CHAPTER – II

PHYSICAL, CULTURAL AND DEMOGRAPHIC ASPECTS OF DHARWAD, GADAG AND HAVERI DISTRICTS

2.1 The study area

The study area covers Dharwad, Gadag and Haveri districts of North Karnataka. The history of these three districts can be traced back to 12th century. These districts are nurtured with a variety of ruling dynasties and their administrations from the past. The geographical locations of Dharwad, Gadag and Haveri districts is between 14°17' to 15°48' North latitude to 74° 43' to 75° 47' East longitude. Old Dharwad district was recently (August 1997) divided into Gadag and Haveri districts. This signifies how well the district has progressed financially and politically, that necessitated creation of more administrative divisions.

2.2 Physical and cultural aspects of Dharwad district

2.2.1 Location and extent of Dharwad district

Dharwad is a beautiful city situated in the east of magnificent "Western Ghats" and surrounded by hills, numerous lakes and other smaller water bodies. Dharwad is a peaceful city with generous people. It has made many people's dreams come true through its educational institutions. Students come here from all over the country. The Dharwad District is strategically located in Northern Karnataka, with industrial city of Hubli.
Fig 2.1: Location and extent of Dharwad, Gadag and Haveri district
At present Dharwad is known as the cultural headquarters and educational hub of Karnataka. The administrative headquarters of the district is Dharwad city. The municipality (resulting from a merger with neighbouring Hubli in 1961) covers an area of 191 km². Dharwad is located 425 km northwest of Bangalore and 421 km south of Pune, on the main highway between Bangalore and Pune which is known as NH4.

**Fig 2.2: Location and extent of Dharwad district**
Dharwad district is situated in the Western part of north Karnataka. The District encompasses an area of 4263 km$^2$ lying between the latitudinal parallels of 15°02' and 15°45' North and longitudes of 74°43' and 75°33' East. The most conspicuous contour lines of very high and very low areas of the district are located at 500 and 800 meters’ above the mean sea level respectively. It has the greatest extent of 72 kms from north to south and 87 kms from east to west. As per 2011 census 18, 46,993 (census-2011) populations are residing in 4,263 sq.kms of geographical area. The district comprises five taluks, viz., Dharwad, Hubli, Kalghatgi, Kundgol and Navalgund. The district is bounded on the North by the District of Belgaum, on the East by the district of Gadag, on the South by Haveri and on the West by Uttar Kannada district. The district is well connected by national (NH-4), state highways and the district roads. Dharwad is well connected railway network.

**2.2.2 Climate and rainfall**

The District enjoys a moderate and healthy climate. The rainfall in the district occurs from southwest monsoon and extends from June to September and ranges from 594.30 to 998.2 mm. An average of 59 rainy days registered during monsoon season, with the rainfall contribution of about 64.9 % from SW monsoon and 35.1% by NE monsoon. The yearly normal rainfall of 772.00mm recorded during 1971-2000 and is about 600mm in the NE region of the dist. The District is divided into 3 natural regions, viz., the Malnad, the Semi-Malnad and the Maidan. These regions, on an average, receive moderate to heavy rainfall and have dense vegetation. Kalghatgi and Alnavar area in Dharwad taluk in particular receive more rainfall than
other taluks of the District. The area experiences tropical climate/semiarid climate with a distinct seasons (1) summer (2) rainy season and (3) the winter. The relative humidity is generally high as over 80% in the monsoon season and less in non-monsoon periods. Whirlwinds are common in the month of April.

2.2.3 Geomorphology and soil type

Dharwad district falls in the western-ghat section (Sahyadris) of the peninsula within the rugged foothills. An undulating central Pedi plain and the eastern maidan is the prominent feature. It is situated at an altitude of 753 msl (N-W Dharwad) to 558msl. The lateritic brownish sandy soil occurs in the western region. The black cotton soil in the eastern part having 2.0 to 5.0 meters’ thickness, are high humus and low phosphate content, with normal pH-value and very low infiltration characteristic. The Loamy to sandy soils are seen along the banks of river/stream courses

2.2.4 Occupational structure of the district

The population of the district is divided mainly into 3 categories, viz., main workers, marginal workers and non-workers. Dry farming is the backbone of agricultural economy in the district; even today Agriculture is labour-intensive industry. Hence, the district has an above average proportion of workers in its population and offers opportunities to seasonal workers. The district falls in Tropical Region, which is largely affected by monsoons. This explains that the district is an agro-based economy, and also that agriculture is the main occupation in the whole of rural area of the district. The prestigious University of Agricultural Sciences at Dharwad has
discovered new species of cotton and chilies, which is the first of its kind in the world. The existence of this prestigious institution has boosted the agro-based industries in the district. Therefore other activities of economy, i.e., trade and commerce are completely dependent on agriculture. As monsoon is highly uncertain in nature and as there is no major irrigation project or any hydel power generating station in the district, there is high degree of dry-land farming. Due to semi-arid and drought prone area farmers have to face lot of inconvenience and losses. Most of the farmers here are poor. Employment opportunities are very less. People migrate in search of livelihood.

The mineral wealth is not quite impressive and forest wealth is equally unattractive. Manufacturing industry, particularly agro-based industry makes a significant contribution to the economy. Hubli-Dharwad is two of the major commercial centers in the State.

Of the total population, 39% makes up for working class. This consists of 26% of those engaged in agriculture sector. Till today, agriculture is a labour intensive enterprise. Many laborers’ largely depend on seasonal employment. The main kharif crops are cotton; chilies, sugarcane and groundnuts, and the main Rabi crops are jowar, wheat, rice etc. On the industrial side, it is seen that there are 50602 industrial units existing in the district.

