

CHAPTER III

PEOPLE

The Uttara Kannda district has been an inhabited tract from ancient times. But it is worth noting that it is not the same people who inhabited the district in ancient times as the various types of people seen at present. Brahma *srishti* (Upghats or Balaghat) and Parashuram *srishti* (Below ghats or Payanghat) are the names of the two divisions of the district, as mentioned in *Skanda Purana*. Chandragutti in Shimoga district, on the border of Uttara Kannada, is a centre of worship of Renuka (Guttyamma) and Parashurama. The earliest communities that settled on this Parashurama *srishti* are the inhabitants of Tuluva viz., Mahars, Koragars and Mogers. Gersoppa region has been called as Tuluva in inscriptions. The Haslars, the Mukris, the Agers, the Halakki Vokkals and Namadharis (Halepaiks) appear to be some other original settlers.

Between 300 to 200 B.C., when there was a great famine for 12 years according to tradition in Northern India, there was a wholesale emigration from the North and they included Jains and Buddhists also. They also settled along the West Coast. The Nadavars appear to be descendants of the Jains. There is a strong tradition of the Shatavahanas and later Mayura Sharman establishing many *agraharas*. The Halakki Vokkals have developed totemism with masked dances accompanied by drums and other instruments. There had been large-scale migration from Goa and Konkan of the Marathas, the Gabits, the Kunbis, the Saraswat Brahmanas, etc. Many run-away Negro slaves from that region settled down in Haliyal and Supa

taluks and they are termed as Siddis. Of late certain settlements of the Tibetans have also come to Mundgod. The contact of coastal people had with Arab traders helped their co-mingling with the local population. There is an interesting discussion regarding the racial origin of the Navayats of Bhatkal. The various racial elements including the indigenous, the various religious traditions and regional customs, and three cultural units—patrilineal, matrilineal and totemist—have helped in evolving the culture of Uttara Kannada, which has shaped the life of the people. People of Uttara Kannada and Dakshina Kannada have many similarities in culture, tradition, and many aspects of religious and social life, since the whole of coastal tract was a single district called Kanara, before 1862.

Population

The population of the district according to the 1981 census was 10,72,034 out of whom 8,00,241 persons lived in the rural areas and 2,71,793 persons lived in the urban areas. Between 1971 and 1981 the total decennial rate of increase of population was 26.16 per cent, the percentage of growth for the rural and urban areas being 14.44 and 80.58 respectively. Out of the total population of 10,72,034 in 1981, 5,47,413 were males and 5,24,621 were females. The district contained 2.89 per cent of the total population of the State in an area which constituted 5.37 per cent of the State's area. It ranked 16th in respect of population and it holds the 10th place in point of area among the 19 districts of the State.

Growth of Population

In 1881 the district had a population of 4,21,932 persons. The table given hereunder shows the variations in the population during 100 years from 1881 to 1981.*

<i>Year</i>	<i>Population</i>	<i>Decade variation</i>	<i>Percentage decade variation</i>
1	2	3	4
1881	4,21,932		
1891	4,46,453	+ 24,521	+ 5.80
1901	4,54,490	+ 8,037	+ 1.8
1911	4,30,548	- 23,942	- 5.27
1921	4,01,727	- 28,821	- 6.69

1	2	3	4
1931	4,17,835	+ 16,108	+ 4.01
1941	4,41,157	+ 23,322	+ 5.58
1951	5,17,780	+ 76,623	+17.37
1961	6,89,549	+1,71,769	+33.17
1971	8,49,105	+1,59,556	+23.14
1981	10,72,034	+2,22,929	+26.25

Source : 1) *Census of India, 1971, Mysore General Population Tables.*

2) *Census of India, Paper 1 and 2, 1981, Karnataka Provisional Totals.*

From the above, it is seen that in a period of 100 years from 1881 to 1981, the population of the district rose by 6,50,102 persons which meant an overall increase of 154.07 per cent, despite of setbacks in two decades. The percentage variations of the population have disclosed some interesting facts. Between 1881-1891 and 1891-1901, there was slow growth of population (+5.8 and +1.8% respectively) in the district. Between 1901-1911 and 1911-1921 there were negative rates due to famine and influenza epidemic of 1919. But there was more rapid rise of population after 1921. Till about the 1940's malaria depressed the population. With the eradication of the malaria, the population has grown steadily from 1951. There was a continuous increase of population, 17.37%, 33.17%, 23.14% and 26.25% during the decades 1941-51, 1951-61, 1961-71 and 1971-81 respectively. Control of several other diseases, better health and medical facilities, improved nutrition and standard of living, expansion of industries and communications, development of agriculture, trade and commerce are the reasons for the large increases of population of the district during recent decades.

Drift in Population

The traders of Karwar, Sirsi and Kumta were either going or sending their agents to Bombay and Hubli. The Navayats, for example, are for long engaged in trade in far off places, leaving their families behind. A few educated persons were in Government employments outside the district. Some sent their sons to Bombay for education and employment. Many left the district permanently to Hubli, Dharwad, Belgaum, Pune, Bombay or Bangalore when their children secured jobs in those places and settled there permanently, as

in the case of the Saraswats. Within the district, there was much movement of trade between the uplands and the coast, and of labour between the coast and the uplands. Traders, who attended fairs or weekly markets returned to their homes within a week. Those who went to the larger markets were absent from a week to a month. The demand for field labour in upland parts of the district was chiefly supplied in Yellapur from Goa, Karwar, Ankola, and Kumta and in Sirsi and Siddapur from Honavar and Dakshina Kannada district. For a month or two during summer, the demand for labour in mining, road making, pond-digging, well-sinking, and in forests, also brought considerable number of workmen from Dharwad and Belgaum areas. The Yellapur saw mills gave employment to a few persons.

The number of persons found in the district according to the place of birth, as in 1881 were as follows

Born in the district	3,72,805
Not born in the district	49,035
Dharwad	17,232
Madras	7,172
Belgaum	6,700
Goa, Daman and Diu	6,582
Mysore	4,125
Southern Maratha States	4,125
Ratnagiri	1,185
Kaladgi (Bijapur)	801
Sholapur	267
Satara	189
Poona	146
Ahmednagar	44
Bombay	117
Gujarat	179
Other parts of India and outside India	770

Source : Gazetteer of Bombay Presidency, Vol. XV, Part I, Kanara, Bombay, 1883.

The employment and business opportunities and educational facilities available in towns and other industrial and commercial centres constitute major factors for the drift in population. The

towns have grown in importance in respect of communications, trade and commerce, industrialisation, educational facilities, modern amenities and the like. Many of the non-cultivating owners of lands and their dependents live in towns engaging themselves in various kind of urban business. The notion that town life is dependable and easy going as compared with uncertainties and hardships of agricultural life is also responsible, to a certain extent, for drift in population. Some times, factions and party strifes in villages also drive families to towns. There is both seasonal and permanent immigration of people into this district from adjoining districts of the State and also from neighbouring States to work especially in arecanut gardens, mines and development works. Many households from Kerala, Orissa, Andhra, Maharashtra and other States are working in sugar industries at Sirsi and Honavar, Indian Plywood Manufacturing Company, Electro Metallurgical Works, and West Coast Paper Mills at Dandeli. Tibetans are rehabilitated at Tatti-halla of Mundgod taluk. The number of immigrant persons found in the district as the time of Census enumeration in 1971 were as follows

	<i>Rural</i>	<i>Urban</i>	<i>Unclassi- fiable</i>
1	2	3	4
A. Born in India	6,99,057	1,45,318	405
I. Within the State of enumeration	6,85,062	1,35,743	60
a) Born in the place of enumeration	4,35,977	83,978	—
b) Born elsewhere in the district of enumeration	1,88,420	30,395	—
c) Born in other districts of the State	60,665	21,370	20
II. Born in States in India beyond the State of enumeration	13,995	9,575	345
a) States :			
Andhra Pradesh	2,320	735	20
Bihar	35	25	—
Gujarat	145	180	—
Haryana	5	—	—
Himachal Pradesh	10	60	70
Jammu & Kashmir	5	—	—
Kerala	1,515	1,675	85
Madhya Pradesh	15	100	—

1	2	3	4
Maharashtra	5,275	3,170	—
Nagaland	5	—	—
Orissa	5	15	—
Punjab	85	30	10
Rajasthan	400	290	—
Tamil Nadu	1,200	1,255	—
Uttara Pradesh	180	140	120
West Bengal	20	55	10
b) Union Territories :			
Andaman & Nicobar Islands	—	5	—
Delhi	—	30	—
Goa, Daman, Diu	2,775	1,805	30
Pondicherry	—	5	—
B. Born in countries in Asia beyond India (including U.S.S.R)	3,815		
Burma	10		
Nepal	175		
Pakistan	55		
Srilanka	5		
Elsewhere	3,570		
D. Countries in Africa	20		
Kenya	20		
Unclassifiable	490		

Source : Census of India, Mysore, 1971, Part II-D, Migration Tables.

Density of Population

The density of population of a district depends, to a large extent, on fertility of its soil, rainfall, irrigation facilities, topography, climate, railway and other communications, extent of development in agriculture, horticulture, plantations, industries, commerce, etc. It may be said that all these factors have been at work in making the district one of the moderately populated areas. The density of population in Uttara Kannada district was 104 per sq km in 1981 (rural 79, urban 1,581), and this was far below the State average which was 194, per sq km (rural 140, urban 2,914). The district occupied the last place among the districts of the State in respect of density in 1981, because 81 per cent of the area of the district of Uttara Kannada is covered with forests. Only four taluks viz. Bhatkal (370), Kumta (192), Karwar (172), Honavar (171) and Haliyal (156) exceed the district average (104) in this respect. Supa taluk (27) has the lowest density, the densities of other taluks being Ankola (88), Mundgod (88), Siddapur (99), Sirsi (102), and Yellapur (46).

Sex ratio

The proportion of females in the State as a whole has been decreased from 983 per thousand in 1901 to 963 in 1981. In Uttara Kannada district, the ratio, however fluctuated as shown in the table hereunder.

Year	<i>No. of females per thousand males</i>		
	<i>Total</i>	<i>Rural</i>	<i>Urban</i>
1	2	3	4
1901	925	920	974
1911	956	942	1,054
1921	968	957	1,043
1931	952	941	1,017
1941	965	959	995
1951	967	942	1,054
1961	946	945	951
1971	957	956	959
1981	958	965	939

One of the reasons for fluctuations is seasonal immigration. Death at child births was one of the causes for the ratio being low during the decade and in the rural areas. Improved medical facilities have slightly improved the ratio. In rural areas of the district, the sex ratio has increased from 920 in 1901 to 965 in 1981 with fluctuations during 1931 and 1951. In the district as a whole, and in rural areas of the district, males outnumbered females in all these years. In urban areas, females outnumbered males in 1911, 1921, 1931 and 1951 and males outnumbered in the rest of the years. Exodus of urban males seeking jobs in Bombay before States Reorganisation is one of the causes for this. In Bhatkal (1039) and Honavar (1,011) taluks, females outnumbered in 1981 (in Bhatkal town, most of the Navayat males will be away for trade). In Karwar taluk, females are equal to males in number. And in the other taluks, males outnumbered the females. Among the towns, Bhatkal (1,094) and Ankola (1,027) had the highest sex ratio in 1981 and in the other towns males outnumbered females. Ganeshgudi a newly added town in 1981 had the lowest sex ratio (734 females for 1,000 males). Most of the people in this township are employees of the Kali Hydro-Electric Project, and have recently come to the place.

The sex-wise population of several taluks of the district as in 1981 is given below.

<i>Taluk</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>
1	2	4	5
Ankola	41,065	39,992	81,057
Bhatkal	47,567	49,329	96,896
Haliyal	69,171	63,381	1,32,552
Honavar	63,672	64,316	1,27,988
Karwar	62,821	62,814	1,25,635
Kumta	58,899	58,426	1,17,325
Mundgod	31,028	27,647	58,745
Siddapur	43,614	40,911	84,525
Sirsi	70,507	64,600	1,35,107
Supa	27,700	24,515	52,215
Yellapur	31,299	28,690	59,989

Age distribution

The following table reveals the distribution of population by age-group of the district as in 1971.

<i>Age-group</i>	<i>Population</i>	<i>Percentage</i>	<i>State's percentage</i>
1	2	3	4
0-14	3,64,285	42.90	42.44
15-19	82,981	9.78	9.14
20-24	67,374	7.93	8.04
25-29	59,376	7.00	7.25
30-39	1,01,403	11.94	12.09
40-49	76,512	9.02	9.05
50-59	50,298	5.92	5.88
60+	46,835	5.51	6.10
Age not stated	41	N	0.01

Source : General Report Census of India, 1971, Mysore, Part-I, A Volume I.

The proportion of young population (0-14 years) in 1971 was 42.9 per cent, while that of population (60+ years) accounted for 5.51

per cent. The proportion of working population (15-59 years) was 51.59 per cent (corresponding percentage for the state is 51.45 per cent). The population of age-groups 0-14 and 60+ are on the other hand considered as not in labour force. The dependency ratio on the working population in Uttara Kannada district was 94. It means that every 100 persons have to support 94 dependent persons who are in the age-group of 0-14 years and 60 years and above. There is a fairly large proportion of young below five years of age in the district. This confirms the fact that the dependency ratio is high in the district. The expectation of life (longevity) for Karnataka as a whole approximately holds good, for Uttara Kannada district also. It increased from 1901-11 to 1966-1970. This shows that there has been an improvement in health conditions.

Age at Marriage

According to a survey (conducted by Dr. N. Hatti, Rolf Ohlsson of Meddelande Fran Ekonomisk-historiska Institution Lunds Universitet in 1961-1979) of the 2,725 households covering a population of 19,381 (25% of rural population) comprising Brahmanas and Namadhari Naiks of Sirsi taluk, there has been considerable shift in the age of marriage not only with regard to females but also in the case of men. In 1979, the observed median age of marriage is 22.2 years for Brahmanas and 19.3 years for Namadharis, the Indian Census age at marriage of women was increased from 16.1 years (1961) to 17.3 (years 1971). Marriages are often delayed until the girls parents can accumulate the funds to meet the expenses of dowry. Among the Brahmanas, parents emphasise the importance of longer period of school or college education for girls. Hence education had a great impact on delay of marriages. There is a change in attitudes towards education among the Namadharis as well. The reduction in the proportion of intra-relative marriages may have contributed to the marriage delay.

The mean age at marriage for the state was 24.78 years for males and 17.91 years for females as in 1971. The mean age at marriage for males in urban areas of the state was 26.10 as against 19.48 years in the case of females. The corresponding figures for rural areas were 24.25 years and 17.83 years respectively.

The statement given in the next page shows the distribution of 1,000 males/females according to marital status of the district as in 1971.

	<i>Males</i>	<i>Females</i>
Total	1,000	1,000
Never married	621	510
Married	353	363
Widowed	23	4
Unspecified	N	N

The 'Never married' males are more than the females. The males in the 'married', 'widowed' and 'divorced' category are less than the females.

The following table gives the marital status-wise population in rural and urban areas of the district as in 1971.

	<i>Males</i>	<i>Females</i>	<i>Total</i>
Rural			
Never married	2,20,002	1,72,707	3,92,709
Married	1,26,915	1,23,750	2,50,665
Widowed	8,788	43,628	52,406
Divorced	1,220	1,331	2,551
Unspecified status	217	60	277
Urban			
Never married	49,487	39,062	88,549
Married	26,176	26,901	53,077
Widowed	1,236	7,515	8,751
Divorced	115	205	320
Unspecified	—	—	—

Source : Census of India, Mysore. Social and Cultural Tables and Fertility Tables 1971.

Among the married, males are more than females in rural areas and females are more than males in urban areas of the district. Among unmarried, males are more both in rural and urban areas. The widowed and divorced are more among women both in rural and urban areas.

The successive statements give the distribution of total population, rural and urban by age groups, sex and marital status of the district as in 1971.

Age and Marital Status

Rural Population

Age Groups	Marital Status												
	Total Population			Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
	Persons	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
All Ages	698608	357132	341476	220002	172707	126915	123750	8770	43628	1220	1331	217	60
0-9	205908	102152	103756	102152	103756	—	—	—	—	—	—	—	—
10-14	97028	49612	47416	49382	46495	220	981	5	45	—	—	10	10
15-19	66966	35140	31826	34388	18040	722	13499	—	217	—	60	30	10
20-24	53618	27604	26014	20450	3202	7034	22200	30	512	40	100	50	—
25-29	47864	23171	24693	6713	529	16208	23035	120	899	123	230	10	—
30-34	40738	20078	20660	2691	190	16977	18677	240	1492	170	291	—	10
35-39	41579	21561	20018	1091	90	19860	17114	450	2594	150	220	10	—
40-44	34529	18691	15738	829	80	17043	11702	629	3796	180	150	10	10
45-49	29034	16032	13002	689	80	14304	8158	809	4574	200	170	30	20
50-54	25110	13300	11810	672	80	11435	4335	1043	7335	120	60	30	—
55-59	16956	9429	7527	381	70	8065	2043	903	5394	70	20	10	—
60-64	17133	8739	8394	239	30	6846	1141	1574	7213	80	10	—	—
65-69	9936	5311	4625	169	10	3936	716	1126	3889	60	10	20	—
70+	12270	6298	5972	149	30	4265	259	1854	5673	30	10	—	—
Age not stated	39	14	25	7	25	—	—	—	—	—	—	—	—

Source : Census of India, 1971, Mysore, Social & Cultural Tables & Fertility Tables-Part-II.C (ii)-1977, Bangalore.

Age and Marital Status-1971

Urban Population

Age Groups	Marital Status												
	Total Population			Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
	Persons	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
All Ages	150497	76814	73683	49487	39062	26176	26901	1236	7515	115	205	—	—
0-9	41771	21076	20695	21076	20695	—	—	—	—	—	—	—	—
10-14	19578	10040	9538	10035	9423	—	110	5	5	—	—	—	—
15-19	16015	8129	7886	8029	6274	90	1577	5	10	5	25	—	—
20-24	13756	6900	6856	6091	1989	799	4782	—	60	10	25	—	—
25-29	11512	5654	5858	2573	366	3041	5382	30	95	10	15	—	—
30-34	9840	5209	4631	722	80	4452	4346	20	180	15	25	—	—
35-39	9246	4884	4362	251	55	4558	3892	55	390	20	25	—	—
40-44	7169	4003	3166	159	50	3719	2426	115	670	10	20	—	—
45-49	5880	3170	2710	100	35	2940	1955	125	695	5	25	—	—
50-54	4875	2435	2440	55	30	2245	1200	135	1195	—	15	—	—
55-59	3357	1780	1577	65	25	1544	552	156	990	15	10	—	—
60-64	3489	1647	1842	59	30	1419	405	154	1397	15	10	—	—
65-69	1489	719	770	35	—	565	157	115	608	5	10	—	—
70+	2518	1166	1352	35	10	804	117	322	1220	5	5	—	—
Age not Stated	2	2	—	2	—	—	—	—	—	—	—	—	—

Source : Census of India, 1971, Mysore, Social & Cultural Tables & Fertility Tables-Part-II.C (ii)-1977, Bangalore.

Age and Marital Status-1971

Total Population

Age Groups	Marital Status												
	Total Population			Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
	Persons	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
All Ages	849105	433946	415159	269289	217769	153091	150651	10014	51143	1335	1536	217	60
0-9	247679	123228	124451	123228	124451	—	—	—	—	—	—	—	—
10-14	116606	59652	56954	59417	55918	220	981	5	45	—	—	10	10
15-19	82981	43269	39712	42417	24314	812	15076	5	227	5	8	30	10
20-24	67374	34504	32870	26541	5191	7833	26982	30	572	50	125	50	—
25-29	59376	28825	30551	9286	895	19249	28417	150	994	130	245	10	—
30-34	50578	25287	25291	3413	270	21429	23023	260	1672	185	316	—	10
35-39	50825	26445	24380	1342	145	24418	21006	505	2984	170	245	10	—
40-44	41598	22694	18904	988	130	20762	14128	744	4466	190	170	10	10
45-49	34914	19202	15712	789	115	17244	10113	934	5269	205	195	30	20
50-54	29985	15735	14250	727	110	13680	5535	1178	8530	120	75	30	—
55-59	20313	11209	9104	446	95	9609	2595	1059	6384	85	30	10	—
60-64	20622	10386	10236	298	60	8265	1546	1728	8610	95	20	—	—
65-69	11425	6030	5394	204	10	4501	873	1240	4497	65	15	20	—
70+	14788	7464	7324	184	40	5069	376	2176	6893	35	15	—	—
Age not Stated	41	16	25	9	25	—	—	—	—	—	—	—	—

Source : Census of India, 1971, Mysore, Social & Cultural Tables & Fertility Table-Part-II.C (ii)-1977, Bangalore.

Workers and occupations

Of the total population of the State in 1981, 40.24 per cent are workers and 59.76 per cent are non-workers, whereas in 1971, 34.75 per cent are workers and 65.26 are non-workers. The corresponding figures for Uttara Kannada district in 1981 are 38.43 and 61.57 per cent whereas the figures for 1971 are 33.68 and 66.32 per cent. There were 2,86,624 male workers and 78,057 female workers in 1981. Among the non-workers there were 2,53,238 males and 4,06,851 females. In rural area there were 2,20,487 male workers, 67,178 female workers, and among the non-workers 1,81,026 were males and 2,89,324 were females. In urban area there were 66,137 male workers and 10,879 female workers. Among the non-workers in urban area 72,212 are males and 1,17,527 are females. Both in 1971 and 1981 the largest number of workers are in agricultural, either as cultivators or agricultural labourers. The next highest number of workers is in other services (1971) and other workers (1981). The following tables give the distribution of workers in the district among the nine categories as in 1971 and 1981.

	<i>Workers and non-workers 1971</i>					
	<i>Male</i>		<i>Female</i>		<i>Total</i>	
	<i>Number</i>	<i>Percent- age to total workers</i>	<i>Number</i>	<i>Percent- age to total workers</i>	<i>Number</i>	<i>Percent- age to total workers</i>
Cultivators	87,067	38.0	20,038	35.2	1,07,105	37.4
Agricultural labourers	33,905	14.8	16,090	28.3	49,995	17.5
Livestock, Forestry, etc.	34,194	14.9	6,200	10.9	40,394	14.1
Mining and Quarrying	3,228	1.4	1,567	2.7	4,795	1.7
Industries :						
a) Household	6,587	2.9	1,091	1.9	7,678	2.7
b) Non-household	14,147	6.1	2,100	3.7	16,247	5.7
Construction	4,059	1.7	980	1.7	5,039	1.7
Trade & Commerce	14,406	6.3	2,091	3.7	16,497	5.7
Transport, Storage & Communication	9,450	4.1	1,296	2.9	10,746	3.7
Other services	22,020	9.6	5,423	9.5	27,443	9.5
Total workers	2,29,063	52.78	56,876	13.7	2,85,939	33.68
Non-workers	2,04,883	47.2	3,58,283	86.3	5,63,166	66.32
Total	4,33,946	—	4,15,159	—	8,49,105	—

Source : Census of India-1971-Mysore, General Population Tables.

		<i>Workers and Non-workers 1981</i>					
		<i>Male</i>		<i>Female</i>		<i>Total</i>	
		<i>Number</i>	<i>Percent- age to main workers</i>	<i>Number</i>	<i>Percent- age to main workers</i>	<i>Number</i>	<i>Percent- age to main workers</i>
I	Cultivators	1,07,635	37.5	27,591	28.94	1,33,226	37.08
II	Agricultural Labourers	33,552	11.7	22,879	29.31	56,401	15.46
V(a)	Household Industry	9,132	3.2	1,555	1.2	10,687	2.93
	*Other workers	1,36,335	37.6	26,032	33.35	1,62,367	44.52
V	Marginal workers	7,551	—	39,713	—	47,264	—
	Total main workers	2,86,624	—	78,057	—	3,64,681	—
	Non-workers	2,53,238	—	4,06,851	—	6,60,089	—

Source : Census of India-1981-Karnataka-Paper I-Final Population Totals.

*The category wise break-up figures for this item are not available.

Urban population

Out of the total population of 10,72,034, village dwellers were 8,00,241 and 2,71,793 persons resided in towns as in 1981. The population of the towns in the district was as under in 1981.

<i>Sl. No.</i>	<i>Town</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>
1.	Ambikanagar (SA)	4,293	3,441	7,734
2.	Ankola (M)	5,996	6,157	12,153
3.	Bhatkal (M)	12,256	13,409	25,665
4.	Dandeli (M)	25,032	22,593	47,625
5.	Ganeshgudi (M)	28,039	2,083	4,922
6.	Haliyal (M)	8,047	7,608	15,655
7.	Honavar (M)	7,629	7,495	15,124
8.	Karwar (M)	24,831	22,379	47,210
9.	Kumta (M)	11,726	11,659	23,385
10.	Mundgod (M)	5,425	4,907	10,332
11.	Siddapur (M)	5,873	5,416	11,289
12.	Sisri (M)	20,047	18,860	38,907
13.	Yellapur (M)	6,166	5,626	11,792
	Total	1,40,160	1,31,633	2,71,793

M=Municipal Town. SA=Special Area.

The following statement gives the figures of rural and urban population with a sex-wise break-up for the district as in 1971 and 1981.

Sex	1971			1981		
	Rural	Urban	Total	Rural	Urban	Total
Male	3,57,132	76,814	433,946	407,253	140,160	547,413
Female	3,41,476	73,684	415,159	392,988	131,633	524,621
Total	6,98,608	150,497	849,105	800,241	271,793	1,072,034

The growth rate of urban population in the district during the decade 1901-1911 was +26.42, which is high in comparison with most of the other districts of the State. No new towns were added at 1911 census and the increase of population is entirely due to the increase of the population of the existing towns of which Karwar has nearly doubled its population (9,648 to 18,159). There was a fall (-5.09) in urban population of the district during the next decade 1911-1921. Ulvi which was a town in 1911 was declassified in 1921. All the towns of the district except Kumta lost population during the period. The population of Karwar town decreased from 18,159 to 12,861 during this period. The urban growth rates during the decades 1921-31 (+10.25) and 1931-41 (+26.74) are only due to the expansion of existing towns since no new towns were added at the 1931 and 1941 censuses. The rapid increase of urban population in 1931-41 (+26.74%) is due to high population addition in some towns such as Gokarn (5,161 to 10,082) and Sirsi (7,109 to 10,451) apart from the increases in the other towns. The urban growth rate in 1941-51 was very high (64.93%), largely due to the addition of six class V towns (Chitakul, Haldipur, Majali, Manki, Mavalli and Shirali) in 1951 Census. Karwar and other towns continued to grow during the decade. In 1961, all the six class V towns added in 1951 census were deleted, and this has resulted in a negative rate or fall in Urban population of 2.18% despite the high increases of population in towns such as Sirsi (13,226 to 2,240) and Karwar (19,764 to 23,906) and the addition of a class V town Kumbarkop in the 1961 Census. The urban growth rate of 24.52% in 1961-71 can be considered as average and is attributable to the inclusion of Yellapur as a new class V town in the 1971 census and the increase in population of the existing towns. The district had the highest urban growth of 80.58% during the decade

1971-1981 among the districts of the State, the corresponding figure for the State being 50.39%. In terms of absolute figures, the urban population of the district in 1971 was 1,50,497 and this has increased to 2,71,793 in 1981. The sudden spurt in urban population is due to the classification of five places (Ankola, Ambikanagar, Ganeshgudi, Mundgod and Siddapur), as urban in 1981, in view of the fact that they satisfied the criteria of urban definition. The increase in population of the other towns is also another contributory factor.

Growing Urbanisation

The total urban area, as in 1981, was 172 sq km or roughly 1.67 per cent of the total geographical area of the district. As already stated, the urban population of the district in 1981 was 2,71,793 i.e., 25.35 per cent of the total population of the district, and the number of towns was 13. Out of the total urban population 2,71,793, a total of 1,82,792 persons were living in class III towns and 76,345 persons in Class IV towns, 7,734 persons in Class V towns and 4,922 in class VI towns. The class-wise distribution of towns and their percentages to the total urban population as in 1981 are given below

<i>Town</i>	<i>Class</i>	<i>Percentage to the total urban population</i>
Ambikanagar	V	2.84
Ankola	IV	4.47
Bhatkal	III	9.44
Dandeli	III	17.52
Ganeshgudi	V	1.81
Haliyal	IV	5.76
Honavar	IV	5.56
Karwar	III	17.37
Kumta	III	8.60
Mundgod	IV	3.80
Siddapur	IV	4.15
Sirsi	III	14.31
Yellapur	IV	4.34

The table given in the next page shows the growth rates of population in respect of various towns of the district during the decades 1961-1971 and 1971-1981.

