

## Lingayat Reference in the Bombay Gazetteer 1883.

Which is about the **Dharwar** District

This book contains the “**Lingayat**” in more than **100 Places** and nowhere *Veershaiva* is used. It clearly shows that *Veershaiva* is introduced later with the name **Lingayat**.

*“The book is written by the person who is not from **Lingayta** or *Veershaiva*. So he does not have any prejudice thoughts. He put the real truth what was the real.”*

This is the answer those who are arguing that Lingayat was not present it's introduced recently. This book clearly shows that there is only Lingayat in **1883**.

I have shown only few important places where the Lingayat is used. Its also clear from this that Lingayat is a Religion and not a part of Hindu. Refer below page Nos. 141, 147, 153, and 180.



**Chapter II.**  
**Production.**

**FORESTS.**  
*Forest Rights.*

for a beast-load  $1\frac{1}{2}d.$  (1 anna), and for a head-load for a man  $\frac{3}{4}d.$  ( $\frac{1}{4}$  anna), for a woman  $\frac{1}{4}d.$  ( $\frac{1}{8}$  anna), and for a child  $\frac{1}{8}d.$  ( $\frac{1}{16}$  anna). The net proceeds of the yearly departmental firewood cuttings show a gradual rise from £309 (Rs. 3090) in 1880-81 to £500 (Rs. 5000) in 1881-82 and £1238 (Rs. 12,380) in 1882-83.

Before 1881 the right of grazing in forest lands was sold to contractors. Under this contract system there was no check on the number or the kind of animals admitted into the forests, and the cattle-owners could not well be held responsible for damage done by fires or by branch-lopping. Besides a fee of 6d. to 2s. (Re  $\frac{1}{4}$ -1) a head of cattle, the contractors used to extort money from the cattle-owners and otherwise oppress them. Under the system introduced in 1881 the people are allowed to graze their cattle and flocks in certain parts of the forest lands by paying a yearly fee of 3d. (2 as.) for every head of horned cattle and of  $\frac{3}{4}d.$  ( $\frac{1}{2}$  anna) for every sheep and goat. The people greatly prefer the new system, and it has also proved a financial success. In 1881-82, under the new system, the receipts amounted to £1298 (Rs. 12,980). After deducting fifty per cent credited to land revenue the balance exceeds what was obtained under the old system.

*Minor Produce.*

The most important minor forest products are honey, charcoal, and bamboos. Bamboos are in great request as they have many uses. In Dhárwár a great trade is done in bamboo baskets and mats which are sent to various parts of the country. The timber trade is mostly in the hands of wealthy merchants who live in Dhárwár and Hubli. These men buy the greater part of their wood in Kánara and retail it to the people of the plain country.

The permanent residents near the forest are Muhammadans and Lingáyats, and the tribes who cut or carry timber or fuel are Bedars, Golars, Lambánis, and Vadars. The people employed in the forest are mostly taken from the resident castes, but in Kalghatgi and Bankápur about half of the day labourers are Lambánis. The daily pay of forest labourers varies according to the demand. The usual rates are  $5\frac{1}{4}d.$  ( $3\frac{1}{2}$  as.) for a man,  $4\frac{1}{2}d.$  (3 as.) for a woman, and 3d. (2 as.) for a boy or girl.

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Population.

religiosa, *jámbuls*, and a few jack trees. Outside of the villages are gardens in which large quantities of cocoa and betel palms, plantains, and vegetables are grown. The great black soil plain in the east of the district, which is locally known as *Belval* or the open land, is bare except for a few *bábhul* and *nim* trees.

## COMMUNITIES.

The village community varies greatly in different villages. It is doubtful if a full staff of officers and servants is found in any single village. Some of the small western forest villages have not even a headman called *pátíl* in Maráthi and *gauda* in Kánarese. In that part of the district a headman's charge sometimes includes two villages and an accountant's charge, called *kulkarni* in Maráthi and *shánbhog* in Kánarese, includes a group of villages.

