

CHAPTER 3

PEOPLE

Geographically, Gulbarga (Kalaburgi) is situated in the North - East of Karnataka. It is a vast elevated land, comprising of ten taluks. This district shares borders with Maharashtra and Andhra Pradesh. Hence, the people's life is influenced by both the states. A study of the people involves essentially, the population growth and its social characteristics, both of which constitute an integral part of the region. There are so many different castes, religions, languages, beliefs, food habits and dress patterns as in other districts. The people's living in the district is discussed in this chapter.

Population Growth

According to 1961 census, the population of Gulbarga was 13,99,457. It rose to 25,82,169 by 1991. It occupies the seventh position among the 20 districts of Karnataka. The statistical table 3.1 gives in figures the information about the population growth for all taluks, towns and rural areas, for 1961-1991.

The population growth of Gulbarga was estimated at 9.22 % between 1901-1911 and it was above 3.60 % of the state population growth during the period. During 1911-1921 the rate of growth of population in the state, noticed a fall and it was applicable to Gulbarga also. The fall in the population growth (1911-21) was due to natural calamities and epidemics. Since then, the population growth in Gulbarga recorded rise in each decade; however, its average rise was less than the state growth rate. Between 1961-1971, Gulbarga district population growth was 24.28 % and it was slightly higher than the state average viz. 24.22 %. But as a matter of contrast, the decade between 1971-1981, had noticed a fall in the population growth rate. This was attributed to the failure of rains in the region which resulted in famine. Consequently, the people moved out of the district. It is not uncommon to see during the period of scarcity, small landholders; dry-

land cultivators and the agricultural labourers shifting their families temporarily to places in Southern Karnataka. The table 3.2 provides the population growth in this district in comparative figures on percentage basis for 1901-1991 alongwith the statement of the population growth in the state as a whole.

Table 3.1: Taluk-wise population of Gulbarga District.

Taluk		1961	1971	1981	1991
Afzalpur	Rural	90,071	1,11,779	1,14,490	1,50,856
	Urban	-	-	10,588	-
	Total	90,071	1,11,779	1,25,078	1,50,856
Aaland	Rural	1,42,326	1,75,635	1,89,677	2,34,270
	Urban	18,009	21,568	26,435	26,564
	Total	1,60,335	1,97,203	2,16,112	2,60,834
Chinchooli	Rural	1,01,716	1,25,200	1,47,766	1,78,577
	Urban	6,047	7,380	10,434	10,584
	Total	1,07,763	1,32,580	1,58,200	1,89,161
Chitapur	Rural	1,42,948	1,72,256	1,70,810	2,08,965
	Urban	31,828	44,793	87,073	1,00,516
	Total	1,74,776	2,17,049	2,57,883	3,09,481
Gulbarga	Rural	1,31,704	1,60,134	1,81,179	2,13,024
	Urban	97,069	1,45,588	2,21,325	3,10,920
	Total	2,28,773	3,05,722	4,02,504	5,23,944
Jevargi	Rural	1,11,212	1,36,358	1,44,754	1,88,707
	Urban	-	-	8,293	-
	Total	1,11,212	1,36,358	1,53,047	1,88,707
Seedam	Rural	82,162	95,938	1,13,611	1,29,889
	Urban	8,527	11,378	15,823	33,266
	Total	90,689	1,07,316	1,29,434	1,63,115
Shahapur	Rural	1,26,325	1,45,088	1,73,673	2,08,417
	Urban	11,776	14,259	17,981	31,789
	Total	1,38,101	1,59,347	1,91,654	2,40,206
Surpur	Rural	1,19,895	1,54,551	1,97,927	2,42,919
	Urban	17,689	21,056	25,595	38,824
	Total	1,37,584	1,75,607	2,23,522	2,81,743
Yadgir	Rural	1,24,677	1,53,005	1,71,024	2,16,742
	Urban	35,476	43,254	52,185	57,340
	Total	1,60,153	1,96,259	2,23,209	2,74,082
District Total	Rural	11,73,036	14,29,944	16,04,911	19,72,366
	Urban	2,26,421	3,09,276	4,75,732	6,09,803
Total		13,99,457	17,39,220	20,80,643	25,82,169

Table 3.2 : Decadel variation of population

Census Year	Total Population	Decade Variation	Decade variation Percentage	Male	Female
1901	803062	-	-	4,47,328	3,55,734
1911	964468	+81,406	+9.22(3.60)	4,88,280	4,76,188
1921	887875	-76,593	-7.94 (-1.09)	4,49,926	4,37,919
1931	990505	+1,02,630	+11.56(9.38)	5,02,865	4,87,640
1941	1059716	+69,211	+6.90 ((11.09)	5,40,771	5,18,945
1951	1213608	+1,53,892	+14.52(19.36)	6,09,088	6,04,520
1961	1399457	+1,85,849	+15. 31 (21.57)	7,03,447	6,96,010
1971	1739220	+3,39,763	+24.28 (24.22)	8,78,142	8,61,078
1981	2080643	+3,41,223	+19.63(26.75)	10,50,187	10,30,456
1991	2582169	+5,01,526	+24.10(21.22)	13,16,088	12,66,081

Density of Population

Number of Persons living in a square kilometer, is referred to as density of population. Generally, the density of population in cities is more than in rural areas. The population density of Gulbarga district during 1981 was 128 per sq. kilometer and it was less than the average (194) of the state. The density of population of this district in 1971 was 107. The district had the 15th position in terms of population density among 19 districts of the state. Though the population density of this district rose a little high in 1981, its position among the districts did not alter. But the density of urban population of this district in 1981 was 3,888 per sq. kilometer which was higher than the overall average of urban population in the state (2918). Gulbarga district urban population density had 9th position among the districts in the state. It should be noted that the urban population density of Gulbarga taluk was far less (1438). If we observe the density of population in rural areas of the district, its average was 100 in 1981; it was far more (112) in Sedam taluk and far less (80) in Jevargi taluk. Table 3.3 gives a picture of the density of population taluk - wise, in rural and urban areas for the years 1971 and 1981.

The density of population of various taluks of Gulbarga district as per 1991 census was: Afzalpur (116); Aaland (150); Chincholi (121); Chitapur (175); Gulbarga (303); Jevargi (104); Sedam (159); Shahpur (142); Surpur (155); Yadgir (160); District Total (159).

According to 1991 census the density of population in Gulbarga was 159 and it was less than the state density (235). The rural density of population of this district was 123 per sq. kilometer and the population density in towns was 3,230 per sq.km. At the same time, the above population density figures (rural and town) of Gulbarga district was less when compared with the density of population of the state - rural and urban (166 and 3,257 in order). Aaland taluk had the highest rural population density (136) and Afzalpur had the lowest rural population density (116) in the district. Among towns, Gulbarga town had the largest density (9,432); where as in Bhimarayanagudi (notified area) the density was least (294).

Table 3.3 : Density of Population

Taluku	1971			1981		
	Rural	Town	Total	Rural	Town	Total
Afzalpur	85.65	-	85.65	87.87	5,294.00	95.85
Aaland	101.56	5,675.79	113.78	110.03	2,447.69	124.59
Chincholi	80.51	56.92	85.19	94.30	4,968.57	100.87
Chitapur	99.06	1,763.50	123.02	99.00	2,204.38	146.13
Gulbarga	93.23	10,399.14	176.55	106.44	820.67	232.61
Jevargi	75.22	-	75.22	79.52	4,607.22	83.99
Sedam	94.58	1,865.25	105.16	112.10	1,438.45	126.34
Shahapur	86.47	20,370.00	94.93	102.74	4,859.73	113.13
Surpur	83.67	2,699.49	94.67	109.10	4,412.93	122.82
Yadgir	89.76	6,976.45	114.72	101.07	3,016.47	130.58
District Total	88.49	4,736.23	107.20	93.67	3,889.88	128.24

Village and Town Population

1991 census estimated 77.38 % population in the rural areas and 23.62 % population in towns and cities of Gulbarga district. The overall state population in rural areas was 69.08% and in towns 30.92 %. If we examine the rural population in this district, we discover that Chincholi had more than 90%, (94.40%); Aland 89.82%; Shahapur 86.77%; Surpur 86.22%. It means that except Chincholi, the other taluk areas had population ranging from 80% to 90% in the rural areas.

Yadgir (79.08%) and Sedam (79.61%) taluks had between 70% and 80% population in rural areas. But Chitapur (67.52%) and Gulbarga (41.66%) had less than 70% population in rural area. Among 1,378 villages of this district, 83 villages are uninhabited and they constitute 6.02 % of the total number of villages.

The average population of town was 32,095. In the Upper Krishna Project Colony, population was the least (1,562) and in Gulbarga town, population was the highest (3,10,920). In the total population of towns and cities of the district 65.39 % is in Gulbarga, Shahabad and Yadgir. According to 1981 census, there were 15 towns in the district; but the census of 1991 recorded 19 towns.

Differential variation in Decadal Population

1991 population of Gulbarga district showed a rise over 1981 census figures (5,01,526) which is 24.10 %. This increase was more than the average percentage increase (21.12%) in the state population. The increase in population of Gulbarga district was 22.90 % in rural areas and 28.18 % in towns.

Houses and Households

The census authority defines a dwelling house as a building (full or part) with one or more families living in it. Similarly, a family, according to census authority, consists of one or more persons living together and feeding themselves through a common kitchen. Some families may not have houses of their own. Such families are called Houseless Households. According to 1991 census, there are 3,47,399 dwelling houses and 3,49,168 families in the district of Gulbarga. Approximately for every thousand houses about 1,005 families are accommodated. The table 3.4 provides figures of dwelling houses and households as in rural and urban areas separately, according to 1971, 1981 and 1991 census.

Table 3.4 : Dwelling Houses and families

Taluks	1971			1981			1991		
	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	Total
Afzalpur									
D. H	17,018	-	17,018	19,545	1,766	21,331	25,146	-	25,146
F	18,749	-	18,749	19,808	1,787	21,595	25,189	-	25,189
Aalanda									
D.H	28,551	3,038	31,589	32,413	3,977	36,390	39,047	-	39,047
F	31,107	3,628	34,735	32,723	4,029	36,752	39,263	-	39,263
Chincholi									
D.H	21,051	1,390	22,441	27,189	1,830	29,019	31,074	1,876	32,950
F	23,197	1,451	24,648	27,328	1,841	29,169	31,218	1,897	33,115
Chitapura									
D.H	30,198	8,558	38,756	31,374	16,769	47,143	37,175	4,547	41,722
F	34,151	8,873	43,024	31,705	15,933	47,638	37,316	4,633	41,949
Gulbarga									
D.H	25,803	24,247	50,050	31,045	34,898	65,943	35,985	1,242	37,227
F	29,259	26,016	55,275	31,461	35,470	66,941	36,049	1,242	37,291
Jevargi									
D.H	21,417	-	21,417	25,279	1,468	26,747	31,875	-	31,875
F	24,416	-	24,416	25,403	1,475	26,878	31,922	-	31,922
Seedam									
D.H	17,406	1,942	19,348	21,542	2,684	24,226	23,675	2,113	25,788
F	19,159	2,337	21,496	21,780	2,707	24,487	23,783	2,162	25,945
Shahpur									
D.H	25,171	2,218	27,589	31,030	2,940	33,970	35,184	-	35,184
F	27,916	2,522	30,438	31,408	2,949	34,357	35,387	-	35,387
Surpur									
D.H	26,763	3,325	30,088	35,611	4,245	39,856	40,285	1,034	41,319
F	30,102	3,808	33,910	35,886	4,270	40,156	40,823	1,036	41,859
Yadgiri									
D.H	27,518	7,410	34,928	32,178	8,873	41,051	37,141	-	37,141
F	30,804	8,388	38,692	32,305	8,989	41,194	37,248	-	37,248
District Total									
D.H.	2,40,996	52,238	2,93,234	2,87,206	78,450	3,65,656	3,36,587	10,812	3,47,399
F.	2,68,860	57,023	3,25,383	2,89,807	79,460	3,69,267	3,38,198	10,970	3,49,168

Note: D.H = Dwelling Houses; F= Families.

Institutionalized Household Population

Student homes, lodges, board houses, prisons, ashramas etc., also accommodate people. Hence, census considers this population and enumerates them under Institutionalised household population. According to 1981 census, the details of institutionalized families and the people living in them have been given separately for rural and urban areas, taluk-wise in the table 3.5.

Table 3.5 : Institutionalized Families and Population, 1981

Taluks		A	B	C	D
Afzalpur	Rural	9	88	23	111
	Urban	11	40	01	49
	Total	20	128	24	152
Aaland	Rural	11	105	08	113
	Urban	40	276	58	334
	Total	51	381	66	447
Chincholi	Rural	10	357	10	367
	Urban	03	103	23	126
	Total	13	460	33	493
Chitapur	Rural	07	90	03	93
	Urban	20	292	60	352
	Total	27	382	63	445
Gulbarga	Rural	12	639	21	660
	Urban	167	4,377	835	5,212
	Total	179	5,016	856	5,872
Jevargi	Rural	09	187	04	191
	Urban	04	135	-	135
	Total	13	322	04	326
Sedam	Rural	09	155	69	224
	Urban	07	229	13	242
	Total	16	384	82	466
Shahpur	Rural	25	327	23	350
	Urban	19	190	28	218
	Total	44	517	51	568
Surpur	Rural	76	485	107	592
	Urban	11	301	135	36
	Total	87	786	242	1,028
Yadgir	Rural	11	145	06	151
	Urban	14	568	25	593
	Total	25	713	31	744
District	Rural	179	2,578	274	2,852
Total	Urban	296	6,511	1,178	7,689
	Total	475	9,089	1,452	10,541

Note: A: Number of Institutionalized families, B: Males, C: Females, D: Total.

Houseless families and Population: Wanderer and beggars do not have definite dwelling houses. Generally, these people live in bus stand, railway-station, old-buildings, deserted mantaps, charity houses, roadside pavements and such other places. Such people are regarded as belonging to houseless families. The table 3.6 provides statistics as per 1981 census, about houseless families and their population with details of rural and urban categories taluk-wise.

Table 3.6 : Houseless families and population

Taluks		A	B	C	D
Afzalpur	Rural	138	270	201	471
	Urban	10	21	05	26
	Total	148	291	206	497
Aaland	Rural	60	123	99	222
	Urban	11	16	11	27
	Total	71	139	110	249
Chincholi	Rural	131	270	241	511
	Urban	08	14	09	23
	Total	139	284	250	534
Chitapur	Rural	325	738	727	1,465
	Urban	128	202	142	344
	Total	453	940	869	1,809
Gulbarga	Rural	335	610	552	1,162
	Urban	247	342	180	522
	Total	582	952	732	1,684
Jevargi	Rural	117	248	238	486
	Urban	03	07	06	13
	Total	120	255	244	499
Sedam	Rural	226	471	469	940
	Urban	17	37	26	63
	Total	243	508	495	1,003
Shahapur	Rural	353	751	679	1,430
	Urban	04	02	03	05
	Total	357	753	682	1,435
Surpur	Rural	195	421	290	711
	Urban	14	19	09	28
	Total	209	440	299	739
Yadgir	Rural	110	264	262	526
	Urban	22	75	58	133
	Total	132	339	320	659
District Total	Rural	1,990	4,166	3,758	7,924
	Urban	464	735	449	1,184
	Total	2,454	4,901	4,207	9,108

Note :A: No. of houseless families, B: Males, C: Females, D: Total

Migration: Movement of people from one place to another is called migration. It can be temporary or permanent. Temporary migration could be during a specific period and restricted to a given season. During sowing time and later during harvesting the agricultural labourers move from the plains (Maidan Region) to hilly tracts (Malnad) and return after the work is completed. Sometimes, natural calamities might drive people migrate temporarily. Many people have moved out of Gulbarga district to Bangalore, Mysore, Hubli, Karwar, Mangalore, Dharwad and Goa to serve as labourers in building construction and also as labourers in the docks. Even marriage, employment, education and other such events and activities have caused migration to some extent. According to 1981 census, of the district's total population 161 males and 75 females were born in other countries, 20,989 males and 50,188 females were born in other states and union territories and 38,341 males and 66,463 females were born in other districts of Karnataka. Of the people born in other districts of the state but enumerated in Gulbarga district, 15,821 males and 9,859 females and 8,639 males and 18,966 females were respectively from the Raichur and Bidar districts. Table 3.7 shows the population belonging to other districts by birth, but listed in Gulbarga district, according to 1981 census. Some particulars of population classified by place of birth as per 1991 census:

Born in - India: 13,13,208; 12,63,471 Karnataka: 12,97,528; 12,12,965 At the place of census enumeration: 11,63,342; 7,88,211, Other districts of the State: 34,160; 75,727 Other states and union territories: 15,680; 50,506 Andhra Pradesh: 6,480; 22,940 Kerala: 380; 490, Tamil Nadu: 790; 620 Maharashtra: 6,550; 25,236 Asian Countries: 500; 510 Uttar Pradesh: 370; 250

Note: Of the two figures in each case (places) the first refers of males and the second to females.