2.2.5 Cultural aspects of Dharwad district

The district receives a special recognition on the cultural map of the state. It has enriched the cultural fields like music, literature and art by producing famous and memorable names. The prestigious
Jnanapeetha Awardee Dr. D. R. Bendre of Dharwad has contributed to the field of literature, to the extent of infinity. Renowned classical Hindustani singers like Kumar Gandharwa, Smt Gangubai Hangal, Mallikarjun Mansur, Pt. Bhimsen Joshi, Basavaraj Rajguru and Sangeeta Katti, have not only contributed to the field of music but have also made the district proud. The well known artist Halbhavi also belongs to Dharwad.

On the religious front, the district has number of holy places, like Muraghamath of Dharwad, Siddaroodhamatha and Moorsaviramath of Hubli, Aminbhavi Hiremath and Holy the Christ Church of Dharwad, which has celebrated its 150th year.

The city has an advantageous location being surrounded by a number of important historical and mythological places within a radius of about 200 kms. There are important tourist and historical places such as Ghataprabha, Gokak Falls, Soundati Yellamma Temple, Kittur, Badami, Pattadkallu, Aihole, Kudalasangam, Bijapur, Bagewadi, and Basavakallyan on northern side, on the western and southern sides there are Dandeli, Port-town of Karwar, Gokarna, Magod falls, Ulavi, Banavasi, Jog-falls, Shimoga and Bhadravathi, Laxmeshwar and Tungabhadra Dam and on eastern side Hampi, and Lakkundi.

2.2.6 Historical background of Dharwad

The word "Dharwad" means “a place of rest” in a long travel or a small habitation. For centuries, Dharwad acted as a gateway between the Malenadu region and the plains, and it became a resting place for travelers. The name is derived from the Sanskrit word 'dwarawata', 'dwara' meaning "door" and 'wata' or 'wada'meaning "town".
Inscriptions found near Durga Devi temple in Narendra (a nearby village) and RLS High School date back to the 12th century and have references to Dharwad. Also, there is another inscription in the Hanuman Temple at Bokyapur Lake near Garag (a village about 18 km from Dharwad).

Historical studies show that people from early Paleolithic age inhabited Dharwad district. A few places of antiquarian interest and several sites of historical importance are found in the district. The district was ruled by various dynasties from the 5th century onwards. Important among them are Badami and Kalyani Chalukyas, Rastrakutas, Vijayanagara, Adilshahi, Mysore kingdom and Peshwas of Pune. Due to the rule of Peshwas, influence of Marathi is seen in the early decades of the 19th century. The major religions in the district are Hinduism, Islam, Jainism and Christianity. The majority of Hindus are found in both urban and rural areas. During the British rule, Dharwad became the divisional headquarter of educational administration and Kannada the vernacular language of the people gained prominence.

The British started an English medium school in Dharwad in 1848. Later, in 1863, the Basel Mission organization started another school. In 1867 the British opened another school, Varmal School, which later on became a training college. Now Dharwad has become the educational hub of North Karnataka. It is the home of three universities viz, The Karnataka University, the University of Agricultural Sciences and The University of Law. Apart from this S.D.M. College of Dental Sciences, Engineering and technical institutions are crowning additions to the educational facilities in the
city. Due to these educational and industrial facilities, the city attracts considerable floating population. In 1962 the erstwhile towns of Dharwad and Hubli were amalgamated to constitute the Hubli Dharwad Municipal Corporation. Thus strictly speaking, the district takes its name from a portion of the pre-eminent city of the district. Before trifurcation of the district into Gadag and Haveri, the district consisted of 17 taluks.

2.3 Gadag District

2.3.1 Location and extent of Gadag District

Gadag district is newly created on 1-11-1997, bifurcating Gadag, Mundargi, Nargund, Ron, Shirhatti taluks from the old Dharwad district. Gadag district is located in northern part of Karnataka and situated in between north latitudes of 15° 15' and 15°45' and east longitudes of 75°20' and 75°47'. It is bounded by Koppal district on east, by Bagalkote district on north, by Haveri district on south and by Dharwad district on west. For administrative convenience, the district is divided into 5 taluks with 337 villages. It contains 3 town municipalities, 5 town panchayaths and 11 hoblies.

2.3.2 Drainage system

The district is a part of Krishna basin, divided in to two sub basins namely Malaprabha, and Tungabhadra. These rivers have an area of 2768 sqkm, and 1889sqkm, respectively. A tributary of Malaprabha River, Bennihalla flowing parallel to the main river joins Malaprabha River in Ron taluk which is located north eastern part of the district. Overall drainage network is exhibiting dendritic pattern.
2.3.3 Geomorphology and soil type

The district falls in the semi arid tracts of Karnataka. The annual rainfall is generally less than 750mm. It lies to the east of the western Ghats in the rain shadow region.

Fig 2.3: Location of Gadag district
Hence, it receives low rainfall and generally drought prone and it is a part of Krishna major basin. The district drained by two main rivers namely Malaprabha and Tungabhadra along with its tributary Bennihalla drains northern parts and two rivers join at Ron taluk. The area of the district is plain to gently undulating terrain varies in altitude from 508m-740m msl. Both rivers show a seasonal regime varying from lean sluggish flow during summer to torrential muddy flow during the monsoon. The area of the district is generally covered by medium to deep black soils; Phyllitic soils are confined to hilly region.

