CHAPTER - II

THE PLACES AND THE PEOPLE

The places chosen for this study were Belgaum, Bedkihal and Halashi. While Belgaum is a city and is the headquarters of Belgaum District, Bedkihal and Halashi are a town and a village respectively in the same district. These three distinct places were chosen with the intention of having a wide perspective of the varying socio-economic relations. This choice was also prompted by the question whether these relations in different places could be compared and contrasted. However, the relations in these distinct places, though they appear to be varied, have basically displayed a similarity of nature and purpose. In fact their variance can be expressed only in degree and not in kind. Nevertheless, these distinct places could supply enough material to establish the unity of Hindu social system across different places and in that way these distinct places have proved to be very useful.

The Physical Setting:

Belgaum District is situated between 15°.23' and 16°.58' North Latitude and 74°.5' and 75°.28' East Longitude. The District covering an area of 13,410 sq.kms., has a population
of 29,80,440 of whom 15,23,311 are males and 14,57,125 are females. The density of population of the district is 181 per sq.km. The district is bound on the north by Sangli and part of Kolhapur district of Maharashtra State, on the West by part of Kolhapur and Ratnagiri districts of Maharashtra State and the Union Territory of Goa, on the East by Bijapur district and on the South by Dharwad and North Kanara Districts.

(District Census Hand Book, 1981:19). The district consists of the ten talukas of Athani, Chikodi, Gokak, Hukkeri, Khanapur, Parasagad, Raibag, Remdurga and Sempagaon, which in all, comprise 1,164 villages and 19 towns. The Belgaum Taluka proper has 136 villages while Chikodi has 100 villages and the Khanapur Taluka has 220 villages. Apart from Belgaum city, the other two units of study namely Bedkihal and Halashi are a town and a village in the Talukas of Chikodi and Khanapur respectively.

Belgaum City:

Now coming to the places of study in particular, Belgaum city lies in between 15°.52' north latitude and 74°.42' east longitude. It is about 45 miles north-west of Dharwad, 70 miles from the coast and 110 miles south-west of Bijapur. It is not only the headquarters of Belgaum District and a divisional head quarter, but is also the chief military station in Karnataka.
The 1981 census showed that Belgaum is the third largest city in Karnataka State with a city site of 8,000 acres and a population of about 1,924,720. Belgaum stands from 2100 to 2260 above the sea level which in a straight line is about 50 miles away from the Arabian Sea.

Belgaum is an ancient town. It is called Venugram, meaning the Bamboo village, in the inscriptions of the twelfth and thirteenth centuries. Old Belgaum is believed to have stood a little to the south-east of the modern city and the embankment of the fort of old Belgaum is still shown at a short distance from the second milestone on the Dharwad road. The fort is said to have been built by a Jain King. The round fort has a moat and the remains of a high turret at one corner are still seen. The fort is irregularly round and enclosed by a deep wet ditch holding water for the greater part of the year. It is about three quarters of a mile to the east of the town and 1½ miles from military stations on a somewhat lower level.

**Localities of Touchables:**

For municipal purposes the town is divided into twelve wards and these wards are again divided into many lanes (Gallis or Wadas). The Gallis or Wadas are generally named after the principal caste or community of residents. However, the
BELGAUM CITY MAP
SHOWING LOCALITIES OF STUDY

INDEX
1 CHAWAT GALLI
2 KADE BAZAR
3 KALI AMBRAI

FIG NO. 3
boundaries of different sections are uncertain. The Kapaleshwar wada named after Kapaleshwar temple is in the extreme south of the city. Here the population consists chiefly of Kumbis and Simpis. The Bhadurgiwada to the west of Kapaleshwarwada is occupied by carpenters and brick layers. The tungdiwada to the east of Bhadurgiwada is occupied by Kumbi cultivators. The patilwada to the north of Tungdiwada is occupied by the houses of patils (Headmen clan) and the patils here are generally Marathas and Lingayats. The lane Mathawada to the east of Patilwada is named after the Lingayat monastery (Math) and is occupied by the Lingayats. Kulkarniwada to the north of Mathawada is an old street and contains the houses of Belgaum Kulkarnis who are Desasta Brahmins. Anantshyanwada to the north of Kulkarni wada has in the centre a temple of Anant Shayan or a Vishnu sleeping on serpentbed and is chiefly inhabited by Desasta Brahmins, with a few Jain and Kumbi houses. Basavannawada to the north of Anantsyuan wada has a temple of Basavanna or Shiva's bull where mostly Lingayats reside. Behind Basavanna temple there is a Jain Basti (Temple) wherein white Marble images of different Jain saints are placed. This area is being inhabited by Jains. To the north of Basavannawada there is a Deshpandewada and it is inhabited by Desasta Brahmins who have the surname of Deshpande. Hanumanth or Marutigalli to the north of Deshpande wada contains a temple of Maruti. Maruti is supposed to be the guardian deity of Belgaum city and many
Hindus of that lane visit the temple everyday. In Maruti Temple some images which had long lain neglected in the fort have been placed. This street is chiefly occupied by Desasta Brahmins and a very few houses of sonars are also there. The Raviwar peth which is to the east of Maruti Galli is a market place since the market is held there on sunday. It is occupied by wholesale grain and general store merchants who are Sheavi Brahmins and Lingayats. Ganapati Galli to the north west of Raviwar Peth takes its name from Ganapati temple and is chiefly occupied by rich Telis or oilmen. However it contains certain chief shopping complexes and important shops are found there. Near the north end of Ganapati galli are a few shops of Muslim tin workers. Kadolikarwada to the west of Ganapati galli is occupied by weavers and Burudigalli to the north of Kadolikarwada is soley occupied by Duruds or Basket makers. Kadebazar is an important market place containing shopping complexes and runs along a road leading from camp to the fort. It is also called "Shanivar Peth", since the markets are held there on Saturday. Kakativeca wada, on the road reaching to Kakati village is chiefly occupied by Muslims.

Localities of Untouchables:

Coming to the localities of Harijans, to the south-west of Khadebazar, there is a Chavat wada. The chavat wada is again
divided into three wadas namely, Maratha wada, Maharwada and Dhorwada. To the north west of Khade bazar Kaliambraiwada is located. This is again divided into four wadas - namely, Telagu Madarwada or Bhangi wada, Maharwada, Brahman wada and Maratha wada. In Kangraligalli and Kelkargalli which are located to north west of Khade bazar, both Marathas and Mahars reside.

A few houses of Lingayats, Malis and Dhanagars are also located. Chamberwada is mostly occupied by Chambers or shoe makers and is located to the north east of Kelkar wada. To the south of Chavatwada, there are Kasabewada or butchers' lane, and Majanwada or barbers lane.

Since the study was concerned with the untouchables in comparison with touchables, the localities concentrated by untouchables were deliberately chosen. Naturally then, the Chavatwada, Chamberwada, Kaliamarai wada and Kangraliwada were the chief wadas of the study.

Owing to urbanisation and industrialisation, Belgaum city has grown enormously and many new sites of residence have emerged. In the east of the city there has emerged a new colony called Maltesh Nagar. To the north west of the city new colonies called Vishweshwariah Nagar, Ambedkar Nagar, and Nehru Nagar have emerged. To the west of the town there is a
Cantonment area inhabited by Christians and Muslims. To the north-west and extreme north there are new areas called Tilakwadi, Hindwadi, Shahapur and Vadagaon. Thus, Belgaum city has widened in physical space to a surprising extent. There is an aluminium factory in the extreme north-east of the city and there have emerged many staff quarters. The aluminium industry in Belgaum city is one of the important industries in Karnataka State.

