead lies on the maternal uncle. Among some castes, the bride is brought to the marriage pandal by her maternal uncle. Among the Madigas (Scheduled Castes), the bride and the bridegroom are each lifted up by their respective maternal uncles who circle round three times and upset a jug of water by giving it a kick.

Traditionally, a number of castes were celebrating child marriages or pre-puberty marriages. In practice as also under the law, child marriages are not now in vogue. The Hindu Marriage Act, 1955, has fixed the marital age for girls at 16 and for boys at 21. A definite turn in social habits is noticeable in the present age.

Forms of marriage.—Among the Brahmins and those following them, the universal rule is to give away the bride as a gift to a suitable bridegroom. This is called *Kanyadana* and it was associated with the giving of dowry, which evil has been now prohibited by a Central law. The amount of dowry varied from Rs. 500 to Rs. 5,000 or even more. The emergence of a law has not, however, eradicated the evil which still persists to a certain extent. Among certain other castes and tribes, it was the bridegroom's party that had to pay the dowry. The amount thus paid was commonly known as "Tera" or "Teravu" and it was to be in cash. This amount was tied up in a bit of yellow cloth; now-a-days, in many communities only the poor take the *tera* and the rich eschew it. Sometimes, as among the Kurubas, if the amount to be paid was heavy, its payment was spread over a number of years. Occasionally, when the bridegroom was too poor to pay, he was allowed to work in his father-in-law's house, being fed and clothed by the latter. There was no specified period of service but usually, as among the Waddars, the son-in-law had to serve until he begot a female child and presented her to his brother-in-law.

Among the generality of castes, the marriage ceremonies are elaborate and in all their details last usually for 2-3 days. Usually, the marriage takes place at the bride's place. Among a section of the Harijans, the marriage takes place at the bridegroom's place. Among most castes, the marriage ceremonies include, *inter alia*, the planting of the Indian coral tree (*halgamba* in Kannada). This pole is decorated with saffron, chunam and green leaves and forms one of the important ceremonies. On the actual day of the marriage, four pots are placed in a square near this pole and a thread is passed round them. Within the enclosure so made, the pair are bathed together and

Marriage
Ceremonies —
Hindu

dressed in new clothes. A part of the thread wound round the pots is taken, dipped in saffron, and then tied to the wrists of the couple. Next, the *thali* or the *mangalasutra* is tied to the bride's neck. This over, the wedded pair eat out of the same leaf-platter, a ceremony which is called the *bhooma*. The relations present are feasted.

The ceremonies at the re-marriage of a widow or of a woman who has left her first husband are very much simpler. This ceremony is called *udike*. Only widows take part in this. Sometimes, the bride is merely taken by the other widows into a dark room of the house, invested with new clothes, marked with *kumkum* and given a *thali* and then handed over to her new husband.

There is practically no difference between the details of marriage among the Brahmins in this district and those in other parts of the State. The marriage takes place usually at the bride's residence or occasionally in a temple or a choultry. After the arrival of the bridegroom at the bride's place, the important steps of the ceremony are *varapuja* or the honouring of the bridegroom by the bride's parents, *nandi* which invokes the ancestors of the bridal couple, *kankana dharana* symbolising the couple's entry into the marriage state, the sprinkling of a few grains of *akshata* or reddened rice by the couple on each other's head and also by the invitees over the couple and the tying of the *mangalasutra* followed by *lajahoma* and *sapthapadi* which marks the end of the marriage ceremony.

In the Lingayat marriage, there is no *agni* or the sacred fire. The place of fire amongst them is taken by the *panchakalashas*. The wedding is celebrated generally in the house of the bride. The most important part of the marriage ceremony is the tying of the *mangalasutra* by the bridegroom around the neck of the bride. The priest then invokes the divine blessing and all the people present throw *akshata* on the couple and bless them.