2.3.4 Climate and Rainfall

The district falls under semi arid tract of the state and it is categorized as draught prone. And normal rainfall is 613 mm. The north-east monsoon contributes nearly 24.8% and prevails from October to early December. And about 54.7% precipitation takes place during south – west monsoon period from June to September. And remaining 20.5% takes place during rest of the year. In the district from December to February month is winter season, During April to May temperature reaches up to 42°C and December and January temperature will go down up to 16°C. The standard deviation of rainfall in the district varies from 1.3 to 263.5mm from west to east. The average standard deviation for the district is about 146 mm. South West monsoon is dominant followed by northeast monsoon. The town of Gadag experiences heavy rains during the monsoon and the climate can normally be classified as tropical due to the high humidity in the region and escalating temperatures during summer time. There are
three main seasons in the region of Gadag and these are summers, monsoons and winters.

2.3.5 Cultural aspects of Gadag district

The district has enriched the cultural fields like music, literature and art by producing famous and memorable personalities Viz, The poets like Kumaravyaasa and Chamarasa who have become legendary by their exceptional works Mahabharata and Prabhulingaleele respectively. Kumaravyaasa is one of the most famous poets in the Kannada language. He is the author of “Karnata Bharatha Kathamanjari” (classic Mahabharata in Kannada). Kumara Vyasa literally means Little Vyasa or Son of Vyasa. Naranappa was popularly known as Kumaravyaasa, born in the nearby village of Koliwada. The famous Hindustani musician Ganayogi Panchakshari Gawai, Puttaraj Gawai, and the renowned Hindustani musician Bharat Ratna (in 2008) Pandit Bhimsen Joshi, is from Gadag. Personalities like Narayana Rao Huilgol and Shankar Rao Kampli and many of their followers contributed to India’s freedom struggle. "Azad Hind Seva Dal" the famous organisation for Freedom struggle was started at Astrologer and mathematician Sridharacharya belonged to Nargund who wrote famous book Leelavati.

Kanaginahal is the place where the “first Cooperative movement in Asia” took birth more than a century ago. The sprawling textile mills, Farmers’ Co-operative society of Oil-seeds and Rural Technical and Engineering Colleges in Hulkoti are testimony to this. Gadag District is also known for Wind Power Generation, Kanaginahal and Gajendragad are generating the Wind Power. There is a legend about Gadag that if you throw a stone in town it would either land at a
printing press or on a handloom. Gadag has a lot of printing presses including the "Hombali Brothers and the Shabadi Math Printing Press. Betgeri, which is an adjacent town to Gadag, is famous for handlooms.

2.3.6 Historical importance of Gadag District

The inscriptions of Chalukyas, Rastrakutas, Banas and Hoysalas prove that Gadag was known from 6th century onwards as Belvola-300 or Belvolanadu. In 1675 (Hijri san 1097) emperor Aurangzeb’s general Dilerkhan arrived in Gadag and built the famous Jumma Masjid. The Historic Jumma Masjid is the place where 600 Muslim devotees can offer prayers at a time. In the 17th and 18th centuries, Gadag came under the influence of Mohammad King and then the Marathas, before being incorporated in to East India Company. Gadag has a sizable Jain community. For centuries it has been ruled by Jain kings. "Attimabbe" the famous Jain Queen ruled in the nearby town of Lakkundi. Gadag became famous for all the divine reasons as it went to become an important centre of Kalyani Chalukya art as seen at the large Trikuteshwara temple, one of the oldest temples that influenced other temples too. Poets Kumaravyasa and Chamarasa, Kalyani Chalukyas, Akkadevi, king Someshwar, Vikramaditya VI, etc. A number of late Chalukyan monuments of 11th-12th centuries indicate its historic past.

Gadag was a major city in ancient India, under the rule of the Chalukyas. This explains the sheer number of temples and historical structures in the Gadag. The architectural sites of Gadag have a distinct style that can’t be seen anywhere else in the country. Thus, there is a separate section in the journals of ancient Indian
architecture for the Gadag style of architecture. According to the inscriptions Gadag was derived from Galadug, Kaladurga, Karedurga, Karthuka, and Kritapur. The Rastrakutas, Chalukyas and Vijayanagara dynasty ruled the region. Gadag developed as a separate political and commercial centre since the period of Rastrakutas.

2.4 Haveri District

2.4.1 Location and extent of Haveri District

Haveri district administers 4,825 square kilometers of area, with 1,598,506 populations (census 2011) the density is 331 people /sq. km. In 2001, the density of Haveri district was 298 people per sq. km. Haveri district is exactly in the center of Karnataka and geographically it is situated between The Haveri district is located between north latitudes 14° 17' to 15° 15' and east longitude 75° 0' to 75° 49'. Haveri is one of the newly formed districts of Karnataka, on 15th August 1997. Before becoming a separate district it was a part of Dharwad district. The district is located in northern semi rain fed and semi Malenadu region. The district is also divided into two sub divisions with taluks Shiggaon, Hangal, Savanur coming under Savanur subdivision and taluks Haveri, Hirekerur, Byadagi and Ranibennur coming under Haveri subdivision. Haveri town is the administrative and political Head Quarters of the District, which is an important trading town and has a number of educational institutions. The district is bounded, on the north by Dharwad and Gadag district, on the east by Bellary district, on the west by Uttar Kannada district and on the South by Davangere and Shimoga districts. Haveri district is 335 Kms. from Bangalore by road and 394 Kms. by rail. The district has the potential
to become a Tourism destination with Temples, Lakes, Wildlife sanctuaries and Historic significance.

2.4.2 Climate and Rainfall

The district enjoys sub tropical climate with temperatures ranging in between 18° and 40° C. The rainfall varies in the district from over 903 mm in west (Hangal) to less than 592 mm in east (Ranibennur). October is the wettest month with normal monthly rainfall in all hygrometeriological stations is recorded in excess of 100mm. During the year 2005, the annual rain fall in all the taluks was normal except at Hirekerur taluk where it received deficit rainfall and Shiggaon taluk which received excess rain fall.