Table 3.7 : Population classified by place of birth

Place of Birth	Rural		Town		Total	
	Male	Female	Male	Female	Male	Female
India	8,04,305	8,00,515	2,45,702	2,29,851	10,50,006	10,30,166
Karnataka	7,94,610	7,66,072	2,34,407	2,14,107	10,29,017	99,170
At the place of enumeration	7,09,531	4,50,131	1,73,586	1,46,659	8,83,116	5,96,790
Elsewhere in the district	64,534	2,66,971	43,026	49,955	1,07,560	3,16,926
Other districts in the state	20,545	48,970	17,796	17,493	38,341	66,463
Other states and union Territories	9,694	34,444	11,295	15,744	20,989	50,188
Andhra Pradesh	4,975	18,760	3,202	5,910	8,177	24,669
Kerala	272	115	569	322	841	437
Maharashtra	3,764	15,183	4,215	8,089	7,979	23,272
Tamil Nadu	199	166	613	447	812	612
Uttar Pradesh	364	14	553	134	916	148
Asian Countries	56	34	119	50	171	84

Source: Census of India series 9 part-5 A and B 1981.

Sex Ratio: It implies the population of females in relation to every thousand males. This ratio depends on the customs, peoples migration, the relationship of male / female deaths and such other factors of a given region. According to 1981 and 1991 census, the sex ratio population was 981 and 962; and it was more than the ratio (963 ; 960) in the state population. If a comparison was made between the sex ratios of rural as against urban, the census authorities for 1981 and 1991, confirmed that the rural sex ratio is more. According to 1981 census, taluk-wise statistics of Gulbarga district registered less sex ratio (935) and in Sedam taluk it was higher (1012). Perhaps, it might be due to more urbanisation of Gulbarga taluk. If the rural sex ratio had been looked at, five taluks of Gulbarga district enjoyed higher ratio than 1000 (Shahapur, Chitapur, Jevargi, Sedam and Yadgir). The table 3.8 provides the sex ratio in rural and urban areas from 1901 to 1991.

As per sex ratio of 1991 census relating to Gulbarga district, it is 962 and this figure is more than the state sex ratio (960) according to the above census (1991). Rural sex ratio of this district is 974 and the urban ratio is 925. However, the state ratio is 973 and 930 with regard to rural and urban area respectively. The rural sex ratio in Sedam taluk is the highest (1000); where as in Aland taluk it is the lowest (946). Urban sex ratio of Gurumitkal has the highest (993); where as in Aditya Nagar the ratio is the lowest (716).

Table 3.8 : Sex Ratio

Decades	Rural	Urban	Total
1901	974(984)	974(976)	974(983)
1911	975(984)	978(959)	975(981)
1921	973(975)	974(936)	973(969)
1931	972(972)	950(927)	970(965)
1941	959(965)	967(935)	960(960)
1951	995(974)	981(941)	993(966)
1961	996(959)	955(913)	989(959)
1971	990(971)	940(913)	987(959)
1981	995(978)	935(926)	981(963)
1991	974(973)	925(930)	962(960)

Note: Figures in the brackets indicates sex ratio in the state.

Source: Census of India 1981, series 9, Karnataka part 2A and 1991 Census

Distribution of Population According to Age

Population differentiation (distribution) through the age factor is an important social phenomenon. This distribution could give us the categories of people of the working age and the non-working age. Persons below the age of 15 and above 60 years of age are not capable of working. According to 1981 census, in Gulbarga district, the people of non-working age were 1,91,499 and this figure had constituted 40.29 % in the district population. The table 3.9 highlights 1981 census of Gulbarga district pertaining to percentage variation of population by age-factor, besides the percentage of age categories within the working and non-working group.

Table 3.9 : Age-group details

Taluks	District Population			District Total Population in %			State Total Population Age-group in %		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
0-9	2,99,350	2,93,141	5,92,491	28.43	28.43	28.43	26.13	26.81	26.47
10-14	1,43,346	1,33,312	2,76,658	13.61	12.93	13.27	13.01	13.29	13.16
15-19	93,298	81,793	1,75,091	8.86	7.93	8.40	10.14	9.78	9.96
20-24	75,029	78,146	1,53,175	7.12	7.58	7.35	8.85	8.85	8.85
25-29	74,604	80,547	1,55,151	7.08	7.81	7.44	7.63	8.07	7.85
30-34	64,315	68,096	1,32,411	6.10	6.60	6.35	8.83	7.36	6.22
35-39	62,592	61,872	1,24,464	5.94	6.61	5.97	5.76	5.72	5.74
40-44	57,110	53,282	1,10,392	5.42	5.16	5.29	5.21	4.76	4.99
45-49	45,629	40,453	86,082	4.33	3.92	4.13	4.50	3.93	4.22
50-54	42,791	41,780	84,571	4.06	4.05	4.05	3.01	3.69	3.80
55-59	23,488	21,786	45,274	2.23	2.11	2.17	2.37	2.08	2.23
60-64	29,733	33,718	63,451	2.82	3.21	3.04	2.71	2.79	2.75
65-69	13,295	15,083	28,378	1.26	1.46	1.36	1.37	1.42	1.40
70+	21,472	26,516	47,988	2.03	2.53	2.30	2.38	2.58	2.48

Source: Census of India 1981 series 9; Karnataka Part 4A Social and cultural tables

Age group and Marriage practices

The population of any region can also be categorized into unmarried, married, divorced or separated and widowers/widows. On the basis of such a categorization, there could be the following marriage practices - (child - marriage and widow-marriage), about which one could know of their conditions of life. In addition, some sociological study can be made. The tables 3.10 - A, B and C provide information about the young people in terms of their marital status age-wise in both rural and urban areas of Gulbarga district with reference to total population. 0-9 age group fall under unmarried category.

Rural Population

The rural population ratio of the total population of Gulbarga district, as per 1981 census was 77.14 %; and in 1991 it was 76.38 %. It is noted that the rural population registered a fall in the ratio in ten years (1981-1991) with reference to the total population of this district. It is also a fact that the population growth in the taluks of Gulbarga district has not always been uniform for rural and urban areas. During 1971-81 decade, Chitapur taluk rural population a little (0.84 %); but Surpur taluk rural population had a rise (28.07 %) and in 1981-1991 decade

Table 3.10A: Marital Status according to Age-groups in Rural areas of the district according to 1981 Census.

Age group	Total Population		Unmarried		Married		Divorced			
	Male	Female	Male	Female	Male	Female	Widower	Widow	Male	Female
All ages	8,04,361	8,00,550	4,48,683	3,44,426	3,36,239	3,59,250	17,269	93,576	1,700	3,195
0-9	2,35,731	2,29,271	2,35,731	2,29,271	-	-	-	-	-	-
10-14	1,10,256	1,02,393	1,08,192	91,227	1,913	10,932	64	95	11	60
15-19	66,508	59,704	60,294	19,852	6,085	39,305	55	249	10	278
20-24	53,000	58,466	29,643	2,488	23,034	54,605	160	782	118	581
25-29	56,291	61,874	9,903	627	45,714	59,333	361	1,439	259	475
30-34	48,824	53,758	2,063	238	45,948	50,229	555	2,812	229	480
35-39	48,532	48,655	837	104	46,628	43,814	781	4,244	262	493
40-44	44,499	42,610	477	199	42,556	34,951	1,233	7,265	218	275
45-49	35,688	32,095	354	41	33,698	24,077	1,407	7,768	215	210
50-54	34,012	33,813	248	45	31,238	19,474	2,366	14,171	131	124
55-59	18,586	17,225	126	33	16,752	8,750	1,642	8,382	51	61
60-64	23,697	27,249	221	36	20,269	7,815	3,087	19,315	110	83
65-69	10,795	11,869	70	20	8,871	2,916	1,797	8,908	41	25
70+	17,180	20,970	126	35	13,238	2,780	3,756	18,104	45	51

Source: Census of India 1981, series-9 P-IVA, P-80, 81, 82

Table 3.10B: Marital Status according to Age-groups in Urban areas of the district according to 1981 Census

Age group	Total Population		Unmarried		Married		Widow		Divorced	
	Male	Female	Male	Female	Male	Female	Widow	Male	Female	
All ages	2,45,826	2,29,906	1,50,396	1,11,716	92,242	96,873	2,854	20,725	123	516
0-9	63,619	63,870	63,619	63,870	-	-	-	-	-	-
10-14	33,091	30,919	32,818	29,729	248	1,133	5	26	-	10
15-19	26,790	22,089	25,901	13,430	834	8,492	16	70	-	72
20-24	25,029	19,690	19,455	3,399	5,504	15,949	24	241	10	96
25-29	18,313	18,672	5,974	660	12,256	17,555	46	359	26	99
30-34	15,491	14,338	1,338	142	14,020	13,612	97	532	21	52
35-39	14,060	13,217	356	98	13,521	12,256	137	821	21	42
40-44	12,611	10,672	266	63	12,071	9,153	238	1,400	15	57
45-49	9,941	8,357	116	43	9,541	6,645	268	1,632	15	26
50-54	8,779	7,966	140	35	8,316	5,007	212	2,894	5	25
55-59	4,902	4,561	15	10	4,631	2,591	257	1,944	-	16
60-64	6,036	6,469	56	10	5,443	2,312	519	4,135	10	5
65-69	2,501	3,213	26	-	2,196	1,033	275	2,175	-	5
70+	4,292	5,546	44	5	3,574	1,065	660	4,460	-	10

Sedam taluk had the lowest rural population (14.32%); whereas Afzalpur taluk rural population recorded the highest growth (31.76%). According to census reports from 1901-1991, the number of inhabited villages is (decade-wise): 1,102 (1901); 1,585 (1911); 1670 (1921); 1698 (1931); 1,750 (1941); 1,557 (1951); 1,298 (1961); 1,304 (1971); 1,305 (1981); 1,302 (1991). With administrative measures from time to time, there are changes in the number of villages contributing to high or low in the total figures at any time. According to 1991 census Surpur taluk had maximum 176 villages with people living in them.

Where as Afzalpur taluk had least 88 villages with people living in them. If the rural population is studied as per 1991 census, Aaland, Chitapur, Gulbarga, Shahpur, Surpur and Yadagir taluks show the increase upto two lakhs (all the villages put together). Variation in population figures in villages may be due to in migration and urbanization. According to 1981 census, the number of villages with population figures are as follows: Less than 200 population (5544; 22); 200 to 499 population(231; 17.70); 500 to 4999 population(812; 62.22); 5,000 to 9,999 population (23; 1.76)

Note: figures in the brackets refer to the number of the villages in the categories as mentioned above and also the percentage within the total rural population of the district.

The classification of villages and their population in the taluks is given in the tables 3.11 A and 3.11 B.

Table 3.11A: Classification of villages and their population

Taluks	1981			1991		
	No. of Villages with People living	No. of Villages Without People living	Rural Population with People living	No. of Villages Without People living	No. of Villages	Rural Population
Afzalpur	89	02	1,14,490	88	02	1,50,856
Aland	128	01	1,89,677	128	01	2,34,270
Chincholi	133	12	1,47,766	131	14	1,78,577
Chitapur	117	04	1,70,810	118	03	2,08,965
Gulbarga	139	10	1,81,179	139	08	2,13,024
Jevargi	144	14	1,44,754	146	12	1,88,707
Sedam	105	06	1,13,611	102	08	1,29,889
Shahpur	147	12	1,73,673	143	11	2,08,417
Surpur	174	12	1,97,927	176	09	2,42,919
Yadgir	129	13	1,71,024	131	12	2,16,742
District Total	1305	86	16,04,911	1302	80	19,72,366

Source: Census of India 1981, series -9 Part 13-A, B and Census of India 1991

Table 3.11B: Villages classified by population size

	Less than 200		200-499		500-999		1000-1999		2000-4999		5000-9999	
	No. of Villages	Total Population	No. of Villages	Total Population	No. of Villages	Total Population	No. of Villages	Total Population	No. of villages	Total Populations	No. of villages	Total Population
Alzalpur	06	674	18	6,588	27	20,375	20	26,893	16	46,783	02	13,177
Aland	01	93	14	5,640	45	34,581	38	51,570	26	75,578	04	21,815
Chincholi	08	742	24	9,356	50	37,081	33	47,267	17	48,248	01	5,072
Chitapur	02	307	14	5,295	42	33,892	33	48,448	23	65,030	03	20,038
Gulbarga	03	60	17	6,669	46	33,781	50	68,823	21	59,219	02	12,627
Jevargi	02	308	39	14,117	54	38,429	34	46,428	15	45,472	-	-
Sedam	09	997	23	8,779	41	29,145	21	31,483	08	24,768	03	19,134
Shahpur	68	881	28	10,054	55	39,953	34	48,223	19	55,428	03	19,134
Surpur	10	1,334	35	12,749	66	47,572	44	62,575	16	49,216	03	24,481
Yadgir	06	772	19	7,378	37	27,452	42	60,330	23	64,395	02	10,697
District Total	55	6,618	231	86,625	463	3,40,261	349	4,92,040	184	5,34,137	23	1,45,280

Source: Census of India 1981 Karnataka series Part - 9 -2A

Urban Population And Its Growth

Villages have grown into towns and cities, for various reasons, throughout human history. During ancient times and in middle ages also business communities showed interest in developing towns or cities which had royal patronage also. The growth of towns and cities is called urbanization, which has become a social process during the 20th century. There are a few characteristics that differentiate towns from the villages. According to such characteristics, a town to be called so, should have a minimum population of 5,000. Nearly 75 % of the population of a town ought to be engaged in non-agricultural occupations and the density of population ought to be at least 400 per sq.km. Generally, town-municipalities, corporations and cantonments including notified areas are known as towns. In 1971, Gulbarga being one of the then 19 districts of the state was in the 11th position in terms of populations. In 1991, among the 20 districts of the state, the district stands at 7th position which was due to the reclassification of the towns by the census authorities. Earlier Afzalpur and Jevargi had been classified as municipal town in 1981; however they have been reclassified as rural areas according to 1991 census. Similarly, Chincholi was considered a municipal town in 1981; however it has been reclassified as rural areas according to 1991 census. In 1991 it was treated as census town. In 1991, Krishnapur (Upper Krishna Project Colony), Hunasagi (Upper Krishna Project camp), Kurkunta and Adityanagar were considered census towns. Where as Bhimarayanagudi and Narayanapur were classified as statutory towns (Notified Area Committees). We may see the population growth of Gulbarga district in the tables 3.12 A and 3.12 B, which would provide information on the above subject (population growth) from 1901 to 1991. The population growth in 19 urban areas (towns) according to 1991 census is also given:

Aland (26,564); Chincholi (10,584), Chitapur (19,767); Shahabad (44,142); Shahabad A.C.C. (8,424); Wadi (25,050); Wadi A.C.C. (3,135); Gulbarga town and urban agglomeration (3,10,920); Adityanagar (1,743); Kurkunta (8,213); Sedam (23,270); Bhimarayana gudi (7,049); Shapur (24,740); Hunasagi (Upper Krishna Project camp) (2,595); Narayanapur (4,075); Surpur (30,589); Yadgir (43,666) and Gurumitkal (13,674).

Table 3.12A: Decadal Growth of Population of Towns

Decades	Population of towns in the district	% in the total popl.	Population growth in towns in decades	% Population growth in towns
1901	64,508	7.30	-	-
1911	83,306	8.64	18,798	29.14
1921	84,265	9.49	959	1.15
1931	1,10,248	11.13	25,983	30.83
1941	1,38,354	13.05	28,106	25.49
1951	2,17,675	17.94	79,321	57.33
1961	2,26,421	16.18	8,796	4.04
1971	3,09,276	17.78	82,855	36.59
1981	4,75,732	22.86	1,66,456	53.82
1991	6,09,803	23.61	1,34,071	28.18

Table 3.12B : Talukwise-growth of Urban Population

Taluks	1901	1911	1921	1931	1941	1951	1961	1971	1981	1991
Afzalpur	-	-	-	-	-	4,027	-	-	10,588	-
Aland	10,130	12,051	11,431	12,924	13,041	15,607	18,009	21,568	26,435	26,564
Rural	10,062	10,176	20,238	14,524	13,580	28,104				
Chincholi	5,105	14,962	12,274	14,261	17,369	27,864	31,828	44,793	87,073	1,00,516
Gulbarga	29,208	32,437	35,820	41,083	53,551	77,189	97,069	1,45,588	2,21,325	3,10,920
Jevargi	-	-	-	-	8,293	-	-	-	8,293	-
Sedam	5,503	4,868	-	5,280	5,619	8,397	8,527	11,378	15,823	33,266
Shahpur	-	-	-	-	5,146	10,513	11,776	14,259	17,981	31,789
Surpur	8,271	8,045	12,748	12,675	11,836	18,352	17,689	21,059	25,185	57,340
Yadgir	6,271	10,945	11,922	24,027	26,706	31,831	35,476	43,254	52,185	57,340

Scheduled Castes: Castes and sub castes notified under the article 341 of the Constitution of India are referred to as 'Scheduled Castes'. The Indian Government brought about an amendment to the order dealing with Scheduled Castes and Scheduled Tribes in 1976, as applicable to the state of Karnataka. The populations of these groups in Gulbarga district in 1981 was 4,55,462; and in 1991 it was 6,10,641. They constituted 21.89% of the total population of this district in 1981; and in 1991 the percentage was 23.65. According to 1981 Census, various caste groups having 500 population belonging to Scheduled Castes in the district were: Banjara (Lambani) 1,21,842; Bhangi 1466; Bhambi 24,569; Bovi 27,344; Byagar 918; Chalavadi (Chalavadi Channaiah) 751; Channadasara (Holeyadasara) 1279; Dora (Kakkaiah, Kankaiah) 4,095; Holaya (Holera, Holey) 1,51,109; Holeyadasari 849; Korama 2,893; Madiga 87,755; Mahar (Taral, Degumegu) 1163; Malar 3,406; Mang (Matanga, Minimadiga) 3,086; Mong Garudi (Mong Garodi)- 612; and Samagara 6,114.