<i>Town</i>	<i>Growth rate in 1961-71</i>	<i>Popula- tion in 1971</i>	<i>Popula- tion in 1981</i>	<i>Growth rate in 1971-81</i>
1	2	3	4	5
Ambikanagar (S.A.)	—	—**	7,734	—
Ankola	—	5,505	12,153	120.76
Bhatkal	24.30	18,732	25,665	37.01
Dandeli	218.25	25,425	47,625	87.31
Ganeshgudi (S.A.)	—	—*	4,922	—
Haliyal	17.60	12,163	15,655	28.71
Honavar	19.05	12,444	15,124	21.54
Karwar	16.16	27,770	47,210	70.00
Kumta	17.81	19,112	23,385	22.36
Mundgod	—	5,444*	10,332	89.78
Siddapur (Kondli)	—	6,078*	11,289	85.73
Sirsi	34.54	28,576	38,907	36.15
Yellapur	—	6,275	11,792	87.92

* These were villages in 1971 and classified as towns in 1981.

** The Ambikanagar Township was formed during the execution of Kali Hydro-Electric Project in March, 1971.

Towns

In 1901, there were eight towns in the district. They were, Karwar, Bhatkal, Gokarn, Honavar, Kumta, Sirsi, Haliyal, and Ulvi. In 1921, the number of towns reduced to seven, as Ulvi was declassified as a village. In 1951, the number of towns increased to 13, with an addition of six towns (Chitakul, Haldipur, Majali, Manki, Mavalli and Shirali). In 1961, the number of towns decreased to nine by declassification of five places (Haldipur, Majali, Manki, Mavalli and Shirali) and Kumbarakop was added. In 1971 Gokarn and Kumbarakop were deleted and Yellapur town was added. The number of towns became eight. In 1981, the number of towns became 13, by addition of five towns, Ambikanagar, Ankola, Siddapur, Ganeshgudi and Mundgod.

Karwar, the head-quarters of the district of Uttara Kannada, was a class V town in 1901 with a population of 6,929, and in 1961,

it became a class III town with a population of 10,453. The rate of growth of population of this town during the decades 1941-51, and 1951-61 were 24.99 and 20.96 respectively. Its population was 27,770 in 1971. It ranked second in the district, first being Sirsi, a commercial centre. In 1981, it had a population of 47,210, being second in the district, the first being Dandeli. Its main activities are services, trade and industry. Karwar has become a centre of Education with a first grade college, a polytechnic, a B.Ed. college. The caustic soda factory has added to its industrial population.

Sirsi, was a class V town in 1901 with a population of 6,125. It became a class IV town in 1941 with a population of 10,451 and a class III town (21,240) in 1961. It ranked first (28,576) in 1971 in the district. Its population increased to 38,907 in 1981, which ranked third in the district. It is the headquarters of a revenue sub-division. Its primary activities are services, trade and commerce and industry. Kamadhenu Co-operative Dairy and Fruit Processing Society Ltd., and Kadamba Sugar Industries Private Ltd., have come up in Sirsi. The town is becoming an educational centre with colleges, high schools and other institutions. Dandeli (7,989) was a Class V town in 1961 and a class III town in 1971 (25,425). Its populations raised to 47,625 in 1981 and ranks first in the district in population, mainly due to its industries.

In 1901, Bhatkal was a Class V town with a population of 6,964 and it became a Class IV town with a population of 10,718 in 1941. Its population raised to 18,732 in 1971 and 25,645 in 1981, and it became a class III town. Its main activities are trade and commerce. In 1901, Kumta was a class V town with a population of 6,711. It became a class IV town in 1921 (10,650). Its population raised continuously, and it was 19,112 in 1971 and 23,385 in 1981. It became a Class III town in 1981. Its main activities are services, trade and commerce. Honavar in 1855 had a population of 11,968. In 1872 it had a decrease in population (5,191) as the place lost its importance when Karwar became the district headquarters. In 1881, it had a population of 6,658. In 1901 its population was 6,929 and it was a class V town. In 1961 it became a class IV town with a population of 10,453. Its population raised to 12,444 in 1971 and 15,124 in 1981. Its main activities are trade, commerce, industry and services. There are tile factories, boat making units and ice candy factories here. Haliyal was a class VI town (3,282) in 1901. It became a class IV town in 1961 (10,343) its population raised to

12,163 in 1971 and 15,655 in 1981. Its main activities are trade, commerce and industry. Udaya Sugar Industry has come up here. Yellapur became a Class V town in 1971 (6,275). Its population raised to 11,792 in 1981 and became a Class IV town in 1981. Five towns namely Ankola, Mundgod and Siddapur (Class IV), Ambikannagar (Class V), and Ganeshgudi (Class V) were newly added.

Rural Population

According to 1881 Census, there were 3,64,4010 inhabitants in Uttara Kannada district in 1,102 villages. This gave an average of one village for 3.54 sq miles and 330 people to each village. Of the 1102 villages, 271 had less than 100 people, 276 had people between 100 and 200, 382 had people between 200 and 500, 111 had between 500 and 1000, 47 had between 1000 and 200, eight had people between 2000 and 3000 and six had people between 3000 and 5000. Besides the 1102 villages there were 2490 inhabited and 80 uninhabited hamlets in the district.

The number of villages having a population of less than 500 is decreasing over the past 80 years, and now there is a greater trend towards bigger villages as shown by the following table

Population size	Percentage of villages in					
	1901	1921	1951	1961	1971	1981
1	2	3	4	5	6	7
Less than 500	84.95	86.71	83.00	74.52	69.34	22.19
Between 500 & 900	9.31	7.83	9.15	14.70	17.85	21.68
„ 1000 & 1999	3.57	3.48	4.20	6.60	7.72	19.19
„ 2000 & 4999	1.65	1.42	2.51	3.86	4.40	26.48
„ 5000 & 9999	0.36	0.40	0.73	0.32	0.69	7.53
„ 10000 & above	0.16	0.16	0.32	—	—	2.93

The taluk-wise distribution tables for 1971 and 1981 of inhabited villages and rural population in each taluk as also the number of villages and population group are given in the next page.

Census of 1971

Taluks	Total No. of inhabited villages	Total rural Population	Population range between 500 and 999	
			No. of villages	Population
Ankola	85	67,871	21	14,584
Bhatkal	62	52,924	13	8,911
Haliyal	110	47,519	17	12,024
Honavar	96	94,093	21	14,846
Karwar	59	76,707	14	9,786
Kumta	114	81,631	24	17,441
Mundgod	78	44,464	10	6,119
Siddapur	199	73,802	36	23,674
Sirsi	224	85,654	47	32,046
Supa	137	35,762	11	7,610
Yellapur	130	38,181	17	11,818
Total	1,295	6,98,608	231	1,58,859

Census of 1981

Taluks	Total No. of inhabited villages	Total rural population	Population range between 500-999	
			No. of villages	Population
Ankola	84	68,904	24	16,742
Bhatkal	63	71,231	9	6,730
Haliyal	111	61,538	22	16,014
Honavar	95	112,864	19	14,071
Karwar	55	78,425	13	10,028
Kumta	112	93,940	22	15,902
Mundgod	79	48,413	16	10,593
Siddapur	194	73,236	32	22,076
Sirsi	226	96,200	59	39,877
Supa	137	47,293	14	9,048
Yellapur	127	48,197	18	12,381
Total	1,283	800,241	248	1,73,462

The Rural area (10,119 sq km) is about 98.33 per cent of the total geographical area of the district. In 1981, the rural population (8,00,241) accounted for 74.6 per cent of the total population of 1,07,2034. The number of inhabited villages for every 100 square km of the area, for the district is 12. In 1981, more than one-fourth

of the rural population was found living in villages having a population of less than 900 each, accounted for 8.4 per cent of the total number of villages in the district.

Houses and Households

In 1801, there were 41,380 houses in the district (including those of Kundapur taluk). As in 1881, the total number of houses in Uttara Kannada district was 74,991, the number of occupied houses being 68,832 and the number of un-occupied houses being 6,159. This worked out to average number of houses per square mile as 19.17. The average number of inmates per occupied houses as 6.12 inmates. In 1951 there were a total of 91,689 occupied houses and 1,04,222 household in the district, with 70,154 houses* and 79,564 households in rural areas and 21,535 houses and 24,677 households in urban areas. In 1961, the total number of occupied residential houses increased to 1,26,939 with 1,02,942 houses in rural areas and 23,988 houses in urban areas. The following table shows taluk-wise distribution of houses and households as in 1971 and 1981.

Taluk	1971		1981	
	Number of houses	Number of households	Number of houses	Number of households
Ankola	11,866	12,600	13,766	14,417
Bhatkal	10,953	12,075	14,256	14,838
Haliyal	14,475	16,113	23,509	24,746
Honavar	17,755	18,759	20,708	21,665
Karwar	17,403	20,354	23,628	24,466
Kumta	15,928	17,071	19,184	19,588
Mundgod	7,333	8,229	9,726	10,113
Siddapur	10,107	11,040	13,042	13,478
Sirsi	15,899	17,468	20,950	21,745
Supa	6,050	7,393	10,537	11,567
Yellapur	6,869	7,138	9,924	10,321
Total	1,34,638	1,48,240	1,79,230	1,86,944

*A census house means a dwelling house with a separate main entrance. More than one household might be found in the same census house.

A census house is a building or part of a building having a separate main entrance from road or common court yard or staircase, etc. used or recognised as a separate unit. It may be inhabited or vacant, and may be used for residential or non-residential purpose or both. Houses used as residence-cum-shops, residence-cum-workshops, etc. are also treated as occupied residential houses.

A household is a group of persons who commonly live together and would take their meals from a common kitchen (unless exigencies of work prevented any of them from doing so).

Institutional and Houseless Population

The institutional population covers the people residing in institutions providing boarding and lodging and similar facilities, like hotels, hostels, boarding homes, *mathas*, hospitals, orphanages, rescue-homes, *ashramas*, jails, lock-ups, etc. There are many persons who have no houses to live in and their number finds a place in 1971 and 1981 enumeration. The table on p. 211 gives the number of persons who resided in such institutions and taluk-wise number of houseless persons for the years 1971 and 1981.

Disabled Population

Upto 1931, the Census collected data not only on the blind and the deaf-mutes but also on the insane and the leprosy patients. Long after the Census of 1931, the data on the disabled was again collected during the International Year of the Disabled (1981). This was with a view of meaningful programmes for the rehabilitation of the disabled. The data on crippled has been collected during 1981 census for the first time. The data was collected on the following types of disability (1) Totally blind (2) Totally crippled (3) Totally dumb.

The following statement gives the figures of deaf-mutes (dumb), blind and other infirm people in the district for some years.

Year	Deaf-Mutes (dumb)	Blind	Others	Total	
1881	359	320	98 (Unsound mind)	54 (Lepers)	831
1901	259	201	—	—	460
1911	344	213	—	—	557
1921	303	342	—	—	645
1931	296	143	—	—	439
1981	507	311	714 (crippled)	—	1,532

There is increase in the recorded figure of disabled population by 1981 over those of previous years. The weakening of superstitious beliefs with the advance of education has helped the recording of these disabilities. The number of medical institutions, primary health centres and general health measures in the rural areas of the district has considerably expanded. Voluntary organisations are coming forward with various kinds of programmes for the

Taluk	Institutional population						Houseless population					
	1971			1981			1971			1981		
	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total
Ankola	524	392	853	729	236	965	20	14	34	136	100	236
Bhatkal	34	7	41	397	30	427	66	31	97	104	80	184
Haliyal	392	100	492	836	73	909	128	67	195	894	680	15,74
Honavar	254	122	376	356	260	616	103	37	140	85	63	148
Karwar	645	193	838	2,513	336	2,849	504	83	587	520	265	785
Kumta	448	138	586	460	205	665	204	59	263	198	92	290
Mundgod	1,165	267	1,432	1,528	19	1,547	274	218	492	69	58	127
Siddapur	342	84	426	383	18	401	457	483	940	501	372	873
Sirsi	2,008	600	2,608	783	118	901	644	514	1,158	458	324	782
Supa	291	77	368	492	75	567	402	256	658	708	530	1,238
Yellapur	291	101	392	419	117	536	274	202	476	299	199	498
Total	6,394	2,018	8,412	8,896	1,487	10,383	3,076	1,964	5,040	3,972	2,763	6,735

rehabilitation of the disabled. Employment opportunities for the disabled in the Government departments are provided. A pension scheme for them is also introduced.

The rural and urban break-up of disabled population of the district as in 1981 is as follows : (The respective percentages are given in the brackets) :

	<i>Dumb</i>	<i>Blind</i>	<i>Crippled</i>
Rural	438 (86.4)	273 (87.8)	625 (87.3)
Urban	69 (13.6)	38 (12.2)	89 (12.7)

Incidence of disabilities is greater in rural areas than urban areas. It is due to the lack of public health and services in rural areas in addition to the general lack of nutrition, sanitation and the standards of personal hygiene and cleanliness. For a population of 10,000, there were three totally blind, seven totally crippled and five totally dumb persons. The corresponding figures for rural and urban areas, were three and one, eight and three and six and three respectively,

The following statement gives the taluk-wise disabled population by type of disability as in 1981.

<i>Taluk</i>	<i>Blind</i>			<i>Crippled</i>			<i>Dumb</i>		
	<i>Rural</i>	<i>Urban</i>	<i>Total</i>	<i>Rural</i>	<i>Urban</i>	<i>Total</i>	<i>Rural</i>	<i>Urban</i>	<i>Total</i>
Ankola	15	—	15	39	3	42	34	—	34
Bhatkal	27	2	29	37	5	42	52	3	55
Haliyal	25	13	38	52	29	81	29	19	48
Honavar	40	3	43	87	6	93	83	15	98
Karwar	50	3	53	83	14	97	56	10	66
Kumta	28	6	34	68	8	76	47	6	53
Mundgod	20	4	24	65	6	71	24	1	25
Siddapur	28	1	29	82	2	84	39	3	42
Sirsi	21	4	25	56	15	71	44	11	55
Supa	10	—	10	25	—	25	15	—	15
Yellapur	9	2	11	31	1	32	15	1	16
Total	273	38	311	625	89	714	438	69	507

Source : Census of India, Paper 2-1981, Provisional Population Totals, Bangalore.

LANGUAGES

Uttara Kannada is a unique district where a number of languages are spoken. Kannada was extant in Banavasi since ancient times as testified by epigraphs. There are Kannada suffixes like *gadde, halli, kodu, koppa, gudda, kere, kanu, palu, (halu), gundi, kani, kuli* and *keri*, in the names of a number of villages. A considerable sections of the people (23.38 p.c. in 1971) in the northern parts of the district including the up-ghat regions have Konkani as mother-tongue. But Konkani is understood and generally used by almost all, even by those whose mother-tongue is Kannada. An inscription of 1345 AD, at Shirali of Bhatkal taluk which records the grant of a *bidara* to the Brahmanas of the village "speaking both languages" and the languages appear to be Konkani and Kannada. Navayats of Bhatkal speak a distinct dialect of Konkani known as Navaiti which is at times written in Arabic script. The accent and style of speech of Sonars of the district differ from the Konkani spoken by others. The Siddis also speak Konkani. But Kannada script was being used to write Konkani and even Marathi in this region, and also in Goa. (Marathi records in Kannada script from Goa of the 17th century are available). In the Khanapur-Haliyal belt, Hengadi, an admixture of Konkani and Marathi is also spoken. Despite the existence of the various linguistic and cultural groups like the Konkani, Marathi and Arabic, Kannada has been the predominant language in Uttara Kannada. In 1971, 56.58 per cent of the people of the district mentioned Kannada as their mother-tongue. In 1881, the corresponding percentage was higher, being 58.05%. In 1951 and 1961, the percentages were slightly lower being 54.7 and 54.19 respectively. The following statements give the distribution of population according to mother-tongues in 1881, 1951, 1961 and 1971 in the district.

1881

<i>Mother tongue</i>	<i>Number of persons speaking</i>	<i>Percentage to total population</i>
1	2	3
Kannada	2,44,895	58.1
Marathi	1,52,774	36.2
Hindustani	17,458	4.1
Telugu	4,725	1.0

1	2	3
Gujarati	703	0.2
Hindi	624	0.2
Malayalam	316	0.1
Potruguese-Konkani or Goanese	229	0.5
Tulu	215	0.5
Tamil	180	—
English	95	—
Kodava	26	—
Arabic	23	—
Chinese	17	—
Persian	7	—
Punjabi	2	—
German	1	—

Source : *Gazetteer of Bombay Presidency, Vol. XV—Part I, Kanara, Bombay, 1883.*

1951

<i>Language</i>	<i>Number of persons speaking</i>	<i>Percentage of total population</i>
1	2	3
Kannada	2,83,024	54.7
Konkani	1,53,737	29.7
Urdu	36,986	7.1
Marathi	36,330	7.0
Telugu	3,313	0.6
Malayalam	1,325	0.26
Tamil	940	0.18
Rajasthani	582	0.11
Tulu	508	0.10
Hindi	467	0.09
Gujarati	391	0.07
Sindhi	98	0.02
Kachchhi	43	—
Nepali	11	—
English	8	—

1	2	3
Bengali	5	—
Punjabi	5	—
Oriya	4	—
Burmese	3	—
Portuguese	3	—
Hindustani	1	—
Persian	1	—

Source : *Kanara District Census Hand Book—Bombay 1952* (Based on the 1951 Census).

1961

<i>Mother tongue</i>	<i>Number of persons speaking</i>	<i>Percentage to total population</i>
1	2	3
Kannada	3,73,701	54.19
Konkani	1,62,449	23.56
Marathi	72,622	10.53
Urdu	51,482	7.46
Telugu	12,251	1.77
Tamil	4,996	0.72
Malayalam	3,925	0.57
Hindi	2,756	0.39
Banjari	1,776	0.26
Gujarati	1,027	0.15
Tulu	937	0.13
Vadari	242	0.03
Marwari	200	0.03
Bahusar	194	0.03
Nawaiti	182	0.02
Punjabi	155	0.02
English	113	0.01
Sindhi	84	0.01
Kongar	70	0.01
Nepali	66	0.01
Harnshikari	59	0.01

1	2	3
Kshatriya Marathi	45	—
Arabic/Arbi	44	—
Bengali	34	—
Rajasthani	31	—
Daldi	30	—
Kachchhi	24	—
Oriya	23	—
Arva	8	—
Gorkhali	6	—
Korava	5	—
Galari Kannada	4	—
Sanskrita	2	—
Portuguese	2	—
Assamese	1	—
Kathiyawadi	1	—
Parsi	1	—
Yugoslovian	1	—

Source : District Census Hand Book, Census of India 1961 in North Kanara District.

1971

<i>Languages (inclusive of mother tongues grouped under each) specified in Schedule VIII to the Constitution of India</i>	<i>Number of persons speaking</i>	<i>Percentage to total population</i>
Kannada	4,80,436	56.58
Marathi	71,618	8.43
Urdu	66,838	7.87
Telugu	10,151	1.19
Hindi	5,605	0.66
Malayalam	5,074	0.59
Tamil	3,917	0.46
Gujarathi	586	0.07
Sindhi	140	0.02
Punjabi	131	0.02
Bengali	72	0.01
Oriya	21	—
Assamese	1	—

<i>Languages (including mother tongue were grouped) other than those specified in Schedule VIII to the Constitution of India</i>	<i>No. of persons speaking</i>	<i>Percentages to total population</i>
Konkani	1,98,585	23.38
Tibetan	4,216	0.49
Tulu	1,316	0.15
English	126	0.01
Gorkhali (Nepali)	115	0.01
Arabic	54	—
Kodava	15	—
Others	89	0.01

Source : Census of India, 1971, Mysore, Social and Cultural Tables and Fertility Tables-1977.

DIALECTS OF KANNADA*

The Kannada language that is in use in the Uttara Kannada district is not a single homogeneous structure but it has several varieties with noticeable differences.

The Havyaka Kannada i.e., the Kannada used by Havyakas is markedly different from the standard Kannada as well as from the other varieties of the same area. This variety, especially that of the up-ghat or Malnad Havyakas is said to have retained many of the old and middle Kannada features, both of grammar and vocabulary. Many old forms like *anu/yanu* (ಅನು/ಯಾನು) 'I', *bakku* (*barkum*) 'may come', *solu* 'to peel off', *toti* (ತೊಟಿ) 'lip' etc., and peculiar words like *asri* (ಆಸರಿ) 'a drink', *tidu* (ತೀಡು) 'to weep', *nalgu* (ನಳ್ಗು) 'to drink at a stretch', *attrakani* (ಅಟ್ರಾಕಣಿ) 'difficulty', *hejjeli* 'in the corner of', etc., are found here. *Adu bayndu/banju* (ಬಂಯ್ದು/ಬಂಜು) here means 'she (has) come' or 'it (has) come'. In this variety *navu* means 'we' but excluding the addressee and *engo/nango* means 'we' including the addressee. In the formation of verbs it retains the middle Kannada structure, to some extent. This is evidenced by forms like *hoguttnille* (Mid Kannada : *hoguttan illam*) '(he) doesn't go', *baruttnille* 'those people/things don't go', *kadiyttu* (ಕಡಿಯ್ತು) (Mid. Ka. *Kadidattu*) 'it has bitten', *hopale* (Old Ka. *popal*) 'to go', etc. Nasalization (popularly known as speaking from the nose) is characteristic feature of Havyaka Kannada.

* Note by Dr. K. P. Bhat.

The non-Brahmana varieties have much similarity in their grammar but they are different in their vocabulary. For example, to mean 'I go' the Bhandaris use *na hogtene*; The Nayaks use *na hogtini/hokkini* and the Nadavas, Halakkis and other coastal communities use *na hoti/hotini*. To mean 'I don't go' the respective usages are *na hogadilla (hoguvudu illa)*, *na hogakalla/hokkalla (hogalike illa)*. The words to mean 'it is (here)' in different communities are *iddu* (Havyaka), *ade* (Bhandari) and *ayti* (other communities). Some of the words peculiar to Nayakas (Namadharis) are *tava* 'place', *hama* (Skt. maha) 'very much', *baygu/baysare* 'evening', etc. The Halakki Kannada exhibits many features characteristic of it. In this variety the sound *n* (ನ), can replace *l* (ಲ), and *n* (ಣ) can replace *n* (ನ) and *l* (ಳ) and *l* (ಲ) can replace each other and so the sounds *c* (ಚ) *s* (ಸ) *s* (ಶ) and *sh* (ಷ) each other from among them. For example, *barlilla* 'didn't come', *malagu* 'sleep', 'mele' 'above', can also be pronounced as *barnilla* (ಬರ್ನಿಲ್ಲ) or *barnilla* (ಬರ್ನಿಲ್ಲ). *managu* (ಮನಗು) or *managu* (ಮಣಗು) and *mene* (ಮೇನೆ) or *mene* (ಮೇಣೆ) respectively. Similarly *sale* 'school' and *sankata* 'agony' can be pronounced as *sale/cale*, and *sankata/cankata*, *halu* 'milk' *kalu* 'leg' could be heard as *halu* (ಹಾಳು) and *kalu* (ಕಾಳು). 'Va' is added finally to many words as in *tamma-va* 'younger brother', *nalka-va* 'four !' 'L' is added to many words that begin with *a* in literary Kannada as in *ladugi* 'girl', *latte* 'mother-in-law', *lappa* 'father', *lattu* 'to cook', etc. In many words *v* changes to *m*: eg— *navu-namu* 'we', *avalu-amlu* 'she'. Some of the words peculiar to Halakki Kannada are *seja* 'horse', *pogade* 'turban', *ojjanige* 'lane', *pannanga* 'mirror', *hungu* (ಹುಂಗು) 'flower' *holamadu* (ಹೊಲಮಾಡು) 'to hunt'.

Some of the features are common to all the varieties. The variation between *s* (ಶ), *s* (ಷ) and (ಸ) sounds and *a* and *e* in many words like *genpati—ganpati*, *ganda—genda* are found in all-both Brahmana and non-Brahmana varieties. But *l* (ಲ) changing to *n* (ನ) is common to only non-Brahmana varieties. On the whole the main distinction is between Brahmana and non-Brahmana varieties and of the non-Brahmana varieties the up-ghat varieties, seem to be more distinctive compared to the coastal varieties.

The Nadavara Kannada is also a dialect of Kannada spoken by Nadavars who are agriculturists of the district. Harikantras, who are fishermen and cultivators speak Kannada with a distinct accent. There is one more dialect of Kannada spoken by the Kannada Vaishyas of the district. Kannada spoken by the Mukris and Halleer Vajantris are other dialects of Kannada.

Bilingualism

Some persons speak one or more languages in addition to their mother tongue. The total number of such persons recorded in 1951 in the district of Uttara Kannada was 4,75,690 (out of which 3,61,576 were rural ; 1,14,114 were urban), the number of subsidiary languages recorded being 13. The languages other than mother tongue have been recorded. Those who have at least a working knowledge of such subsidiary languages to enable them to converse in that language with understanding are also included. The table on p. 220-222 indicates the distribution of population among major mother-tongues in the district who speak three subsidiary languages as in 1951.

Among the total number of persons who speak Kannada as mother-tongue in the district, Konkani takes the place of the first subsidiary language, Marathi coming next, and Hindi takes the last place. Among those who speak ten major mother tongues other than Kannada in the district, Kannada occupies the place of the first subsidiary language, even among those who use Gujarati, Hindi, Rajasthani, Tamil and Malayalam. This is also true among those who speak Marathi and Urdu as mother-tongue.

Kannada as official language

The State Government have introduced the use of Kannada as the official language. Orders were issued directing the use of Kannada in respect of communications from all Government offices in the taluks with effect from April 1968 and further extended from 1st November, 1970, subject to certain reservations to all Government offices located in revenue and other sub-divisions, whose jurisdiction extended beyond the taluk, but was limited to a part of revenue district. Later, orders were issued introducing Kannada as the language of administration, from 15th August 1972, in all offices having jurisdiction beyond the sub-division level, but limited to a revenue district. It was also ordered on 17th August 1972 with immediate effect that as a preparatory step in the direction of extending the use of Kannada at higher levels in due course, a beginning should be made in all Government offices at levels higher than the district in noting and drafting in Kannada in the files to the extent possible. There is a district-level committee with the Deputy Commissioner as the Chairman to review the work of implementation of Kannada as official language. As per Government Order dated the

Sl. No.	Mother-tongue	Total speakers		Total persons speaking subsidiary languages		Subsidiary Languages		
		Rural	Urban	Rural	Urban	Language	No. of speakers	
							Rural	Urban
1	2	3	4	5	6	7	8	9
1.	Kannada	2,38,789	44,235	8,737	3,842	Konkani	6,072	2,344
						Marathi	1,729	922
						Hindi	527	398
2.	Konkani	1,03,483	50,254	47,607	26,549	Kannada	44,892	23,824
						Marathi	2,584	2,626
						Hindi	55	38
3.	Urdu	17,997	18,989	9,137	7,242	Kannada	8,227	6,488
						Konkani	501	557
						Marathi	361	171
4.	Marathi	27,922	8,408	10,352	3,127	Kannada	9,535	2,644
						Konkani	671	397
						Hindi	82	66
5.	Telugu	3,049	264	2,010	194	Kannada	1,883	177
						Marathi	58	9
						Hindi	26	5
6.	Malayalam	708	617	425	517	Kannada	366	463
						Hindi	43	8
						Urdu	7	25

1	2	3	4	5	6	7	8	9
7.	Tamil	843	97	494	33	Kannada Urdu Konkani	398 30 34	24 5 —
8.	Rajasthani	586	6	411	5	Kannada Urdu Bengali	393 16 —	2 2 1
9.	Tulu	203	305	158	214	Kannada Marathi Urdu	128 18 10	210 — 2
10.	Hindi	351	116	202	69	Kannada Marathi Urdu	167 14 11	49 15 1
11.	Gujarati	177	209	77	120	Kannada Marathi Hindi	44 13 16	28 52 21
12.	Sindhi	94	4	41	2	Hindi Kannada	38 3	1 1
13.	Kachchhi	2	41	2	34	Gujarati Kannada Marathi	— — —	20 10 4
14.	Nepali	4	7	2	5	Hindi Kannada Marathi	2 — —	— 2 2

1	2	3	4	5	6	7	8	9
15.	English	5	3	2	1	Konkani Hindi	1 1	1 —
16.	Bengali	4	1	4	1	Konkani Marathi Urdu	2 1 1	1 — —
17.	Punjabi	4	1	4	1	Hindi Urdu	3 1	1 —
18.	Oriya	1	3	1	3	Hindi	1	1
19.	Burmese	3	—	2	—	Hindi	2	—
20.	Portuguese	3	—	1	—	Konkani	1	—
21.	Persian	1	—	1	—	Hindi	1	—

Source : Kanara District Census Handbook, Bombay (based on the 1951 Census)
D—Social & Cultural Tables D1—Languages (ii) Lingualism.