2.4.3 Geomorphology, Drainage and Soil Types

The district is generally a gently undulating plain except for the hilly area on the western most part of the district bordering Uttar Kannada district and ridges on southernmost parts of the district, which forms part of Hirekerur taluk. The district is situated between the elevations of 515 to 732m above msl. In the major part of the district red sandy soil is occurring, followed by the medium black soil and deep black soil. The red loamy soil and lateritic soil are seen in very small parts on southern border of the district. Dharma, Kumudvati, Varada and Tunga Bhadra rivers are flowing in the district. The Tungabhadra River flowing on the eastern boarder of the district is the only perennial river in the district. The Varada and Kumudvati rivers are major tributaries of Tungabhadra, and river Dharma a major tributary of Varada drains the district.
Fig 2.4: Location and extent of Haveri District
2.4.4 Cultural aspects of Haveri district

Haveri district has a very rich culture and tradition. The district is proud to be the birth place of Santa Shishunala Sharif, great saint Kanakadasaru, Sarvagnya, Hanagal Kumara Shivayogigalu, Wagish Panditaru, Writer Galaganatharu, Ganayogi Panchakshari Gavayigalu, Gnyana Peetha Awardee Dr.V.K.Gokak and many more. The freedom fighter Mailara Mahadevappa, who resisted British rule, is from Motebennur in Haveri District. Another freedom fighter Gudleppa Hallikere a native of Hosaritti is also from this district. He started a residential school ‘Gandhi Grameen Gurukul’ in Hosaritti.

2.4.5 Historical background of Haveri

Haveri district is also known as the gateway district to the northern districts of Karnataka. The name Haveri is derived from the Kannada words ‘havu’ and ‘Keri’, which means place of snakes. It has a very rich culture and tradition and is proud to be the birth place of Santa Shishunala Sharif, great saint Kanakadasaru, Sarvagnya, Hangal Kumara Shivayogigalu, Wagish Panditaru, Writer Galaganatharu, Ganayogi Panchakshari Gavayigalu, Gnyana Peetha Awardee Dr.V.K.Gokak and many more.

The History of Haveri district dates back to pre-historic period. Evidences are available on existence of pre-historic civilizations on the Tungabhadra and Varada river basins. Stone carvings depicting Stone Age civilizations are found in many parts of the district. About 1300 stone writings of different rulers like Chalukyas, Rastrakutas are found in the district. Though none of the major kingdoms of Karnataka had their headquarters in Haveri, many Mandaliks ruled in
this district. Bankapura Challaketaru, Guttavula Guttaru, Kadambas are some of the well known Samanta Rulers. Devendramunigalu the teacher of Kannada Adikavi Pampa and Ajitasenacharya the teacher of Ranna Chavundaray lived in Bankapura. This was also the second capital of Hoysala Vishnuvardhana. Guttaru ruled during latter part of 12th century and up to end of 13th century. All these Samantha’s who ruled from different parts of the district have left their permanent evidences in the history of the district. Many beautiful temples like Tarakeshwar at Hangal, Kadambeshwar at Rattihalli, Someshwar at Haralahalli, Nagareshwar at Bankapura, Mukteshwar at Choudapur, Siddheshwar at Haveri, Galgeshwar at Galaganath, and Jain Basadi at Yalavatti depict the rich culture and history of the district.

2.5 Fairs and festivals of Dharwad, Gadag and Haveri districts

Energy and enthusiasm are the key ingredients that make Karnataka festivals an unparalleled occasion of fun and celebrations. Almost throughout the year some festive celebration is going on in one or the other part of Karnataka. With several ancient temples, multi religious population and a rich cultural background, the unique festivals of Karnataka are the way to explore the colorful facet of Karnataka people.

Dharwad, Gadag, and Haveri districts have their own style of festival celebration, which have a special significance for the people of this region. The festivals unfold the rich cultural attributes of study area in quite an articulate way. This region has a multi-religious population and many religious festivals are celebrated harmoniously. People of different faiths seem to immerse themselves completely in following the religious traditions with utmost veneration. These districts in fact
share an equal enthusiasm and favor of celebrating the religious and traditional festivals with the rest of the state. Besides the religious festivals there are some festivals, which showcase the cultural wealth of North Karnataka, which is again represented vibrantly in myriad colors and forms. Then there are a host of festivals, which are linked, with the lifestyle of the people of different states and are celebrated with equal pomp and show. For example, Garbha by Gujrati’s, Durga Puja by Bengalis’. The fairs’ following the festivals plays an important role in the commercial life of the people apart from being the sources of entertainment. The following festivals are celebrated in Dharwad, Gadag, and Haveri districts.

2.6 Major festivals of Dharwad, Gadag and Haveri districts

**Makar Sankranti** (January) (Festival of harvest): This is perhaps the only Indian festival whose date always falls on the same day every year January 14. Scientifically, Makar Sankranti marks the termination of the winter season and the beginning of a new harvest or spring season. This is the festival of harvest for the farmers. In Karnataka, the festival is called ‘Sankranti’, and cows and bullocks are gaily decorated and fed a sweet preparation of rice. Special prayers are offered in the temples and houses. In the evening, the cattle are led out in procession to the beat of drums and music. In the night a bonfire is lit and the animals are made to jump over the fire. Makar Sankranti is celebrated by men, women and children wearing colorful clothing; visiting near and dear ones; and exchanging pieces of sugarcane, a mixture of fried sesame, molasses and pieces of dry coconut, peanuts and fried gram. The significance of this exchange is that sweetness should prevail in all the dealings. This ritual is called
"Ellu Birodhu." There is a saying in Kannada "ellu bella thindu olle maathadi" which means “take sweet and talk sweet.” The special cuisines are prepared on this auspicious day, viz, the sweet dishes prepared out of wheat flour like Madeli, Holige of gingelly seeds, Bengal gram, Ground nut chutney(dry powder); Jowar roti, Bajra roti, Bharta, Chutney powders of Niger, linseed, ground nut.

