

CHAPTER XV

EDUCATION AND CULTURE

Uttara Kannada appears to have been to some extent an educationally advanced district in historical times. The Buddhists appear to have fostered learning at the few *viharas* they had in the district at Banavasi, Haigunda, Divgi, Napitapalli, etc. The Kadamba royal family itself hailed from a family of scholars from the neighbouring Talagunda *agrahara*. Tradition in the district is replete with statements informing that the Kadambas encouraged the migration of scholarly Brahmanas from Ahikshetra and founded many *agraharas*. Brahmanas with good educational background had spread out in the district, taking to areca plantations. But they did not give up their academic pursuits. At least one member in these families would take to classical learning at the various academic centres in the district. Popularity of Yakshagana also helped to nourish the cultural and academic life, and it touched all sections of the society.

Haigunda was an *agrahara* founded perhaps by the Kadambas, and later expanded or further endowed by the Badami Chalukyas, as indicated by the Haldipur plates. Hiriya Hingulige, now a *bechirak* hamlet near Pala is called an *anadi agrahara* (an *agrahara* of great antiquity) in one of the records. An inscription from Hulekal speaks of Islur as an *agrahara*. Kalkuni in Sirsi Taluk was also an *agrahara* called Lakshmiपुरi with 12 scholarly *mahajanas*, founded in Vijayanagara time. Murur in Kumta taluk is also described as an *anadi agrahara*. Haliyal (Palleyala) was a notable major *agrahara* founded by the Kadambas of Goa and an 11th-century record eulogises the *mahajanas* of the place in glowing terms. Mallapur or Mallinathapur *agrahara* near Chandavar had 12 *mahajanas* of great erudition. Banavasi, Gokarn, Karki, Shirali, Sonda, Hulekal, Bilgi,

etc., also had settlements of scholars where teaching was being continued. Fryer, who visited Gokarn in 1676 speaks of the "Principal University of the Brachmins", which he describes as "well-endowed". "They live not under collegiate confinement but in pretty neat houses", he adds while speaking about the students of the place. He also speaks of the library at the place of old manuscripts. Brahmuru, Bommanahalli, Harumaskeri and Agrahara near Karki must have been *agraharas* as indicated by their names, and the village Agrahara, according to local tradition, was in fact founded by prince Basavaraja of Keladi during the early part of the 18th century. As elsewhere in other *agraharas* the *mahajanas* engaged themselves in the study of the 14 *vidyas* which also included the Vedas. The Veerashaiva Mathas at Bilgi, Sonda, Sirsi, Haliyal and other places and the Jaina Mathas at Sonda and Bilgi also must have fostered education and learning.

Ibn Batuta, who visited Honavar in 1347 speaks of the 13 schools for girls and 23 for boys for the Muslim population of Honavar, which was the capital of Sultan Jamal-ud-din. He adds that even women of the town knew the *Koran* by heart. Muslims had their own educational institutions attached to their mosques, and they continue even now in many places, teaching Arabic.

With the advent of the British, education became a concern of the Government, particularly from the middle of the 19th century. Before this "every large village had a school, kept generally by a Shenvi Brahman and attended by boys under fifteen". By 1880-81 eight such institutions had survived with 150 pupils as such institutions received a setback by the introduction of State schools. These teachers were paid a monthly fees of two annas (12 paise) to one rupee.

Primary Education

By 1866 there had been 11 Government schools in the district with 830 pupils and of these three were Anglo-Vernacular schools at Haliyal, Sirsi and Kumta. One Urdu school was opened at Haliyal in 1866. In 1875, there were 86 schools with 3,976 pupils and by 1880, their number rose to 96 schools with 4,978 pupils. In 1866, two schools for girls were opened at Kumta and Sirsi, and there were 45 girls attending them. By 1881 there were four schools for girls with a strength nearing 200. The progress for the next 2 or 3 decades was as follows, number of girls attending given, in brackets : 1885 : 164 schools, 11,497 strength (N A), 1890: 206, 12,126 (N A), 1895: 179, 11,232 (470), 1900: 183, 10,204 (430), 1905: 240, 12,616 (922) and 1910: 287, 15,571 (1,156).

A high school was started at Karwar in 1864, and for long it was the only high school in the district. During the British regime the schools in Bombay Province were managed by the Local Boards, Municipalities and the private organisations. The Educational Inspector who was in charge of the district, was assisted by the Deputy Educational Inspector who was in charge of the primary education: W. A. Russel was Educational Inspector during 1865-1885. His efforts in identifying the districts in the so called 'Southern Maratha' country as Kannada-speaking are well known. Christian missionaries and private bodies also started the English schools in the towns of the district.

D L B Schools

The Bombay Primary Education Act 1923 had made a provision for transfer of primary schools to the local bodies called the District School Board. This Act also aimed at the introduction of universal compulsory elementary education. The total number receiving primary education in the district during 1935-36 in the 853 schools was 23,465, including 5,776 girls. Education of Scheduled Castes and of the Muslims received special attention. Special schools were started for them wherever feasible. The total number of school going Scheduled Caste students rose to 611 in the year 1936-37. During the year 1946-47, the district had 412 primary schools with a total pupil strength of 34,015.

District School Board

The District School Board was set up in 1944, taking away primary education from the D L B. It was a statutory body with 12 members, of whom three were to be nominated by the Government and the rest were to be elected by the local bodies. Primary education of the district was administered by this Board housed at Karwar. Municipalities were to collect the educational cess on behalf of the Board. The main agencies in charge of primary education in the district were, i) District School Board, ii) Authorised Municipalities and iii) Aided private managements. The course of instruction in primary schools in the Bombay Province extended over a period of seven years. The Lower Primary stage had standards I to IV and Upper Primary stage standards V to VII. At the end of the VII standard, there was a public examination known as "Primary School Certificate Examination" popularly called *mulki* examination.

Basic Education: Basic Education scheme was introduced in the

Bombay Province in the year 1938, being accepted as the pattern at the primary schools' stage. Short-term courses in craft training were also conducted to train the primary teachers. Crafts taught in the basic schools were generally spinning, weaving, agriculture, etc. During 1953-54, there were twenty basic schools in the district.

Compulsory Education: The Compulsory Primary Education Act of 1918 was introduced in the Bombay Province. Haliyal and Honavar Municipalities introduced this scheme, as provided by the Act. Again the scheme of compulsory primary education was introduced in this area as per the Bombay Primary Education Act 1947. Accordingly the children in the age group of 7-11 had to attend schools. All villages having a population of 1,000 or above were covered by this scheme in a phased manner. At the time of Reorganisation of the State, the district had 969 primary schools with a pupil strength of 71,779 and a teaching staff of 1,759.

Growth of Literacy

During the early decades of this century, there was a very poor percentage of literacy in the district. In 1901, the percentage of literates was eight and of this, 15 per cent were males and females only one per cent.

General percentage of literacy rates in the district during recent decades is as follows :

	1951	1961	1971	1981	<i>State figure in</i> 1981
Persons	25.64	33.44	40.65	48.35	38.46
Male	35.71	43.39	49.59	57.36	48.81
Female	15.24	22.92	31.30	38.95	21.71

Percentage of literacy rates in rural and urban areas is as follows, urban figures given in brackets. 1961 : 30.02 (49.51); 1971 : 37.21 (56.63); 1981 43.60 (62.32).

Percentage of literacy in the towns of the district in 1971 is as follows, what is given first being total percentage, followed by male literacy figures given in brackets, followed by female literacy figures : Bhatkal 51.64 (57.66) 46.55, Dandeli 48.59 (58.7) 36.74, Haliyal

43.30 (51.33) 34.76, Honavar 58.36 (67.56) 49.18. Karwar 64.34 (72.28) 55.97, Kumta 61.16 (69.34) 52.83, Sirsi 61.78 (68.27) 54.73 and Yellapur 55.20 (63.60) 45.88.

Statement showing taluk-wise literacy percentage to the population and male and female literacy percentage from among total literates in 1981

<i>Taluk</i>	<i>Total Literates' percentage</i>	<i>Literate Males' percentage</i>	<i>Literate Females' percentage</i>
Ankola	48.67	61.44	38.56
Bhatkal	39.29	58.85	41.15
Haliyal	42.39	65.40	34.60
Honavar	48.57	60.04	39.96
Karwar	59.25	58.19	41.81
Kumta	51.46	58.86	41.14
Mundgod	37.63	66.93	33.07
Siddapur	50.27	60.34	39.66
Sirsi	57.37	57.98	42.02
Supa	34.66	68.51	31.49
Yellapur	45.76	60.67	39.33
Total	48.34	60.58	39.42

Primary Education

The Education Integration Advisory Committee was constituted in the year 1957 by the State Government. Based on its recommendations, the seven years' course of primary education was accepted in the whole State. This had already prevailed in the District. A common system of examination at the end of the VII standard at the district-level was introduced since 1962-63. Under the new pattern, the lower primary schools consists of Standard I to IV and the higher primary schools from Standard V to VII. Schools having standards either with I to VII or V to VII are called higher primary schools. After the introduction of compulsory education in 1961, rapid progress was achieved at the primary level. Private organisation and the local bodies including the Taluk Development Boards and municipalities have been encouraged to start schools. It is an obligation of the State to impart free and compulsory primary education to the children in the age group of 5 years 10 months to 10 years. The following are some of the important provisions of the

Act: i) Establishment of primary schools within a walking distance of one km from the house of every child; ii) Appointment of attendance authorities to enforce enrolment of children; iii) Prevention of employment of children and iv) Making it the responsibility of every parent to see to the regular attendance of his children at an approved school. A child completing the age of five years and ten months on 22nd May of each year is required to attend an approved school. But even children, who completed the age of five years can be admitted to primary I standard on voluntary basis. A State-level Seminar on Compulsory Primary Education was held in April 1961. Some of the important recommendations of this seminar accepted by the Government were as follows: i) Opening of schools in all villages having a minimum population of 300 or where the minimum number of students are available. ii) Appointment of additional teachers to existing schools wherever necessary. iii) Provision for introducing schemes like mid-day meal, free supply of books, attendance scholarships, etc. iv) Constitution of School Betterment Committee for each school. v) Making it the responsibility of the Taluk Development Boards and Municipalities to actively implement the scheme of compulsory primary education in their respective jurisdiction.

In view of the various facilities provided by the State, the enrolment of pupils have been increased considerably. The number of primary schools during 1969-70 was 913 and higher primary schools 394. It has risen to 1,018 primary schools and 583 higher primary schools as on 1978. Pupils strength as on 1974-75 have also increased to 54,200 boys and 45,876 girls in primary stage and to that of 20,066 boys and 14,245 girls studying in higher primary schools. The tables given in p. 741, 742 & 743 show the taluk-wise particulars as on 1983-84.

The State Government through the Departments of Education and Social Welfare implemented various schemes of incentives. The benefits include providing attendance scholarships, free supply of text books, the pre-matric scholarships, scholarships for the backward and the physically handicapped, the ex-servicemen scholarships and Government of India Merit Scholarship to the pupils of VII Standard who passed on merit. In 1981-82, 271 pupils of these various categories were sanctioned scholarship at the rate of Rs 30 per head. Special coaching classes for SC and ST pupils and those of other weaker sections were conducted. Nine Women Welfare Centres have been started for the benefit of weaker sections. Two residential schools

Standard-wise strength from I to VII Standard in the District during 1983-84

Taluk		I Std.	II Std.	III Std.	IV Std.	V Std.	VI Std.	VII Std.	Total
Ankola	(B)	1,464	1,329	1,266	1,031	875	733	588	7,286
	(G)	1,361	1,149	997	792	629	517	433	5,878
Bhatkal	(B)	1,985	1,620	1,610	1,314	931	671	435	8,566
	(G)	1,997	1,332	1,139	939	758	551	418	7,134
Haliyal	(B)	2,450	1,924	1,714	1,461	1,157	949	724	16,379
	(G)	2,253	1,568	1,392	1,042	788	610	494	8,147
Honavar	(B)	2,515	1,997	1,916	1,615	1,298	1,250	978	11,569
	(G)	2,415	1,799	1,562	1,250	1,025	952	709	9,712
Karwar	(B)	2,016	1,798	1,797	1,612	1,230	1,113	970	10,536
	(G)	2,080	1,620	1,615	1,423	1,003	872	790	9,403
Kumta	(B)	2,105	1,705	1,775	1,537	1,392	1,133	874	10,526
	(G)	2,046	1,567	1,512	1,086	841	790	674	8,489
Mundgod	(B)	1,321	832	705	450	348	234	200	4,090
	(G)	1,140	753	592	351	204	207	108	3,355
Siddapur	(B)	1,618	1,217	1,157	997	867	771	593	7,220
	(G)	1,686	1,094	966	807	684	532	439	6,213
Sirsi	(B)	2,115	1,737	1,758	1,569	1,448	1,164	935	10,726
	(G)	2,049	1,586	1,565	1,305	1,224	977	828	9,534
Supa	(B)	843	681	622	510	323	249	185	3,413
	(G)	907	607	519	344	186	136	115	2,814
Yellapur	(B)	1,159	812	838	686	610	505	352	4,962
	(G)	951	757	650	593	441	307	283	3,982

Source : Deputy Director of Public Instruction, Karwar. B-Boys, G=Girls.

Statement showing the pupils strength of Scheduled Castes and Scheduled Tribes in Primary Schools during 1983

742

Taluk	Lower Primary School I-IV Standard				Higher Primary School I-VII Standard			
	Scheduled Caste		Scheduled Tribe		Scheduled Caste		Scheduled Tribe	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Ankola	113	83	—	—	414	403	—	—
Bhatkal	230	200	374	255	555	453	261	169
Haliyal	184	115	8	9	781	560	42	29
Honavar	130	116	—	—	238	217	10	8
Karwar	42	52	2	2	275	232	7	10
Kumta	88	102	—	—	506	422	—	—
Mundgod	282	211	—	—	436	269	—	—
Siddapur	68	69	6	8	319	273	7	2
Sirsi	239	213	—	—	892	749	5	4
Supa	118	180	15	6	263	355	2	1
Yellapur	37	20	—	—	202	148	1	3
Total	1,531	1,361	405	280	4,881	4,081	335	226

Source : Deputy Director of Public Instruction, Karwar.