Muslim Marriage

Marriage between cousins is not prohibited among the Muslims. In fact a marriage with the first cousin is preferred. However, a person cannot marry his sister's daughter. Polygamy is permitted to the number of four wives, but many observe monogamy. A man may not marry his wife's sister during his wife's life-time unless she has been divorced. Divorce is at the option of the husband, but is resorted to only as the last expedient. Widow remarriage is generally practised and a widow can marry her deceased husband's brother or relative. When sons attain manhood, their parents consult relatives, friends and also match-makers. At their suggestions, marriage negotiations start. On the betrothal day, both at the bride's and bridegroom's

houses there is a gathering of relatives. In the evening, ladies of the bridegroom's family and a gay procession of children go to the bride's house with ornaments and sweetmeats in covered trays. The bride is bedecked with ornaments, adorned with rings on her fingers and her face covered with a scarf. Two or three days before the actual marriage, both at the houses of the bridegroom and the bride a number of earthen pots are arranged in a booth in front of the house or in the inner apartments. On the eve of the marriage, the bridegroom's party goes in a procession carrying in trays sweetmeats, dried fruits, ornaments and articles of dress for the bride. The party goes back with the trays re-filled with clothes for the bridegroom. Dressed in his wedding clothes and with a *sehra* (flower sheet) fastened round his head, he rides on a horse and followed by his friends, starts for the bride's house. The bridegroom is led to his seat and the bride's representatives find their way to theirs. Then the *kazi* asks the bride's representatives whether she accepts the bridegroom. When told she will have him, he takes a declaration of two witnesses. He then puts the same question to the bridegroom and obtains his consent. The proceedings are recorded. The *kazi* reads out the *nikha*. At dawn the bridegroom is for the first time shown his wife's face in a mirror. A chapter of the Koran is also read.

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

The old ideas about marriage are fast losing their hold on the people. The marriage rituals are simplified due to many reasons. Instead of five days, the marriage celebrations are completed now in two or three days. Views are also changing regarding inter-caste connections. Though inter-caste marriages are still not very many, their number is slowly increasing.

Among the orthodox Hindus, divorce is not generally in practice. Among some other castes, it is in vogue. It can be brought about at the instance of either party for infidelity or other serious reasons. According to the Hindu Marriage Act of 1955, divorce is granted on certain specific issues to be determined by courts. **Divorce**

As a rule, monogamy prevails among many castes. The special reasons that might sanction a second wife are the failure of the first to bear a son, or her affliction by an incurable disease. The Hindu Marriage Act, 1955, strictly forbids polygamy. Although the Muslims are permitted to have more than one wife, in actual practice, many observe monogamy. **Monogamy and Polygamy**

Social Evils

The district is not free from social evils. In some places, prostitution is resorted to by some women for their livelihood, though it is prohibited by law. They are looked down upon by society. In Gulbarga town, what are called *jalsas* used to take place when some women used to show their attractions. Prohibition has not yet been introduced in the district. Gambling is yet another social evil leading to quarrels among those who are engaged in it. On receipt of information, the police parties conduct raids and the offenders are booked.

HOME LIFE**Rural dwellings**

Almost every village in Gulbarga district was well fortified in the old days, since due to unsettled conditions, the population was always in fear of attacks and molestation. Traces of the enclosed stone walls and the circular watch towers still exist. Even the stone houses look like miniature fortifications. As stone is plentiful in the Gulbarga district, almost all rural houses are built in stone, with scant provision for ventilation. Usually, each dwelling house has two doors, the house itself consisting of two partitions, one serving as a living apartment for the family, the other being used as a kitchen. The ruined walls round the villages are perhaps the vestiges of a time when each village had to protect itself as best as it could from depredations. Big landlords, merchants and money-lenders own big houses with a large number of rooms. Cattle are accommodated in enclosures very near the house and add to the general insanitariness. Villages are generally located near streams and river valleys. Where there is no other water supply, wells are the only source. Each village has a couple of step-wells or draw-wells and the summer season witnesses a period of acute water scarcity in many of the villages.

Urban housing

Houses in the towns do not differ very largely from the rural pattern, except that many of them are better built and have more accommodation. These houses have spacious rooms, a verandah and a separate block for the kitchen and bathroom and some of them have an upper storey also. Modern-type concrete-roofed houses are becoming common. New concepts of house-building are slowly gaining ground and in Gulbarga town itself, there are a few structures conforming in style to what may be called the modern cottage house.