**Holi** (March) (Destruction of evil): Holi is a festival of merriment and it is also associated with the singing of many folk songs rather of a vulgar nature. This festival is usually observed in February-March. Burning of wood and replicas of Kama is a feature of this festival. They believe that fields in the direction in which charred wood points on crumbling, will have good crops. Holige, Jowar wade, Pumpkin gargi are the special cuisines of this festival.

**Ugadi** (April / May) (New Year of Kannadigas): Ugadi falls on the first day of the month of Chaitra which marks the beginning of the Chandramana New Year in March-April. This festival is not associated with many rituals. After an oil bath, people wear new clothes, worship their deities and then eat a little quantity of mixture of neem juice, jaggery etc. This is to remind everyone that life is not a bed of roses but is a combination of happy and sorrowful events. Hearing of a new almanac is a significant event of the day. The agriculturists generally start their pre-sowing operations in the field on this day. Holige, Karigadabu, Vermicelli payasam, Bevu bella, and Godhi huggi (sweet prepared by wheat) are the special cuisines.

**Karahunnive** (June): This is observed on the Full moon day of Jyestha (June) by worshipping the bullocks and the agricultural implements. A special feast is prepared in the afternoon. In the
evening a function called Karihariyodu is performed, in which the chief event is bullocks’ race. Many pairs of bullocks participate in the running race and the pair which comes first is acclaimed by the public. If the bullock which comes first is red or brown colour, it is supposed that red variety of jowar will grow in abundance during the ensuing season and if they are white in colour, white jowar is supposed to grow in plenty.

**Naga Panchami** (July): Nagarpanchami falls on the 5th day of the bright half of the lunar month of Shravana. On this day, newly married girls visit their parents. Swings are put up in the village on which both adults and children indulge themselves without any inhabitation, irrespective of caste, creed or sex. The religious part of the festival is the worship of cobras and snakes by pouring milk. In several houses, clay images of snakes are worshipped. Laddu of semolina, Bunde, Besan, Sev, Ground nuts, Gingelly seeds, Gulladki, Puffed jowar, Kuchagadabu, Allittu, Bengal gram usali, Moth bean usali, Bajra roti and Jowar roti are prepared on this day.

**Ganesh Chaturthi** (August) (Ganesha worshipped): More than 1,000 Ganesha pandals are erected across Hubli-Dharwad every year on the occasion of Ganesh Chaturthi. Though Hubli is considered a communally sensitive region, no untoward incidents have occurred during the festival. Ganesh festival brings to the fore the cooperative spirit among different communities in Hubli-Dharwad; it also provides an opportunity for artisans to showcase their talent by creating idols depicting Lord Ganesh in myriad forms. Varities of cuisines are prepared on this festival.
**Dasara/ Mahanavami** (September) (Durga puja): Dasara is celebrated for 10 days from September end to early October. Although it is celebrated all over Karnataka, it has special significance in Dharwad. It symbolizes the victory of goddess Chamundeswari (Durga) over the demon Mahishasura.

**Sheege Hunnive** (October) (Farmer’s festival; Worship of the crops): This is observed on the 14th and 15th day of Aswija. It is one of the important festivals in North Karnataka and local fairs are observed in honour of god is also associated with it. Sheege Hunnive is the time when we give back a little of what we receive from the mother earth. In North Karnataka it is known as “Charaga challuvudu”. Verities of dishes are prepared on this festival. The main dishes are, Foxtail millet holige(sweet dish), Akki huggi, Chakli, Kodabale, Karigadabu, Undigadabu, Kuchchida khara, vegetables of capsicum, cluster beans, pumpkin; dry powders of niger, linseed, ground nut, etc.

**Diwali** (October) (Lakshmi puja): This festival of lights begins on the 13th day of the dark half of the lunar month of Aswija and lasts for about five days. The traders open new accounts on this day. Villagers keep an image of Hattevva (small statues made of cow dung) on the roofs of their houses and also light oil lamps in front of their houses.

**Other Religious Festivals:** The Muslim festivals celebrated with much exuberance are Eid-ul-Fitr, Eid-ul-Adha, Milad-un-Nabi and Muharrum. Christians celebrate festivals like Christmas, Easter, and Good Friday etc Buddhist and Jain festivals like Buddha Poornima and Mahaveera Jayanthi are also celebrated.
State Festivals; The state festival of Karnataka is celebrated on the first of November according to the English calendar. This grand day marks the formation of the state of Karnataka. The people treat themselves with excessive indulgence in various cultural performances. Fun and excitement scales every height and achieves a new dimension.