There is a civil hospital in the north-east of the city of Belgaum. There are also a number of colleges of arts, science, medicine etc in parts of the city. There are many temples, among whom very few bear historical importance and most of them are of modern type. There is a Hanuman temple in Maruti galli, Ganapati temple in Ganapati galli, Anant Shyan temple in Anant-shyan wada, Basaveshwar temple is Basavanvad, Shri Bappa temple in Tilakwadi and Mahadev temple in Military Camp. Not many gardens are there in Belgaum city, but shivaji garden and Ambedkar garden are of some importance. Muslims have their Mosque in the Kakti Road, Jains have their Basti behind Basavan Temple in Basavanagalli, and Christians have their church in camp area. Apart from big Hindu temples, there are here and there also small temples which are worshipped by the people in Belgaum City.

Bedkihal Town:

The second unit of study, namely Bedkihal town, is about
thirteen miles north-west of Chikodi. It lies between 16°25' north latitude and 74°38' east longitude. It is in Chikodi taluka of Belgaum District and is about forty five miles north of Belgaum. The town lies in the low land between the south bank of Doodganga river and gently sloping low range hill like land, which prevents the river running towards south. The town has a municipality and is famous for tobacco and cement pipe industries. It was once noted for its cotton and silk weaving and dyeing, and copper and brass works. But these industries have declined completely. The town has an administrative office, post office, a small mud fort, two primary schools, a high school and a college. A weekly Market on every Tuesday is held throughout the year and gram, millet, rice, wheat, and salt are mainly sold by Jains, Lingayats and Marathas. The town has a bus stop and all the busses going to Nipani, Chikodi, (Karnataka) Kholapur, Inchalkaranji, Sangli and Miraj (Maharashtra) pass through Bedkihal.

The Localities of Touchables:

The town's lanes are distributed caste wise and each lane is known after a caste name. The town opens with a college and high school located in the south-east of the town. The road running from Chikodi to Inchalkaranji i.e. from south to north west, cuts its way towards the bus station in Bedkihal, which is
LOCALITIES OF DIFFERENT CASTES
IN BEDKIHAL TOWN

INDEX

--- Mettled Road
---= Uh mettled

Temple
located in the north-east of the town and is to the extreme north of college and high schools. Behind the busstop, in the north-west there is a Jain temple and that area is being inhabited by Jains. This area is called Jain gali although some Lingayat and Maratha houses are also located there. In this area the town's important temples like 'Siddaraya' and 'Hanumanth' are located. God Siddaraya is said to have come from an unknown place from the direction of Maharashtra state to look into the problems of Bedkihal people when they were suffering from severe droughts and famines. Through his Godly power he brought rain to Bedkihal people and disappeared in the place where now the temple stands. In the north-west of Jain gali there is Patilgali. Both Lingayats and Marathas constitute Patil gali and both of them may have held the office of Patil, the head of the village, in the past. Kulkarni gali is in the centre of the town where Vaishnav, Desasta, Chitpavan and Konkan Brahmins have their residences. In Kulkarni gali there is a temple of Vithal and Rakumani, where Brahmins every evening gather, do Bhajanas, offer prayers and receive the gifts of other castes. In the east of Kulkarni gali, there is a Lingayat gali where mostly Lingayat cultivators reside. In the north-east of Lingayat gali there is a Jadargalli and is being occupied by Jadra caste people. Kuruba gali is to the north of Patil gali and is inhabited by Kuruba people.
In Kurubagalli there is a small Biruba temple, the deity of Kuruba caste, where Kurubas every evening play their drums and pray to their deity. The road passing through Busstand towards Kulkarni lane (i.e., from east towards west) is the main Bazar road. Alongside of this road are the houses of Jains, Lingayats, Marathas and Gujjars. Here these people have their shopping houses where grains, cloth, vegetables and such other general articles are sold. Every Tuesday the market is also held alongside of this road and people from Shamunewadi to the south-east of Bedkihal and Chandshiradwadi and Bargaon to the east of Bedkihal come to purchase and sell their goods. Muslim people in Bedkihal have their own lane in the area which is in the extreme north of Patil galli and their houses are spread along-side of a stream running in the north of the town from west to east. Some of the Muslim houses are also found in the agricultural field in the south-west of the town and it is in this area of Muslim residences that their Mosque stands. The Muslim people pray to their God Allah in this Mosque. The town municipality has built the water tank here at the height of 40 feet and from there the water is supplied to the town. Around the water tank some of the Gosavi people reside and therefore that area is also called Gosavi Mal.

The Localities of Untouchables:

The untouchables are located outside the area of the town.
Their residences are located in the extreme south-east of the town and are again divided into gallis. The gallis represent the sub-caste population of untouchables. The south-west area of untouchable locality is occupied by Mahars. To the north of Mahar residences are the residences of Manges. And to the south-east of Manges and north-east of Mahars, the Chemars' and Dhors' houses are located. The rough road running from town market towards Mahar locality i.e. from north-east to south-west passes through a pond in the centre of the town and makes its way through Mahar residences, joins the road in the south-west of the town running towards Chikodi. The pond is in the centre of the town in the east of Kulkarni galli and is used for cattle. Surrounding the pond, the residences of Bedar caste people are located. In the Mahar locality the temple of Goddess Durgamma and in the Bedar Locality the temple of Goddess Yallamma are situated.

The galli boundaries are somewhat uncertain in Beilikihal town. Each galli represents caste population and all gallis are the indications of caste demarcations.

The Village Halasi:

The third unit of study namely Halasi village is about 11 miles south-east of Khanapur. Khanapur is a taluka place
Khanapur is one of the stations on the Belgaum-Londa branch of the Poona-Belgaum railway route.

Halashi is an old town, and was the chief capital of Early Kadambas (500 A.D) and a minor capital of the Goa Kadambas (980-1250). (Bombay Gazetteer: Karnataka 1981, 565). The three large temples were built by Kadambas, namely, Varahanarasimh, Suvarneshwar and Rameshwar, witness to the fact that Halashi was once very famous under the Kadambas. The two temples, Varahanarasimh and Suvarneshwar, are located in the village proper, where as the third temple, Rameshwar, is located on the hill about two miles west of the village. All temples are of a good size but are out of repair. There is one more temple called Someshwar temple which is situated on the hill with a served pool. The temple is held in great local veneration and a some sacrifice was performed here as late as about 1870. The sacrifice lasted about ten days and was attended by about 2000 persons (Bombay Gazetteer Karnataka 1881: 564). Since then a yearly fair is held at the temple on the fullmoon of Ashvin or September-October when about 3000 people assemble. Also on the fullmoon of Kartik or November, the Palanquin (carriage) of Varahanarasimh is carried to Rameshwar temple.
on the hill and is attended by 2000 people. In the temple of Varahanarasimh, on a stone tablet about ten feet high by three-feet broad, is an inscription, showing the records of gift by the sixth Goa Kadamba King Pemadi or Shivchitt (1147-1175) of Sindvalli Village in the Kalgiri sub-division of the Palsi or Halsi district for the performance of the rites of holy Narasimh (Bombay Gazetteer 1881: 567). The tablet is also covered with a large sculpture representing Narasimh, Laxmi and other figures. The Halsi village therefore constitutes a place of historical interest.

The Localities of Touchables:

The Halsi village too like the other two units of study is divided into lanes and each lane bears the name of a caste. The road coming from Khanapur via Nandegad from north-west towards south-east passes through Halsi village and runs towards Halyal, a town in North-Kanpa district, in the south-east of Halsi village. Through this road very limited number of buses go to Halyal and pass through Halsi. The road thus running touches the Halsi village busstand in the north, and it is from this busstand that the village opens its way inside. As one enters the village the first sight he has is the division of Halsi village into lanes, each lane bearing the name of a caste.
LOCALITIES OF DIFFERENT CASTES
IN HALASHI VILLAGE.