*This figure includes other subsidiary languages also in addition to languages mentioned in the statement.

14th February 1974, the work of adoption of Kannada as the official language in the district has been included among the functions of the Deputy Commissioner.

With effect from 1st November, 1974, Kannada was introduced as the language of the courts of the Judicial Magistrates. A post of Assistant Director, Class I was sanctioned in 1976 for the Belgaum revenue division to review the progress achieved in the use of Kannada in the day-to-day administration. Orders were issued for doing noting in the offices and correspondence between district level offices and lower offices and with the general public through the medium of Kannada, with effect from 1st January 1977. The State Government directed that with effect from 1st November 1979, Kannada be used in respect of all official communications.

If the population of a linguistic minority in any taluk is not less than 15 per cent, petitions, hand-outs, publicity materials and Government notices are to be continued to be published in such minority languages. The year from 1st November 1979 to 1st November 1980 was observed as Kannada official language year. Several incentives for accelerating the adoption of Kannada to be the official language have been offered.

RELIGIONS

The following figures show the distribution of population according to religions in the district as in 1881, 1961 and 1971.

1881

<i>Religion</i>	<i>Total Population</i>	<i>Percentage</i>
Hindus*	3,82,997	0.79
Muslims	24,282	5.75
Christians	14,509	3.43
Jews	25	—
Parsis	17	—
Others	10	—

Source : Gazetteer of Bombay Presidency, Vol XV-Part I Kanara, Bombay, 1883.

*Jains 1,662, are included among Hindus.

<i>Religion</i>	<i>1961</i>	<i>Percentage to total population</i>	<i>1971</i>	<i>Percentage to total population</i>
Hindus	6,05,095	87.75	7,38,933	87.03
Muslims	53,432	7.75	70,950	8.36
Christians	28,981	4.20	32,308	3.80
Jains	1,779	0.26	2,174	0.26
Sikhs	101	0.02	466	0.50
Buddhists	157	0.02	4,274	0.05

Source : Census of India, 1971 Mysore, Part I-A, Vol, II General Report, 1975.

Hinduism comprises of several sects and faiths. The Hindu Code denotes all persons who profess Hindu religion either by birth (by Hindu parents) or by conversion. All Indians who are not Muslims, Christians, Parsees or Jews, can be termed as Hindus and Hinduism includes followers of Vedic tradition, Sikhs, Jains, Buddhists, Verashaivas, Arya Samajists, Brahmos and the followers of animistic cults including *Bhuta* worship.

Animistic cult like the worshpt of Jattiga or Jatka and the village deities (Amma) were popular in the district from the earliest times of human activity. Vedic religion appears to have become popular from around 500 to 600 B.C. Shatavahanas appear to have founded some *agraharas* in the district or in this neighbourhood. Talagunda in Shimoga district was an *agrahara* and a centre of Shiva worship from Shatavahana times. Mayurasharman hailed from this place, and he later founded the Kadamba dynasty at Banavasi. The Kadambas built many temples and founded *agraharas* in places like Banavasi, Haigunda, etc., which were centres of Vedic religion. Later rulers also encouraged the Vedic religion and built temples provided with grants. Gokarn is an all-India centre of Vedic religion.

Buddhism penetrated in the times of Ashoka when he sent one missionary called Rakkhita to Banavasi. The fact that the huge Karle Chaitya (in Maharashtra) was caused to be engraved by a merchant from Banavasi testifies to the religion already striking roots in the town. A few remains described as of Buddhist Chaityas have been found at Banavasi. The grant of Chutu Nagasri to a Banavasi Vihara is well known. Statues of Buddha are found at

Haigunda, Bobruwada near Ankola and Malanji and Bidralli. The Hiregutti plates of the Bhojas and the Honavar plates of the Kekayas speak of grants made to the Buddhist *viharas*. Recently, considerable number of Tibetan Buddhists have settled in Mundgod taluk. Jogimath of Honavar and temple at Babruwada are the ancient centres of *Natha Sampradaya*.

Jainism was also a popular religion and some officers of the Kadambas were also Jains. Jainism also enjoyed the patronage of the rulers of Haduvalli, Gersoppa and Bilgi, who were Jainas, and the rulers of Sonda who were also initially Jainas. Haduvalli, Bilgi, Sonda, Bhatkal, Gersoppa, Kumta, Kaikini, etc., have Jaina remains and Jainism appears to have been more popular than Buddhism in the district, having given birth to scholars like Vadi Vidyananda and Bhattakalanka and poets like Salva, Kotishwara and Adiyappa.

The various other cults of the Hinduism can be briefly surveyed here.

Ganesha Worship

Maha Ganesha or Vighneshvara, the leader of all the *ganas* of Shiva is one of the popular deities of the Hindus. The worship of Ganesha in all *vrata sankalpas* of religious and social functions by the people is common. Even to-day, Ganesha is worshipped before the Hindus commence any special venture as he is believed to be removing all obstacles. According to their vows, people observe *sankashti* or Sankashta Ganesha Vrata on *shuddha chaturthi* of each lunar calendar month. They break the fast after *darshan* of moon in the night. There are a number of independent Mahaganapati temples in urban and rural parts of the district. In addition, a majority of temples in the district will have a shrine of Ganapati in their precincts.

Of the centres of Ganesha worship Gokarn and Idgunji are famous. Both these are two-handed statues, and are supposed to be the oldest of the kind in the district. The statue of Gokarn is of the Early Kadamba times. Mahaganapati of Idgunji in Honavar taluk is described as installed by Sage Narada. A *jatra* is held on *ratha saptami* (January or February) with performance of *Yakshagana* and other cultural activities. The Shirali Mahaganapati is the *kula-devata* of many Gauda Saraswats. There are other temples of Ganapati at Sirsi, Siddapur, Uppinapattana (near Kumta), Haldipur, Navilgar,

Mundgesar (Sirsi tq), Kharva, Lambapura, Ganeshgudi, Sunkadatte, etc. Muda Ganapati at Karki and Katte Vinayaka at Navilgon are two notable temples attracting devotees from far and near. On *Bhadrapada chauti* Ganapati image of earth is worshipped in all Hindu houses. Sarvajanika Ganapati Utsavas (public festivals) are also celebrated in all towns with plays, *harikathas*, music, public speeches, etc.

Shiva Worship

Gokarn is considered as an important centre as Kashi and Rameshwaram for Shiva worship. Since the *kshetra* has the *atmalinga* of Lord Shiva, it is known as *Bhoo Kailasa*. Sejjeshwara Deva of Shejwad hamlet of Shirwad village of Karwar taluk, Dhareshwara of Kumta taluk, Murudeshwara of Bhatkal taluk and Shambhulinga of Gunavante of Honavar taluk are supposed to be the rest of the *Panchalingas* (five parts) of the *atmalinga*, the deity Mahabaleshwara of Gokarn in the district. Bhairaveshwara of Bhairava Kshetra or Yan, Madhukeshwara of Banavasi, Kumbheshwara of Kumta, Mahadeva of Karwar, Nandi of Shirve, Channabasaveshwara of Ulvi of Supa taluk, Iswara of Honavar are the other important centres of Shaiva worship. Ulvi is a holy place especially for the Veerashaivas as it has the *samadhi* of Channabasaveshwara. About 3 km from Hulugola on the Sirsi-Yellapur road near Shalmala river, there is a wonderful spot called Sahasralinga. There are a number of Shivalingas, Basava, Ganapati, etc., carved on stone.

The Ramalingeshwara temples are very common in Haliyal, Supa, Mundgod and Karwar taluks. At Haliyal and Tergaon, these Shiva temples are built by the Goa Kadambas. The Ramalingeshwara at Idgundi, Yellapur taluk, is one such notable temple. There is a tradition of *Nirakara* (Ishwara) worship in Supa and Karwar taluks of the district. This tradition owes its origin to Mallikarjuna of Kanakon in Goa. The deity of *Nirakara* is a fixed pillar. Mostly Konkana Marathas worship the deity. Also there are many temples of Veerabhadra and Basaveshwara, in the rural and urban parts of the district, which are also the centres of Shiva worship. There is a Veerabhadra shrine at Hungund and another at Bedasgaon atop a hill, both in Mundgod taluk.

The Kavale Linga in a cave in Haliyal taluk, situated on a hill ridge attracts a good number of devotees during Shivaratri *Utsava*. Ishwara temples are found in almost every village of the district.

Shakti Cult

The Gramadevatas which are well known as *ammās* or mothers in the district seem to belong to pre-Aryan religion. They are believed to protect the fields, villages and towns from evil spirits, and ward off plague and other contagious diseases like pox, and also fire and flood. Sri Marikamba Devi at Sirsi was installed in 1689 A.D. This temple is too outstanding among the Gramadevata temples.

Durga Devi of Sadashivgad, Binaga and Honavar, Grama Devi-Devamma-Durgamma of Yellapur, Gramadevi of Mundgod, Marki-amma of Majali, Baadamma of Baad, Vanadurga near Murur of Kumta taluk, Marikamba and Bhuvaneshwari of Bilgi, Kalamma of Siddapur, Dyamavva and Durgavva of Hungund of Mundgod taluk are the other important Shakti deities in the district. Bhumi Tai or Shanta Durga of Ankola, Kumta and other villages are agricultural deities in whose honour *bandi habba* is annually celebrated. Mahamayi temples at Ankola and Kadra village of Karwar taluks are Shakti deities. Goddess Mahalasa Narayana Devi temple is one of the oldest temple of the district. A ship shaped shrine of Goddess Kantradevi of Aversa Village of Ankola Taluk is worshipped by Kharvis who are fishermen. Shantika Parameshwari of Hegde, Agargona, Allakki Amma of Madanageri of Kumta taluk, Mahasati or Mallamma of Sodikadde, Bhatkal taluk, Shantika Parameshwari of Mogta of Ankola taluk, Kanchika Parameshwari of Bada of Kumta taluk, Dakshina Kali Devi of Adigona village are the other important rural Shakti deities of the district.

A special feature of Shakti cult in some parts of the district is the worship of *hutta* (ant hill) as Devi. The *huttas* are about 8-10 feet height. Cheenabai of Kalambuli at Castle Rock, Gavala Devi at Diggi (place of origin of Kali river) in Supa taluk, Shantika Parameshwari at Santagal, Durgaparameshwari at Bastikeri in Kumta taluk are some of the important spots of Devi worship in the district. People who are unable to go to the temples light *jothi* in their houses and offer their respects to Devi. Mahamayi and Arya Durga of Ankola, Shanteri Kamakshi of Kumta and Katyayini of Aversa are the *kuladevatas* of many people that have migrated from Goa. The shrines of Shanteri are very common in Karwar and Supa taluks. They also worship Jalmi, another female deity in these areas. The Mahasati stones or shrines are very common in the district. They are

in memory of devoted wives who performed *sahagamana* with their deceased husband. They have been deified and even identified with Shakti.

Naga Pooja

Naga *pooja* or serpent worship has come from ancient times. The form of snake is believed to be a symbol of divine power of God Subhramanya. Childlessness is traced to the curse of a snake or the evil issuing from having killed a snake by some direct ancestor. Naga *pratishte* or Naga *samskara* is performed to get the curse removed. This cult which takes the form of adoration of effigies of snakes or Naga *kallu* or snake stones placed on platforms under the *Aswatha* trees (pipal) or in shrines or temples, seems to be more prevalent in this region. The earliest among them is the five-hooded Naga at Banavasi installed by the Chutu princess. There are many stories of Naga, narrated in the folk songs of the district. This indicates the existence of worship of Naga among the rural folk. The cultivators revere Naga (cobra) as it protects the crops by killing the rats. They worship snake as Kshetrपाला. On Sharavana *shuddha panchami* of each year, to show reverence to Naga, people worship him. Some worship an image of Naga of stone or mud, or Naga design or image prepared from coconut grass in houses. As elsewhere in Karnataka, Naga is identified with Subhramanya or Kartikeya. There is a Subhramanya *linga* and Naga *Tirtha* in Nagashringa cave of Matha village of Kumta taluk. A number of Naga stones are installed by the devotees in and outside the cave. During Nagara Panchami day a number of devotees visit the place. There is a temple of Subhramanya at Neelakani, Sirsi whose car festival is celebrated on *champa shashti*. Also there are temples of Subhramanya of Navilgona of Honavar Taluk, at Manjaralli of Sirsi taluk and at Gokarn. A *jatra* is held at Navilagona during February of each year. It is said that Naga Deva with five hoods was installed by saint Vadiraja at a *bana* in Sonda.

Dattatreya Upasana

There is an old tradition of Dattatreya *upasana* in the district. Sri Kshetra Baad Matha, Karwar, (on the bank of Kali river) was established by Srimath Paramahansa Sri Padmanabha Tirthaswami Maharaj of Talikote in 1906. Maharaj is said to be the incarnation of Dattatreya. Maharaj has written a brief 'Gita Pancharatna' in Samskrita containing only 100 *shlokas* in five chapters for the benefit of devotees. There is a statue of Dattatreya, and *samadhi* (1910) of

Maharaj in the *matha*. There is also a *samadhi* of Sivanandaswami disciple of the Maharaj and the Sivananda Seva Mantap. There is also a branch of this *matha* called Paduka Matha at Haladakatta near Siddapur. Also there are temples of Dattatreya at Ankola, Bhatkal, Dandeli, Haliyal, Yellapur and Mallapur. The Sri Rama shrine in the Banavasi temple complex has Datta *padukas* installed by Tembe Maharaj. At Ramtirtha near Honavar, there is Dattatreya shrine where the deity was installed by Sridharaswamy.

Kula Devatas

During the religious persecution of the Portuguese in the fifteenth and sixteenth centuries in Goa, the devotees of several deities there, brought their images while migrating to some places in Uttara Kannada district. Sri Mahalasa Narayana Devi temple, Kumta is one of the oldest religious institutions, built in about 1565. Similarly at Hanumatta near Ankola is another *kuladevata* temple of Sri Lakshminarayana and Mahamaya. Sri Shanteri Kamakshi Ramanatha Lakshminarayana Devasthanam at Kumta is another *kuladevata* temple of Gowda Saraswat Brahmanas in the district. Sri Shanteri Devi, Kamakshi Devi, Sri Ramanatha, Sri Lakshminarayana are the *kuladevatas*. During the first half of sixteenth century many families came to Kumta-Bhatkal area from Lotle Village near Madagaon of Goa with their *kuladevatas*. Of the other *kuladevatas* with their devotees spread over a vast area, are the temples of Aryadurga of Ankola, the Mahaganapati Mahamaya of Shirali, the Katyayini of Aversa and the Ravalanath of Hiregutti.

There are about 38 temples of goldsmiths (Daivajnyas) in the district, and they include Sri Lakshminarayana temple at Kekkar (Kumta), Hosapattana (Honavar tq), Manki and Sunkeri (Karwar), Vithoba temples at Aversa, Belase and Nadadakona (Ankola), Shanteri Kamakshi at Sunkeri, Kamakshi at Hanakonda, Mhalasa Kamakshi at Mudgeri (all in Karwar) and Shanta Durga Temple at Murdeshwar.

There are many Brahma Kattes in the district. An idol of *vatu* or *brahmachari* installed under Aswatha tree is called Brahma Katte. A *vatu* (Brahma) after his death should not trouble others in the form of a ghost. Hence Brahmachari images under Aswatha tree are worshipped once in a year. There are devotees of Mailare cult in the district and also a temple at Chaudalli near Mundgod.

Other Deities

The heroes of pastoral origin are worshipped as Jattiga, Beerappa, Khetri, Kari Devaru and Kodi Beera, by the people belonging to the non-Brahmana castes. Goli Beerappa of Bograni, Jattiga of Kirubail of Haldipur are worshipped. These are generally blocks or pillars of stone or even a mis-shapen black stone. There are a number of stone slabs representing Jattiga (Jattiga appears to be more a spirit than a deity) in Haldipur of Honavar taluk, which are worshipped by Namadhari Naiks. Huli Devaru or Huliappa is the figures of a tiger on the stone. So also those women that practised *sati* or *sahagamana* are worshipped as Masti an abbreviation or Mahasati. A stone pillar with a female figure carved thereon or a pillar with a human hand bent to point at heaven symbolises the *masti* or *mahasati*. Flat slabs with carvings are installed as hero stones. They are found in a cluster in many places like Bedkani, Kaikini, Sadashivgad, Gunjavati, etc., near temples or in a specific sites. Many such stones have inscription on them, describing the context of the heroic death. They are also worshipped. There are many idols of these deities, and Dandelappa at Dandeli has a shrine. A *jatra* is celebrated by the Marathas and the Bedas here. It attracts a large gathering of about 50-60 thousand devotees.

The district has a number of temples of Anjaneya, almost in every village and town. In Karwar town there are five Maruti temples. Bhatkal has nine. Hanuman temple at Gundbala Village of Honavar taluk is famous for bestowing boons on devotees. The people who pray for boon take an oath to cause the performance of a *yakshagana* play as their *seve* (service) to the deity. *Yakshagana* performance are a daily feature at this temple during summer. There is a temple of Maruti at Hulekal of Sirsi taluk ; this deity is said to have been installed by Vadirajaswamy. The installation of the image at the Mundgod temple is also ascribed to him. There is a shrine of Maruti with an image which is five feet tall, at Indoor of Mundgod taluk. Some of the other important temples of Anjaneya in the district are at Ankola, Gersoppa, Manki, Karwar, Chandavar, Haldipur, Malgi and Ugginakeri (Mundgod taluk). There is a Hanuman temple atop a hillock at Ulvi. There are a number of folk songs in the district, about the *utsava* of Hanumanta. The sacred trees like *aswatha*, *audumbara*, *vata*, *banni* and the *tulsi* plant are worshipped by the people in all parts of the district. Tulasi Pooja (*lagna*) is performed in Kartika by all the Hindus in their houses, and Harijans too are no exception.

A life size face of a buffalo is engraved on a slab in relief with huge horns. The statue, facing the sky is kept horizontally on the ground in the open fields of rural areas of Mundgod and other parts of the district. They can be seen at Malgi, Singanahalli, etc. People worship the statue as Konakallu, Bharamappa or Kona Devaru after harvest. They also pray Kona Devaru for rains and after rains they have a special worship called *majjana pooje*. There is a tradition of worshipping the unhusked coconut among the people belonging to Halakki Vokkals, Gam Vokkals, Mukris Konkani Kunbis, Bakads, Atte Kunbis, Siddis and Komarpaiks in the district.

There are a number of peculiar hollow burnt mud idols of Gods and Goddesses, Hulidevaru, earthen *kalashas*, various types of mud pots in the out-skirts of rural parts of district. This reflects the rich ancient religious and cultural traditions of the tract.

Many religious personalities have enriched the district by their saintliness, devotion, social service or scholarship. Mention has already been made of Sri Padmanabha Teertha Swamy who had stayed at Baad in Karwar.

Dattatreya Yogeendra Saraswati

Sri Dattatreya Yogeendra Saraswati Paramahansa Sadguru of Banavasi was born on 28-11-1871. His former name was Trayambaka. His parents Gundappa and Bhagirati, were the devotees of Banavasi Madhukeshwara. Trayambaka had his Vedic education and he was a devotee of Lord Dattatreya. He married Nagamma Devi, daughter of Subrahmanya Jois of Shimoga. Trayambaka was earlier the village accountant of Aralaguppe near Banavasi, and he continued his austerities, and he is believed to have had *darshan* of Lord Dattatreya during the time in 1890. It looks he saw Dattatreya all round and was moving with bare body and became subject of public ridicule. He met and sought the guidance of Saint Siddharoodha Swamy of Hubli who advised him to take to family life and continue his prayers. His *ashrama* at Banavasi became a shelter for saints and poor. Later Sahajananda Guru accepted him as the desciple. The *guru* blessed him with *akshaya patra*, *amruta patra* and *guru rajadanda*. After this Trayambaka became famous as Dattatreya Yogeendra Saraswati Paramahansa Sadguru and he preached to devotees of Shimoga, Chitradurga and Banavasi areas. He had *darshan* and grace of saint Yerri Tata of Challagurke in Bellary district. He attained *mahasamadhi* on Margasira *pournima*, the day of Datta *Jayanti* in 1934. His *samadhi* is at Nuliapur of Holalkere taluk of

Chitradurga District. The annual *aradhana* of Sadguru is celebrated at Banavasi by the devotees.

Bramharshi Daivaratji

Brahmarshi Daivaratji, a *yogi, tapasvi*, and a Vedic scholar of high ability was born in 1891 at Gokarn. Known as Ganesha, he was the son of Vighneshwara Bhat Bhaddi, a Vedic scholar. His mother, Nagaveni was the daughter of learned scholar Sri Ganesha Sastry Hosmane. Daivaratji studied the Vedas and the Upanishads. He came into contact with saintly personages like Sri Ramadas Maharaja of Ujjaini, Tembe Maharaj (Vasudevananda Saraswati) and Vasishta Ganapati Muni, a direct disciple of Ramana Maharshi. He received training in *hatayoga*. He attained spiritual knowledge through *tapas*. In Gujarat, he mastered *yoga* practices and then he started the Brahmacharya Yogashrama at Gokarn. He was an ardent believer in Gayatri Mantra. He lived with great sage Ramana Maharshi at Arunachalam for some years, and *Ramana Vibhaktiyashtaka* came out of his mind in the form of poetry. *Chhando-Darshana* an outstanding work of Daivaratji is described as equal to the Rigveda in all respects. Maharshi Mahesha Yogi was inspired spiritually by him and Dr. Rajendra Prasad, former President of India, had great regard for him. Daivaratji was well-versed in techniques of sacrifices (*yajna tantra*), astrology and the *Dharma Shastras*. He paid much importance to cultivation, *goseva* and leading an austere life according to Vedic teachings. He made Gokarn and the district famous by his writings and *sadhanas*.

Nadageera Devasthanam, Bhatkal has Uma Maheshwara *linga* on the *samadhi* of Appayya Samartha, a saintly poet who lived in Bhatkal about 300 years ago. Behind the *linga*, there is an idol of Dattatreya. Saraswat Brahmanas are the devotees of the temple. The *vardhanti utsava* of Bailoor Guruswami Vimalananda, *guru* of Appayya Samartha is annually celebrated here.

The Swarnavalli Matha

Sri Swarnavalli Mahasamsthanam (*matha*) or Honnalli *matha* is one of the independent *mathas*, following Adishankaracharya. The *matha* is situated at a distance of about 16 kms away from Sirsi, on the Yellapura road. This beautiful *tapovana* is in the midst of natural scenery on the bank of the Shalmala river. The *maha-samsthanam* claims to have a glorious history and a sacred tradition of about twelve hundred years. This tradition is known as Saraswati

Sampradaya. According to the Matha's tradition Adishankara with *shishya* Sri Bhaskarendra Saraswati initiated Gunanidhi to *sanyasa* and he was called Vishvavandya Saraswati. Sri Shankaracharya constructed a new *matha* at the Dashashwamedha Ghat in Varanasi. The Acharya nominated Vishvavandya Saraswati as the *guru* for the *matha*. He gifted him Narasimha Saligrama and God Chandra-mouleshwara *lingam*. Sri Vishvavandya Saraswati nominated Narayanendra Saraswati and made him his successor. Narayanendra Saraswati came to Uajjaini as per the wishes of the king there. Sri Gangadharendra Saraswati, nineteenth successor visited Gokarn and stayed in Sri *matha* constructed by his followers. Chandrasena, the king of Chandavara is said to have gifted him four villages. Afterwards the Swamiji went to Kadtoka and lived there in his own *matha*. Later, the king of Sonda, built a *matha* on the bank of the Shalmala near Sahasralinga at Sonda.

Sonda ruler Arasappa Nayaka, reconstructed the temples of Lakshminarasimha, Sharada, Ganapati and Vyasa. The *matha* attracts devotees from distant places. Lakshminarasimha, Raja Rajeshwari and Chandramouleshwari are the deities worshipped in the temple. Smarta Hayyakas and Ramakshatriyas are the followers of the *matha*. There are two *Gurumurthy mandiras* in which there are a total of 13 *samadhis* of Swamis of this *parampara*. The *matha* has a *goshala*. Sri Sarvajnendra Saraswati Swamiji, the present *pithadhipati* was initiated when he was 11 years old.

The Sonda Matha

Sri Vadiraja Matha, Sonda is situated at a distance of about 20 km away from Sirsi town, near the sacred Shalmala river. The Rama Trivikrama temple was established by Vadiraja Swamy (1480-1600), a follower of Dwaita Vedanta and a great scholar. There is a tank called *Hayagreeva Samudra* near it and Dhavalaganga, a sacred *teertha* near the Matha. There are Kshetrapala and Bhootaraja shrines in the temple. The temple of Chandramouleshwara, the famous sacred spot where Vadiraja performed *tapas* is nearby. There are also temples of Veeranjaneya, Venugopala Krishna, Vadiraja's disciple Vedavidya Teertha's *vrindavana* and Naraka Vimochana Teertha, a pond. *Upasya devata* of Vadiraja is Hayagreeva. There is also a Nagabana. The *matha* contains the tomb of Vadiraja founder of the *matha* and the tenth *guru* after Madhwacharya. The *matha* received munificent grants from Arasappa Nayaka II of Sonda.

Chitrapur Matha

The Chitrapur *Matha* at Shirali is the *matha* of the Chitrapur araswat Brahmanas. Prior to the acknowledgement of Sri Parijnanashram I by the Chitrapur Saraswats (1708-9 A.D.), there appears to have been ten preceptors of the line established by the great and illustrious Adi Shankaracharya. These names are traced in the prayer of Swamijis of Sri Chitrapur Matha at Shirali. Shirali having already hallowed as the birth place of Hastamalaka, one of the foremost disciples of Adi Shankaracharya, was selected to be the headquarters of a *matha* which was established at Gokarn earlier. There are *samadhis* of six *gurus* at Shirali. The *matha* runs educational institutions and a home for the aged and destitutes.

Kekkar Matha

It is said that Tapo Rama, Seeta, Lakshmana and Pattabhirama, were the images worshipped by sage Agastya and his disciple Varada Muni, and these were granted to Adishankaracharya. Adi Shankara granted these deities and Chandra Mouleshwara *linga* to Sri Vidyanandacharya, a disciple of Sureshvaracharya, and established Raghottama Matha at Gokarn. Vidyanandacharya is described as the first Swamiji in this *parampara*. Ramachandra Bharati a disciple of Raghavendra Bharati, ninth Swamiji in the tradition established Ramachandrapura *matha* at Ramachandrapura, Hosnagara taluk of Shimoga district. This *matha* became the main *matha* of the Havyakas. Another disciple Raghottama Bharati established a Raghottama Matha at Kekkar of Honavar taluk. Bhanakuli Matha, Kedige Matha of Siddapur taluk, and Apsarakonda Matha of Honavar taluk dissolved with this main Matha in 1954.