As this Northern part of Karnataka is predominantly agricultural paradise, these festivals signify the prayers offered to god at the time of cutting of crops and are joyfully celebrated. The various multi cuisines are prepared here during these festivals. Dharwad, Gadag and Haveri districts encompasses myths and legends. The festivals of this region mirror the culture and beliefs of the people. Festivals in India revolve around gods, goddesses and saints. Festivals can also be celebrated to mark the commencement of a new season. In Indian culture the beginning of anything that is auspicious is marked by celebrations. These festivals differ with communities. The study area is in no way different from the rest of the state. This region in the state is dotted with temples. But the best part about these festivals is that they reveal the spirit of multiculturalism in all the three districts. Besides the Hindu temples there are a number of Mosques, Churches and Jain Basadies are seen in this region.
Photos: Festivals of Dharwad, Gadag and Haveri districts

<table>
<thead>
<tr>
<th>Photo 1. Traditional puja of earthen pots on the occasion of Sankranti</th>
<th>Photo 2: Holi dip in Masur lake</th>
</tr>
</thead>
<tbody>
<tr>
<td>Photo 3: Traditional cuisines of Makar Sankranti</td>
<td>Photo 4; Traditional cuisines of Makar Sankranti</td>
</tr>
<tr>
<td>Photo 5: Gudi Padwa</td>
<td>Photo 6: Holi celebration</td>
</tr>
<tr>
<td>Photo 7: Celebration of Deepawali</td>
<td>Photo 8: Snacks prepared on Deepawali</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>---------------------------------------</td>
</tr>
<tr>
<td>Photo 9: Procession of Dasara Festival in Dharwad</td>
<td>Photo 10: Worship of Ant hill</td>
</tr>
<tr>
<td>Photo 11: Procession of Ganesh statue</td>
<td>Photo 12: Buffalo Race on the occasion of Kar Hunnive</td>
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</tbody>
</table>
Religious festivals of these districts are well known for their vibrancy. Elaborate rituals and mass participation make these festivals a treat to watch.

2.7 **Arts and crafts of Dharwad, Gadag and Haveri districts**

*Kasuti embroidery:* putting stitches by hand on dress wear like Ilkal saris, especially done by Lambanis of Bellary and Dharwad district. Kasuti work involves embroidering very intricate patterns like gopuras, chariot, palanquin, lamps and conch shells. Locally available materials are used for Kasuti. The pattern to be embroidered is first marked with charcoal or pencil and then proper needles and thread are selected. The work is laborious and involves counting of each thread on the cloth. The patterns are stitched without using knots to ensure that both sides of the cloth look alike. Different varieties of stitches are employed to obtain the desired pattern. Some of the stitches employed are Ganti, Murgi, Neyge and Menthe. Ganti is a double running stitch used for marking vertical, horizontal and diagonal lines, Murgi is a zigzag stitch, Neyge is a running stitch and Menthe is a cross stitch resembling fenugreek seeds.

*Colorful Cradles of Kalghatgi:* Cradles made here are considered unique in their design and craftsmanship. The entire process is done by hand, without the use of machinery. Even measuring the length and breadth of the wood has been done with a combination of instinct and experience. The only raw material for the cradles is teakwood, which is durable and capable of sustaining intricate carvings. The cradle is coated with herbal colours and is therefore less hazardous for the babies (if they accidentally lick the paint, it causes no harm). The colours said to last for 30 to 40 years and the cradles themselves
are intact for a century. An old proverb, says “In-laws of any girl may not worry if she fails to bring gold after delivering a baby, but would certainly expect her to come home with the Kalghatgi cradle,” explains this tradition better. These are the inextricable aspects of North Karnataka’s way of life. Kalghatgi, the place of cradles, was well on its way into the history books, as the business of cradle-making was on the decline.

**Folk dances of Dharwad, Gadag and Haveri districts**

**Dollu Kunitha:** is a popular drum dance. The large drums are decorated with coloured cloth, and slung around the necks of men. The dances are accompanied by songs of religious praise or war.

**Veeragase:** is a popular folk dance, a symbolic presentation of the heroism and valour of the god Veerabahadhra. Its exponents are called Lingadevaru; they perform the dance with religious favour at festival time, especially during the months of Shravana and Kartika.

**Nandikolu Kunitha:** is an art form of male devotees of Lord Siva. The Nandi pole is about 18 cubits long, each cubit representing a dharma. The length of the pole is fitted with brass pots and plates, and an ornate silver or brass umbrella at the top with a silk tassel (which is the flag). The performer (on a sling) balances the pole; this requires skill and strength. The sight of the devotee’s inspired dance, to the background beat and the resulting symphony of sounds from the pots and plates on the pole is impressive.

**Jodu Halige:** is percussion instruments used by two artists to produce rhythmic notes of energy and power. Their movements along the stage (expressive of their physical energy) harmonize with the
notes produced by the instrument. The Halige (wood), circular in shape, is made of buffalo hide, and a short stick is used on it. The notes, combined with the bodily movement, are pleasing to an audience.

**Lambani Nruthya (Dance):** It is a special kind of Folk dance of Lambanis, in this form of dance, Lambani women, dressed colourfully; move in a circle with clapping and singing. This dance is uncommon, and performed primarily for important festivals. Mainly the female dancers dance in tune with the male drummers to offer homage to their Lord for a good harvest. They are actually semi-nomadic tribes who are gradually moving towards civilization. This dance is mainly restricted among the females and rarely the males participate in Lambani dance.

**Veerabhadra Kunitha:** depicts the story of Veerabhadra, the legendary minor god created by Lord Shiva to teach a lesson to his father-in-law Daksha. Veerabhadra goes to the place of the yagya and disrupts the ceremony.

**The play of Gondaliga’s; (Narrative performing art of North Karnataka):** Gondaliga’s are "Ambā Bhavāni worshipers, who give theatrical performance in North Karnataka. The performance theme is mainly on divine tales or folk tales or historical legends. The performance will be given in the public during the night time. The performance rendered by the "Gondal" community people is called "Gondaligara āṭa" in Kannada. The Gondal community people are itinerants, and few are now settled. On invitation the Gondal priest goes and gives the performance.
The term "Gondal" means the army of Shiva Spirits. The Shiva spirits are called "Gana" and the troupe of the "Gaṇa" is called "dal". Combining these two words "Gan + dal" becomes "Gan-dal" but in the regional language it is used as "Gondal". The main theme of the "Gondal" ritual appeases the Shiva spirits or mother deity spirits. These mystic spirits ritual is called "Gondal Puja". The myth states that "Parusharam" son to "Renuka" decimated the demon called "Bāṇāsur". Threading veins from "Bāṇāsur's" body through his skull "Parusharam" created an instrument which, when plucked, yielded a sound approximating "ṭinṭinī". Today this instrument is known as Cauḍike. "Parusharam" went to worship "Renuka" while playing on the instrument and thus begun the tradition of performing a Gondal. Alternatively it is also put forward that the gondāl tradition was established when "Parusharama" killed Kshatriya King "Sahasrarjun". The Gondal’s who worship "Devi Renuka" is known as Renukṛai and those who are devotees of "Tulaja Bhavani" are called kadamrāi.