<i>Taluk</i>	<i>No. of Nursery Schools</i>	<i>No. of Lower Primary Schools</i>	<i>No. of teachers in L.P.S.</i>	<i>No. of Higher Primary Schools</i>	<i>No. of teachers in H.P.S.</i>
Ankola	8	79	111	48	268
Bhatkal	28	68	85	40	245
Haliyal	51	66	96	40	321
Honavar	51	116	143	87	358
Karwar	64	122	220	90	495
Kumta	9	99	131	74	430
Mundgod	38	64	46	22	116
Siddapur	49	96	98	67	254
Sirsi	59	127	123	92	392
Supa	4	107	134	22	100
Yellapur	24	78	75	49	165
Total	385	1,022	1,262	630	3,144

Source : D D P I, Karwar

for children belonging to the Denotified and Nomadic tribes were started. Twenty one Government hostels have been opened. Scheme of Integrated Education for the disabled has been in operation since 1974. Under Family and Child Welfare Projects Scheme, *balawadis* are opened in the district. Sports materials are provided, the Special Nutrition Programme is extended for the children of these Balawadis. Under Integrated Child Development Scheme (I C D S), non-formal education centres are opened. There are about 321 Anganawadi centres imparting non-formal education in the district.

Educational and Vocational Guidance : Now greater attention is being paid to educational and vocational guidance activities in secondary schools. The State Bureau of Educational and Vocational Guidance, a wing of the Department of Education has been organising the guidance activities. One of its important activities is to train high school teachers as career masters, who in turn can guide the pupils in solving their problems—educational, vocational and personal. The students are being helped to know the “world of work”, so that they can choose proper courses or vocations after leaving the schools. The guidance activities also aim at minimising failures in examinations by improving the study habits of pupils. Upto 1981-82, 65 high school teachers in Uttara Kannada district were trained as career

masters. Vocational Guidance has also been introduced as a subject for the students of the B.Ed. class.

Commerce Education

Training is imparted in English and Kannada type-writing and short-hand (English and Kannada) in private commerce institutes (Recognised by the Government) which conducts classes and prepare candidates for various commerce examinations conducted by the Karnataka Secondary Education Examination Board. The Board grants certificates and diplomas to successful candidates. There were about 35 commerce institutions in the district, all under private managements with the students strength of 2,280 boys and 7,892 girls studying under 107 instructors as in 1983-84. Many of these institutions receive maintenance grants from the Education Department. Examinations were held twice in a year. As in 1982-83, 3,839 candidates appeared for the several commerce examinations, as against 5,345 during 1980-81 in the district. There are some Junior Colleges imparting commerce education as job-oriented course.

Administrative set-up : Prior to the Reorganisation of States under the Bombay administrative set-up, schools of all grades in Uttara Kannada were under the general supervision of one Educational Inspector of Class I grade. He was assisted by another Deputy Educational Inspector (Class II) for primary education, who was in turn assisted by Assistant Educational Inspectors of Class III Grade. The primary schools were under the administration of the School Board. Before reorganisation of the Education Department in 1970, the District Educational Officer (Class I) was the administrative head of the department. In the administration, he was assisted by an Education Officer, a Gazetted Assistant, Physical Education Superintendent and 14 Inspectors of Schools. Nomenclature of District Educational Officer was changed as Deputy Director of Public Instruction in 1970. He is completely in charge of the Education Department's activities in the district. He inspects and supervises all primary and secondary schools including teachers training institutions. At his office he is assisted by two Educational officers, five Subject Inspectors and a Gazetted Assistant and the necessary clerical staff. The District Superintendent for Physical Education is also attached to him to look after the physical education in the schools. There were eleven Assistant Educational Officers (Class II) one in each taluk. The Assistant Educational Officer is in complete charge of pre-primary and primary education of the taluk

and is responsible to the D D P I Karwar. He is assisted by two graduate Inspector of Schools and other clerical staff. The DDPI is under the control of the Joint Director of Public Instruction, Belgaum Division, Belgaum.

Secondary Education

The educational set-up in the Uttara Kannada district prior to 1st November 1956 was of the pattern prevailing in the Bombay Province. English education commenced in Karwar with the starting of Anglo-Vernacular Schools. The Government High School was started at Karwar in the year 1864 which became a full-fledged high school during 1878. Many private high schools were started in the district prior to 1900. They were, the Anandasharma High School (1884), Bankikodla, Marikamba School (1884), Sirsi, Sadashivgad School (1895), Jai Hind (Edward) High School (1896), Ankola, and the Hindu High School (1897), Karwar. Local bodies and Municipalities also stepped in to establish high schools in the district. In between 1900 and 1947, 15 high schools were opened, such as the St. Thomas High School (1905) Honavar, Gibb High School (1908) Kumta, New High School (1925) Baad, Shivaji Vidyalaya (1921) Haliyal, St. Michael Convent (1926) Karwar, New English High School (1930) Honavar, New English High School (1935) Bhatkal, Shivaji High School (1936) Majali, Chennakeshava High School (1937) Karki, Shivaji High School (1940) Baad, Peoples Multi-Purpose High School (1941) Ankola, Popular New English School (1945) Chendiye, Bhadrakali High School (1946) Gokarn and the Islamia Urdu High School (1946) Bhatkal.

The term Secondary Schools in former Bombay Province applied to schools providing instructions from standards VIII to XI, following a primary course of seven years, bringing the total period of pre-collegiate education to eleven years as in former princely Mysore. At the end of the XI standard, pupils appeared for the S S C examination conducted by the S S C Board of the Bombay Government, Pune. In 1948, the Bombay Government passed Secondary School Certificate Examination Act and established a Board known as Secondary School Certificate Board. This scheme has provided a wide choice of subjects including vocational subjects like crafts and drawing and physical education. Government Technical High School was started at Karwar (later it has been converted as Government Polytechnic) with a view to provide vocational base to the secondary education. The Peoples Multi-Purpose High School started at Ankola also offered instruction

in agriculture. As on 1-11-1956, there were 32 high schools in the district. The students studying in these institutions were 6,408 boys and 1,471 girls.

Revised Scheme: On the eve of Reorganisation of the State, the Education Integration Advisory Committee was constituted in the year 1957 for the purpose of bringing about uniformity in the duration and courses of primary, secondary and pre-university education. Based on its recommendations, the revised scheme of secondary education was introduced in all high schools during the year 1960-61. The duration of primary education in all the areas of the State is seven years and for secondary education three years commencing with the VIII standard. All high schools had uniform system of secondary education leading to the X standard and the first public examination at the end of X standard under the new scheme was conducted in April 1963. Generally Kannada is the medium of instruction, but in some schools, Marathi, Urdu and English are the media.

Municipality and T D B Schools: Prior to 1956, the Municipalities of Haliyal and Sirsi started high schools. As in 1970, there were six high schools, run by the Taluk Development Boards at Amdalli, Manki, Idgunji, Halgeri, Murkwad and Supa. All these were taken over by the Government during 1971-73. Sri Rama High School at Joida is the only institution maintained by the T D B, Supa.

Service Conditions: The State Government introduced uniform grant-in-aid for all aided high schools throughout the State during the year 1962-63. The Triple Benefit Scheme has also been introduced from 1-4-1963. There are private organisations, numbering about 85, who are running high schools. They receive government grants as laid down in the Educational Grant-in-Aid Code. Cent per cent salary grant is being extended by the Government to aided schools since 1967.

The period from 1960-1975 witnessed a considerable expansion in the number of educational institutions. By 1961-62 there were 58 high schools in the district and the number has increased to 114 by 1971-72. Of these, six were government schools, five of the local bodies, 96 aided and seven unaided. Pupils' strength as in 1971-72 in all these schools was 19,879 with 1,036 teaching staff. The position in 1975-76 was, there were 123 high schools having a total of 22,189 pupils including 7,980 girls. Scheduled Caste students studying in these schools accounted to 239 boys, and 138 girls and 10 boys and three girls

belonged to Scheduled Tribes. By the end of 1984, there were in all 156 high schools in the district, and out of these 12 are girls schools. Management-wise, the Government schools are 33, aided 111, unaided 11 and local body one. The total number of pupils studying in all these high schools is 14,361 boys and 10,959 girls. This figure includes the 17 composite Junior colleges, where high school classes (from VIII to X) are attached. Teaching staff in these high schools totalled 1,156 men and 306 women. Secondary Education in the State was made free to all the students irrespective of the income of their parents with effect from the academic year 1966-67.

S S L C Examination results: The State Secondary Education Examination Board conducts a public examination called the Secondary School Leaving Certificate Examination at the end of tenth year of school education. The following table shows the number of pupils appeared and the number passed during some recent years.

<i>Year</i>	<i>No. appeared</i>	<i>No. passed</i>	<i>District percentage</i>	<i>Rank in the State</i>
April 1977	5,143	3,122	60.7	4
April 1978	5,741	3,834	66.8	7
April 1980	6,575	4,743	72.1	—
April 1981	6,599	2,784	42.2	7
April 1984	10,391	6,677	64.3	5
April 1985	10,334	5,291	52.2	7

The figures given hereunder show the position of results among boys and girls for the years 1984 and 1985.

<i>Year</i>	<i>No. appeared</i>		<i>No. passed</i>		<i>Percentage of results</i>	
	<i>Boys</i>	<i>Girls</i>	<i>Boys</i>	<i>Girls</i>	<i>Boys</i>	<i>Girls</i>
April 1984	6,015	4,376	3,811	2,866	63.4	65.5
April 1985	6,029	4,305	3,051	2,240	50.6	52.0

Taluk-wise Number of Secondary Schools and their student strength

Taluk	Students Strength in High Schools as on 30-9-1983								No. of High Schools	
	VIII Std.		IX Std.		X Std.		Total		1983	1984
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls		
Ankola	708	393	485	344	366	238	1,559	975	12	13
Bhatkal	467	307	393	210	237	176	1,097	693	7	7
Haliyal	694	444	523	356	428	314	1,645	1,114	11	12
Honavar	871	601	737	595	561	424	2,169	1,620	18	19
Karwar	1,327	993	1,206	852	989	709	3,522	2,554	32	32
Kumta	953	680	845	565	538	478	2,336	1,723	16	18
Mundgod	186	101	147	64	110	64	443	229	5	6
Siddapur	534	416	458	374	373	270	1,365	1,060	14	14
Sirsi	894	757	810	638	636	549	2,340	1,944	21	22
Supa	94	49	79	21	36	28	209	98	4	5
Yellapur	299	211	240	184	256	136	795	531	6	8
Total	7,027	4,952	5,923	4,203	4,530	3,386	17,480	12,541	146	156

Source : Deputy Director of Public Instruction, Karwar.

Management-wise institution as existing on 1983, with number of teachers is given in brackets :

	<i>Nursery Schools</i>	<i>Lower Primary</i>	<i>Higher Primary</i>	<i>High Schools</i>	<i>Junior Colleges</i>
Government	89	1,005 (1,255)	605 (2,803)	23 (125)	8
Local body	238	—	—	1 (7)	—
Private aided	38	14 (20)	14 (116)	111 (1,115)	14
Private Unaided	20	3 (16)	11 (66)	11 (55)	—
	385	1,022 (1,291)	630 (2,985)	146 (1,342)	22

Management-wise student strength (1983)

	<i>Nursery Schools</i>	<i>Lower Primary</i>	<i>Higher Primary</i>	<i>High Schools</i>	<i>Junior Colleges</i>
Government	3,029	37,981	1,13,814	3,007	336
Local body	7,822	—	—	106	—
Private aided	1,172	1,043	6,718	25,837	2,223
Private Unaided	1,928	719	3,659	1,071	—
Total	13,951	39,743	1,24,191	30,021	2,559

Medium (Language) wise institutions (1983)

	<i>Nursery Schools</i>	<i>Lower Primary</i>	<i>Higher Primary</i>	<i>High Schools</i>
Kannada	339	844	534	97
English	9	1	12	6
Marathi	26	122	34	3
Urdu	10	54	48	4
Kannada & Marathi	—	—	—	25
Kannada & Urdu	—	—	1	7
Any other language	1	1	1	3
Kannada & English	—	—	—	1
Total	385	1,022	630	146

Source : D D P I Karwar.

Central Tibetan School, Mundgod: To provide educational facilities to the children of the Tibetans who have settled in Mundgod taluk, a Central School was started near the Tibetan Camps in the year 1969 by the Government of India. There are two branch (primary) schools (with I to V standards) and a secondary school in their camps. The Secondary School has all classes from the I to the X standard. At present the Vice-Principal who is in charge of the institution is assisted by 30 teachers. This Central School is affiliated to the Central Board of Secondary Education Delhi. In addition to the regular courses, drawing, crafts, health education, dance and music are the subjects being taught in English, Hindi and Tibetan medium. Public examination is held for the X standard. During 1984, the total strength was 1,119 as against 1,061 pupils in 1983. Non-Tibetan children are also admitted at the rate of 10% of the total strength of the school.

Pre-University Education

Consequent on the abolition of the two-year Intermediate course, one year pre-university course was introduced in the State during the year 1956-57. Selected high schools in the district were converted into Higher Secondary Schools by adding XI standard. The examination at the end of the XI standard was conducted by the Karnatak University. Students passing the XI standard were eligible for admission to the first year of the degree course in the University. Accepting the national policy of Education (10+2+3 pattern) the State Government introduced the two-year pre-university course from the academic year 1971-72. A Board of Pre-University Education headed by the Director, was constituted. There is uniformity in syllabus, text-books and examination conducted by the P U C Board. During 1974-75, there were two Government Junior Colleges and 10 aided composite Junior Colleges in the district with the student strength of 841 boys and 355 girls studying in the two-year P U C Course. This increased to 2,012 including 835 girls as in 1980-81, and total number of teachers in the colleges were 239. As on 1984, there were 22 Junior Colleges in the district, eight belonging to Government and 14 are aided (the list is appended). The composite Junior Colleges come under the purview of the Commissioner of Public Instruction and the First Grade Colleges attached with P U C classes under the Directorate of Collegiate Education. Total strength of all these colleges as on 1983-84 were 5,922 including 2,043 girls. A number of Junior Colleges have introduced the vocational job-oriented courses, such as dairying, servicing of electric appliances, X-Ray technology,

material management, banking practice, education, typing, etc., in addition to the courses in arts, science and commerce.