The following table 3.13 presents Scheduled Castes population in the district according to 1981 and 1991 census.

Table: 3.13 : Scheduled Castes

Taluks		1981			1991		
		Male	Female	Total	Male	Female	Total
Afzalpur	Rural	10,062	10,176	20,238	14,524	13,580	28,104
	Urban	1,018	980	1,998	-	-	-
	Total	11,080	11,156	22,236	14,524	13,580	28,104
Aland	Rural	22,072	21,884	43,956	31,046	29,779	60,825
	Urban	1,611	1,470	3,081	1,587	1,401	2,988
	Total	23,683	23,354	47,037	32,633	31,180	63,813
Chincholi	Rural	21,719	21,273	42,992	30,982	29,729	60,711
	Urban	743	650	1,393	901	854	1,755
	Total	22,462	21,923	44,385	31,883	30,583	62,466
Chitapur	Rural	24,063	23,786	47,849	31,796	30,272	62,068
	Urban	12,780	12,323	25,103	15,736	14,869	30,605
	Total	36,843	36,309	72,952	47,532	45,141	92,673

Continued.....

Taluks		1981			1991		
		Male	Female	Total	Male	Female	Total
Gulbarga	Rural	24,961	24,141	49,102	32,534	30,692	63,226
	Urban	14,652	12,496	27,148	25,921	22,859	48,780
	Total	39,613	36,637	76,250	58,455	53,551	1,12,006
Jevargi	Rural	13,195	13,089	26,284	19,176	18,664	37,840
	Urban	759	679	1,438	-	-	-
	Total	13,954	13,768	27,722	19,176	18,664	37,840
Sedam	Rural	14,745	14,655	29,400	17,015	16,605	33,620
	Urban	1,455	1,345	2,800	3,337	3,100	6,437
	Total	16,300	16,000	32,200	20,352	19,705	40,057
Shahpur	Rural	20,165	20,423	40,588	25,384	24,764	50,148
	Urban	659	701	1,370	2,260	2,183	4,443
	Total	20,834	21,124	42,958	27,644	26,947	54,591
Surpur	Rural	19,904	19,426	39,330	24,777	24,134	48,911
	Urban	1,005	982	1,987	2,278	2,165	4,443
	Total	20,909	20,408	41,317	27,055	26,299	53,354
Yadgir	Rural	21,105	21,083	42,188	28,912	28,083	56,995
	Urban	3,700	3,517	7,217	4,511	4,231	8,742
	Total	24,805	24,600	49,405	33,423	32,314	65,737
District Total	Rural	1,91,991	1,89,936	3,81,927	2,56,146	2,46,302	5,02,448
	Urban	38,392	35,143	73,535	56,531	51,662	1,08,193
	Total	2,30,383	2,25,079	4,55,462	3,12,677	2,97,964	6,10,641

Scheduled Tribes: The term 'Scheduled Tribes' includes all tribes or tribal communities or parts or groups of such communities as are notified under Article 342 of the Indian Constitution. As per the census of 1981, the district had Scheduled Tribes population of 97,627 and this figures rose to 1,06,935 according to 1991 census. The two figures worked out at 4.7 % and 4.14 % the total population of the district in 1981 and 1991 respectively.

The details of different Scheduled Tribes groups with more than 500 population as per the 1981 census are here: Gond, Naikpod, Rajgonda - 11,513; Iruliga-592; Jenu Kuruba-1,723; Kadu Kuruba-25,282; Koli Dhor- 850; Koya, Binakaya, Rajakoya- 24,201; Meda- 1,259; Naikda -31,022; and Pardhi-Adavi Chinchur; Phanse Pardhi- 514. Table 3.14 gives talukwise details of S.T. population in the district.

Prior to 1941 the population figures included detailed information about the blind, the deaf and the mute separately, which process subsequently was stopped. But, from the 1981 census it has begun again. Now all these people find a separate mention in the census. However, this statistical information is not accurate as most of the deformed people would be away from the families. According to census studies of 1911 and 1921, there were 402 and 389 deaf and dumb respectively in the district; the number of blind person was 1247 and 1599 respectively. As per the provisional census figures of 1981, in the Gulbarga district the deaf and the mute were 836; 100, the blind were (1241; 190), persons physically deformed in hand and leg were (662; 116). (Of the two figures in the brackets, the first one refers to rural areas, the second to urban areas).

Table 3.14 : Scheduled Tribes

Taluks		1981			1991		
		Male	Female	Total	Male	Female	Total
Afzalpur	Rural	3,787	3,621	7,408	1,536	1,507	3,043
	Urban	215	212	427	-	-	-
	Total	4,002	3,833	7,835	1,536	1,507	3,043
Aland	Rural	1,833	1,732	3,565	3,457	3,224	6,681
	Urban	7	4	11	102	97	199
	Total	1,840	1,736	3,576	3,559	3,321	6,880
Chincholi	Rural	706	648	1,354	2,558	2,435	4,993
	Urban	24	24	48	14	20	34
	Total	730	672	1,402	2,572	2,455	5,027
Chitapur	Rural	1,573	1,579	3,152	1,993	1,865	3,858
	Urban	191	180	371	321	304	625
	Total	1,764	1,759	3,523	2,314	2,169	4,483
Gulbarga	Rural	4,057	4,047	8,104	2,918	2,752	5,670
	Urban	1,391	1,284	2,675	1,758	1,595	3,353
	Total	5,448	5,331	10,779	4,676	4,347	9,023
Jevargi	Rural	10,143	10,060	20,203	6,310	6,060	12,370
	Urban	155	122	277	-	-	-
	Total	10,298	10,182	20,480	6,310	6,060	12,370
Sedam	Rural	458	440	898	580	561	1,141
	Urban	31	28	59	165	128	293
	Total	489	468	957	745	689	1,434
Shahpur	Rural	6,270	6,182	12,452	7,494	7,097	14,591
	Urban	98	97	195	740	607	1,347
	Total	6,368	6,279	12,647	8,234	7,704	15,938
Surpur	Rural	15,090	15,050	30,140	12,960	12,214	25,174
	Urban	1,446	1,515	2,961	1,889	1,796	3,685
	Total	16,536	16,565	33,101	14,849	14,010	28,859
Yadgir	Rural	1,197	1,192	2,389	8,739	8,364	17,103
	Urban	420	418	838	1,240	1,235	2,475
	Total	1,617	1,610	3,227	9,979	9,599	19,578
District	Rural	45,601	44,601	89,765	48,545	46,379	94,924
Total	Urban	3,978	3,884	7,862	6,229	5,782	12,011
	Total	49,142	48,485	97,627	54,774	52,161	1,06,935

Literacy: Any person capable of reading and writing a language is called a literate. It may not require any minimum educational accomplishment or formal education. 0-6 age group is considered illiterate. Children fall into this category.

Both 1981 and 1991 census figures indicate literacy of male and female percentage in the district. As per the 1981 Census - Male Literacy was 36.37 % and Female Literacy was 13.30 % and in 1991 -It was 41.75 %; 19.87 % respectively. In both these decades, the literacy level was at its highest in Gulbarga taluk. With males literacy at 50.88 % and 57.69 % and female literacy at 25.57 % and 35.68% respectively. For more details, refer chapter 13.

According to 1991 census the details of literacy of rural population in Gulbarga district were as mentioned below: Male 44.32%; Female 16.05%; where as the urban population had literacy among males 75.86% and among females 51.87%. It should also be mentioned that if the rural literacy was 30.36% the urban literacy was 64.36% in the district population as whole.

Languages: The 1981 census of the district indicates the total population as 20,80,643. Around 66.47 % of this population (13,84,826) spoke the language of the state - Kannada. Around 16.89 % of the total population (1,33,590) spoke Urdu. From the above most people who spoke kannada and urdu belonged to Gulbarga taluk (2,35,778 and 1,09,562 respectively). Where as Hindi speaking people were mostly confined to chittapur taluk (25,583); similarly Telugu speakers were mostly belonging to Sedam Taluk (43,569). Table 3.15 gives information about the distribution of linguistic groups in various parts of Gulbarga district and their position in the total population in terms of percentage.

Table 3.15: Languages

Language	Population	% in Total Population
Gujarathi	1,888	0.09
Hindi	1,28,577	6.17
Kannada	13,84,826	66.47
Malayalam	1,162	0.06
Marathi	60,837	2.92
Tamil	3,155	0.15
Telugu	1,33,590	6.41
Urdu	3,51,951	16.89

Religions : In Gulbarga district there are people belonging to major religion like Hinduism, Islam, Jainism and Christianity. According to 1991 census, there were 21,11,012 Hindus (81.75 %); 4,44,644 Muslims (17.21 %); 14,189 Christians (0.54 %) 4,960 Jains (0.19 %); 2914 Buddhists (0.11 %) and 269 Sikhs (0.01 %). Among the rest of the population 460 belonged to many other religious groups; but about 3,721 people did not declare their religion. Table 3.16 shows the population figures of various religious groups and their distribution to rural and urban areas.

Table 3.16 : Population by Religion

Talukas	Hindus	Muslims	Christians	Jains	Buddhist	Sikhs	Other religions	undeclared groups
Afzalpur	1,30,326	19,747	37	270	38	-	01	437
	Rural	-	-	-	-	-	-	-
	Urban	-	-	-	-	-	-	-
	Total	1,30,326	37	270	38	-	01	437
Aland	2,11,513	21,394	09	528	610	01	02	213
	Rural	13,919	10	770	-	-	-	71
	Urban	2,25,432	19	1,298	610	01	02	284
	Total	1,51,147	482	15	144	-	01	180
Chincholi	6,838	3,723	00	11	13	-	-	09
	Total	1,57,985	482	26	147	-	01	189
Chitapur	1,75,546	32,343	776	147	03	06	01	143
	Rural	66,945	1,755	85	566	61	81	64
	Urban	2,46,491	2,531	232	569	67	82	207
	Total	1,86,650	474	107	73	04	02	277
Gulbarga	1,91,857	1,13,273	2,395	1,286	1,294	177	119	519
	Rural	3,78,507	2,869	1,393	1,367	181	121	796
	Urban	1,58,616	150	212	165	-	01	196
	Total	1,58,616	150	212	165	-	-	196
Sedam	1,15,351	14,078	251	14	-	-	01	194
	Rural	24,607	287	43	04	11	08	56
	Urban	1,39,958	538	57	04	11	09	250
	Total	1,79,875	1,360	27	06	-	01	56
Shahpur	21,527	9,971	61	150	07	-	-	73
	Rural	2,01,402	1,421	177	13	-	01	129
	Urban	2,20,581	128	198	-	-	02	365
	Total	25,742	244	502	-	-	171	18
Surpur	2,46,323	33,792	372	700	-	-	173	383
	Rural	1,92,925	5,274	42	-	-	02	334
	Urban	37,047	496	533	01	09	67	66
	Total	2,29,972	5,770	595	01	09	69	400
District	17,22,530	2,35,426	8,941	1,560	1,039	11	14	2,845
Total	3,88,482	2,09,218	5,348	3,400	1,875	258	446	76
	Rural	21,11,012	14,189	4,960	2,914	269	460	3,721
	Urban	-	-	-	-	-	-	-
	Total	-	-	-	-	-	-	-

Hindus: Although Hindus are of various groups consisting of several castes, sub-castes, social-values and beliefs, their sacred texts by and large, are the same in philosophical content and hence, they are capable of bringing unity among the people. The Vedas, the Upanishads, the Purana, the epics like the Ramayana and the Mahabharata and the Bhagavadgita constitute the sacred literature of the Hindus. Brahma, Vishnu and Maheswara are the prime gods. Other gods in other forms are also worshipped by the Hindus. Worship in the Hindu temples is done by the priests, customarily, by reciting samskrutha shlokas (Hymns) and Veda Mantras. The philosophical thought of Hinduism is represented differently by Shankaracharya, Ramanuja, Madhwacharya and Basaveswara, who led philosophical traditions of their own representing schools of thoughts Advaita, Visishtadvaita, Dvaita and Shakti Visishtadvaita. These are the primary religious sects in Hinduism. The followers of Basavanna are more in number in Gulbarga district and there are a large number of Mutts belonging to them. They come under different sects. In Gulbarga district the followers of Sankaracharya have 'Sankara Seva Samitis'. Among the Madhwās, the followers of Uttaradi Mutt have established Vrindavanas (the tombs) of Swamijis of their traditions. Besides, a few Raghavendra Swamy Mutts are also established for the devotees. The devotees of Mailara, Dattatreya, Panduranga and Nath Panth are also found in this district. Nath Panth activity centers are found in Jevargi Taluk (Gaunvhara, Kolakur) and a few towns in this taluk like Masala, Afzalpur, Surpur and Rangampet of Surpur taluk.

Jainism: The followers of Jainism are divided into 'Digambar' and 'Swethambar'. Digambar Jains are found large number in the district. It is said that during the First century A.D. when Padaliptacharya arrived in South India (in Malkhed region), there were more swethambar Jains living. In a rock at Charnagiri hill, near Gogi village of Shapur taluk, the stone image of Parswanatha Tirthankara had been carved and this rock image dates back to the 5 th or 6th century A.D., according to D.N. Akki of Gogi. A similar image may be seen in the hills of Yadgir. One more sect under Jainism called Yapaniya is believed to have existed at Adaki in Gulbarga taluk and Sedam. The Rashtrakuta kings who ruled from Gulbarga district patronised Jainism. King Nrupatunga was a Jain himself. P.B. Desai is of the opinion that there were 14 Jain temples (Basadis) in which lot of religion literature had been stacked. Jain poets like Somadeva Suri, Veerasena, Jinasena and others who adorned the courts of the Rashtrakutas and the Kalyana Chalukyas wrote in Samskrita; whereas Pampa, Ponna, Ranna, Nagachandra and others contributed to Jain religious literature as well as wrote great classics in Kannada.

At Adaki the images of Vardhamana, Parswanatha and Shanthinatha are installed and at Aland Parswanatha and Shankha Jineswara images are found. Adinatha and other Jain Thirthankara images are also seen at Bhankur Jaina Temple. The relics of Jainism and also nishadi stone are traced at Chincholi. At many other places in the district of Gulbarga, like Hagaragi, Harasur, Hunasi - Hadagali, Ingalagi, Sedam, Nagai many Jain temples and Jain relics are found.

Malkhed was the centre of Jain Munis and scholars in poetics besides being the cradle of sculpture. Neminatha Jinalaya at Malkhed is still existing and has been recognized since Jinasena

Bhattaraka Digambara Muni tradition at this place is still active. At Jinalaya many images of Tirthankaras and yakshas and yakshis could be seen.

Buddhism: There are evidences to show the impact of Buddhism in Gulbarga district even before the dawn of the Christian era. Excavations conducted by the Archaeological Dept. at Malkhed revealed that Sedam and Sannathi were the centers of Buddhism. The Buddhist relics and the inscriptions in Brahmi script acquired at Sannathi, are the evidences to show the existence of Buddhism in Gulbarga district. Stupas and images of the Sathavahanas period were excavated on the banks of the river Bhima in the district. The construction of Stupas and brick-structures are found at Hagaragundagi and Anabi in Gulbarga taluk and Kanagan Halli and Kollur of Chitapur taluk. Broken images of soft stones are also acquired in sites at the above places. They could be dated back to the early Christian era. From Sannathi to Kanagan Halli, a stretch of three kilometers abounded in the stupas, Ayanika Pillars, rock plates, Buddha in vajrasana, his foot-marks, Bodhi Vriksha, dwarf - yakshas and many other things including a number of inscriptions. It is believed that all the above relics date back to the 1st century A.D. to 3rd century A.D. Numerous single line inscriptions declaring the charity given to Buddhist Stupas and Sangharamas by prominent persons with their names are also seen.

Inscriptions in the Prakrit language of the times of Satavahanas are discovered at Anabi, Avarad, Jevargi, Belvadagi and Vajjala. In addition to there, pillars with or without inscribed letters are also found in this region. Stone pillars with carved images projecting at different levels resembling *Veeragallu* (Hero stones), at the lower levels the bull and the carts are depiction of the image of a couple are found. Perhaps, it is a memorial to the death of the eminent persons. There is also the image of resting bulls to indicate the end of the journey of life. Even this idea must have come from Buddhism.

Islam: Islamic culture gained prominence in the district during the 13th century, with the advent of the Sultans of Delhi into the regions of Gulbarga. Later in 1347 HasanGangu made Gulbarga the capital of the Bahmani kingdom. Although, the capital was shifted to Bidar, Gulbarga region was under the control of Bahamani kings and later under the Nizams of Hyderabad. Khwaja Bande Navaz came to live in Gulbarga towards beginning of the 15th century and this event caused a great revolution in the thought process. His prayer meetings and teachings had been very popular. With the passage of time some Muslim tombs acquired sacred character and religious importance and hence Muslims and Hindus have been together participating in celebrations connected with his personality. We may cite similar places of religious worship at Thinthini, Byramadagi, Shapur, Vadageri, Alanda, Madanahipparagi and Gulbarga.