Avadi Matha

About 300 years ago, Avadi Bai (formerly known as Lakshmi Bai, Life of Narayanappayya Shanbhogue), a disciple of Rama Vallabha Dasa (hailing from Devagiri-Daulatabad) lived in the hamlet Mallapura of Chandavara of Honavar taluk. Rama Vallabha Das had popularised Krishnabhakti cult of the Vallabha Sampradaya in the region. Krishna Jayanti Vrata was initiated by Avadibai on the preachings of the saint. There is the Avadi Matha in the place where Avadi Bai is said to have lived. There is a temple of Gopalakrishna with the images of Avadi Bai and Kaliyamardana which was gifted to her by Rama Vallabha Dasa. Krishna Jayanti Utsava with certain rituals is celebrated in the *matha* from Shravana (Nagara) Panchami to

Poornima. The *jatra* attracts a large number of devotees. Also there is a branch of Avadi Matha called Haridasa Matha at Shirali of Bhatkal taluk.

Ramakrishna Ashrama

Sri Ramakrishna Ashrama, Karwar, Sri Vivekananda Matha, Sadashivgad and Sri Sharadashrama, Nellore (Jamba) near Karwar, were established by Shrimat Swami Prabhananda Puri Maharaj in 1953, 1976 and 1973 respectively. It is said that the present abode of Sharadashrama at Jamba, was the place where Mangesha Rao Telang, a famous musician, Samskrita poet and scholar lived. Swamiji died on 27-5-1982 and a beautiful *samadhi* is built in Saradashrama in his memory. The whole building is in the shape of *Shivalinga*. The *ashrama* imparts and promotes the study of Vedanta, religion and culture as preached and practised by Sri Ramakrishna and Swami Vivekananda. Daily worship, *pravachanas* on *shastras* and *puranas* are conducted in these institutions. The present monk-in-charge of the *ashrama* is Swami Ambikananda.

The district has also many followers of Raghavendraswamy of Mantralaya, Shirdi Saibaba, Swami Shivananda of Rishikesh, Ramabai of Mangalore, Aurobindo, Ramana Maharshi, Sri Satya Sai Baba, Sridharaswamiji, Sri Narahari Sadguru Peetham of Hindupura, Andhra Pradesh, Radheswami Satsanga Ashrama of Kengeri (Bangalore), Sri Sadguru Nityananda Ashrama of Sanikatta, Sirsi and Bhatkal. The Prajapita Brahma Kumaris Ishwariya Viswa Vidyalaya of Mount Abu is maintaining its branches—Adhyatmika Jnana and Rajayoga Shikshana Centres in the district. There is a Chinmaya Mission at Karwar. There is also a Bahai Centre at Karwar.

Integration Council

In these days, there is hardly any sectarian ill-will or rancour among the followers of various sects and faiths. And traditional tolerance and harmony are much in existence. A district-level Integration Council was constituted by the State Government in 1976 with a view to strengthening communal harmony, to check group tensions and prevent occurrence of incidents which might flare up into law and order problems. The Council, of which the Deputy Commissioner is the Chairman, has representatives from various walks of life and religions. Inter-community celebrations

of festivals are held by voluntary associations like the Rotary and Lions Clubs, and Junior Chambers, under the guidance of this Council.

Scheduled Castes and Tribes

“Scheduled Castes” mean such castes, races or tribes or parts of groups within such castes, races or tribes as are deemed under Article 341 of the Constitution of India to be Scheduled Castes for the purposes of Constitution of India. The following are the Scheduled Castes in Uttara Kannada district (figures in bracket show their numbers as in 1971). Ager (3,942), Bakad or Bant (1,082), Bhambi, Bhambhi, Asadaru, Asodi, Chamadia, Chamar, Chambhar, Chamgar, Haralayya, Harali, Khalpa, Machigar, Mochigar, Madar, Madig, Mochi, Telugu Mochi, Kamati Mochi, Ranigar, Rohides, Rohit or Samagar (all together 5,351), Bhangi, Mehtar, Olgana, Rukhi, Malkana, Halalkhor, Lalbegi, Balmiki, Korar or Zadmalli (1,515), Chalavadi or Channayya (5,506), Chenna Dasar or Holaya Dasar (173), Kakkayya or Kankayya, Dhor (125), Garoda or Garo (1), Halleer (1,894), Halsar, Haslar, Hulasvar, Halasvar (4,234), Holaya, Holer (2,330), Mahar Taral, Dhegu Megu, (1459), Mang, Matang or Minimadig (63), Meghval or Menghvar (33), Mukri (5,418), Kotegar or Metri (1,192), and Unspecified (545). “Scheduled Tribes” mean such tribes or tribal communities or part of or groups within such tribes or tribal communities as are deemed so under Article 342 of the Constitution of India. The Scheduled Tribes and the number of each such tribe as enumerated in the district in 1971 were as follows: Bavacha or Bamcha (14), Bhil including Bhil Garasia, Dholi Bhil, Dungri Bhil, Dungri Garasia, Mewasi Bhil, Rawal Bhil, Tadvi Bhil, Bhagalia, Bhilala, Pawra, Vasava, Vasave (157), Dubla including Halavia or Halpati (1), Gond or Rajgond (97), Kathodi or Katkari including Dhor Kathodi or Dhor Katkari and Son Kathodi or Son Katkari (4) Koli Dhor, Tokre Koli, Kolacha or Kolgha (11) Naikda or Nayaka including Cholivala Nayaka, Kapadia Nayaka, Mota Nayaka and Nana Nayaka (1,747), Patelia (1) Unspecified (143).

The total number of persons belonging to the Scheduled Castes and the Scheduled Tribes in the district in 1971 and 1981 are given in the next page.

1971

<i>Particulars</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>	<i>Percentage to total Population</i>
Scheduled Castes				
Rural	15,089	14,202	29,291	
Urban	2,799	2,773	5,572	
Total	17,888	16,975	34,863	4.11
Scheduled Tribes				
Rural	847	783	1,630	
Urban	274	271	545	
Total	1,121	1,054	2,175	0.26

1981

Scheduled Castes				
Rural	31,564	30,550	62,114	
Urban	12,055	11,709	23,764	
Total	43,619	42,259	85,878	8.01
Scheduled Tribes				
Rural	4,271	4,061	8,332	
Urban	745	676	1,421	
Total	5,016	4,737	9,753	0.90

Note : Scheduled Tribes Figures (1981) would appear to include large numbers relating to certain communities with nomenclature similar to those included in the list of Scheduled Tribes consequent on the removal of area restrictions.

The taluk-wise population of Scheduled Castes and Scheduled Tribes of the District as in 1971 and 1981 are given in the table in next page.

1971

Taluk	Scheduled Castes			Scheduled Tribes		
	Male	Female	Total	Male	Female	Total
Ankola	2,356	2,288	4,644	1	—	1
Bhatkal	379	431	810	—	—	—
Haliyal	1,989	1,875	3,864	593	582	1,175
Honavar	1,749	1,697	3,446	4	—	4
Karwar	811	817	1,628	12	16	28
Kumta	2,404	2,439	4,843	—	—	—
Mundgod	1,202	1,162	2,364	23	16	39
Siddapur	1,860	1,508	3,368	122	106	228
Sirsi	3,645	3,382	7,027	110	108	218
Supa	1,110	981	2,091	162	146	308
Yellapur	383	395	778	94	80	174
Total	17,888	16,975	34,863	1,121	1,054	2,175

Source : Census of India 1971, General Population Table-Part IIA-Mysore.

1981

Taluk	Scheduled Castes			Scheduled Tribes		
	Male	Female	Total	Male	Female	Total
Ankola	3,080	3,000	6,080	5	2	7
Bhatkal	4,784	4,788	9,572	3,058	2,901	5,959
Haliyal	5,507	5,305	10,812	778	796	1,574
Honavar	6,219	6,550	12,769	18	15	33
Karwar	2,380	2,316	4,696	38	27	65
Kumta	3,894	3,855	7,749	37	15	52
Mundgod	4,307	4,053	8,360	462	463	925
Siddapur	2,829	2,462	5,291	131	122	253
Sirsi	6,872	6,498	13,370	129	89	218
Supa	2,564	2,282	4,846	313	269	582
Yellapur	1,183	1,150	2,333	47	38	85
Total	43,619	42,259	85,878	5,016	4,737	9,753

Source : Census of India 1981, Series-9, Karnataka-Paper 2 of 1983-Final Population Totals-Scheduled Castes and Scheduled Tribes.

CASTES AND TRIBES

From 1941 and onwards, no enumeration in regard to castes other than Scheduled Castes and Scheduled Tribes is made in the censuses. The scope of this section does not envisage a detailed description of each caste, community or sect in the district, and here a brief reference is made to general features and to traditional social structure, customs and religious beliefs of some of them.

Agera: The name Agera is said to have been derived from the word *agara* or salt pan and indicates their traditional occupation. Ageras are chiefly found in Ankola and Kumta taluks. They are sturdy and dark in complexion. They are coolies or field labourers, speaking Kannada. Some of them are salt pan workers. They make palm leaf umbrellas. Their traditional household God is unhusked coconut. They worship Venkataramana of Ankola, and Hanumanta, Mahadeva and Narayana of Amdalli. Brahamanas are invited to officiate as priests. Tulasi marriage is their sacred and religious festival of the year. Widow marriage is not prevalent and divorce is permitted. The dead are either buried or cremated.

Ambiga: The word Ambiga is derived from the Samskrita word *ambu* which means water. They were also palanquin bearers, messengers and torch bearers. Ambigas are both sea and river faring people, fishermen and sailors. On up-ghat area they are engaged in burning lime. Some of them are husbandmen and unskilled labourers. Their mother tongue is Kannada. Their Goddess is Gangamba of Gangavali near Ankola. They invite Brahamana priests for their ceremonies and are the followers of Sringeri *matha*. They worship all village Gods and Goddesses, the object of their special worship being Jattiga. Widow marriage and polygamy are practised. They bury or cremate their dead.

Arer: The Arers are the descendant of Marathas who seemed to have come from Belgaum and Dharwad, claiming to be Kshatriya Marathas, and are speaking Marathi. Among them, Baramashes are regular Arers and Akarmashes are described as descendants of illegitimate children. They are traditional agriculturists and are mainly found in Haliyal, Yellapur, Mundgod, Supa and Karwar taluks. Their family deities are Bhavani, Khandoba (Mailaralinga), Yellamma, and Kedarlinga. They revere Amba Bhavani of Tulajpur, Vitthala of Pandharapur and Yellamma of Saundatti. They have their Gosavi *gurus*, and they celebrate Shivaji Jayanti. Brahamanas

are invited to officiate as priests in the marriages. *Seerudike* marriage is prevalent among them but not divorce. The dead are cremated.

Bandi: The Bandis are the descendants of the bondsmen whom the landlords formerly owned. They are chiefly found in coastal taluks and Sirsi, Siddapur and Yellapur taluks. Their ancestors were probably the prisoners of war or imported slaves. They are said to have come with the Konkani-speaking Brahmanas from Goa. Their mother tongue is Konkani. They were employed as domestic servants by Brahmanas and other high class Hindus. A few worked as carpenters and husbandmen. They are ranked with Adbatiks, next above the impure classes. Now agricultural and household labour is their main occupation. They worship Vedic Gods and spirits. They are the followers of Sringeri *matha*. Brahmanas are invited to officiate as priests for marriages. Widow marriage and divorce are prevalent among them. The dead are cremated.

Bedar: The name Beda is said to have been derived from the word 'Vyadha' meaning a hunter and indicating their original occupation. It is claimed that they belong to Valmiki Matha. Military service has been their traditional employment. They also call themselves as Byadaru, Talavararu or Nayakaru. They are traditional husbandmen, field labourers. Some were inferior village servants. Some of them took to agriculture. Their family deities are Ramanath of Siddapur and Yellamma of Saundatti. They worship Mailara Linga (Guddada Devaru) of Ranebennur. There are both Shaivas and Vaishnavas among them. It is their privilege to carry *pancha deepa* and to perform *chamaraseve* during Marikamba *jatra* and Hanuman *jayanti* celebrations. Divorce and widow marriage are not prevalent among them. They cremate the dead.

Bhandari: The Bhandari is a derivation from Mandharak in Samskrita which means a distiller. Liquor tapping and selling was the special work of the Bhandaris. They also call themselves as Madkars. Those who were from Ratnagiri and Malvan side were called Upparkars. They call themselves as Desha Bhandari in Kumta and Bhandari in other parts. They are chiefly found in Karwar, Kumta, Ankola and Honavar taluks, and said to have come from Goa and speak Konkani. It is said that they were experts in navigation during the rule of Shivaji. They were also engaged in liquor contract, timber sawing, driving bullock carts, hand pounding, etc. At present they are labourers, cultivators, carpenters, beedi shop keepers, etc., and

are backward educationally. They worship Samadevi of Nandana-gadda, Karwar. Brahmanas are invited to officiate as priests in marriages. Widow marriage and divorce are prevalent among them. The dead are cremated.

Brahmana: The two divisions amongst the Brahmanas in the district are: Dravid or Southern Brahmanas and Gaud or Northern Brahmanas. Havyakas, Chitpavans, Deshastha Karnatakas, Karhads, Kotas, Joshis, Sakalapuris, Habbus, Andhras and Shivallis come under Southern Brahmanas. Sasashtkars, Shenvis, Kushasthalis, Bardeshkars, Kudaldeskars, Pednekars, and Kanojas come under Northern Brahmanas.

Among the Brahmanas, Havyakas are numerous in the district. They are also called Havika or Haiga (derived from Haive, the region). They are said to be descendents of certain sections of the Brahmanas brought in from North India by Raja Mayura Sharman, the founder of the Kadamba Dynasty of Banavasi. Their settlement tract is known as Haiga or Haiva, which is a part of Uttara Kannada. Some researchers argue that they actually came *via* Kerala. They are Smartas and traditional priests, astrologers and Purana readers. They are working in coconut, betelnut, pepper, cardamom and other spice gardens and paddy fields. They are specialists in raising betelnut gardens. Some of them have taken to trade. They are the most influential natives of the district. They are followers of Shankaracharya. Their chief deities are Vishnu, Shiva, Parvati, Lakshmi and village deities. Some of them are the followers of Ramachandrapura Matha of Tirthahalli and others are the followers of Swarnavalli Matha near Sonda. There are other *mathas* of the community like Gokarn Raghottama Matha at Kekkar and the smaller *mathas* were at Bhanukuli, Apsarakonda etc. Vaidika scholarly Brahmanas of Gokarn Kshetra are the priests of the Pashupatinatha temple at Kathmandu in Nepal, ascribed to Adishankaracharya. The Havyakas have their old religious writings in Tigalari script.

The Sakalapuris are what may be called a dissenting sect of Havyakas who owe allegiance to a *matha* at Sakalapuri near the boundary between Uttara Kannada and Dakshina Kannada. The Chitpavans or Konkanastas who are Marathi-speaking immigrants from Goa and Konkan are Smartas. Habbus are Kannada speaking Smartas, who are the followers of Sringeri Matha. Some of

the Deshasthas are Madhwas and others are Smartas. There are Karnataka Brahmanas who are both Vaishnavas and Smartas. Karhads are the followers of Swarnavalli *matha* of Sonda. They hail from Karhad in Maharashtra and are Marathi speaking. There are Kota Brahmanas who are traditional almanac readers, originally from Kota in Dakshina Kannada. Shivallis are the Madhwa-Vaishnavas from Udupi. The Andhras are Smartas.

It is stated that Saraswat Brahmanas originally belonged to the Punjab and in course of time, they migrated to Kashmir and also East Bihar. Some of them migrated to Goa. In Goa, they settled in its western parts comprising about 96 villages. It is from this that they came to be known as "Shannavis" (inhabitants of 96 villages), which was shortened to "Shenivs". Kushasthalis, Kudal-dehskars and Shenviś are Smartas and are followers of Sringeri Matha. A section of Saraswat Brahmanas who call themselves Sri Gauda Brahmanas are the followers of Swarnavalli Matha.

Among the Gauda Saraswat Brahmanas, there are Madhwa Vaishnavas, who are followers of the Gokarn Partagali Matha and the Kashi Matha. Also, there are Smarthas who are the followers of the Kaivalya or Kavale Matha (in Goa) of the Gaudapada tradition. Some of them take fish. Their mother tongue is Konkani. A large number of them are engaged in trade whether as big merchants or as ordinary shop keepers. Some of them are land owners. They are an educated community. Sashasthikars, Bardeshkars and Pednekars are originally from Goa. It is believed that during 17th or 18th century a section of Smarta Saraswats of Ikkeri kingdom formed Chitrapur Matha at Shirali. They are known as Chitrapur Saraswats, and they are a well educated and advanced community. All the Brahmanas have according to the *Sutras* to undergo 16 *samaskaras*. After *upanayana*, all the male member are expected to perform *sandhyavandana* thrice a day. Divorce and widow marriage are traditionally prohibited among them. The dead are cremated.

Chalavadi (Channayya): The origin of the Chalavadi caste is traced back to the name of Basaveshvara. He seems to have influenced the Chalavadis of those times to follow Shaiva faith, and some ritual importance is given to them specially at the time of Lingayat marriages. They claim common descent from Channayya a disciple of Basaveshvara and they also call themselves as Channayyas. Their traditional occupation is agricultural labour. They keep sheep, goat and poultry in small number. Only some practise fishing in

tanks and streams for domestic consumption. There are both Shaivites and Vaishnavites among them. All of them talk Kannada, but few speak Hindustani. They worship deities like Yellavva, Dyamavva and Marigevva. Besides they also worship Ishvara, Mahadeva, Basaveshvara, Maruti, Mallikarjuna, Venkataramana, Vithoba, etc. Divorce and widow marriage are permitted among them. The dead are buried in the sitting posture.

Devadiga: The Devadigas or Sappaligs are chiefly found in Bhatkal, Honavar, Kumta and Karwar taluks. Devadig means God's musician, and Sappalig means noise maker. They are traditional musicians in temples with *shriti* (brass horn), *movri* (clarionet), *sammelu* (double drum), *dholu* (drum), *tal* (cymbals) and *gidbidi* (small drum). Now they are cultivators, labourers, stone workers and temple workers. Their deities are village Gods, Ammas and Jattiga. They believed in soothsaying, witchcraft, and sorcery. Their chief deity is Venkataramana of Tirupati. Their mother tongue is Kannada. Some of their *balis* are Setty Bali, Gangotra Bali, Seerina Bali, Ajjara Bali, Tolara bali, etc. Durga Parameshwari is their Kuladevata. They are the followers of Sringeri Matha. *Kudike* marriage is prevalent among them. The dead are cremated.

Devali: The Devalis are chiefly found in Karwar, Kumta, Honavar, Bhatkal and Sirsi taluks. They are traditional temple attendants. While men were guardians of shrines, beaters of drums, holders of torches and horn blowers, the women were sweepers, *chauri* bearers and dancers in temples. At present they are agricultural labourers and cattle rearers. Some of them have taken up trade. Their mother tongue is Konkani. The women were formerly Devadasis. Now-a-days marriages take place among them according to Hindu tradition. They worship Nirakara, Mahadeva and Kinnara Mallikarjuna. Brahmanas are invited to officiate as priests for marriages. Widow marriage and divorce are not permitted among them and the dead are cremated.

Gabit: Galbat is a Urdu word meaning a big ship. Gabri was the name of a ship. Those who worked on the ship Gabri were called Gabrits (Gabit). The Gabrits are said to have come from Goa and Ratnagiri of Maharashtra in the 17th Century during Shivaji's period. They are chiefly found in Karwar, Ankola and Kumta and also in Honavar taluks. Their cluster of houses are called Gabitwada at Karwar and Kumta. Gabrits are traditionally bold and expert sailors with deep sea knowledge. They are also catchers of fishes and are

experts in modern sea fishery methods. Many of them own fishing boats and trading crafts. Some of them have taken up agriculture also. Their mother tongue is Malvani Konkani. Their deities are Bhavani, Rameshwara, Santeri, Kamakshi, Parvati and Ravalnath. They go to Pandharapur on pilgrimage. They have peculiar folk dance called Pugadi. Brahmanas are invited to officiate as priests in religious ceremonies. Widow marriage is rare. Divorce is not prevalent among them. The dead are either buried or cremated.

Gam Vokkal: The Gam Vokkals are husbandmen ranking next to Halakki Vokkals and are cultivators. A few have joined services. They are chiefly found in Kumta and Honavar taluks, and are also known as Patagars. Their patron God is Venkataramana of Tirupati. Their family God is Balindra, the ancestral coconut, and they also worship Jattiga and Choudi. Their mother tongue is Kannada. They invite Brahmanas on religious days to officiate as priests. They have a tradition of caste panchayat with Kolkar and Buddhivanta as headmen. Divorce and widow marriage are not prevalent among them. The dead are cremated.

Ganiga: The Ganigas are said to have come from Mysore area. They were traditional oil pressers. Their mother tongue is Kannada. They also make palm-leaf umbrellas. Many of them are agricultural labourers. Some of them are petty traders. They worship Venkataramana of Tirupati. Their shrines are also at Hosakuli of Honavar taluk and Bhatkal. Brahmanas are invited to officiate as priests. They are followers of the Vyasaraaja Matha at Hulekal. They also worship Devi and Shivamma of Jalavalli, Karki. At Kumta they have their Chitrangi Matha. Widow marriage and divorce are not prevalent among them and their dead are cremated.

Gond: The Gonds are found in Bhatkal taluk near Shirali. There is an opinion that they came here from Madhya Pradesh and Andhra. They call themselves as Bhoomi Putraru. Their main deity is Tirupati Timmappa. Their main occupation is cultivation. They speak colloquial Kannada. They have a strong caste system with Gonda as their leader. Their new year commences from Deepavali, first month being called Deepavali or Deevalli, last month being Kodi. Their marriages are held by the Gonda of their community as priest. They worship Marikamba of Sirsi, Manjuntha and local deities, Amma of Kadavinakatte and Durga Parameshwari of Alavekodi. Widow marriage and divorce are prevalent among them. The dead are either cremated or buried.

Gouli: The Goulis, speaking Marathi, seem to have come from the Maharashtra plateau, as their family deity is Vithoba of Pandharpur. Krishna and Yashoda are common names among them. Their main occupation include buffalo rearing, milk selling and agriculture. They are chiefly found in Haliyal, Mundgod and Yellapur taluks. They invite Brahmanas to officiate in religious ceremonies. Their women are distinguished by their dress. They dance to the tunes of flutes and drums and sing songs in the praise of Krishna and Radha. They are educationally backward. The elder man of their community settles the disputes. Divorce and widow marriage are prevalent among them, and the dead are cremated.

Gudikara: The Gudikara or Gudigara means temple builder. They are engravers and painters. They came from Goa after the establishment of Portuguese rule. They call themselves as Chitrakars. They are good at sandalwood, ebony and ivory craftsmanship. Some of them are agriculturists. Their family deities are Nagesha, Ravalanatha, Lakshminarayana, Mahalsa, Kundodari, Shanta Durga and Kaveri Kamakshi of Goa. They claim to be Kshatriyas. Their mother tongue is Kannada. They also speak Konkani. They are Shaivas, and also worship Vishwa Karma. They invite Havyaka Brahmanas to officiate as priests in religious ceremonies. Their spiritual *guru* is the head of the Sringeri Matha. Widow marriage and Divorce are not prevalent among them and they cremate the dead.

Halakki Vokkalu: The word Vokkalu means agriculturist and Halakki means milk white rice. The Halakki Vokkalu people seems to be so called because they grow such type of rice, being chiefly agriculturists and agricultural labourers. They are chiefly found in the coastal taluks. They live in thatched huts. They have a strong caste organisation and speak a dialect of Kannada called Halakki Kannada. They worship Venkataramana of Tirupati, Hanumanta of Chandavar, Bete Deva and Tulsi. The leader of the community officiates as the priest. It is a totemistic community and its totems are known as *bali*. From ancient times, the members of the *bali* neither cut the totem to which they belong if it is a tree nor eat if it is a fish or an animal. Each household keeps an unhusked coconut which represents the family deity as also the spirit of the departed ancestors. *Hagarana* is a festival observed by them for a week. Their centre of spiritual *guru* is at Talgod of Kumta taluk. Their women can be easily distinguished by their dress and the profuse black-bead

necklaces, they wear. Their harvest dance (*suggi kunita*) is in honour of God Karidevaru, is a colourful folk dance. Divorce and widow marriage are permitted among them. The dead are cremated.

Harakanta : It is said that the caste name Harakanta is from Harakarta, a maker of cocoa fibre ropes, especially for preparing fishing nets. Some say that the caste is named after Harikarta, their supposed ancestor. Their surname is Tandela, and they are Kannada-speaking fishermen. Mostly they are sea faring fishermen. Some own cargo boats. Some are sailors of boats and also palanquin bearers. Cultivation is their subsidiary occupation. They have numerous exogamous divisions of totemistic nature known as *balis*. They worship Venkataramana of Tirupati, and also Jattiga, Mahasati, Durga Parameshwari, Kodibeera (cruel hero), Balebeera (net hero) and Bele Bira (sea shore). They have special regard for Somanatha, Mariamma and Jattiga. Brahmanas are invited to officiate as priests in their religious ceremonies. They pay homage to Sringeri Matha. Their mother-tongue is Kannda. They also speak Konkani.

Hulsvar : The Hulsvars are also called Mhars or Parvars or Medars. They say that they came from Maharashtra. They are found in all parts of the district. They were gatherers of skins and horns of dead animals. They played kettle drums in festivals. They are now engaged in bamboo work. Some of their family names are Ankolekar, Kapadskar, Mirjankar and Gokarnkar. In some parts they speak Konkani with a mixture of Marathi. They have no sub-divisions. Some speak Kannada with a mixture of Konkani. They worship Tulasi and Venkataramana. Their village deity is Shantika Parameshwari. Brahmanas are invited to officiate as priests in marriages. They were ranked with Kotegars. Their family deities are Santeramma, Maridevi, Bhumidevi, Mahadev, whose shrines are at Kumta, Honavar, Ankola and Karwar. Widow marriage is prevalent among them, and divorce is not permitted. The dead are cremated.

Kannada Vaishyas : The Kannada Vaishyas in Uttara Kannada are a small sect of people. They are mainly found in Ankola and Karwar taluks of the district. They say that their ancestors came from Goa. They are different from Arya Vaishyas of Mysore area. Some are engaged in petty business like preparation of beaten rice, its sale, etc. Many of them are agriculturists. Some are engaged

in hotel business. Their mother tongue is Kannada. They worship Mahalasa, Arya Durga, Mahalakshmi and Ramanatha. They revere Banta Deva of Amdalli of Karwar taluk. The dead are cremated. Divorce and widow marriages are not prevalent among them.

Kare Vokkal : The Kare Vokkals are found in Ankola, Yellapura, Siddapura and Sirsi taluks. The men add Gauda to their names. Their family God is Venkataramana of Tirupati. They are traditional husbandmen. Their chief objects of worship are also Jattiga, Hulideva, Karideva and village Shakti deities or *ammās*. Brahmanas are invited to officiate as priests in marriages. Widow marriage and divorce are prevalent among them. The dead are cremated.

Komar Panth : The Komar Panths or Komar Paiks were warriors or soldiers in the armies of various kingdoms who ruled over this part of the country. Later most of them took to palm-tapping. Henja Naika was a hero among the Komara Panths, and is ascribed to the 18th century. There is *samadhi* of this hero at Kodibag, Karwar. They now mainly work as agricultural, forest and fisheries labourers and also as wood cutters, cartmen and servants. Their women are engaged in poultry keeping, milk-vending and lime pounding. Some of them are mason coolies and flower and vegetable sellers and act and perform at fairs. They worship Hulidevaru, Mahadeva, Kalabyra-veshvara, Durgadevi, Marikamba and all Hindu deities and Venkataramana of Tirupati. They revere and vow to Jattiga, Masti, Brahma-devaru and Guttibeera deities. Their mother tongue is Kannada. They are non-vegetarians. Widow marriage and divorce are not prevalent among them. They bury the dead.

Konkani Kharvi : The name Kharvi seems to have come from *khar* a corruption of the Samskrita *kshar*, meaning salt. They are traditional salt water fishermen and good sailors. They also worked as domestic servants, labourers, carriers of palanquin and husbandmen. They are chiefly found in Karwar, Ankola, Kumta, Honavar and Bhatkal taluks, The caste panchayat is prevalent among them, with *buddhivanta* as their headman. Their family deities are Kantradevi of Aversa and Baneshwara of Ankola. Their family name Kudtalkar is for those who are the devotees of Kundodari of Ankola. Those who are the devotees of Katyayini Baneshwara of Aversa are called Banavalikar. Their mother tongue is Konkani. They believe in Bhuta worship. They worship Banta Deva. They also revere Padmanabha Tirtha Matha

at Baad (Karwar) and Sringeri Matha. Brahmanas are invited to officiate as priests for marriages. *Kudike* marriage is prevalent among them.