Statement showing the results of the II Year Pre-University in the district

Year	No. appeared		Total	No. of passes		Total	Percent- age	Rank in State
	Boys	Girls		Boys	Girls			
1980 April	2,215	1,129	3,344	994	608	1,602	47.9	8th
1981 ..	2,474	1,216	3,690	967	270	1,237	52.6	2nd
1982 ..	—	—	4,060	—	—	1,826	47.0	6th
1983 ..	—	—	3,806	—	—	1,717	45.10	6th
1984 ..	2,009	1,142	3,421	827	718	1,545	45.16	3rd
1985 ..	2,979	1,658	4,637	963	736	1,699	36.64	4th

Junior Colleges in the District : 1) Government Junior College, Haliyal 1984, 2) Government Junior College, Mundgod 1975, 3) Government Junior College, Manchikeri 1983, 4) Government Junior College, Sirsi 1983, 5) Government Junior College, Idagunji 1984, 6) Government Junior College, Amdalli 1984, 7) Government Junior College, Halageri 1984, 8) Government Junior College, Kagal 1984, 9) Mahasatee Junior College, Ulga 1972, 10) Janata Vidyalaya Composite Junior College, Dandeli 1971, 11) Bangurnagar Composite Junior College, Dandeli 1970**, 12) Progressive Composite Junior College, Sirsi, 13) Bhadrakali Junior College, Gokarn, 14) Vidyodaya Junior College, Yedalli, Sirsi, 15) Composite Junior College, Yellapur 1971, 16) Shivaji Composite Junior College, Sadashivgad, 17) S K P Junior College, Salkod-Areangadi, 18) Janata Junior College, Shirali, 19) Janata Junior College, Kadтока 1972, 20) St. Thomas Composite Junior College, Honavar, 21) Kathyayini Composite Junior College, Aversa, 22) Anjuman Junior College for Women, Bhatkal 1980**. (In addition there are degree colleges with P U Course).

Higher Education

Karnatak University, Dharwad was established in 1950 to serve the needs of the Bombay-Karnataka region including the Uttara Kannada district. Until 1949, this district did not have any institution of higher education, students were to seek admission at Dharwad,

** With vocational course.

Belgaum, Kolhapur, Sangli, Pune and Bombay. Kanara College Society, Kumta, founded the Canara College (so named till 1960), now named Dr. A. V. Baliga College of Arts and Science, in 1949 at Kumta. There was no college at Karwar before one arts and science college was started in 1961 by the Academy of General Education. During 1962 to 1975 about 13 degree colleges (offering courses in arts, science and commerce), three professional colleges, two B.Ed. colleges and one Law College were opened. There are three Government Colleges in the district one each at Haliyal, Mundgod and Karwar, established in 1983, 1984 and 1962 respectively which are under the administration control of Director of the Collegiate Education. An Engineering College was opened at Bhatkal in 1980. In all there are 19 colleges including four professional colleges. During 1981-82 there were 8,844 students including 3,068 girls and a teaching staff of 312 in these colleges. As in 1984, about 11,000 students were enrolled in all these colleges. An effort is made to introduce the degree colleges in the district in the following pages.

Shree Dharmasthala Manjunatheshwar College, Honavar : The Malnad Progressive Educational Society, Honavar, started this college in 1964. The temple authority of Dharmasthala has extended financial aid to this institution. Initially offering only P U Course in Arts, Science and Commerce, later the college became a full-fledged degree college, offering B.A., B.Sc., and B.Com degree courses. The strength has increased to 923 in 1980 and 1148 in 1984, the strength of the teaching staff being 39. Job-oriented courses in Banking and Building Construction Technology was added in PUC.

Anjuman Arts, Science and Commerce College, Bhatkal : The Anjuman College of Arts, Science and Commerce started by the Anjuman Hami-e-Muslimeen Education Trust in the beginning (1968) offered only PU Arts course with 101 students. Later it added science and commerce courses in two-year PUC and degree courses in arts, science and commerce. The strength of the college during 1984 was 584 including 115 girls, and of these 343 were in PUC and 243 in degree classes and the strength of the teaching staff was 29. The College has a well-equipped laboratory and a library.

M G Centenary College of Arts and Commerce, Siddapur : Mahatma Gandhi Centenary College was started in 1969 by a co-operative body Sahakari Shikshana Parasaraka Samiti. The college offered Arts and Commerce courses in PUC and BA Part I. Science subjects were

added in the year 1972. As in 1975, there were 170 students in PUC and 73 in degree class and the strength has increased to 542 in 1983. Degree course in commerce was started in 1977. During 1978, under vocational and job-oriented schemes, courses in Education, Dairying, Tailoring and Embroidery were also introduced at PUC level.

Motensar Memorial Arts and Science College, Sirsi: To start with, this college founded by the Modern Education Society offered Arts and Science courses in PUC only (1961), adding Commerce section the next year. Subsequently it became a full fledged degree college of Arts and Science by 1966. During 1977 it had 965 students on its roll which had increased to 1,348 in 1983, of these 546 were girls. Of this total strength, 782 were in PUC and 566 in degree courses and the strength of the teaching staff was 52. It is equipped with a good laboratory and a library containing about 20,283 volumes. The Society also started a Commerce College in 1972. There were 56 students in the first year B.Com in 1972 and its strength has increased to 241 in 1982. The Society introduced in 1977, Electrical wiring and servicing of Electrical Appliances and Dairying courses at the PUC level.

Mahasatee Arts and Commerce College, Ulga: Sri Shivaji Education Society, founded in 1954 at Ulga, Karwar taluk, started a high school in 1954, a Junior College in 1972 and the Mahasatee Arts and Commerce College in 1975. In all its institutions, about 721 students were studying during 1984. Job-oriented courses at Pre-University level viz., Nursery Training and Co-operation were introduced in the college. There were 69 members in the teaching staff attached to these institutions in 1984 at all levels including the college.

Shivaji Arts and Commerce College, Baad, Karwar: The Shivaji Education Society, Baad, Karwar, started this arts and commerce college in 1972. During 1984, 540 students including 203 girls were studying in the college and of these 397 were in Pre-University class, as against the total of 314 in 1980. The teaching staff attached to the college was 25.

Bangur Nagar Arts, Science, Commerce and Applied Science College, Dandeli: To provide educational facilities to the children of their employees, the West Coast Paper Mills Ltd., Dandeli, sponsored Dandeli Education Society in 1963 and the Bangur Nagar Arts, Science, Commerce and Applied Science College was started in 1974. During 1978, the College started a job-oriented B.A., B.Sc. degree

courses in Pulp and Paper Science Technology. It is post-PUC 3½ years course of B.A. Sc which is the first of its kind in India. After three years, students of this course have to undergo six-month plant training at the paper factory assigned. To start with, 48 students were enrolled in the college and the strength was 503 in 1980 and 456 in 1984, under the care of 52 teachers.

Government Arts and Science College, Karwar : The present Government Arts and Science College, Karwar, was started in 1961 by a private organisation called the Academy of General Education. It was the first college at Karwar and had a student strength of 248 including 30 girls in 1961 and of these 224 were in PUC and 24 in degree classes. The college was transferred to the Government in 1977. The strength of the teaching staff is 39 and of 868 students (including 341 girls), 503 in PUC and 365 in degree course (B.A. and B.Sc.) in 1984-85.

First Grade Government Colleges were also started at Haliyal (1983) and Mundgod (1984).

Dr. A. V. Baliga College of Arts and Science, Kumta : Kanara College Society, started this college at Kumta in the year 1949. It was the first college in the district, then affiliated to the Bombay University. In the beginning, Intermediate and First year degree courses in Arts and Science were offered and the student strength in the initial year being 120, and of them 12 in intermediate and 108 were in degree classes. During 1983-84 it had a total strength of 1,775, of them 598 students were in Pre-University class and 1,177 in degree classes of B. A. and B. Sc. The college is provided with well equipped laboratory and a separate library with 30,000 books.

Dr. A. V. Baliga College of Commerce, Kumta : Kanara College Society, Kumta, started the Commerce College in 1966. It had a strength of 471 students in 1975, of whom 236 were in Pre-University course and 235 in the three year B. Com. course. As in 1984, the total strength has increased to 730 and of these 320 are in Pre-University course.

Gokhale Centenary College, Ankola : Founded in 1966 by the Kanara Welfare Trust, and named in memory of Gopala Krishna Gokhale's birth centenary celebration, this college was inaugurated by Dr Radhakrishnan, then the Vice-President of India. In 1969 it became a full-fledged college with degree classes in B.A., B.Sc., and

B.Com. During 1983, the college had 1,296 students on its rolls (486 girls), and of these 708 were in PUC and 588 in degree classes. The strength of the staff was 38. It has a well-equipped laboratory and a library which contains 31,857 books. A separate photo club is housed in the college to train the pupils in photography. The Planning Forum of the College conducts village survey on socio-economic factors of rural areas.

Divekar College of Commerce, Karwar: The Divekar College of Commerce was started at Karwar in 1970 by the Kanara Welfare Trust, with the encouragement of Dr M. R. Divekar, a trustee of the Divekar Charity. The College offered Commerce course and there were 97 students in PUC and 52 in the first-year degree course in 1970 with seven teachers. As in 1983, it had 764 students on its roll, of whom 320 were in PUC and 444 in the degree course.

Professional and Technical Education

Post-Graduate Centre for Marine Biology: The Karnatak University, Dharwad, has established the Post-Graduate Centre for Marine Biology during 1975 at Kodibag, Karwar, with a view to offering a two year post-graduate course leading to M.Sc. degree in Marine Biology. The Centre is engaged in the studies of environmental assessment including physico-chemical factor analysis. A few projects regarding the dynamics of hydrology, plankton distribution, mangrove environment and fishery biology, benthic ecology and bio-degradation have been completed under master's and doctoral degree programmes. It is also engaged in the generation of useful data on all biological aspects of the Uttara Kannada waters in general and the Kali estuary and in-shore waters of Karwar in particular. All necessary facilities for the basic studies on hydrology and sedimentology are available here. The laboratory is moderately equipped to carry out a multi-disciplinary research in marine biology. As in 1983-84, there were 13 students of which three were girls studying in the Centre, and six working for Ph.D. degree. The Department has been attracting students from different parts of the country and from abroad.

Teachers' Training Colleges

Until 1972, there were no secondary teachers training colleges in the district of Uttara Kannada. Students had to seek admission in the secondary teacher training college at Belgaum which was started in the year 1939. As in 1925 only 11 teachers were trained graduates

in the district. The B.Ed. colleges were started in the district in 1972,

Kamala Baliga College of Education: Kanara College Society, Kumta started Kamala Baliga College of Education at Kumta in 1972. During 1984-85, the strength was 80, of these 35 were men and 45 ladies in the college with eight teachers. So far 1,120 trained graduates have come out from this institution. This college has taken up the project work of the orientation in population education for in-service secondary school teachers of the district, and also the National Adult Education programme with a financial aid from the University Grants Commission.

College of Education, Baad: This was started, at Baad, near Karwar in 1972 by the Shivaji Education Society, Karwar. There were 72 students of whom 30 were ladies as in 1984, studying for B.Ed. degree.

Law College, Sirsi: It was started at Sirsi in 1974 by the Modern Education Society. College offers 3-year LL B Course. It is the only Law College in the district. With 131 students in the beginning and at present 145 are studying.

Technical Education

An industrial training institute with a carpentry class was started in 1906 at Karwar by an individual named Hari Babu Kamat. Later it was closed for want of public response. A Government Technical School was started at Karwar in 1955. It prepared students for S S C Examination in the subjects of mechanical and electrical engineering. During 1958, it was converted into Government Polytechnic. There are A T Is at Kumta and Honavar (see p 413).

Government Polytechnic, Karwar: The Government Polytechnic (1958) offers three-year diploma course in Civil, Electrical and mechanical engineering. There were 165 students in 1975 and the strength has increased to 338 as in 1983. One Principal and 18 lecturers are on the staff. During 1983 one more course, commercial practice, was introduced. The institution has maintained its reputation by securing ranks and high percentage of passes with distinction.

Considering the need and importance of the technical and other job-oriented courses, some of the private educational associations have started technical institutions. Sahakari Shikshana Prasarak

Samithi, Siddapur has started a polytechnic at Siddapur during 1984-85, offering 3 year course in commercial practice. Forty students have been admitted. Another polytechnic is also founded in the current year (1984-85) at Sirsi by the Modern Education Society, Sirsi. It offers courses in civil and electrical engineering with an intake of 40 students in each course. Similar type of polytechnic is started at Kumta in the current year (1984-85) by the Kanara College Education Society named Vidyadhiraja Polytechnic, with courses in electronics, refrigeration and chemical technology. Sirigere Education Trust, Sirigere, has also started polytechnic at Dandeli during 1984-85. All these institutions are under the control of the Director of Technical Education, Bangalore.

Anjuman Engineering College, Bhatkal: The Anjuman Hami-e-Muslimeen Educational Trust, Bhatkal, a pioneering Muslim educational society, has started the Engineering College in the year 1980 at Bhatkal. It is the only technical college in the district. It offers courses in civil, mechanical and electrical engineering. The intake is 40 students in each course. During 1983-84 the total strength was 140 in Civil, 131 in mechanical and 84 in electrical courses. The strength of the teaching staff is 37. All departments have well equipped laboratories. The college has shown very good results.

Sanskrita Education

Several Hindu religious centres of the district (Gokarn, Sonda, Shirali, Banavasi, Sirsi, Karki, etc.) have been the centres of Sanskrita studies. Gokarn had reputation for Sanskrita learning. The Vedic *pandit* and *agnihotris* of this place have been noted for traditional Sanskrita learning. Maharshi Daivarata (1891-1975), hailing from Gokarn, was a famous Sanskrita scholar. Before Reorganisation of States, there were Sanskrita *pathashalas* at Gokarn (1884), Swarnavalli (1950) and Sirsi (1955). Students of these institutions appeared for examination conducted by the Sanskrita Vidyapeetha of Pune. At present there are more than 20 recognised Sanskrita *pathashalas* in the district including a Sanskrita College at Gokarn. All these institutions receive financial assistance from both the Central Government as well as the State Government. The courses conducted in these *pathashalas* are Prathama (3 years), Kavya (2 years) and Sahitya (3 years). All these Sanskrita institutions have libraries of Sanskrita books. Sanskrita is being taught in some of the Higher Primary Schools, Secondary Schools and colleges in the district.