Muslim religious tombs are large structures (called Darghas) with towers on all corners. The four sides measure equally; some of them contain mural paintings. Such religious places may be seen throughout the district of Gulbarga.

Praying, alms giving and fasting during Ramzan and if possible go on a pilgrimage to Mecca are all the religious duties of Muslims. A Muslim is expected to pray five times a day. Muslims have the faith in one God, the Prophet and the Quran. At the same time, there is a

reference to other religious men and their interpretations of justice (according to the religious texts), which determine the behavior of Muslims. Muslims believe in god's kingdom (Jannata) and 'hell' (the world of suffering). Thus, they perform religious duties as the dictates of God.

Christianity: Both Catholic and Protestant sects of Christianity are seen in Gulbarga district. It is learnt that one Buchhanna of Surpur state got converted into Christianity in 1888, by Rev. J.H.Garden. Pursuing the missionary work in Gulbarga, Rev. Aerns Berger started Vijaya Vidyalaya in 1891. Nanappa Desai got converted into Christianity by Rev. Berger and he spread this religion to Surpur, Shapur and other surrounding villages which paved the way for the activities of Methodist Mission. Nanappa Desai became a Reverend, he continued the missionary work in the region. Rev. Nanappa involved himself in a number of social, educational and Kannada literature promotion activities. A foreign woman missionary by name Miss Mero wrote a small book in praise of Rev. Desai titled 'Light in India'. The Portugese from Goa constructed a church at Chitapur and it was renovated in 1905 as mentioned in The Imperial Gazetteer. There are of Catholic and Protestant churches, educational institutions and hospitals in Gulbarga district. A few churches are: Mother of Divine Grace Church - Gulbarga, Methodist and Baptist Mission Church - Gulbarga, St. Ann's church - Wadi, Church of Queen of Heaven-Chitapur, St. Thomas Church and Methodist Church - Shabad, Catholic Church-Sedam, Catholic Church and Methodist Church- Surpur, Methodist Churches-Shapur and Yadgir.

Religious Institutions: Institutions of this type contribute to social life of people. Some religious institutions do not confine their activities to religion only, but also educational and cultural activities in the region. Under the patronage of these institutions feeding people (Anna Dasoha), religious preachings, puranic sessions etc. are all arranged. Modern religious institutions like the Arya Samaj, the PrajaPita Brahma Kumari Easwariya Viswavidyalaya have come into being in district.

Sarana Basaveswara Maha-Dasoha Peetha: This feeding centre in Gulbarga belongs to the Veerashaiva religious order and is an independent institution. With the passing away of Sarana Basaveswara in 1822, seven Swamijis have succeeded till now. The present incumbant is Poojya Sarana Basappa Appa. He has been conducting three times worship each day and is responsible for many a religious, social, cultural and educational activities. This institution started a Kannada Library in 1918 and a Kannada school for girls in 1934. Today, 'Sri Sarana Basaveswara Vidyavardhaka Sangha' has grown enormously establishing schools and colleges (of all levels), libraries, publication units etc. Besides, this institution started a post-graduate course in painting and a training programme for IAS examination. All the establishments under the aegis of this institution have declared weekly holiday on Monday.

Sri Sadguru Vikramananda Ashrama: It belongs to Natha Pantha order and is situated at Gauvhara in Jevargi taluk. It propagates Advaita school of thought. Feeding people and running educational institutions are also taken up by this Ashram. A high school is started by the ashram authority. Death anniversaries of Trivikramananda and Sadguru Shankarananda are celebrated every year at the Ashram. During Dasara (Navaratri) and Shivarathri special programmes and religious lectures are arranged.

Arya Samaj : A lawyer by name Dattatreya Prasad put his efforts to spread the message and philosophy of Swami Dayananda Saraswathi and it resulted in the establishment of the Arya Samaj in 1925. Prior to independence, during the Nizam's rule, this institution had been struggling for social and religious rights and between 1938-39 its followers launched a movement (Satyagraha) for pursuing the same.

In this movement Arya Samaj delegates from all over India participated. The Samaj conducts Satsang for the members to propagate the message of Dayananda Saraswathi and perform Homa-Havana with Vedic recitation. It is a regular activity on all Sundays. Scholars are invited from outside for special lectures. Inter-caste marriages can be performed at Arya Samaj. This institution has undertaken many educational programmes and an educational set up is being run by Samaj, besides yoga classes and educational camps are also conducted from time to time.

Prajapita Brahma Kumari Easwariya VishwaVidyalaya: The purpose of this vidyalaya is to give education which complements ethical values and spiritual knowledge needed to enhance the quality of life. Its central organization is at Mount Abu in Rajasthan. Easwariya Vishwa Vidyalaya branch was opened in Gulbarga in 1969 and it has a regional centre which controls the administration of other centres at Shapur, Surpur, Jevargi and Yadgir. Afzalpur and Shahabad branches have Rajayoga facilities. Its Silver Jubilee was celebrated in 1994.

Mutts: The concept of Mutts and charities has been changing from time to time. However, the basic character of such organizations remain religious, social, cultural and educational. Each organization has its own unique contribution to the community it represents. We may discuss briefly some of these found in the district.

Gurubasava Brihanmutt: It is an old Mutt belonging to the Veerashaiva tradition at Mukampur in Gulbarga. Gurubasaveswara is the founder of the Brihanmutt and at present, Channamalla Devaru occupies the throne. He is the 19th swamiji. It is an independent Mutt having an orphanage and a few educational institutions. Everyday the devotees are fed and yoga camps are arranged. In the month of Shravan (August) religious discourses are held at the Brihanmutt. In Kartik (December) the Mutt observes deepotsava (festival of lamps). This Mutt has 16 branches in the district. In addition, Bidar and Sholapur districts (Maharashtra) have branches of the above Mutt.

Gadduge Mutt: This Mutt of the Veerashaiva tradition seems to have come into being before the 16th century. It is in Mukampur of Gulbarga district. Sri Revannasiddha Swamiji is its founder and the present incumbent of this Mutt is Niranjana Revanna Siddha Swamiji. It has become a Virakta Mutt and enjoys independent status. There are five branches of the Gadduge Mutt in the district. It feeds devotees (Anna Dasoha) and is conducts Sadbhava meetings. It has also published books on spirituality.

Viswaradhya Siddha Samsthana Mutt: This mutt at Abbe Tumkur of Yadgir taluk was founded by Viswaradhya in 1945. The present head of this Mutt is Sri Gangadhara Swamiji. Shivanubhava meetings (religious/philosophical discourses) are held each month. During Shivaratri, the car festival of Viswaradhya is held. The religious dicourses are held in the month of Shrvana (August)

every year. The Mutt has built a Kalyan mantap also. There are a few branches of the Mutt in the district.

Virakta Mutt: This Mutt is located at Kallakaulagi in Aland taluk. It is also an old establishment. Virakta Mutt belongs to the Veerashaiva tradition. Sri Gowrishankara Swamiji is its present head. It runs a free hostel for students. On Amavasya day (new moon day) special poojas are performed.

Shanteswara Hire Mutt: The Mutt is situated at Madana Hipparagi in Aland taluk. It was founded by Guru Shanteswara. It comes under Panchacharya tradition of the Veerashaivism. The Mutt conducts Sanskrit classes for children and feeds the poor children. According to Guru-parampara, on the death anniversary of the founder, special lecturers are arranged.

Mahanteswara Samsthana Virakta Mutt: It is an old Mutt belonging to the Veerashaiva Tradition. It is situated at Bairamadagi in Afzalpur taluk. Guru Mahanteswar started this Mutt. Gavi Mahanta Swamiji is its present head. Devotees are fed daily. Special worship and bhajans are programmes during Shravan Masa (August). Lingarchana and Maha Rudrabhisheka on all Amavasya and Poornima days are conducted at the Mutt.

Chowdapur Hiremath: The Mutt is quite old and situated at Brahmapura in Gulbarga. Revanna Siddha Swamiji is the founder of the Mutt. Shantha Veera Shivacharya Swamiji who came in the tradition of this Mutt contributed to its all-round development. He himself has written a few books of philosophical nature. The present incumbent Sri Revanna Siddha Swamiji has taken up educational activities under the aegis of this Mutt.

Virakta Mutt: This Mutt at Balasetty Hala in Surpur taluk is also very old. One Gurupadaiah Swamy undertook renovation of this Mutt and became its head. Feeding the devotees is a daily event here. As a symbol of festival of the land (Nada Habba) banni mudiyuvudu (marks unity - leaves called Banni are collected and worn) is conducted once a year. In the month of Shravan (August) reciting Puranas and in Shivarathri bhajans devoted to lord Shiva are usually arranged at the Mutt.

Hire Mutt: This old Mutt of Dorana Halli in Shahpur taluk has also a few branches at Kanyakolooru, Shiravala, Itagi, Kurkunda and Chatnalli villages. Religious discourses, feeding the devotees and other social and religious activities are taken up by the above Mutt. On the Shivarathri day and Amavasya the car festival of Mahanta Shivayogi is conducted by the Mutt.

Siddhalingeswara Samsthana Mutt: Thontada Siddhalinga Swamiji tradition is extended by setting up a Mutt at Ravuru in Chitapur taluk. Its religious and educational activities are very popular. A music school, sanskrit pathashale, schools and colleges, including the feeding centre for devotees are all well organized and run by the above Mutt. During Shravana Masa Shivanubhava - spiritual discourse and Dasara festival in Ashwayuja masa are conducted by the Mutt. The Mutt takes up publication also. There are six branches of the Mutt in Chitapur taluk and one in Jevargi taluk.

Kori Siddheswara Samsthana Mutt: This old mutt was founded by Kori Siddheswara Swamiji at Nalvar in Chitapur taluk. It has attracted the devotees by its religious and spiritual activities.

Kotendra Swamiji is the present incumbent of the peetha of this Mutt. As the belief goes, Siddheswara Swamiji performed a miracle of crossing a river on a Kambali (a rug) known as Kori. Hence, he is called Kori Siddheswara swamiji.

Shanmukha Shiva Yogi Mutt: It comes under the Viraktha Mutt tradition; it is also called Akhandeswar Mutt. It is situated in Jevargi. Shanmukha Shivayogi Mutt was established about three hundred years ago. Akhandeswara who originally hailed from Tirthahalli in Shimoga district (1631-1659) belonged to Araga village of Tirthahalli taluk. Later Shanmukha Swamiji was baptized to Jangamahood (Deeksha) by Akhandeswara. He contributed to the progress of the Mutt. The present incumbent Shantalinga Mahaswamy (Kanamadi, Bijapur taluk) started Murugharajendra feeding centre for the devotees and a few educational institutions. Its nine branches are at Kaulagi, Chikka Kaulagi, Madunur, Mundevala, Hipparagi, Nelogi, Kolakur, Surpur and Tambala (Maharashtra). During the latter half of Vaisakha Masa (May), on the fifth day the car festival making anniversary of Shanmukha Shivayogi is held. Shivanubhava discourses and many cultural activities take place at the Mutt. There is an inscription to inform the patronage of the then minister in the state of Surpur Veerabhadrapa Nishte who devoutly involved himself in building the Mutt. During Vaisakha Masa (latter part of the month, on the 5th day) a five-day festival held.

Mahanteshwara Mutt: There is a hillock between Chinmayagiri (Chinamageri) and Chowdapur village in Afzalpur taluk where an old Mutt is situated. Siddharama Shivacharya is the head of this peetha (Mutt). A number of educational institutions are functioning under the auspices of the Mutt.

Mutts of Dwaita tradition: Madhvacharya, the founder of the Dwaita School of Thought (1238-1317) installed lord Krishna's idol in Udupi, to enable worship of the Lord and spread the Dwaita thought through the eight Mutts affiliated to the Sri Krishna Temple. Saint Padmanabha Tirtha was given deeksha by Madhvacharya himself to spread the Dwaita school of thought in northern Karnataka region. Since the swamiji spread the Dwaita philosophy in the northern parts of Karnataka, the Mutt established there gained the name Uttaradi Mutt. This is the opinion of K.T.Pandurangi. The details of the sacred burial places in the tradition of Uttaradi Mutt are as follows: Madhava Teertha Vrindavana at Mannur in Afzalpur taluk; Vedesha Teertha Vrindavan also at Mannur, Akshobhya Teertha, Jayateertha, and Raghunatha Teertha Vrindavanas at Malkheda in Sedam taluk; Ramachandra Teertha and Vidyaniidhi Teertha Vrindavanas at Yeragol in Yadgir taluk. Jaya Teertha wrote the commentary on the works of Madhvacharya. Hence Jaya Teertha came to be called Teekacharya. In addition to the above mentioned Vrindavans, there are eighteen Mrittika Vrindavans (these are built after the names of certain Acharyas with some sacred mud brought from the original Vrindavanas). The Aradhana or death anniversary of the following acharyas are celebrated: 1. Madhavateertha (Mannur) Bhadrprada Masa (September) latter part of the month, on the Amavasya day (Bahula) 2. Akshobhyateertha Aradhana: Margasira Masa (December) latter part of the month, on the fifth day (Malkhed) in Bahula. 3. Jayteertha Aradhana : Ashadha Masa (July) latter part of the month, the fifth day, in Bahula. 4. Ramachandrateertha Aradhana: Margasira Masa (December) latter part of the month, the first day, in Bahula. 5. Ramachandrateertha Aradhana: Vaishakha Masa (May) beginning of the month, on the sixth day

in 'Suddha'at yeragol 6.Vidyanidhi Teertha Aradhana: Karthika Masa (November) later part of the month on the fourth day at Yeragol. 7.Vedeshateertha Aradhana at Mannur and Madhwa Navami celebration at Malkhed. Vedesha Teertha Pathashala is also functioning at Mannur. Now Sri Raghavendra Swamiji's Mrittika Vrindavanas are built at many places in Gulbarga district. The Aradhana of Swamiji is held on the second day of the latter part of the month Shravan Bahula (August).

Ekadandagi Mutt, Yadagir : This Mutt belongs to the Viswakarma community. Karilingannacharya is the founder of Ekadandagi Peetha. The Primary objective of the Mutt is to spread knowledge, devotion and renunciation (Vairagya) to the devotees. It is an independent Mutt and has branches at Shahpur, Sulepet, Gulbarga and Ferozabad (Near Gulbarga) in the district of Gulbarga. This Mutt has established institutions of education and centres for religious promotion. The present Swamiji is Gurunatha Mahaswamy. He has published a number of books dealing with religion. Celebration of the anniversary of the founder Sri Gurunatha Mahaswamy is held in Margasira Masa (during the first half of the December month).

Sri Ramachandra Mission Yogashram : This Yogashram, a unit of the mission by the same name at Shahjahanpur in Uttar Pradesh. Yogashram has been giving spiritual education since 1957. This insitution believes in prescribing value oriented and spirituality books in the educational texts for children studying in their organizations. Sri Ramachandra Mission is an international organization having its activities in many countries and also training centers and yogashramas giving spiritual education through meditation.

In addition to the Vishwakarma Mutts located at Yadgir, Shahpur, Thinthini and Sulepet, there are also other mutts in this district like- Nav kalyan Mutt, Inchigera (Afzalpur Taluk); Gurunandeswar Mutt, Bharatnur (Chincholi Taluk); Kopana Katti Mani Hire Mutt, Nandur and Rachoteswara Mutt, Honna Kiranagi (Gulbarga Taluk); Balatti Mutt, Balabattu, Kadakulla Madiwalara Mutt, Kadakulla and Siddalingeswar Mutt, Sonna (Jevargi Taluk); Sagara Mutt, Sagara (Shapur taluk); Kadalappanavar Dasoha Mutt, Surpur, Billa Kondi Mutt, Hire Mutt, Panchanga Mutt (Surpur); Rudraswamy Mutt, Rangampet, Sugureswar Mutt, Surpur; Annaiah Mutt (Rangampet); Gurusthala Mutt (Hunasagi); Yalagi Mutt, Yalagi; Madriki Mutt (Madriki); Devapur Mutt, Devapur; Khanapur Mutt, Khanapur; Belasityala Mutt, Belasityala and Nakapur Mutt, Nakapur - (Surpur Taluk).

Castes and Tribes : The caste system exists in Hindu community. Although a caste refers to the continuity of a traditional occupation through inheritance in the family, it has shown some changes. Food-habits, dress, marriage customs and funeral practices differ from caste to caste. Here is a brief explanation of castes and tribes in the backdrop of their social and religious life:

Agasa: These people are also known as Madivala, Dhobi and Pareet in this region. Pareets are of Maharashtrian origin and hence they speak Marathi. Washing clothers is the customary occupation of the Agasas. But many have taken up agriculture and other occupations. There are a few sects under Pareet: Bandare, Bhosle, Hingankar etc. These people are exogamous. Priest hood among them is not found. Either a Brahmin priest or a lingayat Jangama officiates at an Agasa marriage. Widow marriage and divorce are also practiced. All the Hindu feasts and festivals are observed by

Agasa families. Amba Bhavani of Tulajapur, Yellamma of Saundatti, Mylara Mallaiah of Yadgir - are a few gods and goddesses worshipped by this caste. Pareets are devotees of Panduranga of Pandharapur. Agasas following the Veerashaiva tradition, worship Madivala Machideva.