Konkan Maratha : The Konkan Marathas or Konkanas claim to be *Kshatriyas* or warriors. Their name shows that they came from the northern coast and mostly indicate Goa as their former home. They are chiefly found in Karwar, Supa and in small number in Ankola taluk. They are only Konkani speaking Marathas with surnames like Kadam, Salunke, Pawar, etc. They are traditional husbandmen, some served as messengers and labourers. They are now engaged in agriculture. Some are in military, police and miscellaneous services. Dasara is celebrated by them in Sadashivgad Durga Devi temple for two days. Brahmana priests are invited to officiate as *purohits* in marriages. They visit Pandharapur and revere Vithoba. Widow marriage is not allowed, Divorce is rare. The dead are cremated.

Konkani Vaishya : The Konkani Vaishyas have migrated from Goa and are Konkani speaking. They are chiefly found in Honavar, Bhatkal, Kumta, Sirsi and Karwar taluks and are different from Vaishyas of Mysore area. Bavkule Vanis, Bandekar Vanis, Narvekar Vanis, Pednekar Vanis are all Konkani Vaishyas, with business as traditional occupation. Vaishya Vani is a sub-caste of Konkani Vaishyas. Their subsidiary occupations are preparation and sale of *churmury*, *avalakki* and sweetmeats of pulses and molasses. Some have taken to agriculture. A few have taken up bamboo work in interior parts. They also speak Marathi and Kannada. They worship Ganapati, Maruti and Ishavara. They have their own priests for their routine worship. They invite Brahmanas for marriages and other religious ceremonies. They have their monastery called Keregadde Gurumatha at Haldipura. Widow marriage and divorce are not prevalent among them. They cremate the dead.

Kumri Maratha : The Kumri Marathas are chiefly found in Honavar, Bhatkal, Kumta, Sirsi, Ankola, Yellapur and Siddapur taluks. They say that they are the descendants of Marathas who ran away from the army of Shivaji. They were engaged in *kumri* cultivation for growing ragi. Hence Kannada speaking people called them Kumri Marathas. They live in the hilly forest areas. They undertake *kumri* cultivation, and also carpentry. They are engaged in cutting the wood, preparing bamboo material like baskets. The palm tree is like *kalpavriksha* fulfilling all their needs, they believe. They are also hunters.

They administer herbal medicines. Their mother tongue is Marathi. They worship an unhusked coconut. They do not have a permanent house or site of their own. If any member of the family dies, they shift their house permanently. They worship Devi Amma of Mahime, Gudde Sidda in the hills, and also Marikamba of Sirsi and Tirupati Timmappa. They are educationally and economically backward. They worship Satyanarayana, Naga, Jattiga and Hulideva. Brahmanas are invited to officiate at the marriages. Widow marriage is prevalent and divorce is not permitted. The dead are cremated.

Lingayat: The term Lingayat or Veerashaiva represents a faith and not a caste. The reformers like Basaveshwara brought into the Veerashaiva fold people of many castes and sub-castes. They are found mostly in up-ghat taluks of Haliyal, Sirsi, Mundgod and Siddapur. Thus Lingayats or Veerashaivas came to follow a number of diverse occupations such as agriculture, labour, trade, industry, handicraft, priesthood, and public and private services. Lingayats are said to have migrated here from old Hyderabad State during the rule of the Lingayat chiefs of Sonda. Some of them seem to have come from Dharwad and Belgaum districts to trade in spices. *Ashtavaranas* (eight fold aids to faith), *panchacharas* (five fold discipline) and *shasthalas* (six fold stages towards union with God) form the fundamental structure of Veerashaiva faith. The first may be said to be its body, the second its breath and the third its soul. The followers of the Veerashaiva faith wear a *linga* on their bodies. This is called Ishhtalinga, corresponding to the material body. The one corresponding to the subtle body is Pranalinga and that which corresponds to the causal body is Bhavalinga. These three suggest the degree of divine manifestation. Veerashavism has certain points in common with Tamil Shaiva Siddhanta and Kashmiri Shaivism. *Kayaka*, bodily labour, is considered as sacred and compulsory for every Veerashaiva. The Lingayats have their own *gurus* known as Jangamas who belong either to Virakta or Guruvarga category. The Virakta swamis who are celibate monks live in *mathas* and guide their followers in religious and spiritual matters. There are Veerashaiva *mathas* at Gokarn, Banavasi, Siddapur, Haliyal, Mundgod and Sirsi. Chennabasaveshwara temple of Sri Kshetra Uvi of Supa taluk attracts a large number of Veerashaiva devotees. They also visit Shaiva centres like Gokarn. Divorce and widow marriages are traditionally permitted by custom among some sections. They bury their dead in the sitting posture.

Madivala: The Madivalas or Agasas are called washermen, who

also call themselves as Parits. Some of them are agriculturists. A few of them have joined services. There are Kannada Madivalas and Konkani Madivalas called so on the basis of their mother tongue. They also call themselves as Bhoomakars. Both the sections invite Brahmanas to officiate as priests in their religious ceremonies. Kannada Madivalas revere Marikamba and Renukamba of Chandragutti. Konkani Madivalas revere Shanteri Kamakshi and Ramanatha. Widow marriage and divorce are prevalent among some sections. They cremate the dead. Inter-marriages among the Kannada Madivalas and the Konkani Madivalas are being held in recent years. Also there are Agasas in up-ghat area who are a different section altogether.

Maratha Kunbi: The Maratha Kunbis say that they came from Goa. They are traditional cultivators and labourers. The same old plough is still used. They are chiefly found in the isolated forest areas of Supa, Yellapur and Karwar taluks. Their deities are Jalmi, Khapri, Sayitri Devi, Kanakon Mallikarjun, Chandrasura, Bhutnath and Nimalleshwara. Their *kuladevatas* are Muleri and Siddheswara. They are very backward, innocent and illiterate, and lead a contented poor life. They lead a strong joint family. Their mother tongue is Konkani with a mixture of Marathi. They eat forest animals but not domestic animals reared by them. They worship Gowladevi (ant hill) of Mayira, Asule village near Diggi. They also worship Japaladevi of Kusavali hamlet of Dalole village. They attend the *jatra* of Ramalinga in Ramnagar. Brahmanas are invited to officiate as priests in marriages. *Kapadachi* (*kudike* marriage) and divorce is prevalent among them. The dead are buried or cremated.

Moger: The Mogers say that their ancestors were men in the navy of Gersoppa. They appear to be migrants from Dakshina Kannada. They are found dispersed in Kumta, Honavar, Bhatkal and Sirsi taluks. They took to fishing and are more enterprising than other fishermen. They are curers of fishes and sailors and also cultivators and petty businessmen. Speaking Kannada, they worship Jattiga of Kumta, Tari Beerappa of Hologadde, Masti of Bhatkal, Amma of Honavar and Jalavala Karki Amma. They also worship Padmavati of Gersoppa. They are the followers of Gokarn Partagali Matha. Brahmanas are invited to officiate as priests in their marriages. Widow marriage and divorce are not prevalent among them. The dead are cremated.

Mukri: The Mukris are found chiefly in Kumta, Honavar, Sirsi and Siddapur taluks. They are short and dark complexioned with slightly projecting jaws. Their main occupations are cultivation, agriculture and forest labour, stone cutting and road making. They also make shell lime. They live in isolated villages. Their mother tongue is Kannada. Their chief deities are Veerabhadra at Hegde village and Hanuman at Chandavar village. The other deities of worship are Jattiga, Masti, Amma, etc. They revere Venkataramana of Tirupati. Each household worships an unhusked coconut which symbolises their family deity. Petty disputes between the members are decided by their own caste panchayats. The marriage day is fixed by Havyaka Brahmana priest. The *dhare* ceremony takes place only after the *buddhivanta* or the caste head invites the girl's parents to perform it. Divorce and widow marriage are permitted among them. They generally bury the dead and at times cremate.

Nadava: The Nadavas means the people of the country or *nadu*. The Nadavar perhaps was originally a mother right community, having immigrated into Haiga from Tuluva and appear to be affiliated to the Nadavas and Bunts from Dakshina Kannada. They were famous soldiers during the rule of Vijayanagara and Bidanur kings. Hiregutti between Kumta and Ankola was a big centre of Nadavars. Their main surnames are Gaonkar and Nayaka. They are chiefly found in the taluks of Ankola and Kumta, Their traditional main occupation is agriculture. They speak a special dialect called Nadavara Kannada. They are non-vegetarians. Their deities were formerly Jain deities. There is a temple of Jaina Beera at Belekeri of Ankola taluk. Jain *purohits* are invited to officiate at *asthabandha* and deity installation rituals. Later Nadavars appear to have turned Vaishnavas. Their spiritual *guru* is Tatacharya of Govindarajapatna of Tirupati. They worship Venkataramana, Shiva, Ganesha, Brahma and village deities. These people are respected in the temple of Hanumanta at Chandavara of the district. There are two sections among them. 1) Nadavaru and 2) Uppunadavaru. They do not inter-marry. Widow marriage and polygamy are practised among them. The dead are cremated.

Namadhari: The Namadharis in the district call themselves as Halepaikas, Deevars, Kumara Kshatriyas, Halu Kshatriya and Idigas. The term Halepaikaru denotes that they were old infantry or foot soldiers as some of them were enlisted in the armies. The word

Deevaru indicate that they might have been immigrants from islands (*dweepa*). As they are the devotees of Vishnu, the totem of Vishnu, *i.e.*, *nama* qualified the name of these people, as *Namadhari*. They are chiefly found in Ankola, Bhatkal, Honavar, Kumta, Siddapur and Sirsi taluks, Though traditional palm-tappers, they are also agriculturists and agricultural labourers. Some have taken to trade. They are mostly Vaishnavas and invite Brahmana priests to their religious ceremonies. Some of them have their own priests. Their family Gods are Venkataramana of Tirupati and his attendant Hanumanta of Chandavar. They worship Hindu Gods, Khetri and other village deities. Divorce and widow marriage are prevalent among them. They cremate their dead.

Padti: The Padtis say that their ancestors were in armies as *padatis* (foot soldiers) during the days of Shivaji and succeeding kings and they originally came from Goa. They are chiefly found in Karwar, Kumta and Yellapur taluks. Kannada Padtis were salt makers and Konkani Padtis were labourers. Some speak Konkani with a mixture of Marathi and others Konkani with a mixture of Kannada. Some of their family names are Talekar, Chinchanekar, Nagekar, Kanakonkar, Kochrekar, Kolarkar, Govekar, Padti and Gaonkar. They worship Mallikarjuna, Nirakara, Ganapati and Betala. They invite Brahmanas to officiate as priests for marriages. They are cultivators and forest labourers and are ranked next to Gam Vokkals. They are poor and educationally backward. *Kapada bayla* or *kudike* marriage is prevalent among them and so is divorce. The dead are cremated.

Pingle: The Pingles are also called Gidbudkis or Gidbidis. A section of them call themselves Gondhalis. They say that they were formerly employed to gather information about enemy army movements during Shivaji's kingdom. They are chiefly found in Karwar, Gokarn, Yellapur, Haliyal and Supa areas and speak Marathi. They are the natives of Savantwadi, Ratnagiri and Goa. Those in the up-ghat area are called Jodsalkar Pantha and those in coastal area are called Dimboolkar Pantha. They were professional beggars and soothsayers. The *gidbidi* is a small drum which is played as an accompaniment of songs which they sing as they walk from house to house. Their family Gods are Bhavani and Amba Bai. Their special deity is Vithoba of Pandharapur. There were also Gondaligaru musicians among them. Some of them are vessel sellers, cultivators, umbrella repairers and labourers. Brahmanas

officiate as priests for marriages. Widow marriage and divorce are allowed among them and the dead are cremated.

Sherogar : The Sherogars are originally soldiers and messengers. They were also called Konkan Valegars. *Vale (vole)* in Kannada means the palm leaf on which messages were written. Their ancestors are said to have come from Goa and are described as a branch of Konkan Marathas who have Savant, Naik, Sail, etc., as their other surnames. Their mother tongue is Konkani. They were formerly soldiers mostly engaged by the Keladi rulers in their forts and are now mostly husbandmen. They are chiefly found in Honavar and Kumta taluks. They call themselves as Rama Kshatriyas, and their kinsmen in Dakshina Kannada speak Kannada. Their family Gods are Ravalnath, Nirankar, Kalabhairava and Mahamai. They are the followers of Sringeri Matha and Swarnavalli Matha. They also worship Kode Devaru (Vishnu) and village deities. Brahmanas are invited to officiate as priests in their marriages. Widow marriage and divorce are not prevalent among them. The dead are cremated.

Siddi : The Siddis are the descendants of African Negroes, who were brought to India mainly by Arabs, the Portuguese and the Dutch. They are chiefly found in the forest areas of Ankola, Mundgod, Haliyal and Yellapur taluks. They live in small clusters constituting a distinct settlement of a village or independent settlement. Their occupation is agriculture and they are also engaged in harvesting honey and hunting. Some of them are forest labourers. They are superior wrestlers. They worship Nysa, Hulidevaru, Achakanyeyavaru, Hanumanta, Basavanna, Dyamavva, Yellamma, and Siddarameshwara. They worship their agricultural implements. They are the followers of Swarnavalli *matha* of Sonda. Havyaka Brahmanas are invited to officiate as priests in their religious ceremonies. They speak Are-Marathi, a mixture of Marathi, Konkani and Kannada. Widow marriage is not prevalent among them. Divorce is permitted. They bury the dead and recently some cremate.

Siddi Muslims are Sunnis and form a separate section among Muslims. They venerate Babaghor, said to be the disciple of Prophet Mohammad. They are not allowed to have marital relationship with local Muslims. They speak also Urdu. Among them, Mulla is the head of the settlement, above the Mulla is a *kazi* who is a local Muslim.

Siddi Christians are Catholics. They do not have intimate relationship with local Christians. They worship *hiriyaru* (elders). They speak Konkani and Kannada.

Sonar : The Sonaras or Sonegars are originally from Goa. They call themselves as Daivajna Brahmanas, or Suvarnakaras. They are traditional goldsmiths and silversmiths. Some of them have taken up agriculture, horticulture and trade. Their mother-tongue is Konkani. 'Shet' is a common surname among them, but some others have Anvekar, Vernekar, Goankar, etc. They worship Hayagreeva of Sonda and belong to Madhwa *sampradaya*. Their family deities are Shanteri Kamakshi, Jambavali, Mahalasa and Kamakshi of Shiroda. They are the followers of Vadiraja Matha of Sonda. Brahmanas are invited to officiate as priests in their religious ceremonies. Divorce and widow marriage are not prevalent among them. The dead are cremated.

Uppara : The term 'Uppara' denotes the original occupation, manufacture of salt. The Uppars are said to have come from Mysore as masons. There are two sections among them, Kallu Uppara and Sakkare Uppara. The former class are chiefly found in Honavar and Kumta taluks, calling themselves as Sunnagararu as they make shell lime. Once deemed as untouchables, are engaged in building houses and preparing size stones. Their mother-tongue is Kannada. Their clusters of houses (single-roomed ones) are called Sunnada Guttes. They worship Jattiga, Choudi and Masti and revere Ishvara of Hervatta of Kumta taluk. They are economically and educationally backward and are ranked with the Mukris. Widow marriage is prevalent among them. Sakkare Upparas are in Gersoppa, Murdeshwar, Shirur, etc. These people claim that they are superior to the former class. They do not inter-marry with Kallu Uppars. They are engaged as agricultural labour, road repairers, firewood cutters and in other labour. There are a number of dumbs and deafs among them. They are the followers of Veerashaiva Matha of Talaguppa of Shimoga district. Widow marriage and divorce are not prevalent among them and the dead are buried. The Upparas of Mundgod worship Saundatti Yellamma. The Swami of Hirematha of Mundgod officiates as priest in religious ceremonies among some sections.

Vaddar : The Vaddars are chiefly found in Sirsi, Yellapur, Haliyal, Mundgod and Siddapur taluks and are of Telugu origin and speak that language. They are believed to take their name from the word

oddu, the building of bund which was their occupation. There are Mannu Vaddars, Kallu Vaddars and Bandi Vaddar. They are traditional stone breakers, earth workers, diggers of wells and ponds and breakers of road metal. Some of them are cultivators and labourers. They worship Dyamavva and Venkataramana of Tirupati, They visit Yellamma of Saundatti, Mahabaleshwara of Gokarn and also Ulvi. They also revere Siddarameshwara of Sholapur. *Udike* marriage and divorce are prevalent among them. The dead are either buried or cremated.

Other Castes

The Atte Kunbis, Konkani Kunbis, Kunbis, Panchamasalis, Kot Vokkals, Hanabars, Sadars, Satarkars, Kunchgi Vokkals, Are Marathas Sudirs and Shoodra Marathas are mostly traditional husbandmen. Former war-like classes like Marathas, Rajputs and Nayers are cultivators. Bhatias, Banajigs, Lads, Gujarat Vanis, Komtis, Maratha Vanis are traditional traders. Ghadis, Guravs Patalis and Aigals are traditional temple servants. Akkasales are goldsmiths, Konkani Kasars and Kannada Kanchugaras are those engaged in traditional coppersmithy and brassmithy. Lohars and Kammaras are blacksmiths. Simpils are tailors. Kannada Kumbars and Konkani Kumbars are potters. Badigas, Acharis, Sutars, Konkani Acharis and Mesthas are carpenters. Goundis are masons and stone cutters. Patsalis are silk cord makers, Jads are handloom weavers, Gavadis are salt makers, labourers, Padmasalis are cultivators. Khatiks (Kalal) are distillers and liquor sellers. Dhangars (breeders of cows, buffaloes), Gollars (dairymen) and Kurubars (blanket weavers) are traditional shepherds. Bhois, Kabhers, Khande Kharvis, Gangemakkalu and Koils are fishermen. Marathi Vajantris, Bhandaris, Vajantris, Haller Vajantris, Koravs and Mangs are traditional musicians, drum beaters and husbandmen. Naikins or Konkani Kalavants and Kannada Kalavants are traditional courtezans and dancers. Padiars, who were formerly engaged in temple service are cultivators. Kannada Kelasis, Konkani Kelasis (or Hajams, Kshaurikas, Napithas, Nhavis or Nadigas) are barbers. Adbatiks are traditional servants are who ranked below the status of Bandis. Korachas, Koramas and Lambanis are traditional carriers. Buruds or Medars are bamboo workers. Ilgars are traditional date palm tappers. Traditional beggars like Gosavis are cultivators, Jogis are agricultural labourers and Dasas continue to be beggars. Chamagars, Dhors and Madigars are traditional leather workers. Bakads of Ankola are

cultivators whereas Baakuds of Bhatkal and Halleers are forest produce gatherers and sellers. Hasalars are traditional field and garden labourers. Bhangis are traditional scavengers and cleaners. Holayas are bamboo workers. Korgars or Korars are scavengers, field labourers and bamboo workers. Kotegars or Metris who were traditional sweepers of streets, skimmers of dead animals, basket makers, buryers of strangers and are engaged now in leather work like making whips and straps ; some are cultivators.

Buddhists : There were 10 Buddhists in the district in 1881. In 1971, there were 4,274 Buddhists. In all the districts of the State their proportion is less than 1%, the highest proportion being 0.05% in this district. There are remains of Buddhism, and images of Buddha have been found at Malanji and Bidralli in Sirsi taluk, at Bedasgaon in Mundgod taluk, at Babruwada near Ankola and Haigunda in Honavar taluk. Divagi was an ancient place of Buddhists which had a *vihara*. Banavasi was an ancient centre of Buddhists. The present Buddhists are Tibetan refugees, rehabilitated near Tattihalli village of Mundgod taluk. Their main occupation is agriculture. They also weave carpets. About 4000 acres of land is granted to the Tibetans by the State Government. There are 9 camps and of these two camps are of Lamas (monks). There are three groups in monks : Gomang, Sakya, Shartse. Their mother tongue is Tibetan. The principal deity is Lord Avalokasiva. Dalai Lama is described as the incarnation of this deity. They offer their daily prayers with the help of the prayer wheel. This is an important part of their religious tradition. Dalai Lama occasionally visits these settlements to bestow his blessing on his followers. In marriages and religious functions the Lama is invited to officiate as priest. The dead are cremated.

Muslims : The Muslims are industrialists, traders, cultivators and labourers. Some of them are in transport business. Navayats are a tribe of sailors, the term being derived from Nawwati (Arabic word), which means sailors, also new comers. They belong to Sunni sect. They appear to have originally settled in Bhatkal areas and were known as Bhatkalis. They are different from the Navayats of Deccan and Konkani Muslims. Their settlements are located at Valki, Herangadi, Upponi, Gersoppa, Manki, Murdeshwar and Bhatkal. They are the descendants of Muslims of Honavar seen by Ibn Battuta (1342 A.D.). They belong to Shafi sect. Their main occupation is trade and hotel business. Some of them are landlords. Their mother-tongue is a dialect of Konkani known as Navaiti.

Syed Fatulla Bagdadi, a near relative of Hazarat Imam Ali, the son-in-law of Prophet Mohamad himself, is described to have preached the religion in this region during the seventh century.

Dakhanis are southerners, from the plateau who are Sunnis and Hanis, speaking Urdu. They are traditional messengers, husbandmen are petty dealers. Some own and work on boats. Daljis are fishermen and sailors speaking Konkani and are also called Nakudas. Dakhani Muslims of Banavasi are Bukkitagararu (makers of necklaces), Sikkaligararu (sharpeners of weapons), and Kalayigararu (tanners, polishers). Bangle sellers in the district are generally Muslims. The Dakhani Muslims in general speak Urdu whereas Muslims of Hundagunda speak Kannada. Siddi Muslims are labourers and gardeners. Also there are Peerzades.

All the Muslims in general, according to Islam, pray five times a day, the prayer, being called *namaz*. In addition to usual *namaz* special *namaz* is held in mosques on every Friday and Muslims attend this prayer also. Several *uruses* are held in various places of the district. They have a *kazi*, a religious head who officiates at their religious ceremonies. Divorce and widow marriage are permitted among the Muslims. They bury their dead.

Jains: According to Rice, Jains appeared in Karnataka about the same time as the Buddhists, that is in the third century, before Christ. Banavasi seems to be an abode of Jains in ancient time and the Kadambas patronised Jainism. The place has a Jain temple. Acharya Pushpadanta, a famous author of 'Mahadhavala' hailed from Banavasi in the second or third century. The rulers of Haduvalli, Bilgi and Gersoppa, etc., were Jains. Jains are traditional husbandmen and cultivators. Some of them are engaged in trade and commerce. The local Digambara Jains worship the Tirthankaras, the Yakshas and the Yakshis. There are Jains at Haduvalli, Bhalkal, Manki, Gersoppa, Mavinakatte, Aravaki, Hirebilu, Ganjigere of Bhalkal taluk, and at Haldipur and Karki. Bhattakalanakadeva was the head of the Jain monastery at Bhalkal. The *samadh*i of this monk is near Sonda. There are Jain Bastis at Gersoppa, Haduvalli, Sirsi, Kumta, Murdeshwar, Sonda, Bilgi, Karki, Devimane near Gundbala, Hosmane (Siddapur), Bhalkal and Kaikini. There are remains of Jains at Angadi, Mudgeri, Bastikeri and a shrine of Padmavati at Belur of Karwar taluk. There is a Jaina Purusha temple at Chitakula, where actually now the *linga* is worshipped.

There are some Svetambara Jains, engaged in trade in places like Kumta, hailing from Gujarat and Rajasthan. Widow marriage and divorce are not traditionally permitted among the Jains. The dead are cremated.

Christians : There is a belief that a strain of European blood passes down from the Portuguese, who during the sixteenth and seventeenth centuries settled along the coast for trade and other purposes. Native Christians from Goa also emigrated to this district. The bulk of the native Christians are descendants of local converts. In 1758, Anquetil du Perron found a Roman Catholic Bishop at Karwar and in 1772 Forbes mentions the Karwar Bishop and notices that Catholics of Bombay were under his jurisdiction. At that time most of the leading places along the coast seem to have had priests, churches and Christian congregations. There were 12,000 Native Catholic Christians in the district as in 1881. In 1901, the total number of native Christians was 16,126 of whom 15,116 were Roman Catholics. The chief centres of Roman Catholics were Honavar, Kumta and Karwar, and they speak Konkani. The Catholic Christians are traditional carpenters and tailors. Some are land-holders, cultivators, forest and wood labourers, fishermen and boatmen. There are oil-pressers and copper-smiths. Some are engaged in petty business. The objects of their worship are Jesus, Blessed Virgin Mary, St. Anne, St. Francis Xavier, St. Antony, St. Sebastian and St. Joseph. Each family has one of the saints as a patron. They say five prayers every day.

There are 24 important Catholic churches in the district. The earliest ones are: San Salvador Church, Honavar (1592), Holy Rosary Church, Ankola (1700), Our Lady of Remedies Church, Gundbala (1769), Immaculate Conception Church, Sunkeri (1801), and Church of St. Joseph, Sadashivgad (1824). The Immaculate Conception Church, Sunkeri is important for its oval shape and its antiquity. Widow marriage is allowed among them. Divorce is not prevalent. The dead are buried. There were 55 native Protestants in 1881 in the district. They were converted Telugu Chambhars, Tulu converts such as palm-juice drawers and domestic servants. They are now farmers and petty traders. Some of them are in services. Among the Protestant Christians in the district, there are four denominations, viz. 1) Mar Thoma, 2) Jacobite, 3) Church of South India and 4) Pentecostal. They are chiefly found in Kumta, Honavar, Ankola, Karwar, Sirsi, and Mundgod taluks and Dandeli town. Some of them

speak Malayalam. There are nine Marthoma Churches, one Jacobite Church, two Pentecostal Churches and one of Church of South India.

Sikhs : The Sikhs in the district are from Punjab. They are timber merchants. Some of them are workers in factories like Caustic Soda Factory, Binaga near Karwar. Their mother-tongue is Punjabi. There are a few families of Sikhs at Dandeli. There is a *gurudwara* at Dandeli. They celebrate the birth day of Guru Nanak on Karteeka Purnima. Divorce and widow marriage are permitted among the Sikhs. The dead are cremated.

SOCIAL LIFE

The various Hindu castes and communities and the Jains etc., are governed by the Hindu Law. There are two types of succession* to ancestral property which are in vogue in the district : (1) The patrilineal system prevalent among Hindus (2) and the Mohammedan law prevalent among Sunni Muslims. Normally, the property is inherited either by the wife or the eldest son, on whom falls the burden of managing the family. This is the custom with joint families. In other cases, property is equally shared by all the sons, the youngest getting the first chance to select the share. A share is awarded for the widow of the deceased and on her death this share is again divided among all the sons. Though daughters are also entitled to share the paternal property, they still do not often claim it. In cases of persons who have no male issues either by birth or adoption, it is customary for the son-in-law to manage the property and this is ultimately inherited by his sons. Among the Muslims 1/8th of the share goes to the wife, 1/8th is awarded for the daughters and the remaining 3/4th is shared by the sons. Adoption is generally not resorted to by Muslims. The existence of mother right is traceable among several castes like Namadhari, Kelasi, Gunaga, Uppunadavaru, Achari, etc., and it was once prevalent among Jaina rulers of Gersoppa and Haduvalli and was common among the Jains and some other castes in Dakshina Kannada.

Joint family : The joint-family system is losing its importance in the present day society. The individualistic tendency of the male members of the joint family, the inability of the female member,

*Village Survey Monograph, Haldipur (1966), Census of India, 1961, Vo.XI, Mysore.

to live under the same roof, desire to be free from the control of the elders in family and financial matters, availability of salaried jobs elsewhere, etc., are some of the common reasons for the break-up of many joint-families. Thus, conditions of modern living and the pattern of present-day economy are also, to a large extent, responsible for its decline. There are a number of joint families still existing in the district. But it may be said that they have lost spontaneity and in some cases are more or less forced to be joint families of the circumstances.