The following are some of the incentives to the development of Samskrita education (1) Financial assistance to voluntary Samskrita organisation, (2) Scholarships to students studying Samskrita schools, (3) Providing facilities for teaching of Samskrita, (4) Awarding honours to Vedic scholars and pandits, etc. The statement following presents details of Samskrita institutions in the district as in 1983, with the date of establishment and present strength given in brackets :

- 1) Sri Meda Dakshinamurti Ved-Bhavan Vidyalaya Samskrita College, Gokarn, 1971 (313);
- 2) Sri Rajarajeshwari Samskrita Pathashala, Swarnavalli, 1950 (100);
- 3) Sri Gajanana Samskrita Pathashala, Sirsi, 1953 (50);
- 4) Vishnumurty Ganapati Samskrita Pathashala, Kotakhanda (Bhatkal tq), 1956 (50);
- 5) Sri Sridhar Samskrita Pathashala, Shigehalli (Sirsi tq), 1957 (50);
- 6) Sri Siddhivinayaka Samskrita Pathashala Haladkatta (Siddapura tq), 1958 (176);
- 7) Sri Matha Samskrita Pathashala, Kotemane-uruchige (Yellapur tq) 1962 (126);
- 8) Sri Mahaganapati Vidyavardhak Samskrita Pathashala, Itgi (Siddapura tq), 1962 (82);
- 9) Progressive Samskrita Pathashala, Sirsi, 1963 (163);
- 10) Sri Siddhivinayaka Samskrita Pathashala, Idgunji, 1964 (42);
- 11) Sri Vinayak Vydika Samskrita Pathashala, Revankatta (Sirsi tq), 1966 (50);
- 12) Sri Lakshminarasimha Samskrita Pathashala, Salkani (Sirsi tq), 1966 (153);
- 13) Sri Raghavendra Bharathi Sveda Samskrita Pathashala, Subramanya (Honavar tq), 1968 (271);
- 14) Sri Sharadamba Samskrita Pathashala, Kalche (Yellapur tq), 1974 (113);
- 5) Sri Someshwara Vedavani Samskrita Pathashala, Somasagar (Sirsi tq), 1976 (138);
- 16) Sri Someshwara Vedavani Samskrita Pathashala, Yedalli (Sirsi tq), 1976 (138);
- 17) Sri Uma Madhukeshwara Samskrita Pathashala, Banavasi;
- 18) Sri Vidyaranya Samskrita Pathashala, Kekkar (Honavar tq);
- 19) Sri Seetha Ramanjaneya Samskrita Pathashala, Bisgod (Yellapur tq) and
- 20) Sri Pandurangashrama Samskrita Pathashala, Shirali.

Samskrita College, Gokarn : Sri Meda Dakshinamurti Veda-Bhavan Pathashala at Gokarn was established in 1884. The Bharateeya Chaturdhama Veda Bhavan, Nyasa, Kanpur (UP) has taken over this Pathashala and made it a full-fledged institution by name Sri Meda Dakshinamurti Veda Bhavan Vidyalaya Samskrita College and is recognised by the Government of Karnataka in the year 1971. The Veda Bhavan Nyasa (Kanpur) has established Veda Bhavan Vidyalayas at ten places in various parts of the country including Bangalore and Gokarn. The courses conducted here, are Prathama (3 years), Kavya (2 years) and Sahitya (3 years), Vidwat Madhyama (3 years) and Vidwat Uttama (2 years). Teaching of four *shastras* viz., Alankara Skastra,

Vyakarana Shastra, Naveena Nyaya Shastra and Adwaita Vedanta Shastra is taken up here together with the four Vedas. Gokarn is the only place in Karnataka, where Atharva Veda is being taught. The institution is located in an independent building and has a library with over 2,000 books. At present (1985) there are 313 students and 14 teachers (including over 100 girls) of whom are five of the SC and eight of the BCT communities, and 14 teachers.

Sri Matha Samskrita Pathashala : Started at Kattemane in 1952 with five students under one teacher, at present there are 35 boys and 41 girls studying under four teachers ; residential hostel is attached to the institution. A separate library aided by the Government is having 2,000 books. Courses offered are Prathama, Kavya and Sahitya ; Veda is one of the optional subjects. *Sri Rajarajeshwari Samskrita Pathashala*, Swarnavalli, was founded in 1950 by the Matha authority. There were 63 boys and 37 girls studying at Prathama, Kavya and Sahitya. Students are provided with boarding facilities. *Sri Raghavendra Bharati Sveda Samskrita Pathashala*, founded in 1952 at Subramanya (Honavar tq) had 272 students studying under seven teachers in 1984. The management is also running a Vedapathashala. *Sri Gajanana Samskrita Pathashala* at Sirsi has been recognised by the Government of Karnataka and there were 50 students during 1975. This Pathashala was recognised as an examination centre by the Sanskrit Board, Pune in 1955. During 1978-79 there were about 1,623 students studying in various Samskrita classes in the district and during 1983-84 the strength has increased to about 2,500.

Hindi Education

Hindi is being taught in almost all the primary and secondary schools in the district as a compulsory subject from VI to X standards and it is also a subject of study as a second language in High Schools and Colleges. As an elective subject, it can be studied from Pre-University onwards. Training for Hindi teachers has been organised by the Department of Public Instruction. Voluntary organisations have also made lot of work in the spread of Hindi language in the district. There are four major Hindi voluntary organisations which have state-wide activities, having also their *pracharak* centres in Uttara Kannada District too.

Karnataka Hindi Prachara Samithi (Bangalore) - has four *pracharak* branches in the district, namely Bharathanalli, Vandane, Balgod and Kavanchur. It conducts classes for both, Prathama and

Madhyama (lower examinations) and Rajabhasha Pravesh, Rajabhasha Prakash and Rajabhasha Vidwan (higher examinations). So far 1720 candidates had appeared for the various examinations conducted by this Samithi in the district, of which 1,356 candidates have completed. In 1983-84, 202 candidates appeared and 165 completed the course. *Mysore Hindi Prachara Parishad* (Bangalore) conducts classes in Prathama, Madhyama, Pravesh and Ratna courses. It holds examinations thrice in a year. *Pracharaks* in five centres coach the students for various Hindi examinations and Hindi type-writing in the district. *Karnataka Mahila Hindi Seva Samithi* (Bangalore) started its activities in Uttara Kannada district since 1958. About 57,950 candidates in the district have so far appeared for various examinations conducted by this organisation. It conducts Hindi competitions for the High School students every year and students from the district have been taking keen interest. In 1982-83, six students from this district have completed type-writing examinations conducted by this institute. *Dakshina Bharat Hindi Prachara Sabha* (Bangalore) is also coaching Hindi for various examinations including typewriting in Hindi. There were eight *pracharak* branches of this Sabha working in the district.

Adult Education

Adult education mainly aims at eradication of illiteracy among the adults. In Bombay Karnataka area, prior to 1937, there were night schools run by the government; local bodies and other agencies too imparted non-formal education to the adults of the age group 14-35 and above. In 1937, Adult Education Board was constituted and grants were also given for night schools. During 1947-56, social education was given a prominent place in the scheme of adult education which became an integral part of Community Development Projects. There used to be two types of literary classes of four months and six months duration. The activities of the adult education in the district received great fillip since 1980, when the State Adult Education Council, Mysore opened the office of the Project Officer, Adult Education Council at Sirsi. At present, 150 Adult Education Centres and another 150 Post-Literacy Centres are functioning in five taluks of the district viz., Sirsi, Mundgod, Honavar, Kumta and Ankola in addition to 30 centres managed by Mahila Sahakari Sangh of Haldipur under voluntary agency scheme aided by the Central Government under N A E P.

Under the Rural Functional Literacy Programme (RFLC) launched in the district in 1983-84, it is planned to start 300 such centres

covering the taluks of Supa, Haliyal and Mundgod at the rate of 100 centres per taluk. The total number of adults benefited by this scheme of education in the district in 1983 and 1982 was 2,985 and 3,490 respectively as against 4,808 and 1,315 in 1981 and 1980 respectively. The Adult Education Committee of the district advises and co-ordinates the work of implementing the scheme in the district.

Public Library

The *mathas*, *agraharas* and religious institutions such as those at Sonda, Bhatkal, Haduvalli, Banavasi and Gokarn which were centres of learning, must have had libraries containing books manuscripts of palm-leaf, etc. Fryer speaks of the one such at Gokarn in 1676. A Public Library was opened at Karwar by a group of English officers and native scholars under the name of Karwar General Library on 1-5-1864. In 1869, the Karwar Municipality sanctioned a building grant of Rs 2,000. Prior to 1900, there were libraries at Karwar, Sirsi, Kumta, Sadashivgad and Haliyal. Private organisations and Municipalities have evinced interest to establish libraries and reading rooms in the district. Under Library Development Programme initiated by the then Bombay Province, Karwar General Library was recognised as the District Library. The Office of the Assistant Curators of Libraries was opened at Dharwad in 1943. The Karnataka Public Libraries Act, 1965 was given effect from 1-4-1966. The objects of the Act is to provide Free Library Service to all in a three-tier system for the rural and urban areas of the State.

The District Central Library under the Department of Public Libraries works under District Library Authority, where the Deputy Commissioner is the Chairman and the Chief Librarian is the *ex-officio* Secretary. Library cess collected by the Local Bodies and 3% of the Land revenue collection of the district are made available for the maintenance and improvement of libraries in the district. The Chief Librarian, a Class II Gazetted Officer is assisted by a Librarian and ten Library Assistants in the district. As in 1984, there were more than ten Branch libraries and a District Central Library functioning under the control of the Department of Public Libraries. There are also about 12 private aided libraries including those maintained by the Municipalities. There were about 48 village centre libraries in the district for which the books under the Raja Ram Mohan Roy Library Foundation Scheme are distributed. Recently the Department of Library has opened five Book Delivery Stations at Markad, Karki, Bhairumbe, Gokarn and Ulvi. The

salient particulars of Libraries as on 1983 are given below, the date of establishment given in brackets, followed by the number of books :

1) Karwar General Library (District Central Library) Karwar. (1864) 68,472, 2) Victoria Jubilee Library, Kumta (1953) 7,688, 3) Hind Vachanalaya, Ankola (1912) 5,336, 4) R B Giri's District Central Branch Library, Haliyal (1925) 3,200, 5) District Central Library Branch, Bhatkal (1979), 6) District Central Library Branch, Sirsi (1979), 7) District Central Library Branch, Shirali (1979), 8) District Central Library Branch, Yellapur (1980), 9) District Central Library Branch, Manchikeri (1981), 10) District Central Library Branch, Siddapur (1980) and 11) District Central Library Branch, Dandeli (1981). *Private Libraries*: 12) Pandit General Library, Sirsi (1870) 7,425, 13) General Library Sadashivgad (1894) 3,117, 14) Ravindra Vachanalaya, Honavar (1951) 22,000, 15) Public Library, Murdeshwar (1933) 3,400. 16) Study Circle Library, Gokarn (1945) 18,807, 17) Karnataka Sangha Town Library, Gokarn (1939), 12,905, 18) Shree Shantikamba Vachanalaya, Hegde (1939) 3,000 19) Subhas Vachanalaya, Yellapur (1955) 1,708, 20) T M C Vachanalaya, Siddapur (1952) 6,500, 21) T M C Library, Mundgod 1,307, 22) S U M S Vachanalaya, Banavasi (1969) 5,667, 23) Matha Vaidika Sahitya Vachanalaya, Kotemane 786, 24) Halliga Library, Haldipur and 25) Shambhulinga Vachanalaya, Muroor.

District Central Library: The former Karwar General Library (1864) was taken over by the State Department of Libraries and converted it as the District Central Library during 1977. As in 1880-81 it had 1,709 volumes and at the time of its taken over by Government, had about 18,000 volumes and rare periodicals, etc. Of these 5,555 were English, 3,011 Kannada, 1,534 Marathi, 773 Hindi and rest on other rare volumes. This library has celebrated its centenary in 1964.

Pandit General Library, Sirsi: It is also an old institution (1870) registered under Bombay Public Trusts Act 1950, and later recognised by the Government of Karnataka. It has 7,425 books and it subscribes to 80 periodicals and papers. About 400 subscriber members as well as public make use of this library. It celebrated its centenary in 1971. *Victoria Jubilee Library, Kumta* was founded in 1953 and it was taken over as taluk library during 1979. Readers are making use of the 7,688 volumes and 62 periodicals and papers of the library. *The Hind Vachanalaya, Ankola* was established in 1912. In 1982 it was converted

as taluk library under the control of the District Central Library. It serves the public with 5,636 books and 40 periodicals. *R B Giris' Municipal Library*, Haliyal started in 1925 served as reference library was taken over by Government in 1977. It contains 3,200 books. *The Karnataka Sangha Town Library*, Gokarn started in 1939 by local people and administered by a managing committee. It has a very good collection of 12,905 books and subscribes to about 80 periodicals and papers. It is housed in a rented building and has been receiving financial aid from the Government. *Study Circle Library*, Gokarn has a valuable collections of rare volumes and periodicals, on literature, culture and history. It was started in 1945 by an independent body and it collects book through the international gifts and good will. About 18,807 volumes, of which 6,078 were on English, French, German, Russian languages, 1,151 Samskrita texts and 885 Hindi, 5,365 Kannada, 136 Marathi, 31 Gujarati, 41 Telugu, 43 Tamil, 16 Urdu and 12 Bengali and six Ardhamagadhi are found in its collection. The Library has an interesting collection of manuscripts, maps, stamps, pictures and also art and crafts works. It has served as one of the reference libraries in the district. *Ravindra Vachanalaya*, Honavar, founded in 1951, is under private management, housed in a rented building. About 22,000 books and 40 periodicals are made available to the readers. The Chitrapura Matha, Shirali is having a small library and a Museum founded in 1973. The Marikamba temple, Sirsi, is also having good collections of books. Many individuals in the district have possessed very valuable books. R G Raikar of Sirsi, has very good collections in his home library exceeding 4,000 books. De' Silva, Advocate and Scholar had made a remarkable collection of old and new books, periodicals and other survey reports pertaining to various subjects at his residential library. It served really as a reference for research scholars. Of late, the collection has been scattered.

Scouts and Guides

Self-sacrifice and service to the country are the chief aims and objectives of Scouts and Guides. As early as in 1922, Scouts and Guides activities of the district made their beginning, initiated and inspired by late S M Kaikini, S D Gaonkar and Alvares being the district Commissioners in the early years of the movement. Soon after the Reorganisation of the State, in 1956, the district association merged with the Bharat Scouts and Guides Association which gave a new dimension to the spread of Scouts and Guides Movement in the district.

The 16th Karnataka State Jamborette was held at Kumta in January 1980. During 1984-85, the total number of cubs, scouts and guides in the district was 168, 874 and 246 respectively as against 387, 757 and 345 respectively in 1980-81. The number of Scout and Cubs' Masters was 38 and seven respectively in addition to 12 Assistant District Commissioners for Scouts and Guides together as in 1984-85.

National Cadet Corps: The Naval Unit of the National Cadet Corps in Uttara Kannada District was established at Karwar in 1965. At present there are four sub-units of Senior Division and 11 Troupes of Junior Division in the district. The Naval Unit's main function is to impart intensive training of the Naval wing to the students of schools and colleges. The Commander N C C Group, Belgaum is the immediate Superior Officer of this Unit. The district unit is headed by the Commanding Officer, who is a regular service personnel. He is assisted by one Executive Officer and other staff including 13 laskars. Its units are working in all major degree colleges.