FIG NO. 5
To the south-west of the busstand there is a lane of Lingayats— and there, only the Lingayats reside. To the south-east of the busstand, there is a lane of Maratha caste and there, only the Marathas reside. The road from the busstand which makes an entry into village also divides these two lanes. The Maratha lane is on the left side of this road and the Lingayat lane is on its right side. In the centre of the town the Varahanarasimh temple is located and to the north-east and south-west of the temple the Brahmin houses are concentrated. To the South-west of the temple again the Lingayat houses are located and opposite to Lingayat houses, i.e. to their west, the houses of Marathas are again located. In the western part of the village the Muslim houses are concentrated. In the extreme south of the village the lane of Kuruba people is located though there some of the Lingayat and Maratha houses are also found. In the extreme south-west the houses of Bedara caste people and Vaddar caste people are located though here some of the Kuruba and Lingayat houses are also found. Here in between Kuruba and Bedar lanes the Suvarneshwar temple is located.

Untouchables occupy residences outside the village and their houses are located in the extreme south east of the village. There are not many lanes in untouchables locality of Halashi, since they constitute a very tiny part of the
village. However they divide their tiny lane into two and separate them into down street lane and up street lane.

There is a temple of Basaveshwar in the locality of Harijans, which they worship every morning and evening.

Though the boundaries of lanes are uncertain, each lane is inhabited by a particular caste, and is a symbol of caste demarcation.

Soil and Drainage:

"Geologically the soil of the district may be divided into classes the red and the black. The red soils are the primary soils and are the result of the decomposition of the iron bearing rocks. This variety of soil is generally found along the western border although it occasionally occurs in the plain country as in the table land between the Ghataprabha and the Krishna and in the Belvadi and Ambadgatti village groups or Khariyats of Sampagaon" (Bombay Gazetteer, 1881: 232). The black soils are secondary soils and are rock ruins changed by the additions of organic matter. The black soil occurs in all most all the plain country (Bombay Gazetteer 1881: 232). Since Belgaum city is situated near the western border of the district most of the agricultural land contains red soil. The red soil possesses lateriate ingredients and is crumbled about three to four feet deep. This type of soil is more or less barren and
is heavy and sticky when wet. The alternate soil is black. Some of the agricultural lands in the south-west of the city possess rich black soil and are used to raise cash crops.

In the centre of the town is a large patch of black soil in places at least fifteen feet deep believed to be partly artificial. The town stands on one of the laterite hills which form the eastern slope of the watershed of the Markandeya river which flows from south-west to north-east three miles north of Belgaum and of its feeder the Belari which flows about two miles South of Belgaum. (Bombay Gazetteer, 1881: 515). The Belari and its small western feeders drain nearby the whole station as well as the low lying ground to the south-east which is almost wholly under rice and sugarcane cultivation. The city has two reservoirs, (the fort or Killache tale and Kapaleswar tale). Of the two reservoirs the Killache tale is the largest and lies north of the fort. It is fed by the springs and partly by drainage of Tatakamatti hills. It is used for washing and watering the cattle. The Kapaleswar reservoir lies near the south-end of town on either side of Shehapur road and is fed by sluices. The water is used for the neighbouring fields. The water though muddy lasts throughout the year and is also used for watering the cattle.

Bedkihal is situated in the centre of the red/black soil
plain spreading along the river Vedaganga the branch of Krishna river. On the left bank of the river most of the country is black soil. The westward land of the town is also widely open but the soil is poorer with a considerable mixture of red. The south-west part of the town land is covered with bare sand-stone ups and downs. However here and there in the tracts of these ups and downs, are the patches of fine sand where small crops of coarse grain are raised. The north and south have a mixture of red and black soil and in the east the soil is rich and black.

Besides Vedaganga which flows north-east to the east of the town, there is a stream in the north of the town flowing west to east. The Vedaganga river drains almost all the land lying east of the town and makes them all most fertile. There are also small streams but they dry up in the hot months. All these flow from west to east and cross Bedkihal on their way to Vedaganga. When the river and streams dry up the people dig holes or shallow wells in their beds for their use. Apart from rivers and streams the chief supply is from wells and ponds which too, some times dry or get fouled in the hot months and the people have to fetch water over long distances from rivers and streams or stream-bed wells.

Halashi village has many large tracts of red and black soils. In the south and east of the village the soil is a
mixed red and black, suitable for Indian millet and rice. In the west and north the soil is chiefly red with a few plots of black. The red soil is poor and after every crop requires a fallow. In the hilly north-west the Kumri or wood ash tillage is allowed. The bushes are cut during hot months and burnt to ashes before the rains set in.

However except towards south-east where there is little black rich soil, most of the country contains red and stony soil which are very poor. In some parts the soil is so poor that after a crop it has to rest for several years.

Halashi proper has no river source of water. A big stream to the north of the village flowing from west to east becomes the chief source of water for the village. The stream joins Malaprabha river which runs west to east to the north of Khanapur. The stream is the main feeder of Malaprabha and holds water till the middle of hot weather. Like Bedkihal people the Halashi people also dig holes and shallow wells in the bed of the stream and carry the water to their fields. Many people have tube wells in their fields and these wells supply water to the fields even during the hot season. The wells are to be dug into the deeper distances of the land and from that distance the water has to be fetched.
Crops:

The main crops raised in Belgaum city lands are - bhat or Bhutta (rice) Jola or Jundula (Indian millet), Ragi or Nachni (Eleusine corocana) Ghau or Ghodi (Wheat) Maki or Mekki jola (Maize) Tur or Togari, (Pulse cajan pea) vatani (Cajanus) Harabara or Kadli (Dolichos biflorus) udid or uddu (Cicer arietinum). Oil seeds raised are till or Yallu (Gingelly seed) rai or sasive (Mustard oil seed) and shenga (ground nut). The vegetable crops are Pundi or San (Hibiscus cannabinus) mirchi or menasinkai (Chillie) Us or Kabbu (Sugar-cane). The main crop raised in Bedkihsl are Jvari or Jola (Indian millet) ghau or ghodi (Wheat) maki or mekke jola (Maize). Pulses grown are tur or togari (Cajan pea pube) Kullhi or Kurli (Cajauns Indian) harabara or Kadli (Dolichos biflorus) many or hesuru (Cicer arietinum). Oil seeds grown are, shiras (Brassica napus), til or yallur (Gingelly seed) Javas or agai linseed and shenga (Groundnut). The cash crops are (Sugarcane), Kabbu or Vs, Tambaku (Tobacco) and Kapus or Hatti (Cotton). The vegetables grown are, Mirchi or Menasinkai, (Chillie) Pundi, or san (Hibiscus cannabinus).

The crops raised in Halasi are, Bhat or Bhatta (rice) nachni or ragi (Eleusine corocana) ghau or ghodi (Wheat) Javari
or Jola (Indian Millet) Kang or Navani (Italian millet). The cash crops grown are, Kabbu or Vs (Sugar cane), Hatti or capus (Cotton) Batatus (Potatoes) and Savatekai, (Cucumber). The oil seeds grown are till or yallu (gingly seed) Java or Aysi (Linseed) and ( Shonga (groundnut) the vegetables raised are pundi, (Hibiscus annabinus) mirchi or menasinakai (Chillie).

Climate:

Since Belgaum lies close to the Sahyadris, the climate is damp and unhealthy. Sometimes during the rainy and cold seasons fever is common. During the cold weather Belgaum suffers from blighting east winds. However, during hot season the climate is pleasant. The heat of hot season gets abated by the cool sea breezes. "The rain fall is moderate and varies from 33 inches to 55 inches the average being 45."

The climate in Bedkihal is pleasant and healthy. However, some times during rainy season the climate gets bad. But during most part of the year people it is comfortable. The rainfall varies from 11 to 25 inches, the average being 20 inches.