Human wants in earlier days were few. The houses of the upper class and the middle class families had a few articles of furniture like benches, stools, cots and almirahs. In recent decades, the items of furniture have considerably increased. Most of the houses of the upper and middle class families are well-furnished and decorated. Chairs, sofas, tables, bedsteads, stools, benches, shelves, tea-poys, settees, mirrors, chest of

drawers and coat stands have become almost indispensable items of furniture in a modern house. Oil lamps and kerosene lanterns have now been replaced by electric lights in many urban areas. Vessels made of stainless steel are in great demand. The poorer sections cannot however afford to have all these modern amenities in their houses. Their furniture consists mainly of mats and coir-cots and their utensils, of earthen pots.

The generality of the men use a head-gear. The *dhoti*, a sheet of white cloth covers the lower limbs. It is worn generally in the *katche* style, *i.e.*, one end of it being gathered into folds in front and the other passed between the legs and tucked in at the waist behind. A shirt, half or full, covers the upper part. A piece of cloth called *Shalya* is often thrown over the shoulders by elders. While attending offices or other places of work, elderly people wear a turban, which is called *rumal* in Kannada and a long close-collared coat. The merchant classes dress more or less in the same manner. Among the younger generation, the western type of dress consisting of a pair of trousers and a shirt and a coat or a bush shirt has become common. Boys wear a cap when attending school while a few others prefer to be bare-headed. The average cultivator in rural areas dresses in thick coarse cotton clothes. He also wears a turban. In the rural areas of Gulbarga, Muslim women also wear sarees.

Dress and Ornaments

The dress pattern of the women follows traditional lines. A tight-fitting short bodice called *kuppasa* is generally worn. The *sire* or saree, a long sheet of cloth is wrapped round the lower parts of the body coming down to the ankle. One end of this is gathered into a large bunch of folds in front, while the other passing across the bosom lies freely over the left shoulder or is taken over the right shoulder so as to cover the body more fully. The latter end of the saree among the generality of castes, except the Brahmins and some other castes, is taken over the head. Among some Brahmin sects, particularly among the Madhvas, the saree is worn in the *katche* fashion. The usual dress of the girls consists of a *langa* or skirt and a jacket or occasionally a frock. The Lambanis are noted for their peculiar dress. The Lambani women's dress consists of a *langa* or gown of coarse print, a petticoat and a mantle often elaborately embroidered. The hair is worn in ringlets or plaits hanging down each side of the face and decorated with small shells and silver ornaments.

The passion for ornaments is universal. But it is not as strong to-day as in the old days and there have been changes in the styles. Every village has its goldsmith and in the cities there has been an influx of them from other parts. Gold ornaments of to-day usually consist of ear-rings, nose-studs, necklaces, bangles and rings. Silver ornaments are common in rural areas, consisting of chains and heavy rings for the ankle. Fashions have changed,

lightness and fineness being now preferred to heavier ornamentation.

Food Habits

The dietary of the people of a particular area is usually studied on the basis of the classification into vegetarians and non-vegetarians. But this distinction is not very rigid as some of the non-vegetarians take meat only on certain days. The staple food of the people is jowar. Jowar is ground into flour and made into cakes (rotti) which are eaten with condiments and vegetables. The poorer sections of the community who cannot afford vegetables, eat the jowar flour cakes with chutney. The well-to-do classes take rice, wheat as also jowar. With the spread of cosmopolitanism, vegetarians have started taking a standard menu consisting of rotti or chapati, rice, ghee, sambhar, vegetables, happala, pickles, butter-milk or curds. This is the usual menu in all the hotels serving vegetarian meals. Most people take their meals on leaf platters though of late plates are coming into use. Some of the Lingayats in rural areas use the *addanige*, a small three-legged wooden stool, for placing the plate in which they take their food. On festival days and other special occasions, the normal meal is supplemented by sweets and savouries. Most people have two meals a day, one at noon, and the other in the night. In addition to these principal meals they take a breakfast in the morning and tea or coffee in the evening. In the rural areas, those who are engaged in manual labour generally take three meals, in the morning, at mid-day and in the night. Except the Lingayats, Vaishyas, Brahmins and Jains, most of the other communities eat meat and fish.