LITERATURE AND CULTURE

Uttara Kannada district has a rich cultural heritage. Yakshagana performances have been responsible for the enlightenment evidenced in the district, both in matters of literary activity and other cultural matters. There is a rich heritage of the folk arts too in the agricultural sections. Gokarn has also been a centre of scholarship. The Kadambas had been patrons of art and literature during their reign. Banavasi, their capital, was a great centre of cultural activities. Even Kalidasa is believed to have visited it as an ambassador from the Gupta court. Prakrit has been used in the records of the Chutus that ruled from Banavasi. Absorption of many Prakrit words into Kannada also appears to have taken place as a result. Later the Kadambas adopted Samskrita language for administration, as most of their records are in that language.

The Buddhist centres like Banavasi, Jaina centres like Haduvalli, Sonda, Gersoppa, Bilgi and Kaikini, centres of Vedic religion like Gokarn, Yan and Sonda, Veerashaiva centres like Ulvi, Haliyal, Yellapur and Sirsi, Islamic centres like Bhatkal and the Christian centres like Karwar and its surroundings, etc., have been contributing profusely for the cultural awakening and synthesis in the area. The saints and pontiffs of various Mathas like Swarnavalli Matha, Sonda Vadiraja Matha, Chitrapur Matha at Shirali, etc., have been striving

to foster religion, art and literature. Royal capitals like Banavasi, Gersoppa, Sonda, Haduvalli and Bilgi and centres of religion like Shirali, Yan, Gokarn and Hulikal and *agraras* like Haigunda, Karki, etc., have fostered cultural activity and scholarship. The rulers of Sonda, Bilgi and the Saluva dynasties, their ministers and administrators also encouraged learning, literature and other cultural pursuits. Yaksbhagana has taken the knowledge of the epics and scriptures to the lowliest of the lowly and produced creative men both in fine arts and literature among them.

The district has indelible imprint of Vedic traditions. There are many settlements of Vedic scholars, majority of them Hayyaka Brahmanas, and also Saraswat Brahmanas and a small number of Chitpavans and Karades. Most of the early writers from the district were well versed in Sanskrita. The deep-rooted cultural heritage has been exposed in various ways like devotional songs, dramas, Yaksbhagana *prasangas*, poetical works and *sthal puranas*. Many Sanskrita schools and colleges have been established voluntarily and they have been contributing their mite towards the growth of language and literature. Vadiraja Teertha and Bhattakalanaka, and Maharshi Daivata in our times were men of outstanding scholarship in Sanskrita. The poet of the famous Talagunda inscription, Kubja, a poet of considerable merit, might have hailed from Banavasi. The Gudnapur record is also a scholarly composition. Kannada Poet, Pampa must have lived for considerable time in Banavasi. The intense attachment he had for the place is expressed in the words that 'nobody's goadings can prevent me from remembering Banavasi, and more than that, the ardent memories of its spring festival'. Andaya known for Kannada purism (work : *Kabbigara Kava*), Bhattakalanaka II who produced an outstanding work on Kannada grammar, *Shabdamanushasana* in Sanskrita and Salva who is famous for his work on *rasas*, *Rasa Ratnakara* and his famous *Salva Bharata* in *shatpadi* metre are the great poets of medieval times. Salva was patronised by the Gersoppa rulers. Vadi Vidyananda (1530), a renowned Jaina scholar, was at the court of Gersoppa and has an anthology of Kannada poems, *Kavyasara* to his credit. Adiyappa, the author of *Dhanya Kumara Charite* was at the same court under Bhairava I. At the court of Haduvalli were Kotishwara who wrote *Jeevandhara shatpadi* in 1440 and Payanna, the author of *Ahimsa Charite*. Sadashiva Nayaka of Sonda (1674-1718) himself composed *Sadashiva Neeti* or *Panchashatika Neeti* in Kannada. Appayya Samartha of Bhatkal (c 1705) has composed many devotional songs, and he was patronised by Keladi Basavappa. Sadananda

Avadhoota (c 1750) composed *Jnana Sindhu*, *Kama Vidambana*, *Devi Mahatme*, all in *shatpadi* metre and many devotional songs. Varada Vitthala of Valagalli (1751) known as Battaleshwara composed *Ramayana* in 56 chapters. Parts of it has been edited by Dr Shivaram Karanth and published as *Kaushika Ramayana*. Gopalkrishna Vaidya of Ankola wrote *Ramayana* an epic poem (unpublished) on palm leaves.

As Yakshagana was popular in the district, there had been a good number of composers of Yakshagana works during the 18th and 19th centuries. The Sabhahits of Idgunji and Haldipur are famous. The 'Sabhahit text' on any Yakshagana was considered as authoritative. Vishnu Sabhahit who lived during the 19th century was from Haldipur and he composed works like *Chandrasasa Kalaga*, *Ramapaduka Pattabhisheka*, *Krishna Sandhana* and *Shatasya Ravana Kalaga*. Artists from Karki staged them. Ennemadi Venkataramanayya of Shirali composed *Bhishmaparva*, and in this he is influenced by an earlier composed work from the district, Devidasa. Gersoppa Shantappayya lived mostly in Dakshina Kannada, though he hailed from this district, and his *Ravana Digvijaya* was printed by the Basel Mission in 1848. *Putrakameshthi*, *Seeta Kalyana*, *Ravana Samhara*, *Ekadashi Prasanga*, etc. are some of his works, and *Karnaparva* is his most notable among them. Another Yakshagana poet Nagare Subrahmanya composed *Shanbarasura Kalaga*.

There had been some poetesses in Uttara Kannada who composed devotional songs during this period such as Sannabhadati Ganapakka and Panni Lakshmibai, both from Gokarn, Nadghar Shantabai from Bhatkal and Kibba Nanjamma. The impact of classical and religious tradition of the 19th century could be seen in the writings of the 20th century. Many scholars wrote on the temples and holy places in the district and some others on spiritual subjects. Kekkar Shivabhat (1886-1931), a great Vedic scholar wrote *Atmavidya Rahasya*, a notable work in Kannada on self-realisation. *Sukti Muktavali*, *Paramartha Sangraha* etc., are his other works and he also composed many *stotras*, Suryanarayana Hegde Kadтока wrote *Bhagavan Sri Shankaracharya* and many stray articles in local journals. Kumta Narayana Acharya (1874-1942) translated *Gurucharita* from Marathi and a book on Kekkar Shivabhat called *Sri Shiva Sadguru* and a good number of religious works. Durga Deva Nayaka wrote *Tirupati Venkatesha Mahatme*. Venkatappa Paramaiah Hegde Kadekodi composed many religious poems like *Sri Madananta Katha* and *Tulasi Saptaka*. His

poem *Kalpa Vriksha* is a notable composition on the cocount palm. Bhadri Narayana Subramanya Shastry's *Bharatha Kathasara*, Sri Shankarananda Bharati's *Sadguru Shivananda Lahari*, Gajanana Bhat Ugru's *Gokarna Kshetra Mahime*, Narayana Maskeri's *Bhakta Vijaya*, Narayana Subraya Mayar's devotional poems on Banavasi Madhukeshvara and Manjuguni Venkataramana, Shivananda Yati's *Adyatma Ramayana*, Ganapati Shiva Bhadti's, *Masa Mahatme*, Venkataramana Shastry Hosamane's *Sri Krishna Geeta* and *Gokarna Purana*, Shambhusharma Najgar's *Dwadasha Bhava* and *Satyannarayana Hagu Satyaganapati Pooja Vidhi*, Madguni Shambhu Bhatta's *Sri Ramacharita Manasa* (translation of *Tulasi Ramayana*) and *Saraswati Bhamini Vilasa*, are some notable writings in this direction. Ishwara Keshava Bhatta composed invocative poems on Rameshvara, Dattatreya, Karikamma, Gokarn Mahabaleshwara and other deities. Narayana Shastry's works on Samskrita poets like Bhavabhuti, Kalidasa and others are notable. He is a great scholar in Samskrita. Samba Dikshit of Gokarn composed poems on Gokarn and history of Karnataka in verse among other writings. Narayana Venkatesha Kuradi composed *Karnataka Kavita Kusuma Manjari* and works on other Puranic and historic personages. V. R. Prabhu of Sunkeri wrote articles on grammar and literature, mostly in *Vinodini* monthly. Savitribai Balegadde, Bhagiratibai Balagandi and Parvatidevi Hegde were some of the ladies who composed religious songs to be sung on various religious and social functions. Some of them are replete with intense devotion to God. Lakshana Babani Pai (1853-1927) is a renowned scholar and prolific writer who was commented on the Vedas in simple Kannada, and also translated *Mahabharata*. V. P. Hegde Kadekodi edited *Parashurama Ramayana* of Bobburu Ranga. T. L. Hegde ('Tirumalananda') wrote biography of Buddha and many scholarly articles.

The 20th century saw many eminent writers who had fully imbibed the modern literary trends and experimenting with the new literary forms like the lyric poetry, short story, novel and play. Yeshwant Chittal from Hanehalli in Kumta taluk is the first and foremost among them. He has won Central Sahitya Akademy award for his short stories. Dr. Shantinatha Desai, novelist is another notable figure. Dinkar Desai and Gaurish Kaikini have been outstanding versatile from the district. V. G. Bhatta and Gangadhar Chittal have been the district's contribution to the galaxy of Kannada poets. Noted playwright and actor, Girish Karnad had his early education in Uttara Kannada. Dr Akbar Ali and S. R. Ekkundi, prominent poets

made the district their home for some time, Prof. B. H. Sridhara, Dr. Sadananda Nayak and Dr. L. R. Hegde have been eminent critics and scholars.

English education spread of literacy and the introduction of printing had its own impact on the literary activity in the district. The publication of newspapers in Kannada also gave a fillip to creative writing. Three newspapers *Havyaka Subodha* and *Hitopadesha* edited by Karki Venkataramana Shastry Suri and *Kannada Suvarte* edited by Mangesh Nadakarni, all published from Bombay during 1880s has considerable circulation in the district. Karki Venkataramana Sastry was also a notable writer who wrote a play, *Iggappa Heggadeya Vivaha Prahasana* (1887) which was a satire on the evil practice of child marriage and bride price. This is Kannada's first modern play. Another play published in the same year on the same subject was *Kanya Vikraya* by Shivarama Narnappa Hegde. Karki Venkataramana Shastry Suri's *Natya Katharnava* (1888) illustrates his effort to write modern short stories based on old themes. Shamarao Vitthal Kaikini, one of the leaders of Kannada Renaissance and the first president of the Karnataka Vidya Vardhaka Sangha (Dharwad) was a scholar and social reformer and he wrote *Vidhaveyara Vivaha* defending widow marriage and *Samudrayana Meemamse*, a book defending trans-oceanic travel in the 1890s. These were some of the trend setters in modern prose writing in the district.

Of the early poets of the modern period Kavi Atmarama, Tippayya Master, Pandit Vighneshwara Sharma of Gokarn and S P Gaonkar need a mention. Kavi Atmaram wrote poems in classical style, but with modern ideas. Tippayya Master composed not only ballad-like compositions but also those that breathed patriotic fervour. They were widely sung, as they were set in the modes of popular stage songs. Pandit Vighneshwara, while writing on classical themes could not free himself from the impact of the new poetry just emerging as can be seen in his collection *Devi Renuke*. S. P. Gaonkar's collections *Mugilu* and *Prakriti-Preeti* have many lucid modern poems. He also translated Tagore's *Geetanjali* and composed patriotic poems.

Short story has been popular medium to which many persons have been contributing quite substantially. *Natya Katharnava* (1888) can be considered as the earliest publication in this series. Secular themes attracted the attention of more and more. There had been a good harvest of novels emanating from the intellectuals and gifted men who

described society in all its colours. The first independent social novel from the district was written in 1923 bearing the name *Samsara Sukhavo Dukhavo* by K V Sharma. *Bhayankara khuni khatle* a social novel by V P Padiyara (Gokarn) is another notable early publication. Narayana Venkatesha Kuradi, Subraya Krishna Hegde and Mangarashi produced historical novels.

Music dominated the stage in Uttara Kannada as elsewhere on the stage. This state of affair continued for long time because of the influence of the Yakshagana operas and the Marathi stage. R V Valgalli (Ramachandra Bhat), Hulimane Seetharam Sastry and M Madhava Rao were the pioneer playwrights. They produced, directed, assisted and started drama companies besides being actors of high calibre. Hulimane Seetaram Sastry's *Pannadasi*, *Putrapekshhe*, and *Samshaya Samrajya*, M Madhava Rao's *Kittura Channamma* and *Tipu Sultan* and Valgalli's *Shahajahan* belong to this group. In 1965 State Award was bestowed on Valgalli for his notable service. G G Hegde, Rajaram, G P Nayak, Gangadhara Sastry, Pandit Vighneshwara Sharma, N R Nayak and S M Krishna Rao are some other reckonable personalities in this field. As artist and playwright Kameshwara Narayana Maskeri, V J Nayak, Narayana Rao Sanu and G S Avadhani have rendered yeoman service. They have strived to improve the quality of the stage by their plays.

Apart from creative writers, there have been many who wrote in prose to disseminate knowledge. Hardekar Manjappa (1886-1947) born in Banavasi is the doyen among such writers from the district. His works on religion, nationalism, Gandhian philosophy, khadi and Veerashaivism are prolific. Timmappa S Nayak (1897-1974), a celebrated Gandhian and nationalist, and his co-workers Vamana Hodke have written a number of books on nationalism, Gandhian thought, khadi, prohibition, naturopathy, religion, etc. Others in this line are Gopala Shiva Hegde, Malappa Subraya Pai (these two persons have written patriotic poems too), Raghupati Shenvi (Chendiye), Mahadevitai Dodmane, Vithala Hodke, N N Yaji Bailur, S P Gaonkar and Hanumantrao Manjerkar. Prof B H Sridhara, Gaurish Kaikini, Prof L T Sharma, Saverine Silva, G R Pandeshwar, Sachidananda Shirodkar, Taddalase Vighneshwara Sharma (also a creative writer), Prof Timmanna Madhava Pandit, R G Raikar, M R Shanbhag, S M Krishna Rao, M G Sastry, Dr A K Sastry, M G Setty, G P Shivananda Rao, T M Subbaraya, R R Madgaonkar, Sridhar Vernekar, Jinadeva Nayak, D N Raikar, Dr V N Naik, Sham Huddar,

D T Joshi, Dr D N Shanbhag and T K Mahamood are other writers who have covered a wide range of subjects like literature, economics, history, geography, religion, social problems and other aspects of life. Nagesh Hegde has been a prolific writer on science subjects. The period after Unification (1956) saw the blooming of many new writers or many earlier ones "coming of age". Many were influenced by the Leftist thought and belonged to the progressive school. There had been recent movements of Dalit literature and Bandaya (rebel) literature. The last two schools have attracted considerable number of young creative writers and they have also organised district-level conferences of such writers.