Ediga: These people are also called Eligera. They are largely found in the taluks of Afzalpur, Chincholi, Chitapur, Sedam, Surpur and Yadgir. Toddy tapping is their traditional occupation. In recent years, these people have taken to agriculture and work as labourers. There is a caste panchayat among them. They speak Kannada and Telugu. There is no priestly class among Edigas. Either a Jangama or a Brahmin conducts religious customs. The Ediga marriage is generally performed at the groom's residence. Widow marriage and divorce are permitted. Ugadi, Kara Hunnime (the new-moon day during the rainy season), worshipping the Naga on the fifth day of the month of August (Shravana), Deepavali, Sankranthi are major feasts among the Edigas. The dead are buried. Gods like Srinivasa and Mylara are worshipped.

Uppara: The original occupation of the upparas was making salt. Now the people are doing construction labour, work as labourers and also have taken to agricultural activities. Surpur and Shahpur are major concentration areas of these people. Their language is Kannada. There are many sects within the caste. These people are exogamous. Both widow marriage and divorce are not unusual. Religious functions are conducted either by a Brahmin priest or a Lingayat Jangama. They bury the dead. They worship Venkataramana of Thirupathi, Mylara Mallaiah of Yadgir and Amba Bhavani of Tulajapur.

Kabbaliga: Traditionally, these people are boatmen and fishermen. In the taluks of Gulbarga, Shahpur, Surpur, Yadgir, Jevargi and Chitapur Kabbaliga population is more. As there is no scope for their traditional occupations, Kabbaligas are doing agricultural activities. Generally, Kannada is their language, but they are well-versed in Telugu and Marathi also. Kabbaliga caste is divided into a few sects and they do not marry within the sect. There is no priestly class in this community. People seek the help of either a Brahmin priest or a Jangama to conduct various religious activities for them. The community has permitted the marriage of a widow and divorce is not uncommon for different reasons. Birth and death cause pollution. They bury the dead. Ugadi, Karu Hunnime, Nagara Panchami, Sankranti, Deepavali, Ellu Amavasya and Shivaratri are celebrated. A caste panchayat exists. They worship Yellamma and Durgamma and visit Venkateswara of Thirupati, Raghavendraswamy of Mantralaya, Ambabhavani of Tuljapur, Mallikarjuna of Srishyla.

Katika: They are also called Kalal. They have settled down in large numbers in Shahpur, Surpur, Jevargi and Yadgir taluks. Meat-selling is their livelihood. Some of these people brew country liquor and sell. Hence, katikas are also called Sheregars. They believe to have descended themselves from the sun god and take pride to recognize him as their ancestor. Therefore, sun worship is practiced by them. Traditionally speaking, katikas do not practise the marriage of widows or permit divorce. Dasara, Deepavali and Holi are a few important feasts. Birth or death in a family brings pollution to its members.

Kuruba: Major concentration of these people is in Shahpur, Surpur, Jevargi and Afzalpur taluks. Sheep breeding and rug-making are their occupations. However, in recent times, Kurubas undertake

agriculture and do other jobs too. The two major sects are - Hatti Kankana and Unne Kankana. There are also other sub-divisions in Kuruba caste like Bannele, Mamale, Byala etc. These people do not inter marry within the sub-sects. Kannada is their mothertongue.

These people have their own religious head and he will conduct marriages and other religious functions. If he would not be present, a Brahmin or Jangama priest is invited to conduct any religious function. The Kuruba community has permitted marriage of widows and even divorce. The attire of a rural kuruba (traditionally) is a woolen rug loosely hung over the shoulder and the head covered with a turban. It implies that the person in dress is about to leave home. Deepavali is a grand festival for these people. It is the time to remember the dead manner; the elderly members of the family. Kurubas use the leather instrument like Dollu, the traditional percussive accompaniment in all their festivals. The people are meat eaters; but their religious head is a Vegetarian. Dancing with dollu is the loving folk-art of the Kurubas. Gods like Beereswara, Mylara, Malingaraya, Dyamavva, Ellamma and Hulligamma are all worshipped by this community. These people established Kanaka Gurupeetha at Kaginele in Dharwad district. Burial of the dead is their practice; some conduct cremation.

Ganiga: They are the traditional oil-pressers and sellers in the villages. Now, some of these people have shifted to agriculture and different occupations. Some of their caste divisions are Kareganiga, Bileganiga, Sajjanaganiga etc. Kannada is the language of these people. Veerashaiva Jangamas conduct their religious ceremonies. Ugadi, Dasara, Deepavali, Ellu-Amavasya and Shivarathri are some major feasts and festivals of them. Some Ganigas got converted to Veerashivism. Siddarameswara, Sarana Basaveswara, Bhagyavanthi and Mallikarjuna are worshipped by Ganigas. The dead persons are buried.

Golla: They are also called Yadavas. They are the cattle (livestock) breeders. Producing and selling milk and milk-products is their occupation. They are also involved in agricultural labour and such other activities. Gollas invite a Brahmin priest for conducting religious functions. There are a few sects within Golla caste. Generally, a Golla marriage is in the night and usually at the groom's place. Widow remarriage is accepted in society. There is a caste panchayat to settle caste conflicts. The Gollas are meat-eaters. The Gollas conduct funeral by burrying the dead. Lord Krishna, Venkataramana and other gods are worshipped by them. They take part in Ellamma festival at Sagara in Shapur taluk.

Chalavadi: Chalavadis are traditionally agricultural labourers. Some have become agriculturists themselves. Kannada is their speech. Some people live in joint-families. Marriage takes place at bridegroom's place. A widow can marry. Divorce is permitted. All the Hindu festivals are conducted. Meat eating is rather common. Chalavadis worship Lakshmi, Ellamma and other deities. They bury the dead.

Dhora: These people are known as Dhor, Dhohara, Kakkaiah or Kankaiah. They are believed have migrated from Maharashtra region. Treating hides and making leather - products happen to be their traditional occupation. In recent years, these people are working as agricultural labourers. Some of their sects are Sadapule, Hotakar, Narayanakar etc. They do not have their own priestly class. Jangamas conduct the religious functions for the people. This community would not mind

widow-marriage; divorce is also permitted. Meat eating is common with them. The following gods and goddesses are worshipped by Dhors - Tulaza Bhavani, Venkataramana, Hanumantha, Mylara, Maragamma, Lakkamma etc. These people visit the pilgrimage centres like Tulzapur and Savadatti. Shivasarana Dohara Kakkaiah belonged to this caste.

Darzi : The traditional tailors are called Darzi. Some of these people are cloth merchants now. The people of this community are also known as Simpi (Simpiga), Nama Deva, Bhavasara Kshatriya. Both Kannada and Marathi are spoken by Darzi caste people. They wear the sacred thread. The Brahmin priest attends to all their religious functions. Namadeva Simpi is believed to have hailed from the descent of Namadeva of Maharashtra. Chandrika is their special goddess. This goddess is worshipped on Ganesha chaturthi. The other gods and goddesses are Ellama of Savadatti, Amba-Bhavani of Tulzapur and Panduranga of Pandarpur. This community conducts funeral by cremating the dead. In Gulbarga district there are simpigas who have taken to Veerashaivism. In these families Jangamas officiate at religious ceremonies. They are called 'Shivasimpis'.

Dasaru: Singing songs in praise of gods at houses for alms is the occupation of Dasas who go round the village or town and localities. Any person could be a Dasa by birth or must have consecrated to the service of god by becoming 'Dasaru'. He may be a Vaishnavite or Shaivite. These people speak Kannada. Widow marriage is in practice; even divorce is permitted in Dasaru society.

Devanga: Weaving is the traditional activity of Devanga. Many have taken to agriculture. Large number of these people is in Surpur taluk. Many of them are Shivites. Vachanakara Devara Dasimaiah belonged to this caste. He belonged to Mudenur village in Surpur taluk. Kannada is their language. Veerabhadra, Chowdeswari and Banashankari are their dieties. Banashankari near Badami in Bijapur district and Kalamma of Shirasingi happen to be their family dieties. Their important festivals are Ugadi, Deepavali, Dasara, Banada Hunnime and Shivarathri.

Nayinda: These people are also called Hadapiga, Hadapad and Kshaurika. They traditionally practiced barbering as their profession. Some of them have become agriculturists. There is a caste council for Nayinda community. They speak both Kannada and Telugu. Priestly class is not found among them. The Brahmin purohit conduct their ceremonies. Both widow marriage and divorce are practiced. They eat meat and bury their dead. Mylara, Venkataramana, Anjaneya and Ellamma are worshipped by them. Nayindas also practice Veerashivism. Jangam priests conduct ceremonies for Nayindas. There is a Vachanakara Appanna, a Nayinda who is respected by the members of this community.

Nekars: These people are the weavers. Hence the name 'Maggadavaru'. They have settled themselves in business, agriculture and other jobs in recent times. In Gulbarga district, the people have concentrated in large number at Shahapur, Surpur and Gulbarga taluks. Nekars are both Vaishnavites and Shaivites. There is no priestly class among them. Brahmin purohiths conduct ceremonies for Nekars. Nekars are divided into Padmasali, Swakulasali. Swakulasali are Marathi speakers; the others are Kannada speakers. The community makes pilgrimages to Mylapur near Yadgiri, Tulzapur, Srishyala and Tirupathi etc. The dead are buried.

Pattegara: The people claim to have belonged to Somavamsha Sahasrarjuna Kshatriyas. Under this caste there are a few subsects like Vibhuti, Bhopale, Devaramani and Jaikara. Silk weaving and silk dying are the traditional occupations of Pattegars. In recent times, these people are involved in various other jobs. They wear the sacred thread. Non-vegetarianism is also a habit with these people. There is a caste panchayat to govern the members of the caste. Pattegars speak a language, which has no script. It is called Ahirani, a mixture of Marathi and Gujarathi.

Beda: Bedas are also referred to as Valmiki and Naik. These people have concentrated themselves in larger population in the taluks of Surpur, Shahapur, Yadgir and also Jevargi. It is said that under the rule of South Indian kings, Bedas served a few dynasties by being their hunters and having joined the army of those kings. During the times of Nizams, there used to be land grants for various persons as Jagirs of villages and in them the Bedas were appointed as watchmen and also as persons carrying letters and information to people of substance. Now, Bedas are living as agricultural rural labourers and also as farmers. Making a living has pushed them to various other jobs. They have caste panchayats. The people are distributed into Gosalavar, Gujjalur, Minagalur, Jampalur and such other sects. There is no priest among them. Usually, a Brahmin priest conducts religious activities of Bedas. A Beda marriage is generally performed at the boy's place. A widow can marry and divorce is permitted in this community. Meat eating is common. Kannada being their language; some speak Telugu also. Ugadi, Nagarapanchami, Dasara, Sankranthi, Shivarathri are their major festivals. Venkataramana, Maruthi, Devamma, Ellamma, Kalikadevi are their deities.

Brahmana : The Brahmanas belong to three Schools of Thought - Smartha, Madhwa and Srivishnava. Followers of Sankaracharya, Madhwacharya and Ramanujacharya are respectively so called by the above terms. Each has a tradition of its own for the followers. Srivaishnavites are not much found in Gulbarga district. They are a few people in Surpur taluk. Brahmins, especially Kanvas (Smarthas) are more in number in the entire district. There is a Kanva Mutt at Hunasi Hole in Surpur taluk. A few Madhwa Brindavanas belonging to the Uttaradi Mutt and Sri Raghavendra Swami can be noticed in the district. Narasimha Saraswathi Swamiji's paduka is found at Devala Ganagapur in Afzalpur taluk and Sri Swamiji is regarded as the third avatar (incarnation) of Dattatreya. It is an important pilgrimage centre for southern Marathas. Even Brahmins of Bhaagavata tradition could be noticed in Gulbarga district. Kannada is mostly the language of the Brahmins here; but there are Marathi speakers also.

A Brahmin is identified through his gothra and pravara. Some of the gothras are Kashyapa, Viswamitra, Haritsa, Bharadwaja etc. A Brahmin is to undergo 16 samskaras; wearing the sacred thread is the major one. It is called upanayana. The daily chore of a Brahmin consists of a number of rules of conduct. Morning and evening prayers (sandhya vandana) and at mid-day madhyahnika - are everyday ritualistic practices. Traditionally, Brahmins are divided into vaidikas and laukikas. Vaidikas are given to the traditional learning of conducting rituals known as paurohitya; where as the laukikas are involved in such activities as business, service in private and govt. organizations. Their other occupations contractors, agents and the like. In olden times, many Brahmins used to be zamindars. They used to be called Deshmukh, Deshapande, Patavari, Kulkarni, Desai and Jagirdar etc. It is the usual practice with Brahmin parents of girls go in search of bridegrooms and

the marriage is arranged by the girl's family. Traditionally, Brahmins would not admit widow marriage or divorce. By practice, Brahmins are vegetarians. Both birth and death bring pollution to the family members for ten days. The dead are cremated. The death of a child, a sanyasi or a sadhu is accompanied by a burial. Obsequies are performed either from the 5th, 7th or the 9th day of one's death. It ends on the 13th day. Masika (monthly ritual) is performed for one year in honour of the dead and it ends with performing the annual ceremony.

Boi: Generally carrying the palanquin was their occupation. Now, they have settled in agricultural labour, farming and other jobs. They have a caste council. Some of the sub-sects under Boi are Pasmalkar, Duddaler, Putangar, Tandurkar etc. Kannada and Telugu are spoken by Bois. Widow marriage and divorce are permitted. Brahmin purohiths conduct ceremonies for the Bois. They eat meat; some of their gods and goddesses are Tuljabhavani, Yellamma of Nagayi, Mylara near Yadgir. The people go on a pilgrimage to Mantralaya and Thirupati. The dead are buried. Machinde Bois are said to be the followers of Machindranath, the disciple of Gorakhanath.

Maratha: The people are also called Areras. Farming, agricultural labour and business are some of their occupations. Although these people eat meat, they have the custom of wearing the sacred thread. Ceremonies relating to birth and death and other religious customs are performed by the Marathas in this district. These people speak both Kannada and Marathi. Their community permits widow marriage and divorce. They worship Khandoba, Anjaneya, Amba Bhavani etc. Cremation of the dead is a custom with them. Charapathi Shivaji is the ideal king and his birth celebration is devoutly conducted.

Madiga : These people live by making leather things like twisted rope (Mini), a cane provided with twisted leather strands with loose ends (Barukolu), Kapile (leather bowl used to lift water), foot-wear etc. All these are traditionally made by the Madigas. These days farming, agricultural labour and other jobs are taken up by them. These people are distributed into a few sub-castes. There is a caste council to deal with the problems of the community. Generally, they speak kannada, but some of them converse in telugu and marathi. Widow can marry and divorce is not uncommon. Meat eating is a customary practice. There is no priestly class among the Madigas. Either a Jangama or a Brahmin priest conducts religious ceremonies for them. They celebrate all the Hindu festivals. On the Deepavali day, they worship the instruments of their traditional occupation. Some of their deities are Amba Bhavani, Maragamma, Durgamma, Ellamma and Anjaneya. The dead are buried. Sharana Madara channaiah a devotee and a follower of Basava belonged to this community.

Medaru: The rural craftsmen working on bamboo are Medaru. They make winnowers, baskets, cane fans and mats. They are involved in business, farming and working as coolies. The sub-sects of Medaru are Gaudar, Dasar, Huler, Pyarasale, Sannaki, Kumkuma etc. They speak Kannada. In Gulbarga district some Medaru speak Marathi also. These people are called Burudas. As there is no priestly class among them, they invite a Brahmin priest for all their religious occasions. Both widow marriage and divorce are socially permitted in their society. They are meat eaters. The dead are buried. Mariamma is their caste deity. Medars also worship Venkataramana, Nagai Ellamma of Chitapur, Mylara of Khanapur of Bidar district and Anjaneya.

Rajputs: These people claim to be Kshatriyas. The Sun, Moon and Agni are claimed to be their clan ancestors. The Rajuputs are believed to have come to south as the soldiers. Farming and business contributed to their living from the beginning in this district. They speak both Hindi and Kannada. Rajputs wear the sacred thread like the Brahmins. A Brahmin priest performs their religious ceremonies. Venkataramana, Tulaja Bhavani and other deities are worshipped by them. The dead are cremated.

Reddy: Traditionally agriculture is the mainstay of these people. Some of these people originally belonged to Andhra. Besides agriculture, they are engaged in business, industry and self-employment. Telugu and Kannada are spoken by them. No priestly class is found among Reddies. Either a Brahmin priest or a Veerashaiva Jangama conducts religious ceremonies for them. Widows can marry; divorce are in vogue. In the district Veerashaiva Reddies are found and the non-Veerashaiva Reddies eat meat. They visit pilgrimage centres like Tirupathi, Shreeshaila etc.