**Karaḍimajal:** A powerful folk orchestra of North Karnataka the "Karaḍi Majalu" performers are in demand during various auspicious occasions, processions. The orchestra derives its name from the percussion instrument "Karaḍe or Karaḍi". Palm size cymbals yield the metallic sounds while the "Shehanoy" adds to the continuous flow of musical waves. The performers produce very vigorous and soul filling music. A performance of Karadi Majalu is a prelude to all auspicious ceremonies in the northern parts of the State. Players who perform Karadi Majalu are also attached to temples.

**Doddāta:** In Northern Karnataka the open theatre folk performance similar to the Yakshagāna takes place. Geographically the northern
style of folk theatre is identified as Doddāta. All these art forms are diminishing without patronage. This dying art can be revived only if government takes initiative step to document and promote this art form.

**String Puppets Play of North Karnataka;** Puppetry is one of the most remarkable devices of art, which is capable of universal appeal. India is said to be the motherland of Puppetry. The concept of this earth as the stage for God to perform his plays pervades Indian philosophy. The Sanskrit word for puppet is Puttalike or Puttika which is related to the word Putra which means son. The animation of puppets through imaginative manipulation is what is suggested by the etymology of Puttalika, or Pupa. Stories selected for the performance are from the Ramayana and Mahabharata episodes. Song and dialogue exchange are delivered by the manipulator behind the screen. Traditional performances were played in the oil lamp which has been substituted by electric bulb in recent days.

Devindrappa troupe "Shakti Yakshagāna Gombeyāṭa Manḍali" has earned very good name in the string puppets play of north Karnataka. Special attraction of the play is that percussionist (Maddalegāra) sit outside the stage and converse with the jester character "Hanumanāyaka" amusing the audience with proverbs, joke etc. The puppets of North Karnataka are short and slim in appearance having a pair of legs and hands.

**Goravara Kuṇita (Gorava Dance):** Gorava dance or 'Goravara Kuṇita' a dance of the Shiva-cult is more popular in the Mysore region and North Karnataka regions. In North Karnataka the 'Goravas' worship "Mylara Linga" (Eshwara God) whereas in South Karnataka (Mysore
region) the 'Goravas' worship the deity called as 'Mallikaarjuna'. In South Karnataka the 'Goravas' wear colorful costume like black and white woolen rug, fur cap (of black bear) and holds 'Damaru' (percussion instrument) and 'Pillangovi' (flute). Towards North Karnataka the 'Goravas' wear the costume of black woolen rug and hanging bag (made out of skin) on shoulder. Some of them wear black-coat and white dhoti. In traditional context the 'Gorava' devotees dance in trance. Sometimes they bark like dogs. It is believed that the totem of the 'Mylaralinga' is dog. The dancers’ foot moves in clockwise and zigzag form. There is no fixed choreography to these performers. The North Karnataka 'Goravas' wear yellow powder on their forehead and give 'Prasāda' to their believed devotees. Artists hold instrument like 'Damaru' (percussion) and sometimes 'Koḷalu' (flute). Rarely few artists wear a small bronze bell on shoulder called 'Pariganṭe' and a few followers hold cowbells.

**Jaggahalige Kuṇita (Jaggahalige Dance) (Folk Dance)** Jaggahalige—a percussion instrument made of bullock cartwheel, will be wrapped in buffalo hides. On ‘Hōli’ (March) and ‘Ugadi’ (New Year eve of Hindu) the whole village of ‘Byāhaṭṭi’ folk roll a dozen giant percussion instruments and march in an impressive procession. The biggest percussion instrument and chief choreographer who control the rhythms with small percussion instrument called ‘Kaṇṭihaligi’ looks like small ‘duff’ instrument, its body is made of clay and it is covered with calf hide.
Arts and crafts

Photo 13 (1&2): Dharwad Kasuti works

Photo 14: Veeragase dancer

Photo 15: Dollu Kunitha

Photo 16: Goravara Kunitha

Photo 17: Karadi Majalu

Photo 18: Traditional Lambani dance of Gadag
2.8 Demographic Profile of Dharwad, Gadag and Haveri Districts

Dharwad District Population

In 2011, Dharwad had a population of 1,846,993 of which male and female were 939,127 and 907,866 respectively. In 2001 census, Dharwad had a population of 1,604,253 of which males were 823,204 and remaining 781,049 were females. The Population Growth Rate was change of 15.13 percent in the population compared to population as per 2001.