As per Village Survey Monographs, there were a total number of families of 533 in Banavasi village of Sirsi taluk, 530 families in Haldipur village of Honavar taluk as in 1961. The following statement furnishes the break-up of families of these two villages.

	<i>Banavasi</i>		<i>Haldipur</i>	
	<i>Number of families</i>	<i>Percentage</i>	<i>Number of families</i>	<i>Percentage</i>
Simple families	221	41.3%	258	48.5%
Intermediate families	112	21.2%	31	5.8%
Joint families	78	14.6%	90	17.0%
Others	122	22.91%	151	28.5%

In the case of domestic organization of the total 560* families (1974) belonging to sixteen different castes of Kadwad village of Karwar taluk, 44 are single member incomplete families, 461 elementary and 99 joint families. It is evident that the joint family is on the decline in these days for various reasons.

Transfer of property through wills is sometimes taken as a sign of weakening of joint-family ties. But it does not seem to be true in all cases, for wills are some times made on account of the desire of the head of the family to pass some of his property to others of his liking or due to the absence of legal heirs. The number of wills being registered is also small.

The total number of wills registered during a period of ten years from 1972-73 to 1982-83 in the various taluks of the district are, Haliyal, Yellapur and Supa: 256; Honavar and Bhatkal: 737:

* *The Social Profiles of Kadwad*, by B. G. Halbar, Dharwad.

Karwar and Ankola: 832; Kumta: 603; Sirsi, Siddapur and Mundgod: 824; Total: 3,242.

Marriage and Morals

Marriages among the Hindus are usually arranged by parents or guardians. And what are called love marriages are rare. Particulars about ancestry, social status, cultural standard, appearance, health, lineage, economic security, etc., are always carefully scrutinised, also to ensure that the couple does not fall within the prohibited degree of relationship and to see that they come from different *gotra* or *bali*. In case of several castes, religious, territorial, occupational and linguistic differences still generally prove effective bars to inter-marriages. In many cases, horoscopes are also consulted. *Sagotra* marriages are not traditionally permitted among the Brahmanas, though they have been validated by the Hindu Marriages Act, 1955. Many of the exogamous groups among the Brahmanas are generally eponymous, each group of *gotra* being supposed to consist the descendents of one or other of the ancient *rishis*. The usual marriageable age is round about 18-20 for girls and 21-25 years for boys.

Among the Hindus the universal rule is to give the daughter as *kanyadana* or as gift, to the bridegroom. Usually, the marriage rites are performed at the bride's house, or at a temple or a *matha* or a choultry. The marriage ceremonies include, among many of the castes various items, the chief of which are: the *veelyada shastra* (betel leaf ceremony) and *nischitartha* (*nischaya tambula*) when the proposal for marriage is finalised. The *devadruta* when the blessings of God and the ancestors of the couple are invoked. The *chappara* (or *elevasa*) involves the erection of the pandal. Among the Brahmanas, Vishvakarmas, and those who closely follow their customs, the important steps are: *naandi* which invokes the ancestor of the bridal couple; *kankana dharana* (tying of wrist-bands) which symbolises the couple's entry into marriage state; *Kashi yatre*, fake journey to Varanasi, when the bride's father dissuades the bridegroom from doing so by promising him his daughter in marriage; *akshata* the strewing of a few grains of reddened rice by the couple on each other's head, and also by the persons present over the couple; tying the *mangalasutra*, which turns the contract into a sacrament; *dhare*, the pouring of milk into the joined hands of the couple by relatives and friends: the *sese*, the pouring of handful of rice by couples on the bride and bridegroom; *lajahoma*, worship of sacred

fire by offering *laja* or parched rice and *saptapadi* (going round the sacred fire in seven steps) which marks the completion of the marriage; *bhuma*, the eating together by the newly married couple; the *nagavali*, the searching in the two vessels containing red-coloured water; the *kankana visarjana*, the untying of wrist bands from the hands of the couple, and finally the *gaddige* (or *simhasana*) *pooje*, the worship of the throne on which the couple are made to sit.

In marriages celebrated by the Lingayats, the *panchakalasa*, or the five sacred pots take the place of *agni*. *Guggula seve* practised by some families whose family deity is Veerabhadra has to precede every marriage. Of the five pots, four are filled with amber and some other combustible material including *guggula* (incense) and the pots are taken in a procession. This is in honour of deities, Veerabhadra and Shiva. A *jangama* usually officiates over the marriage ceremony. The other rites found in a Hindu marriage are also performed at Lingayat marriages. Among most of the castes, the most important part of the marriage ceremony is the tying of the *mangalasutra* and *dhare*. The priest invokes divine blessings and all the people present strew grains of reddened rice on the couple. Among the generality of the castes the marriage ceremonies used to be elaborate and in all their details, they lasted usually five to seven days. Now in most cases, the marriage rituals are completed in a couple of days. It may be said that the marriage ceremonies in a "grand style", by even going in for large loans of money are not wanting. Engaging loud speaker equipment, photographers, etc., is also becoming common.

The folk songs (*mangala geethegalu*) of *sumangalis* in addition to *mantras* of the priest are prevalent in the various stages of marriages among people right from Havyaka Brahmanas to non-Brahmanas caste in the district. In most of the backward class people, there is no place for priest and *mantras* in the marriage ceremonies. But, the marriage is celebrated in the presence of Buddhivanta or the leader of the caste, through auspicious folk songs. Among Mukris and Bakads of Ankola, marriage are performed by folk songs.

Mass Marriages: *Dharmartha* marriages at Bannada Matha at Sirsi are being held for the last ten years. Under the auspices of Basava Samiti, three pairs of all-religion mass marriage was celebrated at the Ganesha temple of Ganeshgudi, Supa taluk on Basava Jayanti day (1984). Under the auspices of Dr. Ambedkar Harijan Seva

Sangha, Mundgod, simple mass marriage of pairs belonging to different castes were celebrated along with Ambedkar Jayanti Celebrations with community dinner and cultural programmes since 1982. Under the auspices of Lions Club of Sirsi, simple free mass marriages of 31 pairs (Scheduled Castes : 8, Backward classes : 22, others : 1) were celebrated on 1-12-1984 at Totagarara Kalyana Mantapa, Sirsi, according to Hindu religious traditions. The clothes for the marriages were donated by the Totagar's Co-operative Society, Deevagi Industries, Mulagund Industries, Cloth Merchants' Association and Marikamba Temple, Sirsi. The finance was met by the Lions Club, Sirsi, along with the donations from the public. Among Marathas of Haliyal taluk, who are agriculturists, there is a tradition of celebrating about 24 to 70 marriages on a particular day during April-May of each year in a village, but each marriage is celebrated in their respective houses of the village on the same day.

Inter Marriages : Inter-caste marriages are rather rare in the district. We have to distinguish between inter-caste marriages and inter-sect and inter-sub-caste marriages. While the latter form of marriages are relatively more frequent, the inter-caste marriages are relatively less frequent. The State Government have recently (1974-75) announced an offer of a grant of financial assistance of Rs 2,000 to persons contracting inter-caste marriages in which either of the parties is of Scheduled Caste and who, on that account are placed under hard circumstances. The financial assistance in this respect is available to all those persons whose annual income from all sources does not exceed Rs 3,000. In 1980, the Government has enhanced the financial assistance to Rs 5,000 (Rs 3,000 in the form of National Savings Certificates and the rest in cash) and increased the income limit to Rs 8,000. But certain conditions are to be fulfilled to avail this facility. The State Government has given financial assistance to only one inter-caste marriage upto 1982-83 in the district (Rs 2,000) and there were five applications in 1983-84.

Muslim Marriage : Muslim marriages are celebrated according to the Islamic rites and with observance of some local customs. Formal proposals for the marriage come from the bride-groom's father. Like the other communities in the district, Muslims also erect pandals in front of the marriage house. On the day of the marriage, the bride-groom arrives in a procession on a horse (now in car) and is welcomed by the bride's people. The *kazi* obtains the signatures of the bride, bride-groom, the bride's father and two witnesses on each side.

The proceedings are recorded. The Koran is read. Then the *kazi* reads out the *nikah* and invokes the blessings of the Prophet.

Among the Navayats, *parshid*, formal betrothal ceremony in bride's house, a similar function called *tond-gud* (sweetening the mouth), and *cholifule* (presenting blouse-piece and flowers) are held at bride-groom's house. The *nikah* ceremony takes place in the presence of the *kazi* in the bride's house or mosque. The *kazi* in the presence of two witnesses takes the consent of the bride-groom and the *wali* (father or guardian of the bride). The *kazi* recites the relevant passage from the Koran and joins the hands of bride-groom and *wali*. Band music is played, accompanied by fireworks. Soon after the *nikah* a married woman ties *karimani* round the bride's neck. Next day is a marriage day called *parnya-dis*. A dinner *neet-jevan* is held. In the evening the bride-groom goes in a procession to the mosque and then to the bride's house. The couple are seated together for dinner. The bride-groom washes his hands in milk and drops a ring in the basin from one of his fingers. The ring is then put on bride's finger. The women bless the couple. *Ghar borown* (entering bride-groom's house) function is performed at night. When the bride is welcomed and a feast is arranged. The concluding function at the bride's place is called *paunar* with a meal.

Christian marriage: The Christians celebrate marriage in the church according to Christian rites, and observe local customs. It is the duty of the parish priest or any other religious authority superior to him to conduct the marriage. After the marriage service is read, the bride-groom and the bride are formally asked as to whether both of them are agreeable to the union. The marriage is then solemnised. Tying of *mangalasutra* is prevalent among Protestant Christians.

Divorce: Marriage being a religious sacrament among the Hindus, divorce as such is not much in practice. It can be brought about among many castes, customarily, at the instance of either party for infidelity on the part of the wife, neglect by the husband or some other serious reasons. Such marital questions were being decided by caste *panchayats*. In either case, the wife had to give back to the husband the *tali* tied to her on the occasion of marriage, as also the jewels if any, presented to her, and also *tera* amount, and some times, the marriage expenses incurred by the husband in case she remarried. Such cases are referred to caste *panchayats* where existed. The

marriage of divorced persons is called *kudike*, in contrast with regular marriage which is called *maduve*. The Hindu Marriages Act, 1955, has provided for legal divorce. Among the Muslims and the Protestant Christians also divorce is permitted. The total number of divorces in the district during ten years from 1972-73 to 1982-83 is five.

Monogamy and Polygamy: Polygamy was prevalent among the Hindus before the passing of the Hindu Marriages Act, 1955, though to a little extent, and it was confined mostly to the wealthy. Among many castes, it was usually discouraged by the levy of a fine by caste *panchayats* on the person who was guilty of it. Monogamy was the general practice. The special reasons that sanctioned a second wife were the failure of the first to bear a son or her affliction by an incurable disease or infirmity. Polygamy is now legally forbidden for the Hindus under the Act referred to above. The Christians also follow monogamy, while, however, polygamy is prevalent among the Muslims.

Dowry and Tera: The general practice is to give away the bride as a 'gift' (*kanyadana*) to a suitable bride-groom. Formerly there was no reference to dowry. In recent years, with the increase in the cost of education and competition for well educated and well placed sons-in-law, the practice of paying large dowries to them came into vogue especially among the educated sections. This put many poor parents and brides to great hardships. Payment of dowry has now been prohibited by legislation. However the evil practice still persists to a certain extent in the district as suits cannot be booked without proper evidence or complaint.

Among certain other castes and tribes, it was the other way about. The bridegroom's party had to pay and this payment was called *tera* or bride price. The amount was fixed by custom. This was prevalent even among the Havyaka Brahmanas. Now-a-days in many castes, only the poor takes the *tera*, and among them also the custom is dying out. Karki Venkataramana Sastry and Budi Mahabala Bhatta of Uttara Kannada, who were in Bombay were pioneers in social reforms. *Iggappa Heggade Vivaha Prahasana* (1887) by Karki Venkatarama Sastry, and *Kanya Vikraya* (1887) by Sivarama Naranappa Dhareshwar were the first two social dramas published in those days. These dramas explained the evil effects of paying the bride price.

Civil Marriages: Registration of marriages under the Special Marriages Act, 1954, is still rare in the district. It is gathered that 210 marriages were so registered under this Act during a period of ten years from 1972-73 to 1982-83 in the district. In some cases, besides registration religious ceremony is also gone through.

Widow Marriage: Traditionally, widow marriage was forbidden among Brahmanas, Vishwakarmas and Lingayats. Shama Rao Vittal Kaikini of Uattara Kannada district, who was a famous advocate of the High Court of Bombay wrote a small book in support of *Vidhaveyara Vivaha* (Widow Marriages). This was a translation of the writings of Dr. R. G. Bhandarkar. 'Kannada Suvarte' a newspaper jointly edited by Shamarao Vittal Kaikini and Karki Venkatarama Shastri Suri propagated social reforms like widow marriages and prohibition of child marriage.

Widow marriage was initiated among the Havyaka Brahmanas by one Kilara Ganesh Hegde (1883-1944) of Kedige village in Siddapur taluk. Many married men died due to malaria. The number of Havyaka widows in the thinly populated Siddapur taluk alone were about 700 in the 1920s. Ganapati Bhatta Akadas (1892-1944) started a reform movement for marriage of widows among Havyaka Brahmanas. Their house in Channapattana Bazaar, Sirsi town which was a centre of secret meetings of Independence movement, also became a social service centre to propagate widow marriages. Akadas became a widower in 1925. He married Mahakamma (Mankamma) a widow of Nanditale (of Sagar taluk, Shimoga district) at Manjuguni, Sirsi taluk in 1932. The couple toured the district of Uttara Kannada, Dakshina Kannada, Shimoga and Bangalore for propaganda of widow marriages. In 1938, before the Widow Marriage Act was implemented in Mysore State, Krishna Raja Wodeyar invited the couple to propagate the idea in the old Mysore State. Akadas wrote many booklets, mostly among the Havyaka Brahmanas in support of widow marriage. About 103 widow marriages mostly among the Havyaka Brahmanas were celebrated by the leadership of Akadasa in Uttara Kannada district.

In several castes, the old custom has been that if a widow chooses remarriage or lives with a widower, her children form a *salu* or a line of their own. Widow marriage is traditionally permitted among many castes. But there is no restriction as to the number of times she may remarry. However among most of the castes, she cannot

marry any of the agnatic relations of her late husband. For widow marriage generally there is a brief ceremony. The bride bathes, puts on the new dress given to her by the new husband who ties *tali* around her neck, and the customary dinner follows.

With effect from 18th October 1979, the State Government has ordered granting of financial assistance of Rs 3,000 to couple where the bride is a destitute widow within the age group of 18 and 35 years, and whose income is less than Rs. 200 per month, and family income of the widow is less than Rs. 400 per month.

Funeral rites: The dead are either buried or cremated. Cremation is universal among the Brahmanas, Jains, Viswakarmas, etc. The ashes are immersed in a river. Among castes, who usually bury their dead, bodies of those who die from contagious diseases are also usually cremated. On the other hand, amongst those castes, which generally cremate their dead, dead bodies of children are usually buried. The Lingayats bury their dead in the sitting posture.

Many of the castes observe *sootaka* (pollution) for ten days and perform the eleventh day ceremony, but no anniversary *shraddhas* for each individual dead persons. The latter half of Bhadrpad month (Mahalaya *paksha*) is observed as the fortnight of ancestor worship. Every family performs a general omnibus *shraddha* to propitiate all ancestors. On the Mahalaya Amavasya (also called Sarva-Pitru Amavasya) a *kalasha* is set up in the name of all the ancestors, and water libations are offered. Among the Brahmanas, the ceremonies are elaborate and they perform annual *shraddha* for each dead individual. The Lingayats do not observe *pancha-sootakas* (five pollutions).

Social evils: The ban on oceanic travel among the higher caste Hindus was broken by Barrister Narayan Chandavarkar in 1885 when he visited England. This resulted in his family (he was the nephew of Shamrao Vittal Kaikini) being subjected to *bahishkara* (1896). But this expulsion proved ineffective, and Kaikini himself wrote a booklet *Samudrayana Meemamsa* in support of oceanic travel. The *bahishkara* was finally withdrawn in 1932. Social evils like prostitution, gambling, immoral traffic in women, beggary are expressly prohibited by law, but they do exist to some extent, more in towns than in the rural parts. So far as addiction to intoxicants is concerned, even while prohibition was in force in the district, illicit

distillation and drinking in a clandestine way were being resorted to. After the lifting of Prohibition, a large number of liquor shops have been doing business. During the freedom movement, there was a strong propaganda in favour of eradication of untouchability, and in 1924, the Shankaracharya of Dwaraka Peetha had given a call to end the evil at the Karnataka Political Conference held at Gokarn.

There has been a growing awareness about the need to eradicate social disabilities of the Scheduled Castes. The State Government have been taking steps to ensure adequate protection to the Scheduled Castes against any kind of discrimination. The Department of Social Welfare has appointed a worker since 1973 to tour the district to do propaganda for the removal of vestiges of untouchability. A special cell has also been created in the Police Department to give protection to the Scheduled Castes (See. Ch. XII). The Government have been implementing various measures for the removal of the social, educational and economic disabilities of the Scheduled Castes (see Ch. XVII).

Untouchability has been abolished and the practice in any form has been forbidden by Article 17 of the Constitution of India. Enforcement of any disability arising from it has been made an offence under the Untouchability Offences Act, 1955, which is a Central Legislation. The Act has laid down that a person belonging to the Scheduled Castes is to be treated identically and in the same way in every place of public worship and place of public resort as any other Hindu. Every offence under the Act is made a cognisable offence, and a police officer can take cognisance of the same without reference from a magistrate and arrest the offender without warrant. The protection of Civil Rights Act 1976, which came into force from November 1976, tightens up the provisions relating to the removal of untouchability, and has provided for stringent punishments for offences relating to untouchability (See also Ch. XII).

The Deputy Commissioners of the districts have been directed by the State Government to bring to the notice of all concerned, the provisions of the Act and ensure that prompt action is taken against those who contravene any of the said provisions, to see that in all public wells, public tanks, hotels, and other public premises boards to the effect that they are open to all including the Scheduled

Castes are put up and displayed prominently, to see that the bye-laws of the local authorities concerned are suitably amended to require every licensee of a hotel to put up such boards, and to give wide publicity in the villages to the provisions of the Act and the consequences of contravening any of the provisions thereof.

HOME LIFE

Dwellings

There are two varieties of dwellings in the district. One is the coastal type, i.e., of the dispersed village and the other is the up-ghat type viz, the compound village. The houses in rural areas are built in a narrow and irregular lanes and streets giving rise to dis-similar types of houses. These dwellings generally have single entrance. A thatched screen forms a sort of door tied to one end of the entrance. This is the type of the house generally found in down-ghat areas, among the working and poor sections of the community. These houses have thatched roofs of hay called *karada* of dry leaves of sugarcane or betelnut trees. Thatched roofs with grass which will be sloping in nature are arranged so due to heavy rainfall. There will be small open space around the house for kitchen gardening and a small thatched shed for sheltering the cattle. The houses of middle class are generally Mangalore tiled, constructed with mud and brick walls. The rich have Mangalore tiled decently finished houses with plastered walls made of dressed laterite stones. Both these classes normally have adequate accommodation, a room, a hall, a kitchen, a store room, spare rooms, etc., with a small open verandah covered with wooden strips. Superior material is used and proper ventilation, designing, flooring, roofing, etc. provided in the houses of richer classes. Some rich class persons provide storeys and R.C.C. roofs for their houses.

In coastal areas, every house has a compound with coconut, mango and jack trees and flower bushes all around. Gabled roofs are common to facilitate easy flow of water. In rural areas, coconut trees, betelnut trees and banana trees are found in the premises of houses. A well is seen in each compound.

In the up-ghat areas, tiled houses or roofs covered with stone slabs and mud are constructed. R.C.C. roofs are also common. Mangalore tiles or earthen country tiles, are in use. Houses with modern amenities like sanitation, electricity, drainage, open space

round the house with scope for kitchen gardening are also found among the rich and the middle class sections of the people. The poorer sections still live in small hutments with thatched roofs.

The traditional types of houses have a verandah, a hall, a kitchen and a store room. The modern types of houses have one hall, one room, dining hall, kitchen, bedrooms, one store room and a verandah with a separate bath room and a lavatory. In some cases upstairs are also provided. The well-to-do have their houses provided with electricity circuits, mostly in towns. Gobar gas, a fuel, is also catching up.

Furniture : In most of the rural houses, furniture, in the modern sense of the term is not in existence. Mats, carpets and pillows to rest their backs are common. Besides, wooden planks provided with legs (*kalumane*) are also used for sitting. Many time people of poorer sections sit on the floor. One or two wooden stools are in use. The middle class persons have a table, one or two chairs, a steel or a wooden cot, one stool, small planks, writing desks, for their day-to-day use. The rich sections use steel furniture. Teapoy, window shelves, corner wall shelves, artistic wall cup-boards with costly wood are seen in rich families. Cane chairs are also common. Window curtains out of costly designed cloths are also in use. Umbrellas of palmyra leaves were used in the past. *Gorabu* made of palmyra leaves (particular type of rain guard) is used.

Dress : The *mundu*, *lungi* or *panche* is an apparel used by the generality of men. A shirt with or without collars is used. Some elderly people wear *dhoti* in the *katche* style. The working class wear half shirt and half pant. Many simply wrap a shorter *dhoti* (*lungi*) coloured or white round their waist. A *banian* and a shirt, half or full, or a *jubba* cover the upper part. The officials wear half or full bush shirt and pant. Terrylene, woollen and terrycot are coming in the place of cotton clothes. A few persons belonging to older generations wear a cap or turban with a long coat. The students wear a shirt, half or full trousers or *pyjama* with a white or black cap, majority being bare headed. Many poor agriculturists of the coastal area wear a conspicuous *kaupina* and *mundasu* during the larger part of the year. The Muslims have as headwear fez cap or fur cap or a skull cap. Dakhani Muslims wear *dhoti* and turban.

Women's Dress : Women wear sari and a *choli*. The mode of wearing differs slightly from one section to another. Elderly women

wear sari in *katche* style, while, the women of younger generation wear in round fashion. In recent times, women also have taken to terrylene and terrycot sarees and *cholis*. Coloured sarees are preferred to white sarees. The educated and the women of the higher strata of the society have normally a *langa*, a *sari*, a brassiere and a blouse.

The traditional dress of the Halakki Vokkal women consists of a small length of coarse saree about five yards long and 3.5 feet wide, reaching upto the knee with one end covering the bosom. They are not accustomed to *katche* and do not wear blouse or *choli*. Instead, their neck and bosom are covered by bead necklace and other cheap ornaments. Women working in the fields in rural areas wear saree covering the knees only to facilitate easy working in carrying on field operations. Women among certain section of Brahmanas wear saree in *katche* fashion. Muslim women wear a petticoat and a saree as a lower garment and a blouse as an upper garment. The Muslim ladies, excepting a few who work in the fields, wear a *burkhra* whenever they move out of the house. A few Muslim girls wear a pyjama and a frock.

Ornaments : The passion for ornaments is universal. They are worn by males too. There were ear-rings called *vanties* of gold or silver with or without precious stones. A ring on the finger, gold or silver bracelet on the wrist, a chain round the neck and a silver girdle, chain round the waist were the ornamental outfit of males. Every household has some ornaments made of gold, silver or brass. The *tali* or *mangalasutra* (gold) which is the symbol of marital bliss (*soubhagya*) and chastity among the married women including Muslims, is in varied designs. Majority of them consisted of black beads woven either in golden wire or cotton string with a pendant in the middle of the necklace. Some of the traditional common ornaments in use among the women are *nagara hoovu* (gold), worn on the scalp. *tirupu* (gold) screwed to the braided hair, *bendole* (gold; earstud), *bugudi* (gold and pearls, ear ornament; upper lobe), *panne sara* (gold), a chain about 5 to 7 cm long, the one end of which is attached to *bugudi* and the other tucked to the hair, *lolaku* or *jumki* (gold) one end attached to the ear stud, the other hanging loose, *nattu* or *mooguti* (gold), nose screws, *gundina sara* (necklace of beads), *kasina sara*, *avalakki sara* (necklaces of gold), *gejje patti* (silver or gold waist band), *kadaga* wristlet, bangles or *patli* (gold), *kalasarapali* (silver) worn round the ankles, *kalungura* (silver) worn on the second toe and gold finger-rings. The poorer classes have some ornaments

made of silver or brass. Widows were not permitted to wear the head, ear, nose, arm and leg ornaments. But now ear rings, necklaces etc. are used by them. Some of the other ornaments are *chintaku*, a belt of gold round the neck, *bandi* a stout ring of gold round the neck, *suvarna kedagi* and *choodamani* (a gold flower for the crest).

The finer types of ornaments are gradually coming up in urban areas. In certain sections of the middle class rolled gold and gilded ornaments are in use. The working classes use ornaments made of silver, copper and brass. Young girls and ladies in urban areas use wrist watches also. *Kumkum* mark of different colours generally matching with the dress of the day, round or vertical is seen on their forehead. These are the fashions initiated from the cities like Bombay, Hubli and Bangalore. The rural women retain the older types of ornaments unlike the urban women folk. The Mukri women wear a mass of *karimani saras* round their neck. The Halakki Vokkal women wear different types of *mani saras* in bunches round their necks. On the up-ghat area the Lamani and Siddi women wear peculiar types of bangles.

Tattooing: The practice of tattooing (to have indelible marks on the parts of the body) is prevalent in some castes especially among the wome in the up-ghat area. *Hache* an indelible green mark on the parts of the body is in vogue for beauty. A needle which is made of an alloy or iron and a magnet is dipped in a green liquid which is a mixture of *kasturi* and medicinal herb with which marks or figures are made on the parts of the body. It is believed that this matter purifies the blood and prevents diseases. Namadharis follow tattooing. The symbol is used as a good omen. It is used between the eye brows. It is a symbol of moon and one dot in between the brows and just in the centre of the semi-circle being the symbol of sun. A symbol of tree is marked on the fore-arm. Some Christians adopt the method of tattooing for getting cross or the picture of the Jesus on their forearms.

Food habits

The Food habit of the people in the district is noted for the variety of dishes. There are people of poorer classes, middle classes and richer classes of society who have become cosmopolitan in thier tastes. In general the people in the district take vegetarian and non-vegetarian type of food, the latter type of food being taken by the majority of population. This is more so by the people of

down-ghat area. People in the coastal area are used to taking fish in more quantity along with rice. Among Halakki Vokkals, Namadharis, Harikantas, Mukris, hand pounded boiled rice is supplemented by *ragi*. Non-vegetarians take chiefly fish. They occasionally eat domesticated animals like fowls and goats and wild animals killed in hunting such as rabbits and deer provided they are not scared to the *bali* to which the eater belongs.

Most of the working classes take three meals a day. The first meal consists of rice and gruel called *ambli* or *ganji* and is taken in the morning. Second meal which consists of gruel and a little rice and curry is taken at lunch and the dinner consists of rice and fish or vegetable curry. Side dishes are mango pickles, a *chutney* or some fried fish. The holy day dishes are *molasses* and *payasa* prepared out of jaggery and some cereals. Rice pan cakes and *idlis* are also prepared. *Rotti* and *chapati* are common in the morning.

Rice is the staple food for middle classes. They take two meals for a day. The morning breakfast consists of tea, beaten rice or puffed rice and parched rice. *Idli* or *dose* are also used occasionally. Rice, curry, generally fish curry are taken for the noon meals. Boiled rice and curry are taken for the night meals. *Payasa*, *karjikayi*, *rave unde*, *puri*, *holige*, *huggi*, *kadabu*, *shira*, *dose* and *patrode* are the special dishes of the middle classes. The rich class usually takes *idli*, *shira*, *uppittu*, *chapati*, *poori* and tea, milk or *kashaya* for their morning breakfast. Their noon meal consists of rice, dal, vegetables, fish curry and curds or butter-milk and ghee. The night meal consists of *bhakri* or *rotti* or *chapati* with little rice and *chatni* and *happalas*. Their special dishes are *kheeru*, *sabbakki kheeru*, *puri-basundi*, *balekai-bhaji*, *srikhand-puri*, *holige*, *jilebi*, *chakli*, etc. In general the special dishes are *shira*, *jilebi*, *rave unde*, *rasayanams* of mangoes, jack fruits and bananas. *Appe midi* (tender mango) *uppinakayi* (pickles) is the speciality of the district.