Lambani: These people are also known as Lamani, Banjara, Vanjara etc. Their ancestors hailed from Rajasthan. In the past Lambanis used to carry food-grains on the backs of animals in order to sell the same to the people. In recent years, Lambanis are engaged in farming, agricultural labour, selling fire-wood and other activities for living. Generally these people live in their own locality called Thanda. Jath and Bhukiya are their clans. The priest among them is called Maharaj or Santh. On occasions of marriage and other religious ceremonies, the people invite their Swamiji. Widow marriage and divorce are accepted. Lambani language is also known as Gorbali and it has no script. Kannada is also spoken by them. Men and women have distinct dresses. Jewellery worn by women are peculiar to Lambani women only. The women wear pleated langa in red which is bedecked with glass pieces in a vary artistic way. It is arranged with Kavade stitched in vertical lines. A half-sleeve jacket covers the upper portion of their body and a loose cloth (chunari) hangs down the head. Some of the typical jewellery of Lambani's are rose-pin (Bhuria), ear-rings (Kaniya), neck-ornament (Aasali), Bodalu for the hand; chudi (for the arm); Topali and Guru (head ornament); Vakadi and Chain (for the ankle). Major festival events of the Lambani's are Gowri, Dasara, Holi and Deepavali. On such occasions, the people dance to their own singing. Teez feast is special and singing and dancing are unique at this time. It is a feast in which male and female participation implies equality between sexes. During this feast wheat seedlings are grown and protected for ten days and later it will be immersed in water (tank or river). These people are meat-eater. Some of the deities worshipped by Lambani are Balaji, Anjaneya, Krishna and Jagadamba. Sevalal is special cultural diety. If the dead is married, the body is cremated, if not buried.

Lingayat: The people of this community are also called Lingavantha or Veerashaiva. Veerashaivism has blossomed from Shaivism. Lingayats are farmers, business people and are taking up various occupations for living. Among these people, these are a few occupational groups also. While Jangamas are the priestly class, Panchamasali and Banajigas are the business people. The occupational groups are-Madivala, Jadas, Ganigas, Hoogars (florists), Hadapads (barbers) and many others. In the district population, Lingayats constitute a majority. They may be found in all parts of the district. After the religious revolution at Kalyana enunciated by Basavanna, many caste groups got converted into this religious movement, which declared a casteless or creedless society. In Gulbarga district, one can see the followers of Veerashaiva Panchacharyas, as shaivites even prior to Basavanna.

The Panchacharya Peethas are at Bale Honnur (Chikmagalur dist.), Ujini (Bellary dist.), Kedar (Uttara Pradesh), Shree Shaila (Andhra), Kashi (Benaras). Veerashaivism is also called 'Shakti Visishtadvaita'. Primary characteristics of Veerashaiva rituals are Ashtavarana, Panchacharya, Shat Sthala that are indicative of the diversified nature of Veerashaivism and its broad implications. The first set refers to the body of the religion; the second set refers to its breath; and the third set refers to its soul. Guru, Linga, Jangama, Vibhuti, Rudrakshi, Mantra, Padodaka and Prasada constitute the eight-fold rituals. All these must be practiced each day by a lingayat. Lingachara, Sadachara, Shivachara, Ganachara and Bhriyachara are the five ethical normative principles to be adhered to by a follower. Bhakta, Mahesha, Prasadi, Pranalingi, Sharana and Aikyasthala are the ritual practices (with beliefs and ceremonies) take the followers from this world to the other world. Lingayats are given religious deeksha to wear a casket containing linga which is known as Ishtalinga. In the same way, the followers regard it sacred to consider Pranalinga (which represents body laukika deha) and Bhavalinga (the symbol of essentially real life soul which are the religious aspects of Lingayatism. Lingayats are vegetarians. They are believers and devotees of one god. A Lingavanta is supposed to be always pure. Birth and death do not cause pollution. Women in their menstruation consider themselves purified after a bath. A expectant mother in the eight-month of pregnancy, will wear linga on behalf of the baby in the womb and later, when the baby is born, it will be transferred. Among Veerashaiva Jangamas, a boy in the eighth year, will undergo religious consecration into becoming a guru (jangama). The boy will wear a new linga in place of the linga worn in childhood. This ceremony and the ritual followed are known as Ayyachara. A Jangama could be a renouncer (virakta) or a person belonging to Guruvarga. Virakta is believed to have renounced the family life and would live in a mutt. There are many Veerashaiva Mutts in the district. The dead are buried in the sitting posture.

Vodda: These people are also called as Bovis. Some of the sub-groups are Kalluvodda, Mannuvodda and Bandivoddas. Breaking stones, quarrying and doing the earth-work for building construction, stone] selling and mining are their occupations. Some of these people dig wells, construct roads and do farming. There is a caste council in the community. Some of the sub-castes are Alakunti, Rapanavaru, Kunchaporu, Gunjavaru and Sellavaru. They speak Kannada and Telugu languages. Widows can marry and divorce is permitted. Meat eating is a practice with them. Venkataramana, Durgamma and Ellamma are their dieties. A silver eye, a symbolic representation of their ancestors is worshipped on the platform meant to worship gods at home. During Ugadi and Dasara ancestral worship is performed; cloth and dishes which the dead person liked are offered on the day of celebration. The dead are usually buried. Shivasarana Sonnalage Siddharama is said to have belonged to Vadda community.

Viswakarma: The people of this community are specially, known for their skilled craftsmanship. Viswakarma people are called Panchalas. Gold and silver workers (Akkasaliga), bronze and brass workers, workers in iron (Kammara or Lohar), wood workers (carpenter) and sculptors - all these come under Viswakarmas. From the five faces of Viswa Brahma, Manu, Maya, Twashta, Shilpi and Viswajna rishis had been born. Their children were Sanaka, Sanandana, Ahaboovana, Pratinasa and Suparnas happen to be panchala clan ancestors. Further, as many as 125 gothras came to be formed over a long period. There is a priestly class among the Viswakarmas.

The people conduct Upanayana for young boys. Widow marriage and divorce are not in vogue. Kannada is their mother tongue. Some of them are total vegetarians. Both birth and death are occasions of pollution. The dead are cremated. These people go on a pilgrimage to Mauneswara of Thinthini in Surpur taluk, Ekadandige Mutt at Shahpur, Kalikamba of Shirsingi in Belgaum district, Marikamba of Sirsi, Mayakka of Chincholi, Ajatha Nagalinga Swamy Mutt of Navalgund in Dharwad district and other places.

Samagara: The traditional leather workers are the samagaras. Many of these people are working as farm labourers; some have become farmers and some have taken up jobs and public service. There are many sub-castes or bedagus (sects) in this community. Samagaras are found more in Shahpur, Surpur, Gulbarga and Chitapur taluks. They are Kannada speaking people. Caste- Council exists in their community life. Some families continue to live in extended family system (Joint family). No priestly class is seen among them. Jangamas conduct religious ceremonies for Samagara families. Marriage can take place either at bride's or bridegroom's place. Convenience determines the place of celebration. Widow may marry again; divorce is not socially condemned. Gods and Goddesses like Ellamma, Maragamma and Durgamma are worshipped by these people. Mahanavami and Deepavali are the special festivals for samagaras. Meat-eating is a practice with them. The dead may be buried or cremated. Both the practices prevail even today.

Holeya : They were the serfs in the rural feudalist society. In recent years Holeya do farming, agricultural labourers and other jobs. The sub-caste group's are-Halemani, Hosamani, Doddamani etc; the people speak Kannada. Members of this caste are controlled by the caste-council. Marriage and religious occasions are performed by Holeya with the assistance of a Brahmin priest or a Jangama. Widow can marry; divorce can take place. There is no stigma for such events. Some of the deities of Holeya are Durgamma, Ellamma, Maragamma, Tuljabhavani, Lakshmi, Mylara. These people visit religious centers like Saundatti, Mylara near Yadgir and Tuljapur. Meat-eating is a general practice. Dasara and Deepavali are the major festivals for Holeyas. The dead are buried as the custom demands.

SOCIAL LIFE

Joint family system (Extended family): As it is the trend, even in Gulbarga district joint family system is on the decrease. Family property and its division is said to be the cause of joint family. In addition to it, the development of transport, movement of people, education, business and industrial growth have led to fast urbanization. Therefore, the rural people are migrating to towns and city areas. Consequently, the joint family system got disintegrated. But then, there are some communities in Gulbarga still practicing the joint family system.

Pregnancy and childbirth: All communities do practice religious customs of different variety connected with pregnancy and childbirth. No expectant mother is supposed to come out of home during eclipses is a belief among the people. It is said that a pregnant woman's desires like enjoying any dish or eatable should be fulfilled. According to the Hindu practice, during the third month of pregnancy, the woman will be celebrated for being the expectant mother and for which as a custom certain rituals are conducted on an auspicious day. She will be presented with a saree,

bangles and some precious ornament. Likely, this celebration (seemantha) might be arranged during the seventh or the eighth month of pregnancy. Green bangles and green saree are the special gifts made to the pregnant woman. Generally, the woman will go to her mother's place for confinement or delivery. Childbirth for ten days could be polluting and on the eleventh day purificatory bath is given to the child and the mother. Naming of the child is an event usually arranged on eleventh day. If for any reason, the above ritual is to be postponed, within about three months Naming ceremony will be conducted. In recent years, childbirth is taking place in the hospitals; some customs are being given up. The Brahmins, the other castes following Vedic customs and also the Jains will perform Upanayana in later years for the male issues. Similarly Jangamas will arrange Ayyachara for male issues to initiate into becoming Jangamas. When the baby is born, a muslim will utter prayer into the baby's ear, known as Bang Namaaz, even naming is done immediately. But the name of the baby can be changed later. The child is neatly presented with attractive new clothes on the fifth day of its birth. This event is called chhatni. Even Christians conduct the ritual of christening the child during the first month of its birth. This will happen at the Church.

When a girl matures into womanhood, she will be given new clothes. The family relations are invited to share the joy of this event and some rituals are conducted in the Hindu family. A girl's maturity should be a news to relatives and she can be ready for marriage later. Hence, her becoming a woman is an event of importance among the Hindus.

Marriage: The customary practice with the Hindus is to give away the bride as Kanyadaana to the bridegroom. Wedding rituals are performed at the bride's place, but in some castes, as decided earlier, it is done at the bridegroom's place also. However, these days wedding is conducted in temples, mutts and choultries. Marriage within the clan is prohibited. Exchange of betel leaves or engagement ceremony will finalize the agreement for marriage between the two families of a girl and a boy. In the families of Brahmins and the others of vaidic tradition, honouring the bridegroom prior to wedding is arranged and it is called Vara Pooja. Naandi is another ceremony performed separately by both the families of boy and the girl with a view to remember the gothra and invite the forefathers or predecessors and seek their blessings for the occasion. kankana dharana (both the girl and the boy will have the sacred thread tied to their hands) is an important ceremony, which sanctifies the new couple and later, they seek the blessings of the elders present. Tying mangala sutra to the girl as the symbol of married status and it is followed by lajahoma - a ceremony calls for the offering of puffed rice (Aralu) to the sacred fire (agni) and its worship by the wedding couple. Next important ceremony is saptapadi - taking seven steps, a symbolic presentation of acceptance by the girl to follow the man who is her life-partner. Any ritual of vedic marriage should be done in the presence of agni. Some of these ceremonies and rituals are the important customs of the Hindus.

No lingayat marriage is consecrated in the presence of sacred fire. It is substituted by panchakalsha installation. Yellow thread (turmeric coated) covers up kalasha and turmeric is smeared to the girl. This is an important ritual. Worshipers of Veerabhadra - conduct a special religious service called guggula seva seeking for lord's auspicious gesture prior to marriage. guggula seva is a ritual consisting of four kalashas. Each filled with milk, lobana and other items like guggula - all

of which are taken down in a procession. It is to worship Veerabhadra and god Shiva. Mangala Sutra (holy golden pendant) for the girl and the other rituals in marriage are similar to Hindu practices. A jangama priest officiates at the marriage. Generally, in a lingayat wedding and the celebration of the same by many other castes, Halugamba ritual is performed. A banyan twig is installed in the marriage pandal. Before the wedding, *Halugamba* is worshipped and it is accompanied by traditional songs suited for the occasion.

Most other castes by custom follow Tera (Bride price) system which implies payment to be made to get the girl from her family. Some castes allowed the practice of divorce and also re-marriage. If a widow marries again, it is known as *koodike*. No married women takes part in this arrangement. Usually, kudike is conducted in the presence of widowers and widows. According to Hindu Marriage act, under certain circumstances, a Hindu can claim for a divorce through the court of law. In recent years, community marriage celebration is becoming common.

Marriage involving persons of different religious or caste groups is called inter-caste marriages. Under welfare programmes of scheduled castes and scheduled tribes, the Karnataka Government has several plans in which the persons of a given couple belongs to scheduled caste or tribe, as a measure of social security to such a couple, Rs. 5,000/- is given to them (two thousand cash and three thousand as National Savings Certificate) - refer to Chapter 16 for more details about this.

A Muslim marriage is a social contract and it takes place according Muslim law. The boy is bedecked with garlands and flowers as he wears new clothes. The flowers fall from the turban and cover his face. It is called 'Sehara'. The family relatives and friends accompany him in a procession to the marriage pandal. Both the parties (girl and boy) assemble at the pandal and are seated with pleasantries following the occasion. The Kazi (priest) should get acceptance of the boy and the girl for marriage (Kabool). There will be elderly persons to witness Kabool; it implies a contract entered into by the boy and the girl. There is a book meant for this purpose and the matter of acceptance is entered in it with the names of girl and boy with the names of witness. The book is called Daftar. The witness put their signatures to the acceptance of the boy and the girl. The witnesses are called Gawah. The boy is expected to make payment, otherwise called Mehar to the bride. It consists of valuables and money. Then the Kazi recites Nikah from the Quran. The black beads are tied to the girl by an elderly married woman instead of the boy. There are three important aspects of a Muslim marriage - both parties (boy and girl) must agree for the alliance; witnesses and physical presence and acceptance for marriage. After marriage, on the following first Friday, the boy goes to the in-laws for a special dinner. Like-wise for three Fridays, the close relatives invite the couple for a Davath dinner. This is called 'Four Friday' (chaar jummas).

Among Chistians the boy and the girl to be married involve their parents and they meet at bride's residence. When details are discussed, the parents fix the engagement in the parish church. Exchange of rings and other ornaments are done by each other. If some problems are likely to erupt after marriage, they will be discussed, after 'mass' in the church. It is called 'Baan'. And the marriage (wedding) is conducted at the parish church to which the boy's family belongs. A rev. Fr. Officiate (solemnizes) at the marriage. In recent times, the girl may have mangalya also.

The couple and the witnesses sign the marriage register. Then follow dinner and music after the wedding ceremony. According to the marriage Act of the government of India, all marriages must be registered. Adoptions, marriages and divorces taking place in various taluks of Gulbarga district are given in table 3.17.

Disposal of the dead: Among the followers of Hinduism, people of different castes practice customs peculiar to them regarding funeral of the dead; some might cremate the body and some others bury the dead. The Brahmins and the others of the vaidic tradition pour the sacred water of Ganga to the dead person's mouth. To mark the death in a family, in front of the house, the people raise the fire. The dead body is kept on Darbha -sacred grass used in rituals. The body is given a bath and is wrapped in new cloth. And later it is taken to the cremation ground. A van or carriage specially meant for disposing the dead may be available in towns and cities; otherwise, traditionally, vahakas or four persons carry the body. The eldest son religiously lits the funeral pyre. After the funeral, the persons performing the ritual will see the lamp lit at the place where the dead body lay at the house and the rest of 12 days this lamp keeps burning without being put off. On the third day of the death, ashes and bones are collected to be immersed in a holy river. Further rites may begin from the third, fifth, seventh or ninth day of cremation. On the twelfth day, the Brahmins conduct sapindikarana which enables the dead to join the band of ancestors. Finally, the thirteenth day *Vaikuntha* is performed and friends as also relatives are entitled to a special dinner to mark the memory of the dead. Rites in honour of the dead are conducted over a period of one year since the funeral and it must be performed each month on the day as per the Hindu Calender the person died. These rites are called *masikas*. At the end of the year, the yearly rite is performed. Later once a year, in honour of the dead, *sraddha* is performed. On collective ancestors *amavasya* day (Mahalaya Amavasya day) obsequies is done. The Hindus generally bury *sanyasis* and children when they are dead. Those Hindus who have the custom of burying the dead will do so by both burrying the dead in the sitting posture or sleeping posture according to their caste customs and the funeral rites. On the third day of the death certain food articles (baked) and Milk are kept at the place of cremation or burrial. Each caste follows the rituals, according to their customs on the eleventh, thirteenth and the fourteenth day. Friends and relatives are invited to partake dinner arranged as a part of ritual ceremony during the funeral rites.

The *lingayats* bury the dead. The person on the verge of his death will be made to sleep on white cloth; holy water is poured into his month. The body is smeared with *vibhuti*. When death occurs, the corpse will be made to sit with legs folded; corpse is neatly decorated and dressed. The procession of the dead moves on to the burial ground accompanied by *bhajans* by the relatives. There is a carriage called *vimana* to take the body to the burial ground. In the pit, the dead is made to turn to east or north buried in squatting position. *Jangamas* conduct funeral rites. Those who accompany the dead to the burial ground, will come back to the home of the dead person and see the lamp before they depart from there. *Shivaganaradhana* is conducted on the eleventh day to enable the dead person's nearest relatives and friends to eat food together.