In an ordinary village in the centre and east of the district the village staff includes the *pátíl* or headman, the *kulkarni* or accountant, one or more *shetsandis* or village watchmen literally field owners who help the village police, and the *talwár* literally the swordsman who is the village messenger. The office of headman is hereditary. He has generally the revenue and police charge of the village, the duties in some cases being divided between a police headman who is responsible in all matters connected with crime, and a revenue headman who collects the Government dues. The headmen of some villages are paid entirely in cash. As a rule their chief source of profit is an allotment of rent-free land. **Most of the headmen are Lingáyats** and a few of them are Bráhmans or Musalmáns. The village accountant, who is called *kulkarni* (M.) or *shánbhog* (K.), keeps the village accounts, writes up the landholders' receipt books, and prepares returns and village jury findings. The office of village accountant is either hereditary or is held by a non-hereditary

stipendiary. Almost all village accountants are Bráhmans. The *shetsandis* go the rounds and help the police, and the chief business of the *talwár* is to aid in collecting the revenue and obey the orders of the village headman. The members of the village staff who come under the head of village servants as opposed to Government village servants are the *ayya* or Lingáyat priest, the *grám-joshi* or village astrologer, the *kázi* or Musalmán marriage registrar or in small villages the *mulla* or priest, the *kelshi* or barber, the *badiga* or carpenter, the *kammár* or blacksmith, the *sonagár* or goldsmith, the *kumbhár* or potter, the *shimpigár* or tailor, the *agasa* or washerman, the *dhór* or tanner, and the *mochigár* or shoemaker. The *ayya*, who is also called *jangam*, performs all the religious rites and ceremonies of the village Lingáyats. The *grám-joshi* or village astrologer, who is generally a Bráhman, reads the calendar to the villagers, finds out lucky and unlucky days for ploughing sowing and reaping and for marriages, officiates as a priest at the ceremonies of most Bráhmanic Hindus, and draws up horoscopes. The *kázi* is seldom found except in large villages. He reads the *kuran* and officiates at Musalmán marriages and divorces for which he is paid small fees. The *mulla* helps the *kázi* and by saying the Musalmán blessing over them makes sheep and cattle lawful food for those that eat flesh. The *badiga* or carpenter makes and repairs the field tools required by the villagers, and builds their houses. The *kammár* or blacksmith



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CUSTOMS.

Under the head of customs come the sixteen Bráhmānic *sanskārs* or sacraments.<sup>1</sup> Bráhmāns anxious to have a name for holiness keep ten more ceremonies, and those who wish to perform any of the great Vedic sacrifices go through a third set of fifteen observances, making forty-one in all of which forty take place during their life-time and one after their death. Like Bráhmāns, classes who claim a Kshatriya or a Vaishya origin perform most of the sixteen sacraments. Some of the sixteen *sanskārs* are observed by lower class Hindus as Halepāiks and Kunchigars, but all their sacraments are performed without repeating Vedic verses. The most important of the Lingáyāt ceremonies are the tying of a stone *ling* to the right arm of a child after birth and the *diksha* or initiation ceremony when a boy is eight years old. Besides their peculiar customs, which, as far as possible are described in the account of each caste, certain practices and observances common to almost all upper class Hindus, deserve notice. If a cat crosses the path of a man who is starting on some business he goes home, waits for a time, and makes a fresh start. If A sneezes once when B is beginning some work, B stops for a time and then begins afresh; if A sneezes twice together B goes on with his work without stopping. If A sneezes on B's back B's back is slightly pinched. If A sneezes during a meal

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DO NOT HAVE TO TRAVEL.

RELIGION.

Except a small body of Jains most Dhárwār Hindus belong to two main classes, orthodox Bráhmānic Hindus who worship Bráhmānic and local gods, respect Bráhmāns, and employ Bráhmāns as their priest; and Lingáyāts who worship the Bráhmānic god Shiv in the form of the *ling*, but do not respect Bráhmāns, and have priests of their own to perform their leading religious and social ceremonies. Most low-class Hindus worship local and village deities, chiefly Bassappa, Bhadrappa, Dayamava, Durgava the goddess of cholera, Hulgeva, Jotiba, and Khandoba. The names of the most widely worshipped Bráhmānic deities are Durga, Ganpati, Krishna, Lakshmi, Renuka, Shiv, and Venkataramana. The chief Lingáyāt deities are, Basappa, Lingappa, Mallikárjun, Ningappa, Shiv, Subramhanya, Virabhadra, and Yellamma. Bráhmāns and most Bráhmānic Hindus worship house images of gold, silver, brass, copper, bellmetal, and stone, but not of iron, zinc, steel, or other inferior metal. The Lingáyāts tie the *ling* round the neck and daily worship it before taking their meals. Lingáyāt ceremonies are conducted by their priests who are called *Ayyās* or *Jangams*. All

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## RELIGION.

classes treat their priests with great respect and honour them rather as temples or houses of their guardian gods. All Hindus and Musalmáns have their fasts and feasts. Among Hindus Vaishnav Bráhmans keep fasts and feasts more strictly than the rest. Under the Peshwa's government each caste was compelled to keep to their own beliefs and practices. Under the British Government castes like the Sonagárs or goldsmiths and the Badigas or carpenters have begun to adopt the way of worship and the religious rites of Bráhmans.