Of the poets of the present generation Gangadhar Chittal and V G Bhatta are the foremost. Chittal's lyrics, odes and other poems are included in his collections like *Kalada kare*, *Manukulada Hādu* and *Hariva Niru*. V G Bhatta has a place of his own among the poets of Karnataka. His satire (including on politics), down-to-earth expressions and realistic approach have made him a distinct poet. Of his collections, *Lahari* and *Kavya Vedane* are notable and *Uttarayana Mattu Itara Kavanagalu* is the latest one. Dinkar Desai is essentially a poet and *Kavana Sangraha* is his notable collection. He also wrote poems for children, which are popularly sung. He is more popular for his limericks or *chutuka*, pungent, full of satire and pathos. His *Dinakara Chaupadi* is a collection of them. 'Vidambari' of Idgunji has successfully imitated him in *chutukas*. Aravinda Nadkarni, now living in Bombay won State Akademy award for his collection *Atmabharata*. Sundara Nadkarni, presently at Anand in Gujarat is a talented poet and *Mathana* and *Hasirudeepa* are his early collections. He is also a novelist and one of his novel (*Mandimane*) has won him State Akademy award. Jayant Kaikini is a promising poet, known for the employment of variegated techniques and expressing his eager search for values. One of his collections has secured him State Akademy award. He has also written short stories. Noted scholar and critic, Sadananda Nayak has also written poems, and *Padmapani Mattu Itara Kavanagalu* is his collection. Vishnu Nayak has been an up-coming poet and of his collections *Sumana* and *Aariti Eeriti* can be mentioned. Rohidas Bhandari's *Kanna Katte Kade Gude* is a notable collection. A versatile, Gopalakrishna Hegde Keremane, has two collection of poems, *Vaijayanti* and *Shailasree*. Jayarama Hegde's collection *Mukta*, Nagaraja Hegde Baad's *Spandana* and D S Bhide's *Kavyakusuma* and *Antarmukhi* vouch to their poetic talents. Vinayak Ganapati Naik's poems in *Honnura Jaji* have the

flavour of the rural life. Malkod Narayan Hegde has two collections to his credit. Honnappa Bhavikeri, also a journalist, has his early collection like *Kedige* and *Muttina Chandu* to his credit. He is also a playwright. Shantaram Nayaka (Hichkad) has brought out two collections, *Kadahennu* and *Darimadi Kodi*. Jinadeva Nayak, G S Avadhani, (collection: *Benkiballi*, etc.), Sripada Setty (*Priya Sharavati*), T G Hasanagi (*Eeche Dadadalli Nintu*), L S Sastry (*Ee Dande Darveshi*), Dr V N Nayak, Ashoka Hasyagar and Sripada Kanni are other poets of repute. Noted journalist and versatile writer, G R Pandeshwar is also famous as a poet. Narayana Sanu is another elderly poet whose collection *Sugandha* is well known. Teacher scholar N R Nayak has brought out one collection *Kadu Aralu*.

While speaking of novelists, Yashwant Chittal and Prof Shantinath Desai are to be remembered first. Chittal, a short story writer has also published two notable novels, namely *Mooru Darigalu* and *Shikari* revolving round the village life of struggles. His *Katheyadalu Hudugi*, collection of short stories won him Central Sahitya Academy Award. Shantianatha Desai is one of the front-rank writers of Karnataka, and his novels, *Mukti*, *Sambandha* and *Srishti* are unique for their technique and study of human nature. Born at Havgi in Haliyal taluk, Prof Desai teaches English literature at the Shivaji University of Kolhapur and he is also a critic. Dayananda Torke is both a novelist and short story writer and he has several novels to his credit and they include *Agnikunda*, *Seleta*, *Seema*, *Gejjenada*, etc. Most of his writings give a fine exposition of the life of Nadavars and Halakki Vokkals. Anand Varti's *Jayagomantaka* is a novel woven round the Goa liberation movement. P V Shastry, Kibballi, essentially a story teller, has also written a novel, *Samudradanchina Sanje*. *Avala Devaru Mattu Itara Kategalu* is his short story collection. A P Malati has many novels to her credit and of these *Ardhangi*, *Atripte* and *Anishchaya* are notable. R G Gundi and Banavasi Venkatesh Murthy have also written some good short stories. Gopalakrishna Hegde Keremane has several short stories to his credit and they include *Navya Kategalu* and *Deepada Kudi*. P S Bhat has published many short story collections and novels and he has translations, too to his credit. M H Nayak (Baad) is an important short story writer from the district. Vivek Shanbhag has brought one collection of stories *Ankura*. Of the lady writers, Jaya Bhat Agasur, Bhagirati Hegde, Kannika Hegde Bhuvaneshwari Hegde and Sumitra Shanbhag can be mentioned.

Of the playwrights, G G Hegde, a journalist and versatile writer

has written many stage plays and also over 20 radio plays. Dr N R Nayak's *Vimochane* is a notable publication. Versatile writer Gaurish Kaikini has written many radio plays. Gopalakrishna P Nayak's plays include *Aa Ratri*, *Nooru Rupayi Notu* and *Devamoorti*. He also wrote a play on the mythological theme, *Harischandramati* using blank verse successfully. Narayan Mahabaleshwar Hegde has written many radio and stage plays. Rohidas Mahale, playwright and stage artists has written *Kai Hididavali*, *Dharma Sangama* and other plays which have been staged.

Of the men who did work in the field of literary criticism, Dr Sadananda Nayak is the foremost. Of his many publications *Sahitya Somsahodhane Matu Samalochane* is important and he has been a versatile writer. G H Naik, working in Mysore University is one of the notable critics of Kannada literature and of his collections on literary criticism, *Samakaleena*, *Nirapeksha* and *Anivarya* can be mentioned. G K Hegde's *Kavyadalli Dhvani* is a good work on literary criticism. Dr L R Hegde, a renowned folklorist, has many collections of folk stories and poems to his credit and *Purna Jinyase* and *Kavya Vyasaanga* are his two important works. Dr N R Nayak has also been active in the field of studying folklore and *Jengoda*, *Padukgolie* and *Karwara Jilleya Janapada Geetaganu* are his most notable works. Shanti Nayak, V V Torke, L G Bhatta and V G Nayak have also been serious students of folk literature. G S Bhat's work on the writings of Yashwant Chittal has to be mentioned here. He has also written biographies of Raja Ram Mohan Roy and Chand-bibi. Maruti Shanbhag (Bombay) is another notable literary critic. Vishnu Nayak has brought out two anthologies *Utara Kannadada Kavanaganalu* (poems) and *Sahityadalli Nayate*. N K Bhat and I S Bhat edited *Utara Kannada Barahagararu* (1869). Shalini Raghunath has been a student of linguistics and has many articles on the subject to her credit. Dr Jyotsna Kamat is to be remembered for her research in the field of history. She has written short stories also. Other lady writers of note are Sarojini Nayak, Sita G Gaonkar and Vidyullata Sasannur and Madhavi Bhandari.

In the field of translation from Marathi, English and other languages, Gaurish Kaikini, M G Shetty, P S Bhat and Pandurangha Shahane have done commendable work. Devanimath Subraya Bhat has written many books for children and Srinivasa Shetty many poems. Equally notable is Subraya Mahadava Bhat for his work in the field.

Dinakar Desai's *Na Kanda Paduvana* is a contribution to the field of travelogues and it presents a lively and vivid description of the Western countries. Dr Krishnanand Kamat is quite adept in writing travelogues and his *Nanu Amerikage Hogidde* is one of the finest publications on the subject in Kannada which is at once educative and humourous. His *Na Rajasthanadalli* and *Vanga Darshana* are also travelogues of high order.

M P Pandit of the Aurobindo Ashram, Pondicherry hails from Sirsi and has been a prolific writer in English on Indian philosophy and the *Upanishads*. Celebrated Indo-Anglican writer and novelist, Manohar Malgaonkar is from this district, residing at Jagalbet in Supa taluk.

Sanskrita

The holy places and *mathas* of the district gave impetus to Sanskrita learning. Many books on the Veda, Vedanta, astrology (Jyotisha), Puranas, etc., and also *stotras* have been brought out. King, Sadashiva II of Sonda (c 1675-1718) dynasty wrote the commentary on the Sanskrita work *Basavapurana* of Shankararadhya. It is believed that *Ashva Shastra* was composed by him. Bhattakalanka II a noted grammarian composed 'Shabdanushasana' a Kannada grammar in Sanskrit (1604). Vadiraja Swamy (1480-1600), of the Sonda Matha wrote numerous works in Sanskrita *Tirtha Prabandha* is a travelogue and *Rukminisha Vijaya* is a *kavya* of outstanding quality. Madhava Pandit has written *Muhurta Madhavi* and *Parvati Rukmineeya*. Kekkar Shiva Bhatta's works include *Svanubhavadarsha* and *Tulasi Viyoga Vijnana*. *Shivakaivalyacharitam* of V M Kaikini includes a beautiful description of the Karwar beach. Venkatadhvari's *Vishvagunadarsha champu* has been edited by Shamarao Vitthal Kaikini. He also edited *Parashara Madhaveeya*, a work on Hindu Law. Madguni Shambhu Bhatta's *Svanandavanavihara Kavya*, *Saraswati Bhamini Vilasa* in *shatpadi* metre, *Anjaneya Dashaka* in Sanskrita and Kannada with other *stotras* are notable. Shambhu Sharma Najgar and Ganesh Narayana Bhatta produced many *stotras* and commentaries besides rendering some into Kannada. Venkappa Paramaiah rendered the works of Kekkar Shiva Bhatta into Kannada. Venkataramana Pandit wrote commentaries on *Vidya Madhavi*, *Muhurta Shataka* and he also translated *Muhurta Madhavi* into Kannada. Guni Ganapati Shastri composed dramas like *Partha Vijaya*, *Lakshmana Sanjeevana* and a few *stotras*. *Rasalapura Varnanam* and *Bodhayana Grihyasutra Vyakhyana* are contributed by Suri Ramachandra Shastri.

Venkataramana Narasimha Shastri, Pandit Vighneshvara Sharma, Buchchan Narayana Shastri, Sambhu Dixit, Vighneshvara Dixit, Bhadti N. S. Shastri, Gangadhar Bhat, Vishnu Sharma Pandit, Sarpakarneshvara and Laxmana Babani Pai have also composed in Sanskrit and translated Sanskrit works. Maharshi Daivarat is a reputed Vedic scholar and composer (See Chapter III). His teacher Vashishtha Ganapati Muni from Tamilnadu was an outstanding scholar and composer in Sanskrit who lived at Gokarn for some time.

Konkani

The contribution of the people who speak Konkani has enriched the Kannada language and literature. There are a galaxy of writers who have written in Konkani as well. P S Kamat, Dr Dayanand Shanbhag and S Silva are noted writers in Konkani. Madhav Shanbhag has published Konkani grammar and Konkani primers. Dinkar Desai contributed articles in Konkani for the journals like *Marg*, *Saad*, *Salika* and *Prajecho Avaz* which were published from Bombay. Hosad Babuti Nayak had written scores of dramas (comedies) in Konkani and enacted them. Manjunath Prabhu of Ankola has also written dramas in Konkani. N V Prabhu's Konkani articles were published in a weekly journal *Saraswata* from Mangalore. He has written *Ramayana* and *Mahabharata* in brief in Konkani adopting the *ovi* style of Marathi. He translated the *abhangas* of Tukaram into Konkani. Mangesha Ramakrishna Telang and Hattangadi Narayana Rao were also noted Konkani writers. Madhav Shanbhag founded Konkani Bhasha Mandal, the first session of which was held in Karwar in 1939. Konkani journals in Kannada script like *Navyug* (1940), *Uzvad* (1947) and *Sarvodaya*, all from Karwar and *Konkana Kinara* (1950) from Kumta were being published. Konkani Bhasha Parishat at Karwar is the important institutions which is promoting Konkani.

Marathi

There have been some Marathi writers in Karwar taluk. Shivanada who belonged to 18th century composed *Devi Mahatmya* in Marathi. Shubhananda Pikale translated the entire Mahabharata into Marathi. Vithala Krishna Kaikini, father of Shamrao Vithal Kaikini wrote *Mangesha Mahatmya* in *ovi* metre in 1872, and *Gokarna Mahatmya* in *tripadi* metre in 1892. *Gokarna Mahatmya* has 64 chapters and 13,159 poems. *Laxmana Charitra* and *Satyanarayana Katha* are his other works. Venkatarao Vaikuntha Wagh wrote *Shivadarsha* and *Vamana*

Mangesha Dubhashi with the pen-name 'Rigvedi' wrote a book on the festivals of the Aryans, and *Hindu Dharma Deepika*. His *Abhanga Geetanjali* is a translation of Tagore's *Geetanjali*. Govinda Shivaram Kurderkar had rendered many Yakshagana texts into Marathi. Shivrao Nadakarni has composed a poems *Shanta Durga* and *Bhatka Shivananda* in *ovi* metre. Ananda Venkata Rao Majumdar with his pen-name 'Sharad' has written short stories and poems. Indira Telang has published *Bhavaneecha Chhata*, *Bhavana Tarang* and *Vaddivsachi Bhet* are her collected works. Bhavanishankara Neelakanta Wagle who is proficient in Marathi and has written *Kutula Karasthane*, *Taraka* and *Santanche bol*. Dr A V Varti, contributor of articles to journals had brought out two novels in Marathi and *Raneecha Bag*, a play. He has also written many humourous stories and *Sulucha Saravanta* is one of his collections. Prema Kantaka's *Kama Ani Kamini*, *Agniyana* and *Bhranta Jeevana* are notable works in Marathi. Dattu Bandekar's *Amrutavani* and *Atiprasanga* are satirical works. Panduranga Damodara Shahane and M G Shetty have rendered Marathi works into Kannada. Mangesha Padaki and Atmaram Sastri Odlamane have also written in Marathi. Jnaneshwar Nandkarni is a renowned literary critic. Gaurish Kaikini has translated *Kannada Sohitya Charitre* of Prof Mugali into Marathi and also rendered Masti's stories into Marathi. Balkur Subraya Adiga has translated voluminous material from Hindi to Kannada.

FINE ARTS

Yakshagana

Yakshagana is a unique and an exquisite folk-dance prevalent in Uttara Kannada district. It is a composite art of singing, dancing and dramatic representation accompanied by dialogue. They are combined to produce a powerful impact on the audience. This open-air dance-drama is magnified with colourful costumes, glittering jewellery, crown and pleasing music. The form of Yakshagana found in the district is common for the districts of Dakshina Kannada and Shimoga with certain local variations. Yakshagana in the district has a long tradition. It has given meaning to the life of the common folk and helped them in moulding their characters.