The death of a Muslim, calls for a reading from the Quran. It is called *kalima*. When a person dies (depending upon the body being man or woman) a bath is given and white cloth for the man where as red cloth for the woman is wrapped and *attar* (perfume) is smeared and the eye

lashes are blackened with surma (collyrium). The dead woman is decorated like a bride. At this time the accompanying women must take care not to allow participation in the funeral if any one

Table 3.17 : Taluk-wise details of registration of (A) adoptions, (B) Marriages, (C) divorces from 1990-91 to 1994-95

Taluku	1990-91			1991-92			1992-93			1993-94			1994-95		
	A	B	C	A	B	C	A	B	C	A	B	C	A	B	C
Aland	NR	6	NR	2	10	NR	1	1	NR	1	4	NR	NR	13	NR
Afzalpur	2	NR	NR	3	1	NR	1	1	NR	2	2	NR	1	1	NR
Chincholi	NR	NR	NR	NR	NR	NR	NR	NR	NR	NR	NR	NR	NR	NR	NR
Chittapur	1	17	1	1	26	NR	7	17	NR	2	NR	3	2	4	NR
Gulbarga	6	74	NR	3	114	NR	6	126	NR	4	184	NR	4	131	NR
Jevargi	3	3	NR	NR	3	NR	NR	1	NR	NR	4	NR	NR	5	NR
Sedam	1	7	NR	1	5	NR	1	5	NR	2	8	NR	4	10	NR
Shahpur	2	5	NR	2	390	NR	3	7	1	3	15	NR	1	16	NR
Surpur	3	36	NR	4	123	NR	4	12	NR	7	8	NR	1	16	NR
Yadgir	5	3	NR	2	4	NR	2	10	NR	NR	8	1	NR	15	NR

Note : NR = Not Registered

of them is in her menstrual period. The relatives and others sit around the body to read from the quran. When the body is lifted, the relatives shoulder the coffin at the beginning, and later any person may lend his shoulder to carry the dead. On the way to burial, if any Muslim were to encounter the procession (without consideration for his position in life), he comes forward to carry the dead some distance. Prior to the funeral, prayer is performed. This is known as *Namajijanaja*. The head towards North and the face to Mecca is the position of burying the dead. After the funeral, dates are distributed to people. The one performing rites walk 40 steps away from the burial and turn to pray seeking peace to the dead. On the third day the relatives go to the mosque to pray and utter phateh khani. Some sweets are distributed to the people who have gathered in the mosque. Later the family people go to the burial in order to pray for the peace of the separated soul. In the same way, the twentieth and fortieth day prayer is conducted in honour of the dead. The poor will be fed and alms are given in charity to the deserving during the first annual of the dead person is also accompanied by a special meal for the poor and the relatives.

The Christians bring the parish priest at the time when a person is dying. Among the Roman Catholics, the priest smear the sacred oil to the dying. When the person is dead, his body is given a bath and decorated. It will be kept at an elevated place. Some candles are lighted by its side and the cross would lay on the wall. The holy water will be kept at the feet. Each visitor sprinkles the holy water on the dead person. The rich people arrange the black attire for the paul-bearers carrying the coffin and the body will be taken to the parish church. The poor take the coffin in a horse-driven carriage to church. The priest will conduct the ritual. He will sprinkle the holy water on the dead. Then the dead is buried. The Roman Catholics conduct special prayers in memory of the dead on the day of the death, the third day, seventh day and the thirtieth day in the church. The protestants pray on the tenth day for the dead man's peace.

Houses: We may see different patterns of houses in Gulbarga district. As a consequence of social and economic development, in recent years, many styles of house constructions could be seen in towns and cities. But the rural housing has not shown any remarkable development. Therefore, the traditional and old types of structures are very common in rural areas. Rural housing projects generally, would not give primary importance to cleanliness and sanitation. The old constructions are joint houses with single wall being common to two different structures. In the front portion there is a roofed platform called Jagali (the sitting place). Inside the house are the kitchen, place for God, the bath room on one side of the kitchen, raised platform in the pooja room; If the people are economically better off, either in front or back, the family will have a cattle-shed and one or two rooms. On the front doorframe of the house, miniature idols of the horse-face is carved on either side. There are many large houses in Gulbarga district. We may mention here about a house having 100 rooms in Chinchansur at Aland taluk. The old houses are build with stone, mud and wood rafters. The cross-rafters are the strong ones to bear the burden of small wood pieces arranged to hold the neam leaves on which the mud roofing is effected. Now a days, one can see the flooring of houses covered by Shahbad stone or cuddapah stones. There are also houses with teak doors and windows of the modern designs. At many places in this district, one can still see houses of bamboo and thatched roof. In many houses, in rural areas, the underground grainpits are created for storing grains and such a place is called Hagevu (Koocha).

The Muslim houses have the outside wall raised higher and it gives the impression of it being covered for outside view. Perhaps, the practice of the Purdah system is normally attributed to this.

The Christian houses are constructed with wooden frames and doors and are provided with Monkey tops to spare the entry of rainwater into the house. Even windows are covered by arch-like structures. Generally inside there will be a wooden or concrete raised platform on which miniature sculptures of Jesus, Mary and the cross. The people conduct prayers at this platform in the house.

According to 1981 census, the houses constructed with roof, flooring and walls and families of such houses found in rural and city areas of Gulbarga district are given as follows. The first figures in the bracket refer to rural and the latter figures pertain to city and town areas. Houses having roof with leaves, grass, bamboo, unburnt-bricks - are taken into account and their numbers are stated here: (1,71,825; 16,335), tiles, square wooden planks, slate (2,250; 2,270), metallic plate (6,950; 4,045), asbestos sheets (2360;1145), brick, stone and mortar (4,090; 5,615), stone (84,990; 31,630), cement concrete (2,790;13,630), ceiling with other goods (12,165; 3,760); Families possessing different types of floored houses with their family strength and the soil used: soil (2,24,580; 22,370), wooden planks (895;730), bamboo (210; 165), brick, mortar and stone (40,950;3,24,800), cement (945;3,505), mosaic (14,085;15,765) and other goods (5,755;3,715); different types of houses with varied walls and the number of families: grass, bamboo and other materials (22,650;3,160), soil (14,620;2,920), urburnt bricks (400;310), wooden planks (515; 165), stones (2,43,060;60,520), cement concrete (880;3680) and other goods (4,580;495). Use of electricity and sanitation facilities are increasing day by day in the dwellings of the people, grate number of families particularly in rural areas are still deprived of these facilities. According to the 1991 census the distribution of the electricity and sanitation

facilities per 1000 people on an average in the taluks are follows as: Afzalpur (352;21), Aland (354;8), Chincholi (340;19), Chitapur (303;25), Gulbarga (379;21) Jevargi (271;18) Sedam (325;26), Shahpur (201;31), Surpur (189;25) and Yadgir (166;9).

In summing up it may be said for every 1000 people living in rural areas 283 people have electricity and 30 number of sanitation facilities and whereas it is 727 and 482 in the urban areas respectively.

Food Habits: Food habits are classified into vegetarian and non-vegetarian. Among the Hindus the Brahmins, Lingayats, Vysyas and Jains are practicing vegetarianism; but many other Hindu castes are non-vegetarians. In recent years, the people enjoy tea/coffee in the mornings. In rural areas, people have their breakfast and it is usually 'rotti'. It is enjoyed with 'chatni', prepared either of groundnut or friedgram, sometimes red-chilli chatni with curd, rotti is eaten. In towns and cities the morning breakfast could be avalakki, chuda, churumuri or mandakki oggarane (sosala), sira (sweet preparation) uppittu etc. However, now a days, the people prepare idli, Bhakri (Jowar preparation) chapati, rice, curry, rasam and vegetables. In addition to these items, Mudde Palya, grains, Onion Chatni and curds are also liked by people. Besides these preparations, the people of Gulbarga district use bitter - gourd, pumpkin, snake-gourd, chauli beans, avarekayi (a kind of beans), cucumber, thondekayi, drumsticks and also brinjal, lady's finger etc in preparing food. The other kinds of grams like - alasande, hesaru, kadale and hurali (horse gram) are all used. Vegetables like cauli-flower, carrot, cabbage, tomato are very common in the kitchen of the people. Greens like pundi, menthi, goli, kidarsali, sabbasige, hakkarake, rajgiri and pudina are all preparing tasty food in the homes of the people. On the feast of Ellamavasya day fried items made out of vegetables are prepared; on the Amavasya day - Holige (sweet stuffed cake) is prepared. During summer days Hulibana (broken jowar mixed with fermented curd) is prepared. Holige (a sweet composition of grams is stuffed in the dough exterior) is made like a cake, a semi-liquid sweet-drink made with vermicilli, milk and sugar called shavige payasa; and the same recipe with ingredients of broken wheat, sugar and milk (Wheat husked payasa), mango preparation called seekarane. Sreekhand - a sweet from curd base, Basundi- a milk preparation from the fat or cream, kadabu a sweet fried in oil, Surali Holige and Hurakki Holige (both sweets) are prepared during feast and festivals. Annarasa- a preparation of rice flour, jaggery and poppy seeds is delicious dish very much enjoyed by the people in Gulbarga district. In marriages, laadu, gilebi, khara boondi, bonda, pakoda are all prepared. The other sweets are basin vundi, badusha, Jahangir are also prepared. At tea time, in the evenings, chuda, mandala, Basinvundi are enjoyed by people. In hotels shira, uppittu, idli, vada, dosa (cake), poori, mandakki, mirchi and bajji are all prepared to satisfy the customers. During summer season, in special tents, sugar cane juice and tender coconut are sold.

Muslims are the meat eaters. They eat meat, which is sanctified; but this does not refer to fish. Some Muslims do not prefer beef. Pork is a prohibition. Meat and vegetables are cooked for particular recipes. Religious occasions, marriages and feasts call for biriyani, pulav, chicken khyma, vermicelli payasa, chonge (fried dish) and sweetmeats. Christians are also meat-eaters. They use chicken, mutton, beef and even pork. It is a mixed preparation of meat and rice, wheat, jowar, dal and vegetables. On religious occasions and feasts, Christians prepare biriani, pulav, cake and other sweet dishes.

Dress: The Hindu males dress themselves with dhotra or kachche (unstitched cloth - usually white) long enough to cover the waist up to legs. It is a wear in a style. A shirt called niluvangi or jubba covers from neck to the knee; a turban or a Gandhi cap (black or white) adorns the head. Boys wear shirts and nikker. The young boys and the ones taking up jobs wear trousers (pants) and shirt. Women among Brahmins wear saree about nine yards in length, which enables them to put it on in a certain style. The blouse material made in Ilakal (which has a border) is used to making a blouse. Now a days, women have changed the traditional wearing pattern and are using many kinds of materials both for saree and blouse. Some go in for silk sarees also. The girls wear langa, blouse, skirt and chudidar. According to the trend and progress in education, women are drawn towards nylon and polyester material, which are preferred on account of their easy maintenance without botheration of ironing. Also modern style stitching is in great demand with young girls.

Muslim males generally wear pajama and a long shirt (niluvangi); even jubba or shervani with a cap on the head is a common sight of a Muslim. The old generation wears dhotra. The young people wear shorts, trousers and shirt. Muslim women wear Burkah to cover from head to toe before they go out. Christians wear dresses according to the occasion. A bride during wedding wears long white skirt or white saree and it is their tradition. At prayer in the church, women cover the head with saree pallu or scarf.

House - hold articles: People in this part had been using mats made of palm leaves and bamboo splits; they were also using carpets, rugs, tarpaulin etc. Some of these are still in use in rural parts of Gulbarga. In towns and cities, people use steel chairs, wooden and cane chairs, table, cot, stool as house requirements depending on their economic ability. The well-off people neatly present the house with artistically carved furniture and furnishing.

Modern living has brought stainless steel to be enviable products of kitchen items in most homes. At the same time, vessels of brass, copper and aluminum are still in use. The rural poor use largely pots and aluminium ware. In some houses pickles are preserved in ceramic jugs. The present craze for plastic-ware makes people use the plastic buckets and pitchers. People in towns, make use of pressure cookers, gas stove and electric stoves according to their economic condition. The rural people are using wood as the fuel and also kerosene to cook food. According to 1961 census, number of items of modern living used by people in Kodagnur (Afzalpur taluk), Mahagaon (Gulbarga taluk) and Handur (Surpur taluk) are given as follows:

House-hold articles	Afzalpur (Kodagnoor)	Gulbarga (Mahagaov)	Surpur (Handur)
Cot	63	515	133
Chair	3	64	12
Table	1	40	3
Petromax	4	39	7
Torch	10	255	19
Bicycle	2	30	6
Clock	6	85	16

Ornaments: The profuse use of ornaments normally indicate the economic condition of persons or families. Wearing ornaments is an age-old practice and as a consequence of changing civilization, patterns or styles in ornaments are becoming so different. Women usually, have been wearing bangles, arm-let, waist-holder (dabu), ear-rings, love-lok, nose ornaments, chain on the neck, golden locket, leg-chain, toe-ring, ring etc.

These jewels are made of gold or silver. Mangalya and fore-ring are the symbols of marriage in the case of woman. Some of these ornaments like chain, ear-ring, ring, silver anklet, silver chain to the waist -are all the jewellery for children. Ornaments for men are rather uncommon. Even men wear rings, chain, bracelet and a few others.

Feasts and Festivals : There are a number of feasts and vows involving fasting, which are all sacred to them. Like-wise there are different feasts for other religious people. Brahmins do have more days of feasts and festivals than others. According to the Hindu calendar, the whole year is divided into Uttarayana and Dakshinayana. The feasts and festivals performed in Gulbarga district are mentioned here in some detail.

The new Hindu calendar begins with Ugadi day in Chaitra Masa (March-April). The Hindu calendar is in the name of Shalivahana. The people do the up-keep of the houses with colour wash makes them look bright and neat. They collect water on the previous night of ugadi in the water utensils and put some neem-leaves into the water. Such a water with neem quality is believed to keep away the skin diseases. On the Ugadi day, early morning the family people get the oil-massage and have their bath. The doors are decorated with mango and neem leaves and twigs. In the front-yard of the house, Rangoli designs are drawn. Some people have the custom of fixing a copper vessel inverted on a stick; it is decorated with cloth, dried coconut, made into a garland is offered and thus the stick is worshipped in some families. This ritual is called Gudipadava.

This day is believed to be the most auspicious among many new days and hence, the people offer worship and prayers to the home god with great devotion. They may even go to temples on this day. At home, neem flowers and jaggery (a mixture) is eaten and special dishes are prepared for food. As it is the new year, the Hindu Panchanga is read to forecast the probable happenings for the year.

The first half of the month of chaitra masa (March-April) has the Ramanavami day (the ninth day) many voluntary organizations celebrate Ramanavami as a community festival. During the celebration of this day, cultural activities are arranged. The full-moon day in Chaitra Masa, Hanuman Jayanthi (celebration of the birth of lord Hanuman) is conducted. On the third day of the latter part of Chaitra Masa (second half) goddess Gauri is worshipped. It is during the latter monsoon period (hingaru) wheat and jowar seedlings are rised Infront of the goddess Gowri.

In the month of April, on the third day (vaisakha suddha tritheeya), is celebrated as Akshaya Triteeya (unending third day) and on the same day Basavanna's Jayanthi is also observed.

It brings prosperity to the people and many cultural events are held in this part of Karnataka. This day being very auspicious is preferred to pilgrimage to Basava Kalyana, Kudala Sanagama and Basavana Bagewadi, the religious centres of Veerashaivas. Any venture in business or activity to progress in life is taken up on this day. Akshaya Tritēya happens to be Chatrapati Shivaji's Jayanthi also. Marathas observe this day as Shiva Jayanthi day. On the fifth day of Vaishakha Masa, the followers of Sankaracharya celebrate his birthday. Jyeshtha Masa, the following month of Vaisakha is also eventful. On the full-moon day, Karu Hunnime is observed. It is to mark the beginning of rainy season. The farmers decorate the village. Bullocks are also decorated and taken in a procession to jump across. On this day the married women belonging to vaidic tradition pray for long life for their husbands and this vow is called Vata Savitri Vrata. On the new-moon day (amavasya) of Jyeshtha masa, it is observed as Mannethina Amavasya (a pair of bullocks made of clay are worshipped). During the next month, that is Ashadha Masa (June-July) on the eleventh day of the first half of the month, Ekadashi Vrata is observed. Some Hindus fast on this day and some others follow the practice of preparing special dishes (sweets) on this day.