The climate of Halashi, though it resembles Belgaum climate, is mostly temperate and healthy during hot months.
It is whether during the cold season and during the south-west rains. The rainfall varies from 40 inches to 60 inches, the average being 45 inches.

**Flora and Fauna:**

"The western part of Belgaum city which stretches to the crest of Sahyadris is covered with first by swelling hills neither very high nor very steep and there after is covered with broad spaces fit for tillage at their bases." Bombay Gazetteer (1881:58). To the south-east the city is covered with broken hills by occasional rises and hollows. Those have a scanty growth of teak and other less valuable trees. In the extreme north the city has a fertile land of hills and forests which allow in their small tracts every tillage. All the forest area of the city has suffered greatly by fires and other such causes laterite soil during rainy season almost all sprouts green and makes the city look beautiful. The commonest trees in these forests are Jambul (Eugenia Jambolana) Mati (Terminatia tomentosa) herda (T.chebula) hela (T.Beleria) shembu (Acacin concinna) sisva (Dalbergia latifolia) nana (lanceoleta). Most of these are valuable timber trees. But they are all scanty in supply. However matis and nanas are thrice the supply of other trees. The Dindal tree is perhaps the commonest tree and is used as a fuel. It is generally too small for building purposes.
Bedkihal town lies in the centre of open flat ground sloping gently from south-west to north-east about thirteen miles north-west of Chikodi hills. The country is almost barren of vegetation. It is a level country with a series of long undulations with small streams of running water in the hollows, with the belts of black soil to the south-west of river Dudaganga. On the rises the soil is poorer and thinner and therefore supports only scantiest vegetation. The bank of river Dudaganga is generally wooded with babhul groves, which also cover many of the islands in the river bed. The nimb and tamarind trees also scantily appear here and there. The rest of Bedkihal ground is bare and desolate.

The Halashi village has extensive forest area. Most of its available land in the west and north west is full of forests. Some stretches of hills also occur in the north-east of the village. In fact Halashi village has twice as much forest as the tillage. According to Bombay Gazetteer the total forest area present in Belgaum District was 619 sq.miles. Of these 688 sq.miles chiefly was concentrated in Khanapur sub-division. Therefore, this was declared as reserved for forest under the forest Act of 1878. (Bombay Gazetteer: 1884). In the north-west of the village the dense forest area owned and managed by government and forest guards contains all the forest resources. These forest lying along occasional break from the north
west of Halashi village to south-west of Khanapur are especially lofty, their bases are far stretching, their outlines are bold and clear-cut and sides clothed with ever green forest wood and make the country impressive and beautiful. Travelling from Belgaum to Karwar via, Khanapur, Halashi and Halyal one cannot escape noticing the bounteous rich forests consisting of a variety of green trees. Most part of south-east of Halashi village is open ground with occasional ups and downs consisting of red and black soil cultivable plots.

In these forests different species of plants can be obtained. Like Belgaum sub-division here also mati, jambal, nana, Honnie, sisva are common. Avla (Phylanthus emblica) Baria (Cassia fistula) Karanj (Pongamia glabra) Anjan (Memecylon edule) Karvi (Strobilanthus grasmianus) Apter (Bauhimia racemosa) are also found here.

Some of the minor products of these forests are Thumberi leaves, harda, Tarved Kakki bunk gunn, honey, bamboo and wild fruits the fruit trees that occur in these area are, Ambu, Ramphal, Jambul, bilva, nimbu, Narangi, Chinch, Sitaphal and Kaju. Among the wild animals in these the most common one, Karvi Mangya, (Black faced monkey) or Vanar, Kempu Mangya (Red faced monkey) or makad, gadal (Flying fox), Chuchundri (Common
musk shrew), asval or Karadi (Black bear). Huli or Vagh (Tiger) Chirate (Panther). Adive Bekku or ran manjar (Jungle cat) Mungali or Mungus (Madras Mongoose) Kapalnarvi or Kola (Jackal) Kadhandi or duker (wild pig) Mola or sasu (Blanknaped hare).

However, because the forests are getting scanty due to their destruction by the people around, the wild animals are increasingly becoming scanty. Some of these wild animals like tiger have almost disappeared from Belgaum forests and in Khanapur and Halasri forests they are rarely found. Thus flora and fauna of the study areas is getting lessened day by day.

**THE PEOPLE IN THE PLACES**

**Population:**

According to 1981 census, the total population of Belgaum District was 29,80,440. Of that 15,23,311 were males and 14,57,128 were females. In that 23,09,022 were distributed in rural areas and 6,71,418 were located in urban centres. Among the rural population 11,75,142 were males and 11,33,880 were females, and while among urban ones 348,169 were males 32,3249 and 32,3249 and were females. In the district as a whole, the untouchable population was 31,27,23 and among them 15,78,50 were males and
15,48,73 were females. In rural area the distribution of untouchable population was 25,3019 and males numbered about 12,5391. The total population of untouchables in urban area was 59704 and in that the number of males was 30,222 and of females was 29,482. If the total population was distributed to the religious communities, Hindus alone, including untouchables, constituted 91.58 per cent, and while muslims constituted 7.66 per cent, the christians constituted 0.73 per cent. The remaining were all other tiny religious minorities like Jews, Parsis, and Buddhists. The percentage of males on the total population was 50.28 and of females was 49.71 per cent. The scheduled caste population to the proportion of total population of the district was 10.49 per cent.

Now Belgaum city proper, our first unit of study, consists of the total population of 27,4,430. Of these males are 14,3451 and females are 13,0979. If this total population of the city is to be distributed to the various religious communities in the city then Hindus constitute 79.50 per cent, the muslims constitute 15 per cent, jains constitute 4 per cent and while christians constitute 1.25 per cent, the all other tiny religious minorities especially parsis, Buddhists and Sikhs constitute 0.25 per cent. The pro untouchable population to the total population of the city is just 4 per cent.
Since it was very difficult to include all the city population in the study, while planning the study of this thesis only a few localities in the city, where the untouchables are more concentrated, were chosen. The localities chosen were Chavatgalli, Kaliambrai, Khadebazar and Hosur Bandawada. The residents of these localities include both untouchables and touchables and their number is more or less equal. (Speaking in terms of households there are 993 untouchables house holds in these localities and the touchables house hold work out to be 903 in each of these localities). The total population of touchables and untouchables in all these four localities works out to 8,756. Of that males are 4,669 and females are 4087. Looking at untouchable population separately, the untouchable persons in all these localities number about 4942 and in that 2582 are males and 2360 are females. It means in these localities 57% of the total population is untouchable and the remaining is touchable population. If the untouchable population is to be distributed among the localities of study in the city, it is the locality known as Chavatgalli that ranks first comprising 41% of the total untouchable population. In Chavat galli 2038 untouchable persons reside and of them males are 1042 in number, females about 996. Next to Chavat Galli comes Kaliambrai having an untouchables population of about 1,352 (27%). Here males and females work out to be 716 and 636 respectively. The
localities known as Khadebazar and Hosur bandavd are third and fourth in rank having 819 and 733 respectively. In Khadebazar the number of male persons is about 431 and that of females is about 398, and in Hosur bandwad while males number about 393 the females number about 431 Khadebazar and Hosur bandwad constitute 14 and 16 per cent of the total population among the localities chosen for the study in Belgaum city. The other two units of study namely Bedkihal town and Halasi village embody 7868, and 3,769 persons respectively. In Bedkihal male and female persons number about 4022 and 3846 respectively and in Halasi while males number about 1927, the females number about 1842. Speaking for untouchables particularly the untouchable persons in Bedkihal town constitute 38% of the total population of the town. The untouchables in that town number about 2981 and of them 1,523 are males and 1458 are females. Therefore the untouchable population in Bedkihal town is considerably larger. But the population of untouchables in Halashi village is considerably smaller. The untouchables in Halashi village constitute only 7% of whom 143 are males and 132 are females. Bedkihal town then comparing to other units of study, proportionately and exceptionally finds its pride of place as far as the size of untouchable population to the total population is concerned.
In all the three units of study we substantiate the population speaking different languages. Belgaum being a metropolitan city comprises not only people speaking different languages but also people having religious and cultural differences. Since the language is held to be an important element of culture perhaps the cultural difference comes into picture, only because there is a difference in language. Naturally language becomes an important tool for man's sense of identification. People become emotionally integrated when there comes the question of language and sometimes to so as to prove their linguistic solidarity express their emotions by shedding tears and bloods and threaten the life in the multilingual areas. Belgaum city is not an exception to this and very often there emerge the disturbances in the city when Kannada and Marathi speaking people are emotionally charged with their linguistic differences. The people in the localities of study in Belgaum city speak different languages. But the language composition of the people can be expressed through their mother tongue. Looking at the untouchable and touchable composition of language we can say 45% of the untouchable families speak Kannada and the touchable families which speak Kannada constitute 42% having the Kannada speaking families less than untouchable
### TABLE No. 1
LANGUAGE COMPOSITION