Of the three styles of Yakshagana, Uttara Kannada is predominantly adopting Badagu Tittu and extreme Badagu Tittu. This Badagu Tittu or Northern school is prevailing from Udupi to Honavar. It is otherwise called as Kundapura Badagu Tittu. In the area to the north of Honavar till Karwar extreme Badagu Tittu style

is in vogue. These differences are visible in the variety of dresses, costumes, prevalence of varied customs and traditions, innovations combining divergence of talents and skills, differences in language, stage presentation, etc.

Some sort of similarity is found in the beats of the cymbals, chorus songs, costumes, songs and dances in the two styles of Yakshagana that are prevalent at present in Uttara Kannada. Much stress and importance is not bestowed on *ex tempore* talk, but on fine display of dance, elaborate expression of feelings with poses and gestures, singing of songs slowly and repeatedly to encourage and give sufficient time and scope for complete and elaborate expression by gestures. Artistes of this district used to wear the black, red, green plain coloured sarees for their costumers without wasting money for separate set of costumes. Artistes of Badagu Tittu wear Choukudi sarees and tie *shawl (hegalu valli)* to their backs, whereas the artistes of extreme Badagu Tittu allow the *shawls* to dangle in the front which gives beauty and get-up and wavy movement while they dance. They wear scissor-shaped decorative piece of *edekattu* and mustaches.

Many Yakshnagana script composers belong to this district. Nagireya Subramanya, Halemakki Rama, Ennemadi Venkataramanayya, Gersoppa Shantappayya and Vishnu Sabhahit are the eminent men of the past. In addition, Parameshvara Bhatta of Haritakipura, Nityananda Avaduta, Subba of Haduvalli and Bhima of Kaikini are said to have belonged to this district. Among the composers of the present century are Janakai Thimmappa Hegde, Hosatota Manjunatha Hegde, Urakeri Vishnu Bhagavat, Belasalige Ganapati Hegde, Nadumaskeri Gaonkar Timmanna Nayak, R G Gundi, Aggaragona Rama Nayak, Seetaram Hegde, Malekodlu (Murdeswar) Bhagavat, Surve Bhagavat Hammanna Nayak, Kadtoka Manjunath Bhagavat, Atmaram, Gangaji and Tarkhand Seetaram Hegde. R B Hasanagi wrote *Yakshanatakagalu* and Krishna Bhandari *Yakshagana Kaipidi* (hand book).

Yakshagana, being a folk-art, gained encouragement from the common people. It prospered due to royal patronage of Keladi, Gersoppa and other rulers. Regular display for months together are organised by the temple charities. Gundbala Mukhyaprana temple holds over 100 performances annually. Occasional display are arranged by interested, generous persons or organisations on special occasions. During the *jatras* and other occasions closed door

performances with entry fee are also common. A troupe under the leadership of Mudkani Narayana Hegde visited Ramdurga and Mysore and won appreciation from the princes and prominent persons. The artistes of Karki enacted before the prince of Baroda and gained royal award. The participation of Yakshagana troupes in Delhi, Madras, Belgaum, Bangalore and Bombay functions indicates the popularity of this art. There are regular Yakshagana Mandalis or performing troupes. The Kondakuli Mela of Mudkani Narayana Hegde, Ankola Mela of Jogi Naik and Yakshagana Subodha Natak Mandali of Bhasgod were some noted troupes of yester years.

Sri Durgamba Prasadika or Karki Hasyagara Yakshagana Mandali: This Mandali of Karki which consists mainly of the artistes of the Karki Hasyagara family had commenced working early and was revived in 1942. It had participated in the Kannada Cultural Festival held in Delhi in 1954. It was awarded a silver shield in the Second Bombay Natya Mahotsava held in 1955 and took part in the cultural show at the Bangalore Congress Session in 1961. Thimma Hasyagara, Varada Hasyagara, Satya Hasyagara and Paramayya Hasyara, were the eminent artistes of this Mandali. The late Paramayya Hasyagara was honoured by the State Akademy in 1969. K P Hasyagara is renowned for his lion dance. Ganapati Hasyagara was reputed for his female roles. Narayana Hasyagara was getting scholarship. P V Hasyagara was awarded a prize by the Maharashtra Government. The BBC filmed a performance of this troupe in 1974.

Sri Idgunji Mahaganapati Prasadika Yakshagana Mandali: This Mandali was started by the renowned actor Keremane Shivarama Hegde in 1934, whom the State Sangita Nritya Akademy honoured in 1965, and he is also the recipient of Central Nritya Nataka Akademy award in 1970. Shambu Hegde, his eldest son is also a reputed artiste and member, State Janapada Akademy. The other noted artistes in the troupe are Mahabala Hegde, Murur Devara Hegde and the late Gajanana Hegde. The Yakshagana sound track of this troupe was recorded in 1949. One play was broadcast on television (Delhi) in 1968. In 1960 the Mandali conducted the North India tour and received universal appreciation. Venkataramana Yaji, Maravante Narasimha, Uppuru Narnappayya, Kadtoka Krishna and Nebburn Narayana have served in the Mandali as Bhagavatas. Kannaiah Bhandari of Gunavante and Narayana Hegde of Kinnir are the famous drummers of the troupe. Krishna Yaji of Mavinakere is noted for *chende*.

Sringara Mantapa Yakshagana Kalakendra, Honavar (1961) had arranged the first District Yakshagana Conference and symposium in 1971. It commenced Yakshagana Kala Kendra by arranging a training camp for 15 boys. Traditional training in Yakshagana was imparted. During 1977, Gangadhara Sastry Najagar was the director, Mahabala Hegde Keremane the teacher and L. S. Sastry Najagar the promoter of this centre. *Yakshagana School, Karki* came into existence in 1973 and Makki Mahabaleshwara Hegde is the head of the institution from its inception. P. V. Hasyagara is the dance director. Coaching for 10 students per year is being imparted. Duration of the course is two years. *Yakshagana Kalakendra, Shetageri*, was formed under the auspices of the Subodha Yakshagana Mandali. For a few years, it displayed many shows under the leadership of Bhavikeri Rama Nayaka and Bhasgod Sanna Mohanappa Nayaka. It was revived in 1976 after some years of inactivity. During summer, training is being imparted for boys and girls every year under the direction of V. J. Nayak and Buddu Agera, the Bhagavata and Ramadas Bhandari, *mridnaga* player also teach here. V. J. Nayak is an awardee of the State Janapada and Yakshagana Akademy. *Samaya Samuha* of Sirsi (1980) is exclusively training children with Hostota Manjunath Bhagavat as the director. They have been rendering a play *Nisarga Sandhana* stressing preservation of forests and environmental problems. With Hostota Manjunath Bhagavat as the teacher and guide, the *Malenadu Yakshagana Kala Pratisthana, Talguppa*, has been functioning at Sirsi and Purle Ramachandra Hegde is the President of the Sirsi branch. It has been organising training centres in three places and persons trained in 1985 numbered 50.

Of the other artistes in the field Mudkani Narayana Hegde who is revered as the "Father of Yakshagana" in this district secured in 1964 the State Sangeeta Nritya Akademy award. V T Hegde Shigehalli, Gode Narayana Hegde, Kolagi Anantha Hegde, Bhaskar Joshi, Subray Bhatta, Honnappa Gunaga, Mahadeva Hegde, Krishna Yaji, Mururu Vishnu, Kondadakuli Rama Hegde, Lakshmana Hegde, Mururu Devara Hegde, the late Actor Joshi, Jalavalli Venkatesh, Javalikere Narasimha Bhat, Chittani Ramachandra Hegde, Vandige Hammanna Nayak, Vandige Vithoba Nayak, Surve Hammanna Nayak, Bavikeri Rama Nayak, Govind Naik, M M Nayak, Shetigeri Jogi Nayak, Torke Beeranna Nayak, Venkatachala Bhat Keremane, Vandige Ramachandra Nayak, Bhasgod Sanna Mohanappa Nayak, Hiregutti Venkataramana Nayak, Maskeri Gaonkar Timmanna Nayak, V. J. Nayak, Venkataramana Naik of Mirjan, Surve G. V. Nayak,

R. G. Gundi, Maskeri Kameshwara Bhatta, Subrahmanya Chittani, Surve Narayana Hammanna Nayak, Sukru Master, etc., are some of the renowned artists of Uttara Kannada. Gajanana Bhandari and Mururu Krishna Hegde are experts in executing the ladies' roles. Kodlipal Shivaram Hegde's role of Hanuman is famous. Dhareshvar Subba for lion-dance and Mururu Eswar Hegde and Kanagila Hammanna Nayak as jesters are notable. Karki Lakshminarayana, Adinabala Subraya, Manjunath Bhagvat Karki, Dhareshvar Subrahmanya, Krishna Bhagavat, Nebbur Bhagavat and Yaji Bhagavat are other famous Bhagavats. Durgappa Gudigar, Prabhakara Bhandari and Ganapati Bhagavat are eminent as drummers. Satyanarayana Bhandari, Keshava Bhandari, Gajanana Bhandari, Shantaram Bhandari and a team of others have gained reputation for their performance on *chende*.

Another variant of Yakshagana theatrical form is *tala-maddale* or *baithak* performance which literally means cymbal and *maddale*, a percussion instrument. The Bhagavata is its sole director who sits in an elevated place with his accompanists viz., the drummer and cymbalist and sometimes the *chende* player. The participants who assume various characters or roles of the play (*prasanga*) sit before the Bhagavata, facing each other in a semi-circle. The text of the play or *prasanga* will be the same as that of Yakshagana. The participants will be in their normal plain dress. Any hall or indoor resort with a capacity to seat the audience will do. The Bhagavata renders the songs to the accompaniment cymbals and *maddale*. This is followed by participants (*arthadharis*) rendering their part of the dialogue with sentiments relevant to the situation *ex tempore*. It is a way of impressing the epic stories in the minds of rural folk, revealing them the real values of life, with jokes and repartees and providing ample opportunity to learn and master the language and the epics. People enjoy this wordy duel of wits and scholarship. Hasanagi Ganapati Bhatta is an outstandingly talented participant in this form among others.

Agadi Aata: Another variant of Yakshagana, on the model of *doddada* of Mudalpaya style is *Agadi Aata* which was introduced about 80 years back by Huchcha Naik of Siddapur and propagated by Kalappa Madiwala in Siddapur area. The Bhagavata, beating the cymbals sings the stanzas of *prasanga* and immediately the chorus consisting of 6 to 8 singers sing the same loudly to make it much impressive. Demons with roaring and thundering laughter, enter

from the front side of the stage having in their hands bright torches. Jester or *kodangi* using the rhymes and other feats invokes laughter. *Agadi Aata* is in vogue in Kondli and Husur of Siddapur taluk. *Sanna Adike Aata* is slightly different from *doddata* and in which persons assuming female roles only perform dance and male roles express feelings and sentiments by gestures without dance. *Sarathi* is the jester here. This style is prevalent in Honnegundi of Siddapur taluk. Gundu Bharamana Aata is another variant of *sannata* in the *Yakshagana* style. *Sangya-Balya* another variant of *doddata* is being exhibited in the district by the Harijans, Siddis and others. Nagya Subba Siddi and his party of Sonara Jaddi display this often. This theme has been rendered into a *Yakshagana prasanga* by Aggragona N M Nayak.

Folk Arts

Uttara Kannada has some special forms of Kannada and is rich in compositions of folk songs like *Garatiya Hadu*, *Halliya Hadu*, *Nadapadagalu*, *Bingipada*, *Gumatepada*, *Jogavve Hadu*, *Jogipada*, *Donipada*, etc. A variety of folk-dances are also prevalent. Of these *suggi kunita* (harvest dance) is quite colourful. The Halakki Vokkals, the Kumara Panths, the Konkani Marathis and the Siddis usually participate in it. Gumate, the cylindrical drum is the major rhythm instrument. *Jagate* (beating disc), *kolu* and *kuncha* (a bunch of peacock feathers with wooden base) are the other main instruments which provide music for the chorus sung by the artistes. Artistes wear pyjama or *dhoti* and a *kurta* with a colourful jacket over it. They put on a waist cloth, garlands or beads round their neck and a *turayi* (a colourful artistic headwear made of pith, resembling a group of birds perching on a corn bunch) is fixed on the turban. There are two types namely *hire suggi* and *kire suggi* which are prevalent in certain areas of Kumta, Gokarn, Aghanashini and other coastal parts. Govinda Shivappa Gowda and his party of Aghanashini are a famous troupe. *Kolata* (stick dance) which has a variety of feats is being practised by the people of the district, especially the Kunbis. The Muslim Siddis display *aligum kunita*, a type of folk-dance during Moharrum procession popular in Yellapur taluk. The artistes wear knickers after painting *shedi* (white clay) to their bodies with stripes drawn with fingers. They put on a crest made of straw and sticks and have small bells in their waists and sticks in their hands. Subba Daku Siddi and his party of Manchikeri have gained name in this form of art. The hereditary art prevalent among Harijans of Honavar and

Bhatkal taluks is *kadya kunita* which, it is said, they exhibit to satisfy the gods and goddesses and to ward off evil spirits causing epidemics. The songs they chant are of literary merit. Manju Shukra Uppar and his group of artistes of Bengre also display this *kadya kunita*. *Gumate kunita* of coastal area which the Halakkis, the Kumarpanths and Namadharis mostly exhibit during *suggi* (harvest) season and also in Holi festival, is another folk-art. The *gumate* is an instrument slightly different from that used in *gumate pang*. The artistes dance according to the rhythmic tone of *gumate*. Formerly it was displayed continuously for five days without break. Ganappa Beere Gowda and his party of Horepal have earned name in this art. *Kodangi kunita* is like *bedara kunita* of Sirsi area. It is conducted during festive days. Men wearing the costumes of Hanuman, imitating the behaviour of monkey, together with the women dressed differently execute this play. Another folk-art which is prevalent in Karwar taluk especially among the Konkan Marathas, the Kumarpanths, the Konkani Vaishyas and the Ambaligas is *gopukunita*. Gopu is an ornament like a girdle and the artistes while displaying weave the stripes of girdles. Sometimes they dress like Gopi and Krishna. The Siddi women perform *dhamami kunita*, a kind of dance, with the assistance of *dhamami*, a type of musical instrument during *Navaratri* and *Yugadi*. *Bhavangar* and *mujako* are the other musical accompaniments used by them. Giradoli Jaki Siddi and his companions of Shirnala are noted for this dance. *Pala*, a leather instrument, which is also called as *dollubala*, is being played during the time of sacrifices offered to gods and goddesses. The Bandaris mostly play this instrument in addition to *nagari* in temples. Hence it is called *palavadana*. Women folk of the Kshatriya Kumarpanthi, the Gabits, the Harkantas and the Ambigas participate in *pugadi kunita* which is in practice in Karwar, Ankola and Kumta taluks and which is manifested during Krishnashtami, Gangashtami and Ganesha Chaturthi. The artistes hold the empty water-pots, wooden *marige* and bronze plates and use them as background musical instruments while they sing, dance and exhibit *pugadi kunita*.