Shravana corresponds to July-August. During this month, special pooja is offered to gods in temples on all Mondays. At religious centers, discourses are given and puranic recitation takes place. During Shravana Masa, the newly married girls, take to Mangala Gowri Vrata to ask for long married life and this vow is consecutively observed for five years after marriage. On the fifth day of the first half of Shravanamasa, all the Hindus celebrate Nagapanchami. The people worship the clay snake with incense, camphor and light. Flowers decorate the clay snake. Milk is offered to the snake-god. Sweet dishes like - Aralittu, Tambittu, Kadabu and a few more items are offered. Married women are invited home and they wish prosperity to the family of their birth. The occasion calls for joy and hence a few games are played. Riddles are to be solved. On the full-moon day in Shravan, some Hindus, wear the new sacred thread (Upakarma). It is the day of Raksha Bandhan also (tying the symbolic band expecting protection from the man like a brother). On the eighth day of the latter part of Shravana Masa, Lord Krishna's Jayanthi is celebrated as 'Gokulashtami' day. Late in the night, Krishna's image is worshipped. Many remain fasting till mid-night to worship Krishna and eat later.

Lord Ganesha festival falls in the month of Bhadrapada Masa (Aug-September) i.e., on the fourth day of the first half of Bhadrapada. Ganesha Chaturthi is a popular festival all over India. The idol of Ganesh is made in all sizes. Ganesha idol in clay is decorated with colour and worshipped with great devotion. Special dishes are prepared and offered. The occasion is charged with live participation of people and fine time for cultural activities. The following day of Ganesha Chaturthi is Rishi Panchami. From the sixth day of Bhadrapada Masa to the fourteenth day, in Gulbarga region, Jokumara festival is observed and Mahalaya Amavasya is observed as the day of the dead elders.

The first day of the month of Ashwayuja (October), Navarathri a nine days festival is celebrated. The Hindus observe this festival as Dasara. The seventh day of Navarathri goddess

Saraswathi is worshipped and on the eighth day, it is the worship of goddess Durga, the deity representing valour. Where as the ninth day (Mahanavami-Ayudhapooja) weapons are worshipped. The people spare their tools and implements without using them on the Mahanavami day in order to worship them with devotion. These weapons are used in various occupations. As a mark of respect to the useful weapons, they are worshipped. Finally, the tenth day, is observed as Vijayadashami. This day is also called Banni festival. Banni leaves are given as a token of good-will to one another. Each person would wish happiness to the other. During Navarathri days, in each home artistic display of dolls and exhibition is arranged. This is the special feature of Navarathri.

The festival of lights is called Deepavali. This festival falls during the latter part of Karthika Masa (October). It is a festival for five days. Deepavali is celebrated from the thirteenth day of the month. This day, in a Hindu house, water is filled in bathrooms for the following day's special bath. After bathing, god is worshipped; a meal with sweets and other dishes is a special feature in the family. This day is observed as Narakasura's destruction. In a sense, it is to end evil in life. In the evening of Amavasya day, Lakshmi pooja is performed. Whatever the jewels and ornaments the family possesses will be kept with image of Lakshmi for worship. The business community performs Lakshmi pooja with great concern and devotion. Later the first day of the first half of Karthika Masa (November) is a sacred occasion for people to go to temples. And the next day, it is to celebrated as Bhava Bidige. Besides, on this day, brothers and sisters respect each other. The brothers are honoured by their sisters with Aarathi (lighted lamps) to show their love and affection to them. The brothers also respond to give sisters a dinner as a feast. On the Deepavali day, the house is cleaned; Green leaves adorn the doors and Rangavalli designs are drawn in front of the house. Sky-lamps are being outside the house. Crackers are burnt on this occasion. The people play the traditional game of dice. There is a practice of weaving seven hoods in grass, in which a burning lamp is kept to show gratitude to the mute animals for their service to humanity. Aarathi is performed to the cows and bullocks. This ritual is called Ani-peeni. Cowherds sing traditional songs. It is also believed that the mute animals will be blessed and spared from diseases. Gauligas (milk-producers) decorate the he-buffalo and take the animal in procession. The twelfth day of the first half of Karthika Masa (November) is Tulasi wedding. Tulasi, the consort of lord Vishnu is worshipped on this day. Vrindavan is with various colours decorated and Tulasi is worshipped.

The fourteenth day of the first half of Karthika Masa (November), is celebrated as Vaikuntha Chaturdashi. Lord Narayana is worshipped in the evening on this day. The family members gather in a nearby place to celebrate DhatriHavana or Vana Bhojans during the Karthika Masa below a 'Nelli plant'.

The full-moon day in Margasira Masa (December), the followers of Dattathreya will celebrate Datta Jayanthi. On this day, the car festival of Dattathreya will be held and many go to Ganagapura to have lord's darshan. Margasira Amavasya is celebrated as Yellu Amavasya. The

farmers on this day prepare Ellu Holige and Kadabu made of wheat, jowar and saje. All these are taken to the fields (lands) and offered to Pandavas. The dishes are thrown in all directions before the people partake them.

On the full-moon day of Pushya Masa (January), many people in Gulbarga district observe Banada Hunnime. They go to Banashankari festival. Sankranti falls on the 14th or the 15th January. It is a Hindu feast meant for expressing friendliness between relatives and others by exchanging Ellu-bella (Til and Jaggery). The seventh day of the first half of Magha Masa (February) Rathasaptami is observed. The sun god moves in his chariot towards northern direction. Therefore, the sun is worshipped on this day. It is the beginning of Uttarayana and is said to be auspicious.

The previous day of Amavasya in Magha Masa (February), celebration of Maha Shivarathri is a major event. Many people keep fasting on this day and worship lord Shiva. They go to Shiva's temple as devotees. Bhajans, music programmes keep the people awake through out night. It is the tradition among the Hindus.

The full-moon day, in Phalguna Masa (March), celebration of Holi is an important feast for the Hindus. It is called Kamana Habba. Kama idol is burnt in the evening on this day in many parts. Colour splash (okali ritual) is to evoke fun among the people and it implies gay abandon. Basava Jayanthi, Datta Jayanthi, Sri Ramanavami, Ganesha festivals are all conducted in Gulbarga district, as events of community participation.

Jain festivals: The Jains celebrate many feasts and festivals according to their tradition. The first day of Chaitra Masa (April), namely ugadi is regarded as the day of victory of Bharata, the son of Vrishabha Deva or Adinatha, the earliest Thirthankara. The thirteenth day of the first half of Chaitra masa falls Mahaveera Jayanthi. The third day of the first half of vaisakha masa (April-May) is called Akshaya Thriteeya is remembered as the day of charity given by the king shreyas to Adinatha Thirthankara to break his fast. The Jains give food grains to the needy on this day. Gowri festival is celebrated by these people in Bhadrpada Masa (September) like the Hindus. Gowri is the eleventh Yakshi to Teerthankara and hence she is worshipped. The followers of Jainism observe Dasha Lakshana Parva Kala from Panchami (the 5th day) during the first half of Bhadrpada masa (September) to the fourteenth day. This period of ten days has greater religious significance for Jains and in Jain Mandirs and houses, special pooja is performed and discourses arranged. During Navarathri, on the eighth day, the people fast; they are compassionate to animals and practice ahimsa. Stories of compassion to the mute animals are narrated to commit themselves to their faith. The celebration of this day is called Jivadaya Ashthami.

The ninth day is devoted to the worship of Yakshi Padmavati. Vijaya Dasami is the day of Bharata's conquest to cross the border in his battle. Hence, this day is meant for giving charity to the poor and needy. Deepavali is regarded as the event of Mahaveera's Nirvana; Goddess Lakshmi is worshipped on this day. Shivarathri is regarded as Jinarathri and celebrated as a feast. Apart

from the above feasts and festivals, the Jains follow many other vows and days of fasting. On all these occasions, fasting and charity to the poor and needy become very important.

Muslim festivals: Some of the important feasts and festivals are Id-ul-fitr is also called 'Ramzan'. It is the month of fasting (Roza); at the end of Ramzan, as the fasting is completed, the following morning Jil-haj is conducted. Bakrid falls on the tenth day of Ramzan. The complete month of Ramzan holds discipline for a Muslim who is to be in fasting in the early morning and break the same at dusk to have food. During this feast, the Muslims go to Idga for prayer. In the month of Ramzan, people give food and clothes to the poor. The fifteenth day of Shabana month, Shab-e-barath is celebrated. On this sacred day, the Muslims pray at mosques all through night. The other feasts are Id-Milad (prophet Pygambar's Jayanthi) and Moharam. Moharam is celebrated in a symbolic way (keep the image called Tabut) and even Hindus participate in it.

Christian Festivals: The first of January is regarded as the beginning of the new year. Good Friday and Yeaster are important feasts. St.Mary's birthday is conducted on 8th September in the church. Christmas is celebrated on 25th December and it is the most important religious festival for all Christians. On the eve of Christmas day, community prayer is conducted, known as Mass. Colorful Star lamps hang outside the houses of Christians. At home, Christmas tree is decorated. As it is a very happy occasion, friends and relatives enjoy cakes and pastries.

Fairs(Jathre): The traditional fairs happen to be undivided aspect of the cultural life of a community. Depending upon the economic and social changes, the fairs are undergoing changes in their celebration. Some of the practices like animal sacrifice, tying a devotee to a pole in order to turn him round at a certain height (Sidi), making women go to religious service without clothes, Devadasi or Basavi (a woman consecrated to God's service) etc, are all prohibited by law. Each year, fairs in honour of village goddesses (after harvesting) are conducted as a mark of respect and devotion. At all place - in the temples, Jain Basadis and mosques and in all sacred places and worshipping centers, annual fairs are arranged. Men and women without distinction of a villager or a townsman and caste or creed, participate in such fairs. The fairs, therefore, constitute the essential part of social life and they provide enjoyment the participants. During the fairs, car festival is arranged; also gods and goddesses are taken in Palanquin with the accompaniment of musical instruments. During this time, at many places, cattle fairs are also conducted. These fairs are a market for the villagers who bring their products for sale. They can also buy utensils of home-requirement in these fairs. In Gulbarga district, there are many sacred places of Muslim saints called Sufis which maintain communal harmony of all religious groups. According to Muslim - calender, the fairs known as urus to commemorate the saints days is conducted. Similarly, St.Mary's day is celebrated in Roman Catholic Churches on the 8th of September. Muslim urus is in Gulbarga district at various places and the prominent ones are mentioned in the following table. The dates on which urus or fairs arranged according to Muslim or Hindu calendars are given wherever such information is available; in the absence of such dates, the fairs will take place according to english calendar. Therefore, the dates of fairs can vary.

Table : Fairs

God/Goddess/ Saint	Fair/Urur Place	Month	Approximate gathering (in thousands)	Cattle Fair
1	2	3	4	5
Afzalpur Taluk				
Revanna Siddeswara	Havalagi	January 14	10	Yes
Basaveswara	Baluragi	April/May	8-10	No
Yallalinga Maharaja Siddipurusharu	Karajagi	March	10-15	No
Khaja stefan Saheba Mulka	Karajagi	October	10-12	No
Yallammadevi	Mannuru	Agihunnime	5-10	No
Chowdeswari	Mashala	Badami Amavasye	15-20	No
Shankaralinga Maharaja	Udachana	Karthika Masa	10	No
Huchalingeswara	Udachana	March	10-12	No
Honnalingeswara	Bhosaga	April/May	8-10	No
Galifasaba	Saganura	November	4-5	No
Basaveswara	Saganura	May	5	No
Kalasaba Pullali	Hasaragundagi	June	5	No
Lalithadevi	Bandaravada	November	8	No
Veerabhadreswara	Chinamageri	November	8	No
Davala Mallik	Bhyramadagi	April	6	No
Malakanna Devara	Bhyramadagi	June	6	No
Aland Taluk				
Mahapurakrayi	Chinchanasuru	April	5-8	No
Siddeswara	Munnahalli	May	5	No
Ladlemashakha Sab Urur	Alanda	Ramzan	10	No
Hanuman	Alanda	April	8-10	No
Sharanabasaveswara	Nimbargi	October	10-15	No
Babasaheba	Bhattaragi	May	4-5	No
Chincholi Taluk				
Veerabhadreswara	Sulepete	May	5	No
Harakooda Chennabasaveswara	Chincholi	March	6	No
Chittapura Taluk				
Revanna Siddeswara	Revayi	August	35	No
Anna veerabhdreswara	Koravara	Shivarathri	35	Yes
Nagayiyallamma	Nagayi	September	20	No
Chandralambe	Sannati	April	35	No
Hanumantha	Konchura	December	25	Yes
Monnappa Ayya	Allolli	January	40	Yes
Basavanna	Dandagunda	August	20	No
Kothisiddeswara	Nalavara	January	35	Yes
SharanaBasaveswara	Shahabad	April	30	No
Veerabhadreswara	Halakarati	April	20	No
Chittavalli Urur	Chittapur	April	20	No

1	2	3	4	5
Baba Fakfrodin khadhri Urus	Halakarati	April	25	No
Kerimma	Bhankura	June	30	No
Gulbarga Taluk				
Sharana Basaveswara	Gulbarga	March	20	Yes
Navach Urus	Gulbarga	March	11	No
Sharana Basaveswara	Farahathabad	April	6	No
Ambha Bhavani	Naduvinahalli	April	25	No
Khaleefik Rehiman	Phirojabad	January	10	No
Sharana Basaveswara	Belagumpa	January	6	No
Sadu Shivalingeswara	Itagi	April	6	No
Shivalingeswara	Savalagi (B)	March	5	No
Shankaralingeswara	Gulbarga	April	5	No
Lakshmidivi	Pattana	May	8	No
Jevargi Taluk				
Sharana Basaveswara	Ryavanura	October	5	No
Hajarat Bava Fakrudin Urus	Kodi	February	8	No
Mahalakshmi	Jevargi (B)	November	10	No
Basaveswara	Kolakuru	April	8	No
Siddalingadevaru	Sonna	February	6	No
Ningaraya	Kallahangaragi	October	5	No
Yallamma	Itagi	Banadahunnime	5	No
Ammegisiddeswara	Kallura(B)	Badami	5	No
Sharana Basaveswara	Aralagundagi	March	5	No
Ayyappamutya	Jamakhandi	March	5	No
Khacha Aminoddin	Ijeri		5	Yes
Yallalingeswara	Kattesangavi	Ugadi/Sankranti	10	Yes
Sedam Taluk				
Jayateertha Swamy	Malakheda	February/August	10-12	No
Lokeswara	Handaraki	February	5-6	No
Sreeramadevaru	Yanagundi	February	5-6	No
Balabheemaseva	Pothakapalli	December	10-12	No
Moulalidagra	Yanagundi	March	5-6	No
Sangameswara	Kurakunti	May	4-6	No
Kodthalabasaveswara	Sedam	April	10-15	No
Veerabhadreswara	Kolakundi	April	5-8	No
Khalipath Rahman Urus	Malkheda	April	15-20	No
Ramaswamy	Mudhola	May	6-8	No
Venkateswara	Adaki	May	5-6	No
Gopala Swamy	Mudhola	August	4-6	No
Shahapur Taluk				
Sangameswara	Diggi	January/August	5	No
Bhimaraya	Bhimarayanagudi	January/August	5	No
Lingeswara	Hayyala (B)	January/August	5	Yes
Sopinasaramastha Urus	Sagara	January	5	No

1	2	3	4	5
Yallamma	Mahal Roja	January	6	No
Chandasab Urus	Gogi		5	No
Charabasaveswara	Shahpura	March/April	8	Yes
Sharabalingeswara	Rasthapura	April	6	Yes
Yallamma	Halageri	March	4-5	No
Surpur Taluk				
Mouneswara	Tinthani	February	50	
Somanatha	Kakkeri	January	15	Yes
Paramananda	Hebbala	March	10	Yes
Sharanabasaveswara	Naganuru	April	25	Yes
Guttibasaveswara	Yakthapura	December	5	No
Basaveswara	Kodekal	April/November	25	Yes
Mouneswara	Devaragonala	April/August	10	Yes
Phakhala Pasha dagra	Surpur	After Ramzan	5	No
Venugopala	Surpur	August	10	No
Yadgiri Taluk				
Shankaralingeswara	Idluru	March/April	10	Yes
Allauddin Urus	Anapura		5	No
Mylaralingeswara	Mylapura	January	3	No
Rachatayya kadla-ppayya	Gajarakote	March/April	10	No
Someswara	Kadechuru	January	6	No
Ambha Maheswara	Badayala	Nov-December	5	No
Mouneswara	Yadgiri	Nov-December	5	No
Amba Bhavani	Yadgiri	Oct- November	10	No
Maremma	Malara	March-April	5	No
Basaveswara	Malara	May-June	5	No
Basaveswara	Kalebelagundhi	March	15	No
Basalingappa	Kudluru	Shravana	15	No
Mashamma	Balichakra	Once in three years	15	No
Sevalaala Maragamma	Gopunayka Thanda	May	5	No
Venktaramana	Allapura Thanda	August	10	No
Bandisaba Urus	Yadalli	April	5	Yes
Vishwaradhya	Abbetumakuru	August	50	No
Mallayya	Maleri	October	10	No
Paramananda	Arakera(K)	February	16	Yes
Jamaloddina saheba urus	Yaragola	April/May	5	Yes
Yakuba Bukari Urus	Yadgiri		10	No
Shahajanashaha Urus	Yadgiri		10	No
Piragayabasaba	Yadgiri		10	No
Gunjalamma	Bandalli\	February	6	No
Mashamma	Yadgiri dukanavadi	Once in Three years	7	No
Devamma	Yadgiri Hireligasi	August	5	No
Basanna	Yadgiri Valmiki nagara	July	7	No
Hanuman	Koyilur	April	5	No