Hindu *maths* or religious houses, Smárt Vaishnav Jain and Lingáyát, are found in all parts of the district. Each house is an independent institution and is under the management of a lord or *svámi*. The *svámis* acknowledge no head but their god and exact from their followers the greatest honour and submission. The *svámi's* duties are to worship and offer food to the idols, to enquire into and punish religious offences by fine or in default of payment by loss of caste; and to confer honorary titles and other rewards on the more learned of their disciples or on those who grant endowments in money or land. When a *svámi* dies, the crown of his head is broken with a

This description refers to the Bráhman lords or *svámis* who are the teachers or *gurus* of the higher Bráhmanic classes both Smárts and Vaishnavs. The position of the Lingáyát spiritual lords or heads of religious houses closely resembles the position of the Smárt and Vaishnav spiritual lords. The differences in detail are noted below under the head of Jangams.

Minor caste disputes are generally settled according to the opinion of the majority of the caste. In some classes all caste disputes and in most classes all serious caste disputes are referred for the decision of the spiritual teacher, the *svámi* or *guru*. If a breach of caste rules is proved the teacher punishes the offender either by fine or by loss of caste. Like the higher Bráhmanic and Lingáyát classes, Bedars, Vadars, Kurubars, Holayás, and Mochigárs and other low castes have each a religious head of their own called a *guru* or spiritual teacher. The teacher is sometimes a member of their own caste who is either chosen to be their teacher because he leads a holy and ascetic life or because he belongs to a family of hereditary teachers. In other cases the teacher belongs to one of the classes of ascetic beggars or *gosávis*. Among Bráhmanic and

the *guru* burns the offender's tongue with a hot iron or a *nim* stick. Except among **Lingáyats** caste authority has of late grown weaker. Especially among the higher Bráhmānic classes members pay less attention to caste decisions than they used to pay.

**Chapter III.**  
**Population.**

Among all classes of Hindus priests and skilled artisans are declining in condition. On the other hand unskilled labourers prosper. Their services are more in demand and their wages are higher than in former times. There is little change in the condition of the landholders. Lay and even priestly Bráhmāns send their children both to vernacular and to English schools, and among traders **Lingáyats** and Komtis have also begun to attach importance to schooling. Horsekeepers, water-bearers, cooks, and other servants are forward in teaching their children in the hope of getting into Government service. Few of the professional classes take to new pursuits. Bráhmāns, **Lingáyats**, Komtis, and Maráthás are among the most rising classes.

They are at the head of the local Hindus. The different subdivisions eat and meet on an equal footing, and they also associate on equal terms with some Smárt Bráhmāns. Jains and **Lingáyats** hold aloof from them, and they hold aloof from all classes of people except in a few cases from Smárt, Konkanasth, Karháda, Kanva, Telang, and Dravid Bráhmāns. All classes except **Jains and Lingáyats** eat food cooked by Mádhva Bráhmāns.

The daily life of a man and woman depends on the family calling or craft. Children go to school. They keep the usual local and Bráhmān holidays. The ordinary monthly feeding charges of a middle-class lay family are 8s. (Rs. 4) a head, that is about £2 (Rs. 20) a month for a man, his wife, two children, and an aged relation or dependant. The corresponding cost of living to a priestly family is less than half this amount, as the members of the family are fed almost daily by the laity.



## Chapter III.

## Population.

## LINGÁYATS.

**Lingáyats**, properly **Lingavants** or **Ling-wearers**, are found all over the district with a strength probably of not less than **300,000** or 38·47 per cent of the district Hindus. Lingáyats are called Vir or Fighting Shaivs as opposed to Smárts or Lukewarm Shaivs.<sup>1</sup> They belong to two main divisions, laymen and clergy. The clergy, who are generally called Jangams, are divided into two classes the *Dhatasthalas* or *Viraktas* who are unmarried and the *Gurusthalas* who are married. The thirty-one divisions of lay Lingáyats may be arranged under three groups, four classes of True or Pure Lingáyats, sixteen classes of Affiliated **Lingáyats**, and eleven classes of Half-Lingáyats. The four classes of True or Original Lingáyats are Dhulpávads, Shilvants, Banjigs, and Panchamsális. Dhulpávads or Dust-Purified are considered the purest section of the Lingáyat laity. They are very religious and do not eat with any other section except when a chief priest is present. So strict are they that even the firewood