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Mother tongue</th>
<th>Belgaum</th>
<th>Bedkihal</th>
<th>Halasi</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Untouchable</td>
<td>Touchable</td>
<td>Untouchable</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Family</td>
<td>Family</td>
<td>Family</td>
</tr>
<tr>
<td>1.</td>
<td>Kannada</td>
<td>447</td>
<td>378</td>
<td>94</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(45.06)</td>
<td>(41.86)</td>
<td>(17.15)</td>
</tr>
<tr>
<td>2.</td>
<td>Marathi</td>
<td>230</td>
<td>314</td>
<td>454</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(23.18)</td>
<td>(34.77)</td>
<td>(82.48)</td>
</tr>
<tr>
<td>3.</td>
<td>Hindi &amp; Urdu</td>
<td>140</td>
<td>96</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(14.11)</td>
<td>(10.63)</td>
<td>(7.20)</td>
</tr>
<tr>
<td>4.</td>
<td>Telugu</td>
<td>175</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(17.64)</td>
<td>-</td>
<td>(2.00)</td>
</tr>
<tr>
<td>5.</td>
<td>Konkani</td>
<td>-</td>
<td>115</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-</td>
<td>(12.73)</td>
<td>-</td>
</tr>
<tr>
<td>6.</td>
<td>Gasaur</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>992</td>
<td>903</td>
<td>548</td>
</tr>
</tbody>
</table>

**NOTE:** Figures in bracket indicate Percentage
families. While 23% of untouchables speak Marathi, 34% of touchables speak Marathi, having the Marathi speaking families little more than untouchable families. 14% of the untouchables speak Rajasthani or Hindustani language while 10% of the touchables speak the same. The Telugu speaking untouchable families constitute 17% while there are no Telugu speaking families at all among touchables. 12% of the touchable families speak Konkani. Looking at the total we can say, 43% of the people speak Kannada and while 25% of people speak Marathi, the remaining speak Rajasthani, Hindustani, Telugu or Konkani languages.

The last unit of study, the Halashi village, also consists of people speaking various languages. In this village 65% of untouchables speak Kannada and other 15% of untouchables speak Marathi. Among touchables while 41% of families speak Kannada 36% of families speak Marathi and the rest 18 and 4 per cent of families speak Hindustani and Telugu languages respectively. On the whole Kannada and Marathi speaking parts of population occupy the first and the second places respectively.

Though mother tongue is being used by respective language groups, majority of the population is bilingual or multilingual. In all the units of study we witness of this while and interacting the people do not necessarily stick to their mother tongue but also use other languages in the area.
Caste-wise Classification of Population

The system of caste in India has parcelled the population into bits and these bits as per the rules of the caste have been ranked. Thus the caste has established rigid and fixed social inequality among its people. Infact, in all the units of study we witness rigid social hierarchy among the various castes. In Belgaum there exist multifarious castes and though caste is not an open challenge to human equality in the city it has considerably exercised its effect in maintaining and chopping up the city population. The other two units of study Bedkihal and Halasi also exhibit the same picture of caste structure and some times in these units caste becomes an open scandal. Though there are many touchable castes in Belgaum city as a whole, in the localities of the study, they are less in number. But all the important touchable castes such as Brahmin, Lingayat, Maratha, Mali and Kurubar are found in these localities. While dividing the population caste wise if we look at the individual caste in these localities, the Brahmins in the total population of localities as a whole constitute 9.78%, the Jains constitute 3.23%, the Gujjar 0.81%, Lingayat 11.94%, the Maratha 14.0%, Kurubar 0.95%, Muslim 2.07% and the Navi and Bedar castes constitute 0.49% and 0.23% respectively. These are all touchable castes and all of them together constitute 43.51% of the total population of the localities of study.
in the city, The untouchable community is also not an homogenous community. It is again divided into sub-castes and there also the hierarchy is being maintained. The untouchable castes found in these localities are Dhors, Chambars, Maharas, Mangas, and Telugu Madars. In the total population of these localities the Dhors constitute 12.33%, the Chambars 25%, Maharas 22.52% and Mangas and T Madars constitute 8.78% and 8.44% respectively. All the untouchable castes together constitute 56.42% of the total population in these localities. On account of these figures when we compare the strength of an individual caste, among touchables, we find that the Marathas and Lingayats, secure the first and second places respectively, the Brahmins and Jains secure third and fourth places respectively and thereafter follow all other castes such as Muslim and Kurubars. Among untouchables while Maharas and Dhors secure first and second places, the Chambars and Mangas secure third and fourth places and thereafter comes the last one, the Madar caste. In the total population of these localities irrespective of touchable and untouchables castes, it is Maharas and Dhors who lead the list and thereafter follow all other castes. In other two units of study also the multi-caste population comes into picture very considerably. In Bedkihal there are 26 castes. In the total population of Bedkihal the touchable castes like Brahmins constitute 3.55%, Jains 7.71%, Lingayat 16.87%,
Table No. 2
CASTE WISE POPULATION OF UNITS
(TOUCHABLES)