The preserved foods in the district are mango pickle, dry fish, jack-fruit chips, limboo pickles, papad, *sandige*, *kanchikai pickle*, curried chillies, etc. The people in the district use the fruits like bananas, chikkus, jack-fruits, papaya, pine-apple, mangoes and cashew fruits in addition to oranges, mosambi and apples, not grown in the district. Mutton is very rarely taken except in Bhatkal, where there is Muslim population. Hindus also consume mutton but only on festivals, after it is offered to deities like Marikamba. Occasionally they use mutton, whenever they are in a holiday and gayful mood.

Meals are served on plantain leaves during festivals and auspicious occasions, from brass or stainless steel pots. Earthen pots are mostly used by all except the richer and higher middle classes. Use of *patravallis* or round shaped stitched leaves of jack fruit trees are prevalent in the district. But aluminium plates have come into general use. Plates made of stainless steel are a recent introduction among many people of the district. Earthen and copper pitchers are being displaced by plastic ones in poorer sections to carry water. Brahmanas, Jains, Lingayats, etc., are traditionally vegetarians. The majority of others eat poultry, fish and meat. As elsewhere, beef is not eaten by the Hindus. The most popular drinks in the district are *panaka*, *sharbat*, buttermilk, coffee, tea and *kashaya*. The use of preserved juices, squashes, aerated water and the like is generally confined to towns.

Festivals

The Hindus have several religious holy days, occasions of festivals and feasts throughout the year in the district. While all Hindus have a few common festivals, some sections have their own exclusive ones, the Brahmanas claiming many more than the rest. Most of the Hindu festivals are socio-religious and seasonal in character. The usual festivals are Yugadi, Rama Navami, Kara Hunnime, Ashada Ekadashi, Kode Amavasye, Shrivana Pournime, (Upakarima), Nagara Panchami, Gokulashstami, Ganesh Chaturthi, Navaratri, Bhoomi Hunnime, Deepavali, Tulasi *pooja*, Makara Sankranti, Mahasivaratri and Holi. Eclipses of the sun and moon, etc., are celebrated by the people in the district as in other parts of Karnataka State. *Shravani* is observed on the full moon day in the month of Shrivana and is a festival on which the 'twice born' (Brahmana) change sacred thread and offer *tarpana* to the departed elders and Gods. This festival is observed by the Brahmanas, Panchalas, Vaishyas, Gudigars, Shimpis, etc.

Krishna Ashtami is observed on Shrivana *bahula ashtami*. Some observe fast. To commemorate the activities of Lord Krishna in Gokula, young children try to break the curd pots hanging high in the temple square with *petla*. *Petla* consists of a hollow reed of bamboo open at both the ends in which a piston of solid bamboo is worked with the hands. A tight fitting unripe fruit called *petlakai* is inserted in the hollow reed and the piston is worked. The fruit zooms out with the considerable force and can break earthenware. Bhoomi Hunnime is celebrated on the 14th or 15th of Ashvayuja.

It is a ceremony of thanks giving to mother earth, performed on an elaborate scale by all cultivators. On the holy day a special dish *charaga* is prepared with rice, vegetables and pulses and sprinkled on the fields. Next day, *govekai kadabu* and several other delicacies are prepared and taken to the field. The paddy crop is worshipped and people return home after partaking of the food in the field.

A number of festivities including *vratas*, special *poojas*, car festivals, *vardhantis* and *aradhanas* are celebrated with religious rites during every year at the Swarnavalli Matha in Sonda of Sirsi taluk. *Vasantotsava* for nine days from Chaitra *shudha padyami* to *navami* is celebrated at the *matha* with Srichakra *pooja*, Rudrabhisheka and Vedaparayana twice a day. An *aradhana* of previous Swamijis of this *matha* is held on Ashadha *bahula panchami*, and about 6,000 devotees attend this religious holy day. *Sharannavaratri* for nine days from Ashveeja *shuddha padyami* is celebrated with great ceremony and pomp. On Vijayadashami *banni mudi utsava*, *ashtavadhan* and *darbar* are held and prizes and titles to scholars, poets, etc., are awarded. On Magha *shuddha panchami* Sri Chakra Pooja, Shata Rudrabhisheka, Mahapooja of Rajarajeswari are held. Scholars are honoured with prizes and titles. On Karteeka *poornima deepotsava* or *sibikotsava*, and *pallakki utsava* of God Narasimha are celebrated. From Phalguna *shuddha ashtami* to Phalguna *chaturthi*, a number of festivals are celebrated at the temple of Sonda Rama Trivikrama near Vadiraja Matha. *Ratnamantapotsava*, *simhotsava*, *vasantotsava*, *seshotsava*, *tarkyotsava*, *rathotsava* *kalyanotsava*, *shakatotsava*, are celebrated. On Phalguna *bahula*, *tritiya*, the *aradhana* of Vadiraja is celebrated. The *aradhana* of Vyasaraja is celebrated at Sonda Matha and Vyasaraja Matha of Hulekal, near Sirsi on the *chaturthi* of Phalghuna *bahula*. Shankara Jayanti for five days is celebrated at Shankara Matha, Karwar. Navaratri festival is also celebrated. Sri Kshetra Baad Matha (or Guru Matha), Karwar celebrates a number of usual Hindu festivals throughout the year in honour of Dattatreya. *Vastralankara*, *bhajanas*, *purana*, *pathana*, *keertana*, *vahanotsava*, *ashtavadhana seve*, etc., are the important features of festivals. The *matha* attracts devotees from all sections irrespective of caste and creed. *Pallaki utsava* are held on every Thursday and Saturday except in the months of *chaturmasa*. The *pallaki utsava* is celebrated on Ramanavami, Gurudwadasi, Datta Jayanti and on Phalguna *shukla dashami*, the day of *pratishthapana* of Datta Murti. *Vahanotsava* is celebrated for eight days before

Ramanavami keertana seva is observed on every *ekadashi* in the evening. Adi Shankaracharya's *utsava* on Vaishaka *shuddha dashami*, Vyasa *poornima*, the *punyatithi* of Sriman maharaja on *Shravana shukla dashami* are also celebrated in the *matha*. Similar festivals are celebrated at Dattatreya temples at Sirsi, Siddapur, Dandeli, Nayakanakeri of Yellapur taluk in the district.

The festival of Bhangara (golden) Devi Mahamaya is a speciality of Sri Lakshminarayana Mahamayi Temple, Hanumatta, Ankola. A beautiful golden statue of Devi Mahamaya was offered by a devotee. Once in 10 or 15 years, this golden image is taken out by obtaining Devi's consent through *prasad*. People in large numbers from all parts of the country attend the festival.

On Ashvayuja *vadya panchami* of each year special celebrations are held in this temple and mass feeding on a large scale is arranged. A very interesting event takes place on this day i.e. *vades* being fried are taken out by bare hand from boiling oil in a pan by many devotees. During special services *harivana pooja* and *chowri pooja*, special musical instruments called *bandi vadya* are played. On the Magha *shuddha panchami* a special colourful service is conducted by married women carrying lighted plates with seven wicks on their heads.

There are a number of special festivals celebrated in the honour of Sri Shantika Parameshwari Devi (Sri Bhoomi Devate) at Kumta. *gadi habba* (boundary festival), to rouse all the *ganas* within the boundary to offer *charu* (boiled rice mixed with *kumkum*) to ward off evils is observed on any Tuesday other than third Tuesday in Ashadha month of *uttarayana*. *Sapta prahara bhajanaseva* is a *seva* of devotees irrespective of caste and creed, a non-stop *bhajan* for 21 hours on Bhadrapada *shuddha chaturdashi*. There will be a procession of Devi, and ablution of coloured water to the Goddess as well as to the devotees. The Goddess is decorated in a pavilion with flowers of *sevantika*, jasmine, etc. and *pushpa pooja* is a special *seve* observed in Bhadrapada, Ashwayuja and Kartika and *bhajans* are also held. The *pratishthapana* (installation) day is observed on the eighth day of first half of Phalgun with Navachandi *havana*. It concludes with *nagarotsava* in *pushpa ratha*. There is a special *utsava* of Devi on Akshaya tritiya, the third day of first half of Vaishaka. *Bandi habba* is also celebrated for eleven days from this day. The devotees have a religious tradition offering their new crops to Devi as *nava phala* or *prathama phala* in there forms. *Hosa akki upahara*, *kanikatta* and *devara kolaga*.

Bandi Habba : Bandi Habba is held to win the goodwill of Gods and deities (Ammas) who preside over crops. These Gods have no images. During the festival, the small metal water vessels called *kalashas* or *gindis* are set for them on an altar-like stone platform in the village temple which is called *kalashadevasthan*. The priests of these *kalasha* temples are Gunagas (potters). It is said that in ancient days the deities were placed in a *bandi* or cart with four wheels and the procession of deity was taking place. Hence the festival is called *bandi habba*. The remains of these *bandis* are even now seen in some temples of the district. The festival is popular in the coastal areas and specially in villages of Ankola *seeme*, Gokarn *seeme* and Chandavara *seeme* of the district.

Bandi Habba of Ankola is a grand festival. The presiding deity of the festival is Nada Devata or Shanta Durga or Bhoomi Tai (Mother Earth). The open area of congregation of devotees during the festival is popular as Bandi-Bazaar. The Nadavars, Agers, Bakadars, Halkai, Vokkals, Kumbars, Halepaiks and other agricultural communities celebrate the festival with great enthusiasm, generally, in May, is held for 12 days. Before the commencement of Bandi Habba Kalashadevaru goes in a procession to neighbouring villages and invites the village deities to the festival. It commences from Akshayatriya at Ankola. During the days of the festival, every day Gunaga, carries the Kalasha on his head, goes in procession accompanied by instrumental music. In the night, Kalasha is placed on the *aduva kotte* (playing platform) and worshipped. Before the deity Hagarana (a folk drama) is exhibited. Imitation of sowing, seeding, watching the crops etc. is done. There is an attractive dance of persons wearing various masks. The imitative ritual of a *sati* entering into burning pyre is also performed. On the day of Bandi Habba, Kalasha Devaru is decorated with flowers. It is brought to *uyyale chappara* (swinging pandal) with honours like *chatra* (umbrella) and *chamara* (fan). Gunaga sits on one of the platforms (in the swing) puts the Kalasha on his lap and ringing the bell in one hand, starts swinging. Thousands of people assemble to witness the festival. At Kogre village of Ankola taluk, four Kalashas are swung simultaneously. The festival is held in honour of dead heroes and Mahasatis and as symbolic of God coming down from the heaven to the earth to uphold *dharma*. Kalasha Utsava is also celebrated on Makara Sankranti and on days of Jatras, Hirebeeru, Shulabeeru, Shoorabhadra, Bhadrabeeru and Bagalubeera, are the five Kalashas, Sarangabeeru, Seeme Banta, Kaleera Bhadra, Honnappa Gerarayamma and Nagadevate are the six Kalashas, which are carried on

the *dwadashi* of Pushyabahula at Hegde village for Jatra. In some cases Gadi Habba is celebrated on the Vijayadashami day.

Hora Mangalavara : Grama Devi (Kalamma and Durgamma) of Yellapur are ancient deities. A *jatra* of Devi for nine days from the fourth Wednesday in February (Phalguna) (once in three years) is held at Yellapur. Acharis are the priests of the temple. Before *jatra*, people of Yellapur town and neighbouring villages stay out of their houses between 11.00 AM to 4.00 p.m. on the first three Tuesdays and take their food outside. This tradition is locally known as Hora Mangalavara. The temple is closed on these Tuesdays. The painted deities are installed at the temple on the fourth Tuesday. Next day they are installed on *gadduge* of Devi Maidan where *jatra* is held. For nine days, the *sevas* of devotees irrespective of caste and creed are offered to the deities. On the ninth day evening, the deities are taken to their boundary (*gadi*). And in the night they are brought back to the temple which the people are prohibited from witnessing. On 20th day the deities are again installed at the temple and *pooja* commences.

Ramaleela : Ramaleela is an important cultural festival celebrated in Dandeli town on the Vijayadashmi day. The West Coast Paper Mills, Dandeli, mostly owned and managed by the Marwaris of North India are celebrating the festival since 1960. The effigies of Ravana, Kumbhakarna and Indrajit of about 35, 34 and 32 ft. respectively, are installed on the Paper Mill play ground stuffed with large quantities of crackers. These effigies are burnt to symbolise destruction of the demons and victory of Rama and is preceded by colourful fire works and procession. The festival attracts a large number of people, of about 30,000 from neighbouring towns.

Yatras (pilgrimages) are undertaken to several holy places by the people of this district. Yan, Sirsi, Sahasralinga, Gokarn and Ulvi of this district, and Dharmasthala, Udupi, Kollur and Subrahmanya in Dakshina Kannada, Saundatti in Belgaum district of this State are some of the important places visited by the people. The pilgrim centres (outside the State) visited by the people are Varanasi, Tirupati, Rameshwaram, Pandharapura, Gaya, Dwaraka, Shirohi, Ahmedabad, Mount Abu and selected places in Goa.

National Festivals : The important national festivals are Republic Day on 26th January, Independence day on 15th August, and Gandhi Jayanti day on 2nd October. They are celebrated with *prabhat*

pheris, flag hoisting, lectures, and cultural programmes in all rural and urban parts of the district. In addition, the State festival, Karnataka Rajyotsava is also celebrated on November 1st.

Muslim Festivals : The chief festivals which the Muslims in the district observe are: Id-ul-Fitar which marks the conclusion of Ramzan, Bakrid, Shab-e-barat, Bara-wafat, Akhiri-charshumba and Milad-un-Nabi (Prophet Mohamad's birth day). Muharram is observed by fasting and is continued for ten days till the day of Karbala in the month called Muharram. Uruses are also held at several places of the district in honour of saints and other pious persons. Navayats at Bhatkal etc., also observe these festivals in a special manner.

Christian Festivals : The Christians observe the New year day, feast of St. Joseph, Easter Sunday (the day of Resurrection), birth day of Mary, and Christmas (the birth day of Christ), Ascension day, Thanks Giving, Harvest festival and the Church Anniversary. Besides, they celebrate also some festivals in honour of their several other saints. Chandavar is a pilgrim centre for Christians.

Jain Festivals : The Jains celebrate the festivals with austerities like fasting, praying and hearing the recitation of the *shastrsa*. Yugadi is celebrated to commemorate the victorious *digvijaya* of Bharata, son of Vrishabhadeva. Chaitra *shuddha trayodashi* is celebrated by them as Mahavira Jayanthi. Akshayatriya is celebrated by distributing gifts. Gauri-tritiya (Gauri according to them is the *yakshi* of 11th Tirthankara) is celebrated by them. During Dasara Jeevadayashtami is observed by propagating non-injury to animals on the *ashtami*. Mahanavami is observed by special *pooja* to Yakshi Padmavati. On Vijayadashmi, they distribute gifts to the poor. Deepavali as the date of Mahanirvana of Mahavira and Shivaratri as Jinaratri of Adinatha is observed by Jains.

Jatras

Men and women, rural and urban alike, are fond of Jatras or fairs and *uruses* which are held generally after the harvest seasons. These are mostly annual features, lasting from one to many days, and even a few weeks, organised for special veneration of a deity of a local temple or of a saint, and in many cases, the taking out of images in a *ratha* with a procession forms an important part. In some places, cattle fairs are also held on these occasions. The important *jatras* of the district are given in next page.

Ankola taluk: (i) Bhoomi Devate (Shanta Durga) Bhandihabba (*jatras*) annual at Aversa and Ankola for seven days and for 11 days in about May respectively, (ii) Mahadeva *jatras* (annual) at Ankola for 2 days in about November, (iii) Dattatreya *jatras* (annual) at Belekeri for 1 day in about April, (iv) Shanta-Durga Devi *jatras* (annual) at Belekeri for 1 day in about May, (v) Katyayani Devi *jatras* (annual) at Aversa for three days in about October, (vi) Vithoba *jatras* (annual) at Aversa for one day in about November, (vii) Lakshminarayana Deva *Jatras* (annual) at Aversa for one day in about November, (viii) Hasan Shah Khadri Urus (annual) at Ankola (Shedgeri) for one day in about January.

Bhatkal taluk: 1) Hanumanta Devara *rathotsava* (annual) at Bhatkal for one day in about April, 2) Mahasati *jatras* (annual) at Haddien for 8 days in about January, 3) Mari *jatras* (annual) at Bhatkal for two days in about July, 4) Bhavani Shankara *rathotsava* at Chitrapur for three days in about April, 5) Murdeshwara *rathotsava* (annual) at Murdeshwar for three days in about January, 6) Mahaganapati *rathotsava* (annual) at Shirali for one day in about April.

Haliyal taluk: 1) Basaveshwara *jatras* (annual) at Haliyal for one day in about February/March, 2) Dandelappa *jatras* (annual) at Dandeli for three days in about October, 3) Lakshmi *jatras* once in twelve years at Gundolli for 7 days in about April/May.

Honavar taluk: 1) Maha Ganapati *jatras* (annual) at Idgunji for one day in January, 2) Lakshminarayana *jatras* (annual) at Manki for five days in about February, 3) Venkataramana *jatras* (annual) at Honavar for two days in about April, 4) Muda Ganapati *jatras* (annual) at Karki for two days in about April/May, 5) Uma Maheshwara *jatras* (annual) at Hosakuli for one day in about January/February, 6) Balakooru Kollimane Vishnumurty Devara *jatras* (annual) at Balakooru for one day in about February, 7) Shambhulingeshwara *jatras* (annual) at Gunavante in about April, 8) Vinayaka *jatras* (annual) at Kolagadde, Kharva for one day in about March.

Karwar taluk: 1) Mahamaya *jatras* (annual) at Kadra for one day in about October, 2) *Urus* of saint Kamruddin (annual) at Sadashivgad for one day in about February, 3) Durga Devi *jatras* (annual) at Sadashivgad for one day in about March/April, 4) Narasimha *jatras* (annual) at Kurmagad island and Kodibag for

two days in about January, 5) Shejjeshwar *jatra* (annual) at Shejwad, hamlet of Shirvad main village for two days in February.

Kumta taluk : 1) Mahabaleshwara *Devara jatra* (annual) at Gokarn for one day in about March, 2) Venkataramana *Devara jatra* (annual) at Kumta for one day in about February, 3) Kannika Parameshwari *jatra* (annual) at Baad for one day in about April, 4) Shantika Parameshwari *jatra* (annual) at Hegde for one day in about January, 5) Dharanatha *jatra* (annual) at Dhareshwar for one day in January (6) Urus (annual) of the Peer at the Dhareshwar Dargah for one day in about April (7) Devakikrishna *jatra* at Kagal for one day in about February.

Mundgod taluk : 1) Kusum Savadi *urus* (annual) at Hungund for five days in about March, 2) Rameshwara *jatra* (annual) at Bedasgaon for one day in about February, 3) Mailareshwara *jatra* (annual) at Chowdalli for five days in about March, 4) Balanti Devi *jatra* (annual) at Salgaon for 15 days in about April, 5) Marikamba *jatra* (once in 2 years) at Malgi for two days in about January/February, 6) Razaqshah Vali *urus* (annual) at Mundgod for one day in about April, 7) Basavanna *Devara jatra* (annual) at Mundgod for one day in about April.

Siddapur taluk : 1) Marikamba Devi *jatra* (once in five years), at Kondli, Bilgi, Shiralgi and Kolsirsi villages for seven days in about March, 2) Shani Deva *jatra* (annual) at Bedkani for one day in about April, 3) Rameshwara (Shiva) *jatra* (annual) at Itgi for one day in about March, 4) Gam Deva *jatra* (annual) at Bargar (Wajgod) for one day in about January, 5) Nandi *jatra* (annual) at Kondli for one day in about February, 6) Lakshminarasimha *jatra* (annual) at Nelamau (Analebailu) for one day in about April, 7) Ganapati *jatra* (annual) at Herur (Analebilu) for one day in about April, 8) Lakshminarasimha *jatra* (annual) at Tyagli for one day in about May, 9) Bhuvaneshwari Devi *jatra* (annual) at Bhuvanagiri (Muttige) for one day in about February.

Sirsi taluk : 1) Marikamba Devi *jatra* (once in two years) at Sirsi for seven days in about March, 2) Vadiraja *jatra* (annual) at Sonda for one day in about April/May, 3) Lalitamba *jatra* (annual) at Sonda for one day in about May, 4) Madhukeshwara *jatra* (annual) at Banavasi for five days in about March/April, 5) Narasimha Deva *jatra* (annual) at Baroor for one day in about December, 6) Venkataramana *jatra* (annual) at Manjuguni for one day in about April.

Supa taluk: 1) Channabasveshwara *jatra* (annual) at Ulvi for eight days in about January-February, 2) Ramalinga *jatra* (annual) at Supa for one day in about March.

Yellapur taluk: 1) Iswara *jatra* (annual) at Idgundi for one day in about February/March, 2) Shahid Waliullah *urus* at Tatvala for one day in about the month of Saffar, 3) Grama Devi *jatra* (once in three years) at Yellapur (Kamma, Durgamma) for one day in about February/March, 4) Ramalingeshwara *jatra* (annual) at Bare Malavalli for two days on 14th and 15th of January, 5) Durgamba (Kavadamma) *jatra* (annual) at Kavdikere for eight days in about October-November.

Gallantry

The people of Uttara Kannada have a rich martial tradition. The Halepaiks were the traditional infantry of the former princes. The district has scores of herostones to commemorate the gallantry of men. The Sherogars were specially brought by the Keladi Nayakas to guard their forts. The Konkan Marathas have been regular recruits to the Army. The coastal people have joined the Navy too in good number.

The Gallantry awards were instituted by the Government of India when the country became a Republic. In the last Indo-Pakistan armed conflict (1971), several members of the Defence Service from the district distinguished themselves. Major Rama Raghoba Rane, (Retired Engineer) native of Chendia village of Karwar taluk was decorated with the title Param Vira Chakra. Lt. Colonel M.L. D'Silva of Karwar (17 Sikh Regiment-retired) was decorated with the title Military Cross. Second Lt. (Now Captain) G.R. Gaonkar serving in regiment of Artillery, native of Karwar, was decorated with the title Sena Medal.

The following beneficiaries from Uttara Kannada District are related to the Defence Service Personnel who were killed in action. They have been sanctioned grants by the State Government and other organisations.

1) Smt. Aparupi, Halgejoog Tq. Karwar, W/o Waman Agri of Pioneer Corps. (18-2-1943 -World War-II); Rs 1,000/- p.a. from D.S.W.R. 2) Smt. Rukminibai, Devabag, Tq. Karwar, W/o Tukaram Monkar of Maratha Light Infantry (21-11-1943-World War II) Rs 1,000/- p.a. from D.S.W.R. 3) Smt. Radhabai, Kalaswada Tq.

Karwar, W/o Sepoy Krishna Naik of Maratha Light Infantry (27-3-1944-World War II) Rs 1,000/- p.a. from D. S. W. R.

4) Smt. Mahananda, Hankon, Tq. Karwar, W/o Dhulba Naik of 3/5 Maratha Light Infantry (1-2-1948-War of Independence) Rs 1,000/- p. a. from D. S. W. R. and Rs 15,000/- in lieu of house & land.

5) Smt. Rukminibai, Majali Tq. Karwar, M/o Ratnakar Gurav of Madras Regiment (7-1-1962-Chinese Operation) Rs 500/- in lump sum by State Government. 6) Smt. Durgabai, Hankon Tq. Karwar M/o Shamrao Naik of Signals (19-11-1962-Chinese Operation) Rs 500/- in lump sum from the State Government. 7) Smt. Parvatibai, Alwewada Tq. Karwar, W/o Yeshwant Joshi of Madras Regiment (22-11-1962-Chinese Operation) Rs 1,000/- p.a. and Rs 15,000/- in lieu of houses and land from D.S.W.R. 8) Smt. Avadu, Kolge, Asnoti, Tq. Karwar, M/o Govind Nagekar of Regt. of Artillery (14-9-1965-Indo-Pak War) Rs 500/- in lump sum by State Government, free house and one acre of land. 9) Smt. Manoratibai, Hankon Tq. Karwar W/o Vishwanath Gangaputra of Maratha Light Infantry (19-9-1965-Indo-Pak War), Rs 500/- in lump sum grant from State Government, Rs 1,000/- p.a. from D.S.W.R. and free house & 4 guntas of land, Rs 3,000/- house repair grant. 10) Smt. Gangabai, Balani Tq. Karwar, W/o Manohar Kalgutkar of Maratha Light Infantry (22-9-1965-Indo-Pak War), Rs 500/- in lump sum grant from State Government, Rs 1,000/- p.a. from D.S.W.R. free house, 10 guntas of land and Rs 3,000/- house repair grant. 11) Smt. Radhabai, Sadashivgad Tq. Karwar, M/o Shrikant Hari Kadam of 6 Garhwals (22-9-1965-Indo-Pak War), Rs 500/- in lump sum by State Government. 12) Smt. Devaki, Devalmakki, Tq. Karwar, W/o Vasu Naik of Maratha Light Infantry (30-9-1965-Indo-Pak War) Rs 500/- in lump sum by State Government Rs 1,000/- from D.S.W.R. free house, 10 guntas of land and Rs 3,000/- house repair grant. 13) Smt. Sudhabai, Devawada, Sadashivgad, Tq. Karwar, W/o Subedar Mahabaleshwar Rane of Brigade of Guards. (14-12-1971-Indo-Pak Conflict), Rs 5,000/- cash, Rs 1,500/- from Ballarpur Paper and Straw Board Mills, Rs 1,000 p.a. from D.S.W.R., *one sewing machine, *one transistor radio set, free house and Rs 4,000 in lieu of land. 14) Smt. Vijayabai, W/o Vishnu Naik of Brigade of Guards (14-12-1971-Indo-Pak Conflict), Rs 5,000/- in cash by the State Govt. Rs 300/- from Governor's Defence fund, Rs 1,000/- p.a. from D.S.W.R. as annual maintenance grant, *one sewing machine and *one transistor set, Free house, Rs 4,000/- in lieu of land and

* These articles are donated by the Army Wives Welfare Association.

Rs 2,500 from B.P. & S.M. Mills. 15) Sri Shankarappa C. Patil, Isloor Tq. Sirsi, F/o Channabasappa Patil of Brigade of Guards (15-12-1971-Indo-Pak Conflict), Free house and Rs 4,000/- in lieu of land

SPORTS, GAMES AND RECREATION

Sports and recreations have been common in the district from historical times. *Garadimanes* (gymnasia) existed in the district, and use of arrows and bows, swords, horse race, etc., which supported martial activities were in vogue in Banavasi, once a capital of the Kadambas. Kadamba Mrigesha Varman himself was a good sportsman and took active part in sports, horse riding, elephant riding, etc. In the temple of Khethappaiah Narayana at Bhatkal, scenes of duelling, wrestling and other games are carved. Barbosa also says that duels with swords were common at Bhatkal. Fryer testifies to have witnessed a cock fight in Karwar in 17th century. In the last quarter of 17th century, Karwar area was celebrated for hunting and sports. As described by Captain Alexander Hamilton, the chief of the English factory at Karwar was held in great esteem in the country for this sport. When he went out for hunting, many distinguished people of the vicinity accompanied him with their vessels, servants armed with fire arms, and other weapons, drums, trumpets, etc.