to the Jangam.<sup>1</sup> The leading doctrines and rules of Basav's faith were that there is one god who guards from evil; that between this god and his worshipper there is no need of a go-between and no need of sacrifices, penances, pilgrimages, or fasts; that as all ling-wearers are equal, the Lingáyat woman is as high as the Lingáyat man, and that therefore she should not marry till she comes of age and should have a voice in choosing her husband; that as all ling-wearers are equal all caste distinctions cease; that a true believer and ling-wearer cannot be impure; therefore birth, women's monthly sickness, and death cause the Lingáyat no impurity; that at death the true believer goes straight to Shiv's heaven, therefore his soul cannot wander into a low caste man or an animal, therefore he needs no funeral rites to help him to heaven or to keep him from wandering on earth an uneasy ghost; that as Shiv is an all-powerful guardian the wearer of his emblem need fear no evil, astrology is useless as the influence of the stars is powerless, the evil eye, wandering spirits, spells, and charms, none of these can harm the Lingáyat. Many of these beliefs are

**JANGAMS.**

**Jangams**,<sup>1</sup> literally moveables, that is *ling*-possessed mortals, also called Ayyas or **Lingáyats** priests, numbering about 40,000, are found all over the district. They speak Kánarese. The names in common use among men are Chingasayya, Mállayya, and Rudrayya; and among women Basava, Mállava, and Ningava. They have no surnames, and are generally known by the names of the towns or villages in which they live. In appearance, in some respects, they resemble *Sanyásis* or ascetics of the Smárt sect. They live in *maths* or religious houses which are generally one-storeyed buildings, **clean**, and **cared for**. Jangams are divided into two classes, *Dhatasthalas* or **Viraktas who are unmarried** and *Gurusthalas who are married*. The *Virakta* or recluse is holy, **free from worldly cares, and unwed**. *Viraktas* are not allowed to become *gurus* or spiritual guides or to exercise religious authority over other Lingáyats. They are expected to spend their time in reading and explaining the holy books.

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**DISTRICTS.****Chapter III.****Population.****TRADERS.****Adibanjigárs.**

**Adibanjigárs**, numbering about 8500, are found in all sub-divisions of the district except in Hubli. The name Adibanjigár is derived from the words *adi* first and **banjigár Lingáyats**, and means the first **Lingáyats**. They speak impure Kánarese. The names in common use among men are Basappa, Mallappa, and Ningappa; and among women Basava, Kareva, and Mallava. They live in tiled houses with walls of sun-burnt brick and mud. The houses are neat, clean, and well-cared for. They keep cows, buffaloes, and oxen. They are moderate eaters and good cooks. Their daily food is Indian millet bread, vegetables, curds, and milk, and their holiday dishes, in addition to the above, are rice and sweet cakes. They do not use animal food or intoxicating drinks. In matters of dress and ornaments **they do not differ from other Lingáyats**.<sup>1</sup> In character they are hospitable, hardworking, neat, clean, even-tempered, and orderly. Their main calling is to trade in grain, cotton, and other articles, and

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**Lingáyat Vánis.**

to non-pursues, and are a trading class.

**Lingáyat Va'nis**, or Banjigs, returned as numbering about 21,787, are found all over the district. Banjig is the Kánarese form of the word Váni from the Sanskrit *vanik* a trader. The names in common use among men are Basáppa, Khandáppa, and Rudráppa; and among women Basamma, Ningamma, and Shivamma. They have no surnames except place or calling names. Their family

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was prosperous class.