<table>
<thead>
<tr>
<th>Name of the touchable Castes</th>
<th>BEGAUM</th>
<th>%</th>
<th>BELKHAL</th>
<th>%</th>
<th>HALASI</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Jain</td>
<td>283</td>
<td>3.23</td>
<td>607</td>
<td>7.71</td>
<td>96</td>
<td>2.54</td>
</tr>
<tr>
<td>3. Gujjar</td>
<td>71</td>
<td>0.81</td>
<td>19</td>
<td>0.24</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>4. Rajput</td>
<td>-</td>
<td>-</td>
<td>17</td>
<td>0.21</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>5. Lingayat</td>
<td>1046</td>
<td>11.94</td>
<td>1328</td>
<td>16.87</td>
<td>1132</td>
<td>30.03</td>
</tr>
<tr>
<td>7. Ganiger</td>
<td>-</td>
<td>-</td>
<td>47</td>
<td>0.59</td>
<td>52</td>
<td>1.37</td>
</tr>
<tr>
<td>8. Badiger</td>
<td>-</td>
<td>-</td>
<td>53</td>
<td>0.67</td>
<td>43</td>
<td>1.14</td>
</tr>
<tr>
<td>9. Kumbar</td>
<td>-</td>
<td>-</td>
<td>64</td>
<td>0.81</td>
<td>58</td>
<td>1.53</td>
</tr>
<tr>
<td>10. Kurubar</td>
<td>84</td>
<td>0.95</td>
<td>212</td>
<td>2.69</td>
<td>165</td>
<td>4.37</td>
</tr>
<tr>
<td>11. Gondav</td>
<td>-</td>
<td>-</td>
<td>90</td>
<td>1.14</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>12. Agasar</td>
<td>-</td>
<td>-</td>
<td>34</td>
<td>0.43</td>
<td>27</td>
<td>0.71</td>
</tr>
<tr>
<td>13. Jadar</td>
<td>-</td>
<td>-</td>
<td>42</td>
<td>0.53</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>14. Mali</td>
<td>43</td>
<td>0.49</td>
<td>114</td>
<td>1.44</td>
<td>38</td>
<td>1.00</td>
</tr>
<tr>
<td>15. Nawi</td>
<td>-</td>
<td>-</td>
<td>210</td>
<td>2.66</td>
<td>20</td>
<td>0.53</td>
</tr>
<tr>
<td>16. Bedar</td>
<td>21</td>
<td>0.23</td>
<td>330</td>
<td>4.19</td>
<td>112</td>
<td>2.97</td>
</tr>
<tr>
<td>17. Gosavi</td>
<td>-</td>
<td>-</td>
<td>36</td>
<td>0.45</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>18. Vaddar</td>
<td>-</td>
<td>-</td>
<td>58</td>
<td>0.73</td>
<td>177</td>
<td>4.69</td>
</tr>
<tr>
<td>19. Muslim</td>
<td>182</td>
<td>2.07</td>
<td>56</td>
<td>0.71</td>
<td>321</td>
<td>8.51</td>
</tr>
<tr>
<td>20. Christian</td>
<td>-</td>
<td>-</td>
<td>21</td>
<td>0.26</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>TOTAL</td>
<td>3814</td>
<td>43.51</td>
<td>4888</td>
<td>62.12</td>
<td>3494</td>
<td>92.70</td>
</tr>
</tbody>
</table>
Marathas 16.16%, and after that follow all other touchable castes. The untouchable castes like Mahars in the total population of Bedkihal constitute 25.27%, the Mangs 7.77% and while chambers and Dhors constitute 3.69% and 0.97%, the other two castes like Domb and Lingayatsamagar constitute 0.06% and 0.06% respectively. On the basis of these figures we can calculate that, among touchables while Lingayats and Marathas are almost equal in number, the Jains, though considerable in number, secure third place and there after follow the Brahmins and all other touchable castes like Bedar and Kumbar. Among untouchables Mahars are major in population and thereafter follow the untouchable castes like Mangs and Chamaras and other two the domb and Lingayatsamagar castes. In the total population of Bedkihal as a whole the Mahars top the rank and thereafter follow the Lingayats and Marathas. Therefore the Mahars, being an untouchable caste, are the largest caste group in Bedkihal, and establish an exceptional case of majority being an untouchable caste group in the town as a whole.

In Halasi village the third unit of our study, in the total population as a whole the touchable caste like Brahmin constitute 4.24%, Jains 2.54%, Marathas 30.03%, Lingayats, 28.99% Kurubas 4.37%, Vadgar 4.69%, Muslims 8.51%, and after that follow all other touchable castes. The untouchables in Halasi village
Table No. 3
CASTE WISE POPULATION OF THE UNITS OF STUDY
(UNTOUCHABLES)

<table>
<thead>
<tr>
<th>CASTES</th>
<th>BEGAUM Persons</th>
<th>BE-KHAL Persons</th>
<th>HALASI Persons</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Persons</td>
<td>%</td>
<td>Persons</td>
</tr>
<tr>
<td>1. Lingayat</td>
<td>-</td>
<td>-</td>
<td>5</td>
</tr>
<tr>
<td>Samagar</td>
<td>1080</td>
<td>12.33</td>
<td>77</td>
</tr>
<tr>
<td>2. Dhor</td>
<td>819</td>
<td>9.35</td>
<td>291</td>
</tr>
<tr>
<td>3. Chambar</td>
<td>1972</td>
<td>22.52</td>
<td>1989</td>
</tr>
<tr>
<td>4. Chalwadi</td>
<td>769</td>
<td>8.78</td>
<td>612</td>
</tr>
<tr>
<td>5. Mahar</td>
<td>1972</td>
<td>22.52</td>
<td>1989</td>
</tr>
<tr>
<td>6. Mang or Madar</td>
<td>302</td>
<td>3.44</td>
<td>-</td>
</tr>
<tr>
<td>7. Halsar</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>8. Telugu Madar</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>9. Dombor</td>
<td>-</td>
<td>-</td>
<td>7</td>
</tr>
<tr>
<td>TOTAL</td>
<td>4942</td>
<td>56.42</td>
<td>2981</td>
</tr>
</tbody>
</table>
are a very tiny minority, constituting 7.28% of the total population of the village. The untouchables in this village are known as Chalawadi's, Hulsars and Madars. Among them Chalawadis are the major group constituting 6.77% of the total population of the village. Among untouchables as well as in the total population as a whole, it is Marathas, Lingayats, and Muslims who secure first second and third places respectively. The Chalawadis secure fourth position and there after that follow the touchables like Vaddar, Bedar, Brahmins Jains and all other castes. Ranking these castes hierarchically, we find at all the units, the ranking of castes in the following order.

Brahmin, Jain, Gujjar, Rajpoot, Lingayat, Maratta, Ghaniger, Badager, Kumbar, Kurbar, Goundi, Agsar, Jadra, Mali, Navi Bedar, Gosavi, Vaddar, Muslim and Christian. This kind of ranking is observed among touchables. The untouchables are ranked in the following order.

Lingayatsamagar, dhor Chambar, Chalawadi, Mahar or Holer, Mang or Madar, Hulsar, Telugu Madar and Domb.

But this ranking cannot be considered as an exact order of ranking. There is a conflict among castes while claiming
their superior and inferior positions in the caste hierarchy.
But one thing that is sure is that they follow the caste rules
strictly and help the caste system to continue in their social
life.

The Family Sizes

The family sizes of the people in the units of study
explain the social system of their kinship patterns. They
have also a bearing on the socio-economic position of the
people they consist. Whether the structure of the household
has undergone a course of change or has remained stagnant
depends upon the degree of influence that it may have had of
the factors developed by industrialisation, urbanisation and
modernisation. In the units of study most of the families have
given up their traditional style of living. Due to growing
individualism and promoted progress, the nuclear families are
gaining importance and the larger type of families are const-
antly being broken into bits. In Belgaum city, in the localities
of the study, out of 992 untouchable households 365 households
consist only 2 to 5 members each. Such type of families consti-
tute 36.79% of the total untouchable families. Further while
they are 328 families supporting 6 to 10 members, 243, families
support 11 to 15 members and constitute respectively 33.06%
and 24.49% in the total whole. Only 1% of the families support
21 and more numbers. The family size picture of the touchables is also not quite different from the untouchables. In these localities out of 903 touchable households 434 households support only 2 to 5 members 312 support 6 to 10 members 112 support 11 to 15 members and only 8 households support 21 or more members. In Bedkihal the second unit of our study, 45.43% of untouchable households consist only 2 to 5 members, 25.72% support 6 to 10 members, 19.70% support 11 to 16 members and only 2.18% of households support 21 or more persons. The same is the picture of touchable households in Bedkihal. 42.14% of touchable families support only 2 to 5 members, 33.93% support 6 to 10 members and while 18.41% of families support 11 to 20 members, only 2.40% of families support 21 or more members. The Halasi village, the third unit of our study, is not an exception to the system of households as observed in the other two units of study. Here also 50% of untouchable households support only 2 to 5 members and while 29.16% of households support 6 to 10 members, 26.66% of households support 11 to 20 members. No household among untouchables supports 21 or more members. The same case can be substantiated among the touchables too, in the Halasi village. Among touchables 59.5% of the households support only 2 to 5 members 27.35% of households support 6 to 10 members and while 7.05% of households support 11 to 20 members, only 1.32% of households support 21 or more members.
### Table No. 4
**FAMILY SIZES IN THE UNITS OF STUDY**