The Marathas of this district mostly participate in *bhajana barod* (Bhajana-drama) which is a combination and fusion of *yakshagana* and *bhajan*. Epic stories to the accompaniments of tabla, harmonium and cymbals are being enacted or played. This is a significant folk-art of Uttara Kannada. *Belaku needuva bhingi* (called *antike pantike* in other parts of the State) is displayed during Deepavali as a token of worship of Balichakravarti. The participants hold lanterns

in their hands after having covered their bodies with woollen blankets and visit the houses turn by turn and announce the approach of Deepavali. Puttappa Gowda and his party of Taragala exhibit this art. *Gondala* is a tumultuous festivity in propitiation of Devi Renuka. *Gondaligara mela* which is prevalent in this district and which is also named as *Jogappa Jogavve Kunita* is displayed by the ardent devotees of Ellamma or Renuka together with loud music. Rudrappa Hanumappa Gondali and his companions of Bharatanalli are the noted performers. *Huvina Makkalu*, a symbolic expression of various stages of activities related to the growing of crops is mostly shown by the Pategars during the *jatra* (fair) of Kanchikamba of Baad.

During the Holi festival men wearing fantastic dress of a hunter, dance to the rhythmic sound of the *tamate* and delight the people. This folk-dance known as *bedara kunita* is prevalent in the district and M N Nayak is a noted performer. *Preta Kunita* (skeleton dance), ghost-dance, lion dance, tiger dance which are also found in Yakshagana plays need proper platform with exciting background music to render them neatly. *Koravara kunita* and *dollu kunita* which were popular in the district have a few exponents now. During the *bandihabbas* at Mirjan and Ankola, *pagarana* is performed by wearing wooden masks and this is an art similar to *Yakshagana*. *Mandala kunita* (of Gonds), *Masti kunita*, *kalashagala kunita*, *tarle kunita* (of Halakki Vokkals), *durgi murgi kunita* and *maragala* (wooden leg) *kunita* are some other folk dances, some with religious background. At Karwar a kind of puppet show is performed during Ganesha festival.

Other Fine Arts

Gudigars: According to the *Dictionary of Economic Products*, Uttara Kannada is the chief home of sandalwood carving industry. The artisans who are specialised in the craft of sandalwood are called as Gudigars, originating from Goa. Sirsi, Kumta, Honavar and Siddapur are their settlements in the district. They work on mediums like sandalwood, ebony, blackwood and teak. The best works come from Kumta. The Gudigars of this district are noted for the fine and exquisite workmanship. Articles by Subbanna of Honavar had been sent to the exhibition (1867) in Paris securing him a silver medal. Bhaskarappa's work won him a copper medal in London in 1886. The works of these Gudigars have found a place in many museums and drawing rooms of many eminent men all over Europe. The reception room of the President of India is richly equipped with beautiful ivory

carved furniture. Beautiful works like Karnarjuna Yuddha with grand chariots and galloping horses were presented to Eisenhower and Queen Elizabeth. The Geetopadesha *motif* was presented to the Pope in 1965. The engravers produce a wide range of articles. They include images of deities, panels, caskets, photo-frames, trays, paper weights, paper knives, walking sticks, fans, elephants, flower-pots, garlands and many other articles.

The Artisan Training Institute at Kumta imparts training in sandalwood carving. High priced articles and images of deities of sandalwood, involving more time and labour in making are produced by the craftsmen staying in villages, particularly at Nathkeri in Honavar taluk. H. Venkatappa of Honavar was teaching at the Mysore Chamarajendra Technical Institute and his Radhakrishna *motif* is famous. Another noted artist was Venkatagiri Chitrakar of Siddapur, a sculptor of outstanding merit. Raghuveera Janardana Shetty produced a miniature model of the Karnataka College in sandalwood which is at present in London Museum. The Geetopadesha *motifs* which were presented to Nehru and Pope Paul were the handiwork of Datta Eeraiah Shetty of Kumta. The engraved ceilings of Kumta Mahalasa temple which are like lace works were executed by Janna Shetty of Kumta. Vitthal Ramachandra Shetty of Kumta secured National award in 1969 for the beautiful image Viswakarma and the Karnataka Lalitakala Akademy honoured him with award in 1970 for the fine creation of Geetopadesha *motif*. Shamba Ananta Shetty of Kumta whose workmanship is outstanding and appealing performed Kurukshetra and Geetopadesha *motifs* which were used for presentation to foreign dignitaries. Subraya Ramachandra Shetty (Kumta) has won many awards for his carving of Geetopadesha and Tandavanritya and won State award in 1970. Vitthal Manjunath Shetty of Honavar received both State and National awards for his fine creations Amritamanthana, Kurukshetra, Tandavanritya and Ganapati. Madhava Ganapati Gudigar (Kumta) is a State award winner in 1971. The Gudigars considered the late Jade Manjappa Hiriyannappa of Sirsi as their teacher and guide. He was the artist who prepared the icons of Rama, Lakshmana, Seeta and Hanumanta of Rama temple of Sirsi, the wooden *dwarapalakas* of Manjunatha temple of Dharmasthala. National award (posthumous) was accorded to him in 1974. Ganapati Manjunatha Shetty of Honavar and Devidasa Datta Shetty of Kumta are winners of State Akademy awards. Dayananda Achuta Shetty (Kumta), now working at Nutan Kalamandir, Bombay is another eminent sculptor and also a painter. Subraya Puttappa,

Eswara Seshagiri Gudigar, Bhaskarappa, Manjappa Mariyappa, Venkappa, Vamana Narayana, Dattatreya Vasudeva, Gopala Sheshagiri, Venkappa Vaikunta and Seetarama Chikkappa were other noted Gudigars. At present Ananda Subraya, Narayana Subraya, Subraya Vamana Shetty, Suresh Ganapati Shetty, Somanna Ananth Shetty, Vasudeva Govindaraya Shetty, Nagesha Vamana, Sadananda Shetty and Ullas Datta Shetty are some eminent craftsmen.

Pith work is a side-art of the Gudigars, especially women, who produce artistic floral garlands, *basingas* (marriage coronets), etc. Mahananda Mahadeva Shetty, Suñanda Suresh Shetty, Ramabai Shetty and Muktabai Datta Shetty from Kumta, Damayantidevi and Lalita Narayana Shetty from Honavar, Tarabai Sadananda Shetty and Rekha Chandrakant from Sirsi are some of the talented ladies in the craft.

Kannada Sahitya Sammelanas

The 17th Kannada Sahitya Sammelana which was the first in Uttara Kannada was held at Karwar in 1913 with Muliya Thimmapayya presiding. The 36th Sammelana was the second one in this district, held at Kumta in 1954 under the Presidentship of V Seetharamaiah. The 45th and 55th Sahitya Sammelanas were held respectively in 1965 and 1982 at Karwar and Sirsi, and Kadangodlu Shankara Bhat and Gorur Ramaswamy Iyengar presiding respectively. In addition to this, the district unit of the Kannada Sahitya Parishat has organised district-level Sahitya Sammelanas at : Honavar (1972) when Gaurish Kaikini presided; Yellapur (1974) when B H Sridhara presided; Sirsi (1981) when Yashvant Chittal presided ; and Siddapura (1985) when Shantinath Desai presided.

Other Organisations and Artistes

The Karnataka Sangha, Siddapur, a registered body (1947) has been arranging various competitions in Yakshagana, drama, folk art and literature, sports and games, debates, mono-acting and dance. It has also gained name for the display of dance dramas. The Karnataka Sangha, Gokarn (1939) has been striving to encourage literary and cultural activities by maintaining a reading room, organising study circles and staging dramas. It also organised Vasanta Sahitya Utsava on a grand scale. Karnataka Sangha, Dandeli, Karnataka Sangha, Honavar and Karnataka Sangha, Ankola have been evincing keen interest in organising lectures, discourses and

functions connected with literary and cultural associations, the Taruna Sangha (1938) of Sirsi, has been conducting activities related to drama and music. It was responsible for organising a literary meet in 1941.

Newly founded Kadamba Institute of Cultural Studies (1982) has organised a national seminar on Kadamba history, and brought out collection of inscriptions of the dynasty and has been engaged in cultural and literary activities.

Geleyara Balaga and Kiriya Koota of Sirsi celebrates various national festivals. Kalamandala (Sirsi) led by G G Dixit has been rendering *tala-maddale* performances. Stree Nataka Mandali sponsored by G R Raikar, Vishnu Venkatesha Nataka Sabha of Janardana Nayak, Natya Kala Sevaka Mandala of Valgalli, Geleyara Balaga of Bharatanalli founded by Na. Su. Hegde and his friends, Mitra Koota of Bharatanalli, Samskritika Mandala headed by Sheegemane Narayana, Kanagod Kannad Kalakoota, directed by Subrao have contributed much to promote literature and culture. Geleyara Kalakshetra of Honavar headed by G V Bhat, Yuvajana Kalavrinda of Karwar led by Channakeshava Sastry, Taruna Raita Sangha of Kansur, Samskritika Sangha of Mundgod, Sangeeta Kala Mandala of Sirsi, Arunodaya Kalaniketana guided by Maharudrappa Pujar, Kannada Kalakoota of Heggane have been some other such cultural organisations. Nrisimha Kalakunja, Karwar established in 1938, has been enacting hundreds of dramas with a view to encourage cultural activities and to render financial help to the needy and worthy organisations by arranging benefit shows. It has its own theatre at Karwar. Shringara Mantapa of Honavar (1961) started a quarterly journal viz., *Shringara* in 1962, published *Dharmasindhu*, a religious compendium and established its own printing press of the same name in 1968. It also arranged a Seminar on Yakshagana in 1971. Nadoja Pampa Kala Sangha, Banavasi (1982) is striving to revive the cultural traditions of Banavasi. Allamaprabhu Janapada Kalavrinda of the same place is active in promoting folk arts, including *dollata*, *bhajan* and Yakshagana in surrounding villages too.

Uttara Kannada Jilla Sahitya Pravartaka Sahakari Sangha (1971) being the district level cultural organisation, has been assisting the writers to get financial aid. It owns a printing press also. Nava-chetana Natya Kalavaibhava Sangha, Haliyal (1970) has been on the cultural front of the town, Actor S T Belagaumkar being the moving

spirit behind it. Sri Seetaramachandra Natya Seva Sangha, Siddapur (1923) was established by the noted poet Thippayya Master. The Sangha has celebrated Golden Jubilee in 1973. Neenasam, noted organisation from Heggodu, Shimoga district, organised *janaspandana* in 1983 at Manchikeri (Yellapur taluk) with the aid of Ford Foundation of America. It trained the village dwelling Siddis from Manchikeri and enacted a play very successfully.

The Shastreeya Sangeeta Vidyalaya of Sirsi was founded in 1958 by Ganapati Subraya Hegde, a notable musician, both vocal and instrumental. It has a branch at Gokarn (1979) also. Veena Sangeeta Vidyalaya, Bangur Nagar, Dandeli (1969) is a centre where music and dance are being taught. Sadguru Nityananda Ashrama, Sanikatta (1956) conducts now and then cultural activities. The Marikamba Temple Trust, Sirsi, has a big hall which has been a centre of cultural activities. Music recital, *harikata*, lectures by eminent scholars, etc., are organised at this place. Lalita Kala Kendra, Karwar, Natya Bharati Institute, Sirsi, Kalaniketan, Sirsi and Friends Arts Circle, Honavar, have been active in the field of promoting fine arts. A 15-day drama festival is organised annually at Mastikatta, Ankola tq.

Outstanding playwright, actor on stage and film and director Girish Karnad hails from Sirsi. Marathi stage artiste Jayashree Gadkar hails from Karwar. Ranga Rao, well-known drama artist and owner of Sri Krishna Chaitanya Nataka Sabha, Vimalananda Das, Harikata Vidwan, and the latter's sisters, Pandari Bai and Mainavati, renown stage and film actresses originally came from Bhatkal. Anant Nag and Shankar Nag, noted film actors belong to Mallapur in Honavar taluk. Kannada actors Ramakrishna, Padma Kumta, Meera Nayak, Purnima Gaonkar, G P Nayak and G U Bhat belong to this district.

Founder of Jayakarnataka Natya Sangha, Siddapur and a State awardee in drama in 1965 in addition to several honours and titles, Hulimane Seetaram Sastry, was an outstanding stage artist. Being an ardent and experienced artist, director and owner of drama Company, Murdeshwar Madhava Rao is a household name in the district. Telang Mangesha Rao was a versatile, being both a literary figure and expert in playing *sitar* and *veena* and talented in drawing. His music recitals had been organised at the royal Court of Darbhanga and Mysore and at Lahore and Faizabad. M Prabhakar who hails from Bhatkal has secured the title "Gayakaratra" for his distinguished

performance in music. Halibandi, an employee of KPC, Ganeshgudi, is noted for singing Bhavageeta (lyrics) and light music. G S Hegde, Belekeri is another noted musician.

G R Raikar was a goldsmith of outstanding talents who has produced many artistic jewels. S U Nayak, famous landscape painter belongs to this district. Famous sculptor from Bombay Wagh hails from Karwar. R G Raikar of Sirsi is an eminent artist whose paintings have been exhibited in the one-man shows organised in many places like Mysore, and Bangalore and he was member State Lalitkala Academy. Renuka Markanda, G M Hegde of Sirsi, Yeshwant Achari and S S Kamat are noted artists from the district. Purnima Shanbhag of Siddapur is a budding portriat painter. Janardan Govinda Shetty painter and photographer, Jade Manjunatappa an architect of Sirsi, G M Hegde, an artist, Mahabaleshwara Bhat, a modeller, K Anant, an employee of KPC, Ganeshgudi, a micro-artist are among the talented men from the district who have made a mark in their fields. The Mahale Brothers of Ankola are renowned for their craftsmanship. Venkatramana Pandit, is an artist in clay modelling and drawing besides being a musician. Anuradha Dhareshwar and Devendra Murdeshwar, outstanding musicians hail from this district.

Honnappa Bhavikeri is a popular singer of lyric poems. R P Hegde and Kamalakar Bhat are well versed in classical music. G P Nayak, V J Nayak and Kum. Kirti Nayak are talented dancers and B R Kollapuri and Kum. Renuka are well versed in music as well.