**Loka'baliki Lingáyats**, numbering about 2752, are found all over the district except in Kalghatgi and Ron. They speak impure Kánarese. The ordinary names among men are Basáppa, Malláppa, and Singáppa; and among women Kallava, Maritangava, and Virava. They have no surnames and no family gods. They have a *guru* or spiritual guide who lives in Aralimatha in Hángal. They have no subdivisions. In appearance they resemble other Lingáyats and are tall, strong, and muscular. The eyes are large, the nose high, the

*Lokábaliki  
Lingáyats.*

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**Shilvants**, or **Pious Lingáyats**, numbering about 1071, are found all over the district. They seem old settlers and have no memory of any former home. They speak impure Kánarese. The names in common use among men are Basáppa, Chingáppa, Guráppa, and Malláppa; and among women Basava, Kareva and Rachava. Their

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*Malavárs.*

**Malavars**, or Woodlandmen, a class of **Lingáyats**, are returned as numbering about 224 and as found in Gadag, Hángal, and Karajgi. They say they are called Malavárs because they used to live in the *malanád* or hilly country. Other **Lingáyats** say, they were called Malavárs or the dirty people because they did not keep the rules of the **Lingáyat religion**. The names in common use among men are Basáppagavda, Ningangavda, and Rudráppagavda; and among women Basava, Gangava, and Ningava. They have no surnames. They have two divisions Muskin Malavárs or face hidiers, whose women cover their faces like Muhammadans, and Nira Malavárs or water-hiders who cover their water-pots with a cloth when bringing water from a well. They do not differ in appearance from the ordinary local **Lingáyats**. Most live in one-storeyed houses of the better class with walls of brick and tiled roofs. Their daily food is Indian millet bread, rice, pulse,



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**Radders** are returned as numbering 21,529 and as found all over the district. They have several divisions as Chitnat, Matmat, Namad, Nurval, and Páknák. Most of them are **Lingáyáts** and wear the *ling*. The members of these subdivisions eat together but do not intermarry. The names in common use among men are Bharmáppa, Chandáppa, Fakiráppa, and Guráppa; and among women Basava, Irakka, Somakka, and Yellamma. They speak Kánarese. In appearance they are dark and muscular. Most of them live in dirty one-storeyed houses with walls of brick and stone. They keep cows, bullocks, and buffaloes. They are great eaters and bad cooks. They take three to four meals a day. Their daily food is bread, vegetables, and pulse, and their special holiday dishes are rice, curds, and sweet cakes. They do not use

## Chapter III.

## Population.

## HUSBANDMEN.

*Radders.*

**Hugárs**, or **Lingáyat Flower-sellers**, are returned as numbering about 1700 and as found in Bankápur, Gadag, Hubli, Karajgi, Navalgund, Ránebennur, and Ron. They speak impure Kánarese. The names in common use among men are Basáppa, Kálláppa, and Nágáppa; and among women Basava, Gursava, and Irava. They have no divisions and no surnames. Their family-gods are Rachana and Basavana. They do not differ in appearance from ordinary **Lingáyáts**. They live in flat-roofed houses which for the most part are neat and clean, and keep flower-plants in their yards. Their daily food is Indian millet bread, pulse, and vegetables, and their special dishes are rice and sweet cakes. They do not use flesh or liquor. The men wear a loin and shouldercloth, a jacket, a headscarf, and sandals; and the women a robe and bodice without passing the skirt of the robe back between the feet. They are honest, even-tempered, and orderly, but lazy. Their main calling is to sell flowers and flower garlands and *bet* or *Ægle marmelos* leaves. Every morning

*Hugára.*



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**Kumbhárs**, or Potters, are returned as numbering about 2650, and as found all over the district. They are old settlers in Dhárwár and are **Lingáyats by religion**. They speak impure Kánarese. The

*Kumbhárs.*

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**Shimpis**, or Tailors, are returned as numbering about 6580 and as found all over the district. They are divided into two classes, Námdév Saimpis and **Lingáyat** Shimpis or Shiv Shimpigárs. Námdév Shimpis are found all over the district. They speak Maráthi at home and Kánarese abroad. The names in common use among men are Narsáppa, Svámiráo, and Vithobáppa; and among women Ganga, Rádha, and Rukhmái. Their surnames are Jádhav, Kotháre, and Songaji. They have no subdivisions. In appearance they are rather fair and strong and like Maráthás. They live in flat-

*Shimpis.*

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several other classes have become cow-keepers. They are: Nagar Gavlis, Pancham Gavlis, **Lingáyat** Gavlis, Marátha Gavlis,

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DISTRICTS.

**Chapter III.**

**Population.**

**SHEPHERDS.**

*Gavlis.*

Rajput or Ahir Gavlis, Kurubar or Kánarese Gavlis, and Musalmán Gavlis. Of these the Nagar, Pancham, and Lingáyat Gavlis are **Lingáyats by religion**. They wear the *ling*, and their god is Siddoji or Siddheshvar. In dress and calling they do not differ from Golla Gavlis. Till within the last four years these