There are a number of restaurants and hotels in the urban and rural areas of the district, serving the needs of all categories of people. Beverages such as tea, coffee, cocoa, malt drinks and the like are served in big restaurants, while in the villages the customers are content with tea. Meat and egg preparations such as *biryani*, *kurma*, cutlet, chips, soup and omelette are popular in the non-vegetarian restaurants. As Gulbarga is very hot in summer, the people quench their thirst with cool drinks, sherbets and aerated waters. Smoking, chewing of betel leaves and the use of snuff are also common.

Festivals

The Hindus have many festivals spread over the year. While some festivals are common to all the castes, others are observed by some. Although these festivals are mainly religious in nature, they afford much scope for social intercourse. *Ugadi* or *Yugadi*, the first day of month of *Chaitra* is observed as the new year day. The Hindu almanac or *panchanga* is read and all the members of the family take rich and delicious food to mark the occasion.

Ramanavami, i.e., the birthday of Sri Rama is observed on the ninth day of *Chaitra Shuddha*; relatives and friends are

invited and they are served with soaked and spiced dhal called *Kosumbari* and given sweet drinks. *Hanuma Jayanti* is observed on the full moon day of *Chaitra*. *Basava Jayanti*, i.e., the birthday of Sri Basaveshwara, falls on the third day of *Vaishakha Shuddha*. This is a sacred day for all the Lingayats. On that day, many Lingayats of the district go to Basava-Kalyan and other places to pay homage to his memory. *Narasimha Jayanti* on the full moon day of *Vaishakha* is observed by the Brahmins. *Mahashivarathri* on the new moon day of *Magha* is the most important festival for Shaivites. On that day, they fast and worship Shiva at home or in a temple. The next day, they break the fast with a feast. *Nagapanchami*, the fifth day of *Shravana Shuddha* is observed by almost all sections of the Hindu population. *Gokulashtami* or the birthday of Sri Krishna is yet another important festival. *Ganesha Chaturthi* falling on the fourth day of the bright half of *Bhadrapada* is observed by many castes as a day of feast and worship. *Navarathri* which begins from the first day of *Ashvija Shuddha* is observed throughout the district, when people worship *Shakthi*. *Divali or Dipavati* is observed as a festival of lights. Among other festivals *Makara Sankranthi* and *Holi* are important.

The important Muslim festivals are Bakrid, Shab-e-Barat and Ramzan. Both the Catholic and Protestant Christians observe Christmas, the birth-day of the Christ, and Easter, the day of Resurrection.

The Lambani dance and the hand-clapping dance are very popular in rural areas. No public function in the villages is complete without a performance of these colourful dances. Open air dramas called *bayalata* are very popular in the villages. In some places, pigeon flying is a popular pastime. Ram fights are also common. Modern games like cricket, football, volley-ball and badminton are played in schools and colleges. In places, where important public offices are located, the employees have their recreation clubs. Children play a number of indigenous games like *chinni-dand*, *killi-pathi* and others. Among girls, *kolata* is popular. The elders spend their leisure hours in listening to religious discourses like puranas, kirthanas and in bhajans and the like. The Bedars and the Bhois go hunting in the scrub jungles to catch pigs, hares and other animals. Festivals like *Basava Jayanthi*, *Ganesha Chaturthi* and *Dasara* are utilised for arranging public lectures, variety entertainments and sports events.

Entertainments

Jatras and fairs are held in all parts of the district. These are annual occasions got up in reverence to a local god or goddess. In most cases the jatras and fairs are held when the idol is taken in a *ratha* or car. Cattle fairs are also held on specified dates. A list of the jatras and fairs held in Gulbarga district is given Chapter VI—Banking, Trade and Commerce.

Funeral rites

Cremation is observed, as a rule, among the Brahmins, Banjaras and Vaishyas. Occasionally, aged and respected among some Harijans are also cremated. Several of the other castes bury their dead. Among the Muslims, the dead are buried in the lying posture with the face towards Mecca. Lingayats bury their dead in the sitting posture.

**Special
Features**

A noteworthy feature of social life in this district is that the old habits of reverence to elders and obtaining guidance from them in all matters have not yet disappeared. The elders are regarded with high esteem and their advice is often sought by the younger members and this is so of all communities. This is due to the profound influence of many saints who lived in the region. The teachings of Sri Basaveshwara who spread his message of correct conduct in life have had a profound influence, not only among the Lingayats, but also among other communities.