Traditional Games

There have been many traditional games in the district which are played by boys and girls, and the young and the old alike. Most of these games do not need much equipments. These games are mainly grouped under indoor and outdoor games. Among the indoor games, marble games (*haralata* or *kallata*) using stone marbles, *gajjuga*, *haralu* or *kavade*, are played by the children of either sex. Different varieties of marble games with minor modifications of rules and conventions are played, popular among them being *gudnata*, *saleyata* and *voorata*. *Channe mane* is another game using a small rectangular wooden board having 14 pits, seven each carved along parallel sides and dropping seeds in the pits. Among different varieties of the game of *channe mane*, *karu ata*, *katte ata* (*seenya mukya*), *tara timbata*, *moole ata*, *heggetimbata*, *arasanata*, etc. are noted. *Hulimane ata* or *hulighatta*, *kavilemane ata*, *pagade ata* are similar indoor games with certain variations in their mode of play. Several other games like *oobsu ata*, *achchu ata*, *sariya-mugila*, *devarata*, *bandi ata*, etc., are also

played using the seeds. *Chowkabhara* or *jibbi ata* is another indoor game using *kavade* or split tamarind seed. *Tabla ata* is a play unique to this district. This game, once played very extensively, is losing its popularity. The equipments consist of an intricately carved wood plank (*tablamane*) with holes in four rows, each row having 12 holes, four dices (*tablakochhu*) and 24 men (*tabla kayi*). Only two players can play *tabla ata*. The children play several other games by counting their fingers followed by uttering a jargon. After counting the fingers of all the participants, interesting questions and answers will follow. Among such games, *sadugodu*, *nona thinnuvata* (eat the fly), *hariyana*, *ande unde*, *hakbanth*, etc., are worth mentioning. Similarly, *chatko-mutko*, *godhibeesuthomme*, *appadadappada*, etc., are some of the games played by children using their legs instead of fingers singing some peculiar rhythmic songs. These games can be played both indoor and outdoor.

Many outdoor games are played by the children. *Topi ata*, *angalebingale* and *chappale ata* are some of them played sitting or standing around a circle. Several games involving a search of the players or a treasure are played by children of either sex, of whom *kannamuchche-kadegoode*, *kannekatte*, *hallakata*, *marluguppe ata*, *attaki muttaki*, etc., are more familiar ones. *Guitata*, *bette ata*, *Sollapur jibli* and *Karwar ata*, are a few games similar to *kuntebille*, commonly played in other parts of the State, though with certain minor modifications in rules. *Hakkikaal patapate*, *kenginakittata*, *galagoosata*, etc., are a few of the games involving limping. Among the outdoor games mostly played by boys *chinnikolu* is very interesting and *haney ata*, *gilli ata* *kudure ata* are some of its popular kinds. Several games using glass marbles, cashewnuts, *surage nuts*, etc., are played. *Laggori* or *kirmule girgirsanta*, *hodechandu*, are played using a ball. Many tag-games are prevailing in the district of whom *kopparagadige*, *rattoratto*, cat and cheese, *dore ata*, are appealing to girls. Similar tag-games with several variations are played by boys also. Some games are played by children in which imitation or mimetics forms a significant aspect. *Aane banthondane*, *anjanchebele*, etc., are a few familiar ones among many such games. Of late, several races and relay games are being played by children of both the sex and wheel-race, sack-race, potato-race, three-legged-race, races involving light hurdles are some of the noted ones. Rope-skiping and skiping-race are liked by both girls and boys. Several games of intellectual and educational value such as word-building, riddles, quiz, cross-word puzzles. Story telling, *antyakshari* mimetics, etc., are also in vogue. Among the

elder people, games of cards like *Ganjipu*, etc., dice or *pāgade* were popular indoor games. Of late, card-games are also being played.

With the advent of Britishers several modern and exotic games such as cricket, football, badminton, volley ball, throw ball, basket ball, table-tennis, gymnastics, tenikoit, hockey, chess, carrom, etc., became popular in the most of the big towns in the district. Kabaddi, khokho, volley ball, ball-badminton and such games requiring smaller playgrounds have attracted the enthusiasts. Coaching facilities are provided by agencies like District Youth Services and Sports, Nehru Yuvak Kendra, Clubs and Associations, etc.

Physical Education

As early as in 1887-88, infant standard had been added to the bottom of primary school course which continued upto 1947-48 and emphasis on games and singing was laid in the curriculum of this class. Physical Education had not been considered an important subject of curriculum, though games like cricket and football had made their appearance in the early part of the second decade of the present century on account of enthusiasm evinced by European officers. Mr. Clee at Karwar gave coaching to the students of the Karwar High School in cricket. In 1913-14, Mr. Wren, one of the Educational Inspectors, was placed on special duty to plan and improve the conduct of physical training in schools. In 1914-15, Wren's system of physical drill was introduced. Until 1919-20, physical education was almost a neglected aspect in the school programme, except for the introduction of one or two games like cricket, football, etc. It was during 1919-20 and onwards, some physical training activities could be observed in school programme through the introduction of scout movement in the Bombay Province. The Provincial Scout Commissioner was appointed in 1920-21. Later, with the creations of the post of a Director of Physical Education in 1924-25, physical education was given greater importance. Physical training, gymnastics (*malkhamb*, parallel bar, single bar, horse, etc.) and games were a regular feature of physical activity in schools thereafter. The Petit Gymnasium, Bombay, happened to be the centre for imparting training in gymnastics and persons trained at this centre were appointed in some schools. While recruiting teachers, preference was given to persons who had proficiency in games, other things being equal. Karwar High School had an open-air gymnasium even during the early period in addition to a good playground.

After 1923, efforts were made to promote the physique of the students at all levels of education by arranging for the participation in physical training, games, sports, scouting, etc. Medical inspection was given prominence and in 1921 one Medical Inspector was appointed to each division, but due to financial stringency, the post was later abolished. The Heads of schools maintained records of various physical measurements of their pupils. In 1924-25, a post of Director of Physical Education for Bombay Presidency was created for which Mr. F. Weber of the Y.M.C.A. was appointed and he introduced short-term courses of physical training and mass drill to train teachers. However, the post was abolished on the grounds of financial stringency. In 1937 when the popular Government came to power, a training institute was established at Kandivli, Bombay, in 1938-39 to train graduate teachers in theory and practice of physical education. The trained teachers were awarded Diploma in Physical Education. All the secondary schools had to depute at least one graduate teacher for training at the Institute. In 1939-40, a post of an Assistant Deputy Educational Inspector was created for supervising the conduct of physical education in schools to conduct short-term courses, etc., and this Inspector was borne on the establishment of Education Inspector. Separate grants were extended to all recognised secondary schools and gymnasias for the encouragement of physical education. Intra-murals, mass drills, conducting physical education day at the schools throughout the State and several allied activities enriched the school life.

Post-Independence period

With the introduction of basic education, as an essential feature of the system of education in the province of Bombay after Independence, syllabus of the training institution was overhauled in 1949-50, and the syllabus included physical education also among the six main heads of the syllabus. With effect from 1-6-1948, a graduate teacher with a diploma in physical education got an advance increment and a special pay. Special grants were also sanctioned for sometime to schools for physical education, acquisition of play-grounds, etc. Besides physical training, games, sports, scouting, etc., which had already become vital part of the school programme by now, National Cadet Corps units were started. The senior divisions were started in about 1948 in colleges besides the junior divisions in high schools for boys and girls. Uttara Kannada

district was catered by the fifth Bombay Battalion, NCC Dharwad so far as senior NCC was concerned. The Junior NCC Units also had a good response from high school pupils. In 1953-54, the junior NCC was replaced by the Auxiliary Cadet Corps (ACC) in high schools.

After Reorganisation

After Reorganisation of States, a uniform system of physical education activity began to be executed in the new State. Chinese aggression in 1962, NCC was made compulsory for all students in educational institutions though this restriction was lifted in a later year. In 1964, the ACC was replaced by the Junior NCC National Fitness Corps, an integrated programme of physical education was adopted from 1966. The National Service Scheme (NSS) which was introduced in 1969-70 is functioning in many colleges of the district. The District Inspector of Physical Education attached to the office of the Deputy Director of Public Instruction, Karwar paid attention to the physical education and sports activities of the schools in the district upto 1971 and he was later replaced by the District Superintendent of Physical Education. He is looking after the activities of both the schools and junior colleges. As in 1981-82, there were 134 Physical Education Teachers working in various schools of the district of which 24 were in Government, 109 in aided and one in unaided institutions. According to qualification, 72 of these were C.P. Eds., 48 D.P. Eds./B.P.Eds. and two M.P.Eds. At the collegiate level, each college has a Sports Committee which looks after the activities of Sports and games with the assistance of the Physical Culture Instructor.

Institutions Promoting Sports

In view of the gaining importance to sports and games both at the State and National level, many steps for its promotion in the district is observable.

Gymnasia: Many gymnasia are working in the district. The Government High School at Karwar has a well-equipped gymnasium attached to it. Many students and the public are making use of the gymnasium under the guidance of the Physical Education Teacher of the High School who is paid an allowance. The gymnasia at Sirsi and Bhatkal had a glorious past. At Sirsi, during 1930's, with the earnest efforts of Gopalappa Lokhande, V.S. Lokre, etc., a gymnasium

was started under the patronage of Sirsi Town Municipality. Around 1938, Jai Hanuman Vyayamashala was established due to sustained efforts and encouragements by Ramakanth Kamath, Nagappa Murari, Subraya Vaidya and others. Around 1969, Narasimah Sadashiv Gokarn of Kumta, a veteran gymnast, wrestler, massage artist and a disciplinarian worked as a coach in the gymnasium for some time. Since 1970, Narasimha Sadahsiv Gokarn has been running an independent gymnasium at Sirsi, in his own premises at Huliappanagudda.

The other old gymnasium in the district is the Karnataka Vyayama Mandal at Bhatkal established in 1939 and was recognised in 1940 by the Director of Public Instruction, Bombay. Between 1940 and 1960, the gymnasts of this institution had taken part in various State and National level competitions and won many prizes. Due to the deterioration of the health of the then manager and freedom fighter S.R. Prabhu, the gymnasium became almost defunct. It was in 1981, the gymnasium was given a new life by the effortsof Dr. U. Chittaranjan, R. R. Pai, etc., and subsequently this gymnasium has opened a branch at Muttalli, a village of Bhatkal taluk.

Several gymnasia have been functioning in the district, founded in later years. Among them the Municipal Vyayamashala of Kumta (1955) deserves mention. It was started by N.S. Chitrage, popular as Datta master, on a small scale with traditional equipments like single and parallel bars, roman rings, vaulting horse, clubs, *malkhamb*. etc. The unsparing efforts and coaching by N.S. Gokarn upto 1969 and B.V. Korgoankar thereafter who are themselves experts in the field, have made this Gymnasium a model one. Presently it is equipped with latest apparatus such as bench presses, leg press, hack machine, leg curl extensions, ball bearing weight lifting sets, dip and curling stands, etc. The gymnasium had a participating membership of 105 in December, 1983. This institution has many gymnasts and weight lifters who have participated and won laurels in State-level and Inter-State-level competitions. Among the other gymnasia in the district, the Bharath Gymnasium at Ankola started since 1977 has about 40 members and some of them have participated in District and State-level competitions. At Honavar, a gymnasium is being run since 1978 with the financial assistance of the Rotary Club and the Rotract, and a gymnasium is also actively functioning at Bangurnagar, Dandeli. Several villages in the district have

gymnasia and those at Haldipur and Vandoor of Honavar Taluk, Banavasi of Sirsi taluk, Tatwanagi, Hunswad, Nagashettykoppa and K.K. Halli (all of Haliyal taluk) and Navayath Colony in Bhatkal are recognised by the District Youth Services and Sports office.

District Youth Services and Sports Office: The District Youth Service and Sports Office was established in 1975, at Karwar and it is under the charge of District Youth Services and Sports Officers who is assisted by six Assistant Youth Services and Sports Officer and the office staff. The activities of the office confines to the organisation of Youth Clubs, Yuvathi Clubs and hobby groups. In addition to conducting youth rallies, sports and games, tournaments at taluk and district level, and sports and games competitions for Government employees, low cost tournaments, the conduct of coaching camps in games such as volley ball, kho-kho, kabaddi, etc., in different taluks are included. Every year, rural sports, women's sports, youth rallies at the taluk and district levels, Dasara Sports at the district level, mass sports and low cost tournaments are conducted by the office directly. This office has also organised the conduct of State-level tournaments for volley ball in 1979-80, wrestling in 1980-81 and throw ball in 1981-82. Financial assistance to gymnasia, educational institutions, sports clubs, etc., for purchasing sports equipments, improvement of play grounds, construction of gymnasia buildings, the conduct of tournaments, etc., in the district is extended through this office.

District Youth Services Board: The District Youth Services Board was constituted around 1975; it has replaced the already existing District Sports Council. The Board having the Deputy Commissioner as its chairman, and the youth services officer as its Secretary, receives an annual grant of Rs 5,000 from the Government for the promotion of sports, games and other allied activities in the district. A District Stadium Committee is also functioning since 1975 with the Deputy Commissioner as its Chairman.

Nehru Yuvak Kendra: The Nehru Yuvak Kendra was established in Karwar in 1979 with the Youth Co-ordinator as its head having the entire district as the jurisdiction for its activities. The main aims and objectives of the Kendra are to organise the non-student rural youth of the age group 15 to 35 and to promote sports, folk arts and cultural activities among them. Folk-arts festivals, social service camps, sports and games competitions, coaching camps for games,

etc. are organised by the Youth Co-ordinator of the Kendra. The Kendra is receiving grants to the extent of Rs 40,000 per year apart from the grants from the Ministry of Education and Culture, Government of India, New Delhi. The Kendra had sent participants to the National-level cultural meet-cum-exhibition held at New Delhi in November, 1981 in their traditional dress of the Halakki Vokkals and also the State Level Youth Festival held at Mysore during June, 1982. *Yuva-divige* a Kannada magazine is published by the Kendra.

Rural Sports Centres : Fourteen Rural Centres are functioning in a few villages of the district in order to promote sports and games activities for interested young men and women, mostly attached to the local high schools in the village or semi-urban places. The physical education teacher coaches and guides the enthusiastic young men and women of the locality and the surrounding area in popular sports and games such as kabaddi, kho-kho, volley ball, athletics and others, for which he is remunerated. Some times, services of the Assistant Youth Services and Sports Officer is also made available for these centres to impart specialised coaching. The District Youth Services and Sports Officer helps the Rural Sports Centres by supplying the required equipments for use in the centre. The places and the schools to which these 14 sports centres are attached since 1980-81 are, Halageri (Government High School) of Siddapur tq, Hiregutti (Secondary High School) of Kumta tq, Joida (Sreeram High School) of Supa tq, Kansur (Sri Kalika Bhavani Secondary School) of Siddapur tq, Karki (Sri Channakeshwar English School) of Honavar tq, Manchikere (SRR High School) of Yellapur tq, Mundgod (Government High School), Murkwad (Government High School) of Haliyal tq, Shetgeri (Satyagraha Smarak Vidyalaya) of Ankola tq, Shirali (Janatha Vidyalaya) of Bhatkal tq, Siddapur (S. V. High School) of Siddapur tq, Siddar (Mallikarjuna High School) of Karwar tq, Vajralli (Sarvodaya High School) of Yellapur tq and Yedalli (Vidyodaya High School) of Sirsi tq.

Sports, Games and Recreation Clubs : Many sports and recreation clubs are active in the district for promoting games and recreation activities. The common pattern of the Rotary, Lions, Junior Chambers, etc., clubs of international origin are busy in many taluk headquarters and towns of the district, encouraging sports. Besides, there are district associations for wrestling, cricket and volley ball striving to popularise the respective activity. Under the auspices of the Governments of Mysore and Maharashtra, three cricket matches

one each at Karwar, Kumta and Sirsi were held during March 1969, played in the aid of the Koyna earthquake relief fund and in the service of Small Savings. In these matches, many players of national and international fame took part. The district association in Cricket namely Uttara Kannada Jilla Cricket Association was sponsored by the Rotary Club of Sirsi in 1979-80 with P. K. Karoor as its Founder-President. This association had arranged for a coaching camp under the coach A. M. Mamsa, in 1979-80. Since its inception, the Association in conducting a district-level tournament. In this district a tennis-ball cricket tournament is being conducted for Paul Silver Cricket Trophy at Karwar.

Sixteen sports clubs in the district are registered and affiliated to the District Youth Services and Sports Office at Karwar. They are Janata Cricket Club, Bhasgod, Cricket Hobby Groups, Karwar, Anchor Sports Club, Binga, Mahasati Cricket Youth Club, Alvekodi, Rural Cricket Club, Areangadi, Central Sports Club, Honavar (all for cricket), Sports and Gymnasium Club, Mundgod and Sports Club, Yellapur (for volley ball), Badminton Association at Honavar and Shirali (both for badminton), Rural Sports and Recreational Association, Holangadde, Royal Sports Club, Honavar, Vijaya Youth Sports Club, Kalgod, Young Stars Sports and Cultural Hobby Club, Siddapur, Sports Hobby Group, Vajrahalli (all for sports in general) and Sports and Pastime Club, Sirsi (indoor games). Some of these clubs organise taluk or district level competitions, tournaments in games and sports. The Merry Makers Association, Honavar conducts cricket tournament every year. Sharavati Youth Club, Hosad conducts kabaddi tournament. Besides these sports and games associations, Youth Clubs and Yuvathi Clubs, mostly affiliated to District Youth Services and Sports Office, have several sports and games activities and organise competitions. These clubs started by the rural folk, are spread over the entire district. Scouts and guides organisations, Bharat Sevalal, National Cadet Crops, National Service Scheme, etc., are some of the other organisations stressing primary importance to physical activities in the district.

Several recreation clubs are active in the district. The two major clubs at Karwar are Mitra Samaj and the Karwar Club. Mitra Samaj is a premier cultural sports and social club, inaugurated on 5-4-1905. The idea of founding the institution was first mooted by R. R. Gangoli, a judge. The Samaj is instrumental in encouraging the sports programmes in the town and it celebrated its golden

jubilee in April, 1955. At present, this Samaj has indoor facilities for many games. Coaching in badminton and a foot ball tournament for Uday Rolling Trophy are organised by the Samaj. Another club at Karwar is Karwar Club, founded around 1904, and was popular as "Officers Club" since then. By about 1960, its nomenclature was changed to the present style. This club at present, has facilities for playing tennis, billiards, cards and a few indoor games.

Wrestling: Wrestling activities of the district are mostly concentrated in Haliyal and sparcely in Yellapur, Mundgod and Sirsi taluks and wrestling competitions in the open field are held. Sirsi also had traditional wrestling schools and many wrestlers from outside were being invited for competitions. Allauddin Saheb and Basappa Yeerabasappa Gowda (Kasabegowda) were once reputed local wrestlers. The family of Yellappa Gowli was extending patronage to the art in Sisri. The traditional wrestling in the open field (*bayalu kusti*) was in vogue since early 1930's, being held on the day of *Ramanavami* near the temple of Rama at Haliyal under the patronage of the late Narayanagiri, a great lover of the sport, Veteran wrestlers from far and near, from States like Kolhapur, Vadodara (Baroda), Patiala, Punjab, etc., took part in them. Later, by about 1960, the *bayalu kusti* began to be held near the temple of Basavanna, Umar Shavali and Hidashama *dargahs* and also during Hanuman *jayanti*. Among those who patronised wrestling activities Ustad Halishya, Ramsingh Rajapooth and Ramanna Babashet were notable. During the 1960's and later, the wrestlers namely Jayawanth Sadappa, Ramsingh Dhusagi, Jayanth Sambrekar, Arjun Hunswad, Bhimaraya Kerawada, Hanamanth Hunsawade (Karnataka Kumar), Agnel Hanjinamani ('Negro'; Karnataka Kesari, 1983), and Juje Hanjinamani ('Negro'; Karnataka Kumar 1983) became famous. During 1970's and later, Maruti Neeralga, Kedari Nakadi, Badesab Tatwanagi, Parasaram Satnhalli, Babu Thorlekar, Parashuram Kadam, Maruthi Peeroji, Narayana Chougale and Prakash Walikar are some of the wrestlers participating in the State level and National level competitions. Haliyal taluk Amateur Wrestling Association of Haliyal established in 1978, is taking much interest in encouraging the art. It has enabled its member wrestlers to participate in several competitions like the Kengal Hanumanthaiah Memorial Wrestling, Karnataka Kesari and Karnataka Kumar, etc. A district level Association in wrestling in guiding wrestling activities.

Rural Pastimes

Besides several traditional games already mentioned, some of the modern games, like volley ball, badminton, kabaddi, kho-kho, throw ball, tennikoit, etc., are becoming popular among the youth. The folk-art Yakshagana has been very popular. As drama and cinema are gaining popularity as sources of recreation only in recent times, several professional drama troupes from other parts of the State camp in large and small towns also.

Besides Yakshagana several folk-dances are famous in the district. *Antige-pantige* prevails in certain parts of the district. *Kolata* and *suggi kunita* of the Halakki Vokkals, *karadi kunita* (bear dance), *honvina-makkala kunita*, *gumate pada* or *gumate pang*, etc., are other popular dances, mainly intended for recreation. *Bingiya Padagalu* is familiar with the Hasalars of Siddapur taluk in the rural area. The tiger-dance is performed by the people, mostly of the backward castes during the Holi festival. In this dance, the performer disguises himself like a tiger, his skin being painted to appear like a tiger. Recital of folk-songs, display of folk-arts and staging of folk-dramas are arranged on special and festive days, *jatras* and the like. Several *jatras*, car festivals, etc., provide a needed diversion and the rural folk eagerly await for them as occasions of diversion from the daily monotony. Such occasions are many in this district. Idgunji, Gunavante, Manki, Ulvi, Honavar, Murdeshwar, Dandeli, Hungund, Chowdalli, Salgaon, Banavasi, Gokarn etc., have *jatras* in the name of the presiding deity of the place for several days. Marikamba Jatra held in Sirsi, Yellapur, Siddapur and other places, attract drama and Yakshagana *melas*, acrobats, snake charmers and several other performers. Bandi Habba of Ankola, Aversa, Majali, Kumta and other places are equally important for public gathering in large number. A boat race along the river Gundbala, a tributary of the Sharavati, is usually conducted during the last week of June, on the Sinjav festive occasion (the feast of St. John the Baptist). The race presents exciting and thrilling spectacle during its course of 18 km covered in about 45 minutes and the return rowing against the fast current is highly hazardous. Nearly 10-15 boats take part in the competition. The Departments of Ports and also of Fisheries at Karwar, arrange boat race during Republic Day celebrations.

Other Recreations

Elderly and religious minded people spend their evenings attending to *satkatha kalakshepa*, *bajans*, *vachanas*, philosophical discourses and

other occasions of religious and devotional significance. Recital by orchestras, staging of dramas and other cultural programmes are arranged occasionally and during festivities such as Ganesh Chaturthi, Ramanavami, Dasara, etc. The fishermen community performs the Satyanarayana Pooja once in a year or two in order to propitiate the deity for a bumper fish catch during the coming years. The district abounds with places of historical and archaeological interest, scenic beauty, river falls, sea-beaches, etc. As the Karwar sea is known for its calm waters, sea-bathing for the grown-ups and sand-play for the children are good recreations. The tourists enjoy fishing from September onwards in the calm bay of Karwar. Privacy and solitude for sea-bathing can be also had in a small land about three km from the beach which is popularly known as Ladies' Beach, reachable through boats. Lovers of excursion will be thrilled by sailing up the Kali river especially during moon-lit nights either by boats or motor launches upto Kadra located about 30 km. Sailing up the river Sharavati till Gersoppa is also enjoyable. The traveller will be captivated by the rows of swaying palm trees, skirted by hills with picturesque little villages dotting the banks. There are many sites around Karwar worth visiting, accessible through country boats or motor launches. Devgad or Oyster-rocks, Kurmagad during the festival of the deity Narasimha in January are noted among them. Another village Guddehally where there is a peak about 1,800 feet high from the sea-level provides a marvellous panorama round about Karwar town to a distance of many miles. Several islands such as Anjideev, Kurmagad, Devgad, Basavarajadurga, Netrani, Jalikunda near the sea-shore, and many 'koooves' (small islands in the rivers) are famous as excursion spots due to their delightful scenic beauty. Many river falls in the district namely Burde Jog, Unchalli (Lushington) of Siddapur taluk, Ganesh Dabhdabhe near Sampagadde of Sirsi taluk, Magod of Yellapur taluk, Lalguli of the Kali river, etc., are superb in nature's grandeur. Public parks in Bhatkal, Honavar, Siddapur, Karwar, Haliyal and Kumta maintained by the respective Municipalities, by the West Coast Paper Mills at Dandeli and the Manganese Mines' Park, park of Ambikanagar belonging to Mysore Power Corporation Ltd., are some of the attractive resorts for the young and the old. A games sanctuary namely Dandeli *abhayaranya*, several viewing centres of birds and wild animals located near Ganeshgudi, Ramanaguli, Kulgi, Kadra, etc., and places such as Sykes Point, Kavale caves, Nagjhari Valley, Cyntheri Rocks, the old hanging bridge near Gund are noted tourists attractions. The sea-beaches of Uttara

Kannada are famous for huge gatherings during the evenings, and the more noted among them are Blue lagoon, Arga, Binaga, Aligadda, Chendia, Kodar of Karwar, Belekeri, Fani of Ankola, Gokarn, Dharieswar, Sodigadde, etc.

Eminent Sportsmen

Many enthusiasts in Sports and games activities in the district have paved the way for sports activities since early years. Narasimha Sadashiv Gokarn, a native of Kumta, now around 70 years of age is still popular for his gymnastic feats and for his strong physique. In his prime of youth, he had competed in all-India Men's Physical Excellence Competition (recognised by the Federation of International de Culture Physique) conducted in 1940 at Calcutta and was awarded the first prize. He competed with the renowned K. V. Iyer of Bangalore in the competition held at the Cama Hall in Bombay in 1953-54 and was awarded the second place in muscle control whereas the latter stood first. Similarly, another gentleman, Pokka Maneshwar Sandow of Ankola, now nearing 70 was famous for his gymnastic activities and feats of strength and he is known to have given public performances.

In recent years, the number of athletes and players in various track and field events is increasing though only a few have made an impression in the national and international level. This being a coastal district, swimming offers a great scope. Among the competitors in the State-level swimming competition held at Hubli in March 1980, the number from Uttara Kannada was the highest and out of 17 competitors from the district for the event, 16 belonged to the Harikanta caste. R.S. Ankolekar and Sharada Kodlekar took part in National level swimming competitions. The Municipal Gymnasium at Kumta, under the guidance of its coach, B.V. Korgaonkar has produced and sent a number of participants in weight lifting, best physique and *malkamb* activities, outside the State for competition. B.V. Korgaonkar stood first in weight-lifting and body beauty contest of Hubli-Dharwad Dasara competitions held in 1971-72 and also won second place in weight-lifting contest in 1972 conducted by Karnataka Weight-lifting Association. G.N. Warikar, D.K. Pawaskar, A.G. Prabhu, M.R. Naik, Ganapati Kamath, R.K. Shet, S.Y. Prabhu, Vishwanath Kamath, D.B. Balemane, Pradip Gurau, Vivek Balse, Sridhar Patagar, Ganapati Shetty, etc., have represented Karnataka University in Inter-University Competitions

of weight-lifting and *malkamb* held at various places like Hyderabad, Lucknow, Amritsar, New Delhi, Haryana and Jaipur during the spread of 1972-73 to 1983-84. Nisar Shaik (1976-77), Vinod Baadkar (1979), G.D. Naik (1979-80), the students of Government Arts and Science College, Karwar have represented our State in all-India Republic Day Sports held at Delhi, participating through the NCC Unit. Arati Hegde and Gayatri Kamath were participants in inter-varsity kho-kho (women) competition in 1982-83. Ravi Shankar took second place in State-level *kesargadde* running held at Mandya in 1983-84. Vidya A. Nayak of Honavar was a member of State Team which won Junior National Ball Badminton Championship in 1980. In a State-level wrestling tournament held in Karwar in April, 1981, Maruti Pireji and B. P. Therlekar (upto 52 kg), Hanumantha Gowda and Narayana Chougale (upto 57 kg) have secured first and second places respectively and Kedhari Kenchanal has secured second place in the weight group 69-74 kg. Arun Powar and Mangesh Naik in weight-lifting and Manjunath Naik in wrestling have won the medals at the State-level competitions. Uday K. Prabhu, once a student of Gokhale Centenary College, Ankola is an athlete of international fame securing silver medal in Asian Games at Bangkok in 1978. He was a member of the relay team which won the third place in Asian Athletic meet at Tokyo in 1979-80. Raghuram Venkataramana Bhat of Kumta is a promising young man in Yoga activities having participated in State-level competitions organised by Prakruti Jeevan Kendra, Bangalore in December, 1982.