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Family Size</th>
<th>BELGAUM</th>
<th>BEDKIHAL</th>
<th>HALASI</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>UNTOUCHABLE</td>
<td>TOUCHABLE</td>
<td>UNTOUCHABLE</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Families</td>
<td>Families</td>
<td>Families</td>
</tr>
<tr>
<td>1.</td>
<td>0 - 1</td>
<td>26</td>
<td>16</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(2.62)</td>
<td>(1.77)</td>
<td>(3.64)</td>
</tr>
<tr>
<td>2.</td>
<td>2 - 5</td>
<td>365</td>
<td>434</td>
<td>249</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(36.79)</td>
<td>(48.06)</td>
<td>(45.43)</td>
</tr>
<tr>
<td>3.</td>
<td>6 - 10</td>
<td>328</td>
<td>312</td>
<td>141</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(33.06)</td>
<td>(34.55)</td>
<td>(25.72)</td>
</tr>
<tr>
<td>4.</td>
<td>11 - 15</td>
<td>243</td>
<td>112</td>
<td>108</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(24.49)</td>
<td>(12.40)</td>
<td>(19.70)</td>
</tr>
<tr>
<td>5.</td>
<td>16 - 20</td>
<td>19</td>
<td>21</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(1.91)</td>
<td>(2.32)</td>
<td>(3.28)</td>
</tr>
<tr>
<td>6.</td>
<td>21 &amp; above</td>
<td>11</td>
<td>8</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(1.10)</td>
<td>(0.88)</td>
<td>(2.18)</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>992</td>
<td>903</td>
<td>548</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(99.97)</td>
<td>(99.98)</td>
<td>(99.95)</td>
</tr>
</tbody>
</table>

**Note:** Figures in brackets indicate Percentage.
The emergence of smaller sized families seek their reasons in many causes. Though people both in rural and urban areas are superstitious and traditional, have shown an increasing tendency to lose the linkage among their kinsmen. The crisis in traditional moral values is also a cause for the increasing number of smaller families. Soon after marriage the new couple wants to have its own separate small household and loses its link with agents. In rural areas poor families cannot afford to support many number of members due to the meagre wage rate or the agricultural income they get. Naturally the large family gets divided and divided in units until it feels that it can subsist on its own. The changes that have come due to new opportunities in new India, in the sphere of educational benefits and economic advantage also have helped to a considerable extent to reduce the family sizes. So as to seek self luxurious life many educated persons break away from their kinsmen and become independent. Therefore, now a days family can only be defined as a group consisting of only parents and their children.

Sex and Age wise Population of Castes:

The aspects of age and sex play a very important role while deciding the structural features of a population of a particular community, while the age wise population helps us
to understand the factors like education, employment birth and
death rates or the marital status and marriage retirements,
the sex wise population helps us to know about the nature of
fertility and the sex ratio of the community. The sex and age
wise population also has a bearing on the socio-economic matters
of a particular community. The sex ratio as per the definition
of Indian census can be understood as "the number of females
per 1000 males." The same criteria can be used for understand-
ning the sex ratio of a particular community in the units
of study. It is a matter of fact that all over India the
number of females is less than the number of males. Our units
of study also show the same case. In almost all the caste
population we see the shortage of females when compared to males.
In Chavatgalli of Belgaum among Dhors for 549 males there are
only 531 females. The same case follows for Maharas and there
also we see for 493 males only 465 females. In the same locality
among Brahmins and Lingayats for per 87 and 113 males we see
only 56 and 105 females. For 265 Maratha males there are only
239 females. The same case follows for Kurubas and Muslims.
The other three localities of the city namely Keliambrai,
Khadebazar and Hosur bandwad exhibit the same kind of sex
ratio and in these localities as well we witness the shortage
of women. Now coming to age composition in Chavatgalli among
Dhors we see most of the population being concentrated in the
age group of 0-1 and 30 to 34. But the supporting population
of Dhors is increasingly smaller than the dependent population. The Mahars are not an exception to this and about 20% of the Mahar population in Chavatgalli is being concentrated in the dependent age group of 10-19 which is a roaring group without employment or with a broken education. The same case of age wise distribution of population is being witnessed in other localities among other untouchable castes. In Chavatgalli the Brahmins also hold the same case as Dhors and Mahars, as far as the age wise population is concerned. Among them 20% of their population is concentrated between the age groups of 0-1 and 15 to 19. But since Brahmins are a business class in Belgaum they suffer not the difficulty of supporting population as is the case among Dhors and Mahars. The Lingayat population in Chavatgalli is a little exceptional since most of its part consists of the supporting population. About 27% of their population is distributed among the age groups of 20 to 34. But Maratha population also consists the dependents among its people and suffers the case of Brahmins. Like other castes about 20% of its population is concentrated under the age group of 0-9. Further while Kurubas enjoy the prestige of having little number of dependents, the Muslims suffer the same fate of Marathas Mahars and Dhors. In other three localities however, while most part of untouchable population suffers the fate of having more dependents, the touchable castes suffer it to a very little extent. But most part of touchable castes population,
even if consists of the dependents it being economically well to do, does not suffer the difficulty of maintaining its dependents, as untouchable castes do. In the other picture of two units of study namely Bedkihal town and Halasi village the picture of sex and age composition appears to be the same as Belgaum city though with a little variation. In Bedkihal among untouchables and touchables for 1,523 and 2499 males there are 1458 and 2388 females. The little variation from the city is among both untouchables and touchables, the population of dependents and supporters is more or less equitably distributed. However, in Bedkihal untouchables being economically very weak they cannot support even a small number of dependents and therefore the death rate is higher among them. In Halasi among untouchables and touchables for 143 and 1784 males there are 132 and 1710 females respectively. Here what can be the variation from city is the number of dependents among touchables is more than among untouchables. However, touchables being economically strong do not suffer that bad blow of dependents.

Housing Patterns:

A human being without a house is a bird without a nest.

But the worst feature of the poverty ridden communities is their
growing number of houseless members. In Belgaum City among untouchables this scene is very common and strikes our eye growingly. Comparing to the number of households, the number of houses is very meagre. About 992 untouchable families live in congested 548 houses. They are owned by a number of families either in common or they are accommodated on the basis of rent. Whether tiled or thatched or whether they are with wattle and daulls walls, most of the untouchable houses are small, unhygienic and untenantable. Except hither and thither, all untouchable houses look alike and signify the identification of untouchable residents right at the first sight. Despite ambitious schemes of providing housing facilities to the untouchables, most of the untouchables in Belgaum city have remained without a house. Further they have a sub-locality within the locality and have maintained segregation from touchables in the traditional style. Therefore, the king of demarcation as touchable and untouchable is always at work even in the residential patterns. As the untouchable localities most of the touchables have the improved and well constructed houses. They also dont have the problem of congested conditions, in view of the fact that 903 of their households own 829 houses. Those touchables who own big houses give part of their houses on rent which is obtained on monthly basis. The touchable houses posses well, water taps, ultra modern amenities and attractive designs. Therefore, their locality looks special, peaceful and beautiful.
### Table No. 5