Table No.2.1: Demographic aspects of Dharwad District

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Description</th>
<th>2001</th>
<th>2011</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Actual Population</td>
<td>1,604,253</td>
<td>1,846,993</td>
</tr>
<tr>
<td>2</td>
<td>Males</td>
<td>823,204</td>
<td>939,127</td>
</tr>
<tr>
<td>3</td>
<td>Females</td>
<td>781,049</td>
<td>907,866</td>
</tr>
<tr>
<td>4</td>
<td>Population Growth</td>
<td>16.68%</td>
<td>15.13%</td>
</tr>
<tr>
<td>5</td>
<td>Density/km2</td>
<td>377</td>
<td>434</td>
</tr>
<tr>
<td>6</td>
<td>Sex Ratio (Per 1000)</td>
<td>949</td>
<td>967</td>
</tr>
<tr>
<td>7</td>
<td>Average Literacy</td>
<td>71.61</td>
<td>80.30</td>
</tr>
<tr>
<td>8</td>
<td>Literates</td>
<td>992,550</td>
<td>1,314,353</td>
</tr>
<tr>
<td>9</td>
<td>Males</td>
<td>574,522</td>
<td>721,440</td>
</tr>
<tr>
<td>10</td>
<td>Females</td>
<td>418,028</td>
<td>592,913</td>
</tr>
</tbody>
</table>

Source: Census of India 2001 and 2011

In the previous census of India 2001, Dharwad District recorded increase of 16.68 percent to its population compared to 1991. The data shows that density of Dharwad district for 2011 is 434 people per sq. km. In 2001, Dharwad district density was at 377 people per sq.
km. Average literacy rate of Dharwad in 2011 were 80.30 compared to 71.61 of 2001. The gender wise, male and female literacy was 86.83 and 73.57 respectively. For 2001 census, same figures stood at 80.82 and 61.92 in Dharwad District. Total literates in Dharwad District were 1,314,353 of which male and female were 721,440 and 592,913 respectively.

**Demographic aspects of Gadag district**

In 2011, Gadag had a population of 1,065,235 of which male and female were 538,477 and 496,758 respectively. In 2001 census, Gadag had a population of 971,835 of which males were 493,533 and remaining 478,302 were females. The Population Growth Rate of Gadag District was 9.61 percent in the population compared to population as per 2001.

**Table 2.2: Decadal Growth of Population in Gadag district**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Description</th>
<th>2001</th>
<th>2011</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Actual Population</td>
<td>971,835</td>
<td>1,065,235</td>
</tr>
<tr>
<td>2</td>
<td>Males</td>
<td>493,533</td>
<td>538,477</td>
</tr>
<tr>
<td>3</td>
<td>Females</td>
<td>478,302</td>
<td>496,758</td>
</tr>
<tr>
<td>4</td>
<td>Population Growth</td>
<td>13.13</td>
<td>9.61%</td>
</tr>
<tr>
<td>5</td>
<td>Density/km2</td>
<td>209</td>
<td>229</td>
</tr>
<tr>
<td>6</td>
<td>Sex Ratio (Per 1000)</td>
<td>969</td>
<td>978</td>
</tr>
<tr>
<td>7</td>
<td>Average Literacy</td>
<td>66.11</td>
<td>75.18</td>
</tr>
<tr>
<td>8</td>
<td>Literates</td>
<td>551,362</td>
<td>705,136</td>
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<tr>
<td>9</td>
<td>Males</td>
<td>335,442</td>
<td>401,560</td>
</tr>
<tr>
<td>10</td>
<td>Females</td>
<td>215,920</td>
<td>303,576</td>
</tr>
</tbody>
</table>

Source; Census of India 2001 and 2011
Average literacy rate of Gadag in 2011 were 75.18 compared to 66.11 of 2001. If things are looked out at gender wise, male and female literacy were 84.89 and 65.29 respectively. For 2001 census, same figures stood at 79.32 and 52.52 in Gadag District. Total literate in Gadag District were 705,136 of which male and female were 401,560 and 303,576 respectively. In 2011, Haveri had population of 1,598,506 of which male and female were 819,295 and 779,211 respectively. In 2001 census, Haveri had a population of 1,439,116 of which males were 740,469 and remaining 698,647 were females. The Population Growth Rate was change of 11.08 percent in the population compared to population as per 2001. In the previous census of India 2001, Haveri District recorded increase of 13.39

Table 2.3 Demographic aspects of Haveri District

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Description</th>
<th>2001</th>
<th>2011</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Actual Population</td>
<td>1,439,116</td>
<td>1,598,506</td>
</tr>
<tr>
<td>2</td>
<td>Males</td>
<td>740,469</td>
<td>819,295</td>
</tr>
<tr>
<td>3</td>
<td>Females</td>
<td>698,647</td>
<td>779,211</td>
</tr>
<tr>
<td>4</td>
<td>Population Growth</td>
<td>13.39%</td>
<td>11.08%</td>
</tr>
<tr>
<td>5</td>
<td>Density/km2</td>
<td>298</td>
<td>13.39%</td>
</tr>
<tr>
<td>6</td>
<td>Sex Ratio (Per 1000)</td>
<td>944</td>
<td>951</td>
</tr>
<tr>
<td>7</td>
<td>Average Literacy</td>
<td>67.79</td>
<td>77.60</td>
</tr>
<tr>
<td>8</td>
<td>Literates</td>
<td>837,509</td>
<td>1,094,805</td>
</tr>
<tr>
<td>9</td>
<td>Males</td>
<td>493,856</td>
<td>608,727</td>
</tr>
<tr>
<td>10</td>
<td>Females</td>
<td>343,653</td>
<td>486,078</td>
</tr>
</tbody>
</table>

Source: Census of India 2001 and 2011
Percent to its population compared to 1991. The data shows that density of Haveri district for 2011 is 331 people per sq. km. In 2001, Haveri district density was at 298 people per sq. km. The average literacy rate of Haveri in 2011 was 77.60 compared to 67.79 of 2001. If things are looked out at gender wise, male and female literacy were 84.22 and 70.65 respectively. For 2001 census, same figures stood at 77.61 and 57.37 in Haveri District. Total literate in Haveri District were 1,094,805 of which male and female were 608,727 and 486,078 respectively.