**HOUSE TYPES IN THE UNITS OF STUDY**

<table>
<thead>
<tr>
<th>S.No.</th>
<th>House Types</th>
<th>S.Total</th>
<th>Belgaum</th>
<th>Bedkhal</th>
<th>Halasi</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>UNTOUCHABLE No. of Houses</td>
<td>TOUCHABLE No. of Houses</td>
<td>UNTOUCHABLE No. of Houses</td>
<td>TOUCHABLE No. of Houses</td>
<td>UNTOUCHABLE Number of Houses</td>
</tr>
<tr>
<td></td>
<td>No. of Houses</td>
<td>No. of Houses</td>
<td>No. of Houses</td>
<td>No. of Houses</td>
<td>Number of Houses</td>
</tr>
<tr>
<td>1.</td>
<td>Hut</td>
<td>228</td>
<td>31</td>
<td>134</td>
<td>42</td>
</tr>
<tr>
<td></td>
<td>(39.04)</td>
<td>(3.74)</td>
<td>(36.11)</td>
<td>(5.18)</td>
<td>(48.64)</td>
</tr>
<tr>
<td>2.</td>
<td>Janata</td>
<td>159</td>
<td>20</td>
<td>40</td>
<td>16</td>
</tr>
<tr>
<td></td>
<td>(27.22)</td>
<td>(2.41)</td>
<td>(10.78)</td>
<td>(1.97)</td>
<td>(10.81)</td>
</tr>
<tr>
<td>3.</td>
<td>Bamboo Walls &amp; tiled roofs</td>
<td>68</td>
<td>28</td>
<td>96</td>
<td>61</td>
</tr>
<tr>
<td></td>
<td>(11.64)</td>
<td>(3.38)</td>
<td>(25.87)</td>
<td>(7.53)</td>
<td>(13.51)</td>
</tr>
<tr>
<td>4.</td>
<td>Adobe Walls &amp; tiled roofs</td>
<td>105</td>
<td>326</td>
<td>101</td>
<td>612</td>
</tr>
<tr>
<td></td>
<td>(17.97)</td>
<td>(39.37)</td>
<td>(27.22)</td>
<td>(75.55)</td>
<td>(27.02)</td>
</tr>
<tr>
<td>5.</td>
<td>R.C.C. Buildings</td>
<td>24</td>
<td>423</td>
<td>-</td>
<td>79</td>
</tr>
<tr>
<td></td>
<td>(4.10)</td>
<td>(51.08)</td>
<td>-</td>
<td>(975)</td>
<td>-</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td>584</td>
<td>828</td>
<td>371</td>
<td>810</td>
</tr>
</tbody>
</table>

*NOTE:* Figures in bracket indicate percentage
Speaking in terms of numbers while 39.21% of untouchable houses are huts, only 3.74% of touchable houses are huts, while 27.22% of untouchable houses are mud made Janata houses, only 2.41% of the touchable houses are of such type, while 11.64% of untouchable houses are bamboo walled only 3.38% of the touchables houses are of such type, while 17.97% of untouchable houses are adobe walled types 39.97% of the touchable houses are of such type, and while only 74.10% of untouchable households are R.C.C. Buildings 51.06% of touchable houses are of such type. This figure shows that the touchables have better housing conditions than the untouchables in Belgaum City. However, the untouchables who have come up economically due to new opportunities are trying to own better houses.

The pattern of housing in Bedkihal town and Halasi village also reflects the social status of the touchable and untouchable castes. The untouchables in Bedkihal and Halasi occupy the outskirts and maintain segregation from touchables. Actually there is no difference or very little difference between the untouchables of Belgaum and the untouchables of Bedkihal and Halasi. But comparatively the untouchables in village and town are better off than untouchables in the city as far as the housing condition is concerned. The poorest untouchables in Bedkihal live in the huts whose walls, except a few bamboos to bear the roof, are of woven millet stalks or palm leaves, sometimes but not always daubed with mud. So also the poorest untouchables
in Halasi. But most part of untouchable population is poorest and naturally possesses such type houses in a largest number. But touchables have better type of houses which are built on plinth generally of dressed stone rising three or four feet above the ground. But however designed and costlier such type of houses are they contain adobe walls and therefore are being included among adobe walled types. Generally the house of a wealthy man contains the veranda which is used as a waiting place for servants. Many of the rich men also own modern RCC buildings and rich furniture. And increasingly we can say RCC buildings are being built by rich men in the town and village. Some of the untouchable houses which are of adobe wall type have roofs of straw and their doors are made of plaited or woven slips of bamboo. The floors are of beaten earth covered with the wash of cowdung which is renewed every Monday or once every two days. Most of the untouchable houses contain only two rooms and occasionally verandas. Thus in a village or a town the wealthier a man is, the better his house. Naturally the untouchables being poor possess only poor type of houses.

Now speaking in terms of number in Bedkhal while 36% of untouchable houses are huts only 5.18% of touchable houses are huts, while 10.78% of untouchable houses are Janata only 1.97% of touchable houses are Janata, while 25.87% of untouchables houses are bamboo walled only 7.53% of touchable houses are of
such type, while 27.22% of untouchable houses are adobe walled
75.55% of touchable houses are of such type and while un-
touchables own no RCC buildings 9.75% of touchable houses are
of RCC type.

In Halasi while 48.64% of untouchable houses are huts
10.12% of touchable houses are huts, while 10.81% of untouchable
houses are Janata 3.51% of touchable houses are Janata, while
13.51% of untouchable houses are Bamboo walled 9.29% of touchable
houses are of such type, while 27.29% of untouchable houses are
adobe walled houses 72.93% of touchables houses are of such
type and while untouchables dont have RCC buildings at all,
4.13% of touchable houses are of RCC type.

However, the untouchables in Bedkihal and Halasi who are
ambitious and have used modern opportunities have started aspiring
for better houses.

The Life Pattern of Touchables:

There are innumerable castes and sub-castes among touchables
and therefore the way of life of each caste differs from every
other caste. Broadly, we can say, the way of life of a Brahmin
is not the same as the way of life of a Lingayat or a Maratha.
Similarly each caste has its own way of life. But the difference
in the way of life is not very much clear and crisp. In certain
respects all castes appear to be one and the same and yet maintain their differences. For instance while Brahmins are strict vegetarians the Lingayat people too are strict vegetarians. But while some of the Brahmins do not prefer to eat onions, garlic and carrots which they consider as impure the Lingayat prefer them very much with each one of their meals. Further, while Maratha prefers to consume the shebuffaloes butter milk and curds, the Brahmins prefer mostly cow's curd, milk and butter. The Lingayats prefer any one's milk butter and curd. But all these three caste take the Indian millet bread, pulse curry, and rice as the most important daily items of food. The traditional Brahmins always prefer to eat in a leaf plate but lingayats and Marathas, eat so only on special occasions and regularly prefer to eat in metal plates. One of the special features of Marathas is, they are non-vegetarians and eat on special occasions (some of them very regularly) fish, mutton, fowl, and even drink liquor. The Ghanigers, Badigers, Agasars and Kumbars are the same as Lingayats and they too prefer to eat vegetarian food. The Kurubas and Malis however are non-vegetarians and eat occasionally goat meat and chicken apart from regular vegetarian items of food. The Muslims Bedars and Vaddars are very often non-vegetarian though they also have a tendency towards vegetarian food items. All of them resemble the depressed castes and while Muslims and Bedars eat beef, the Vaddars very often eat pigs.
To claim their separate religious identification Brahmins wear seared thread, while Lingayats wear a thread with Linga. Most often apart from their household deities, Lingayats worship shiva as their religious God but Brahmins worship Rama as their religious God. But both of them do have a respect and reverence for both the Gods—Shiva and Rama. Most of the other touchable castes have their own home deities though they all commonly worship Shiva and Rama. Apart from Shiva and Rama the touchable castes in Bedkihal worship Siddeshwar as their village deity and in Halasi, Varahnasimh, Ganapati and Vishnu are worshipped. In Belgaum the touchable castes worship military Mahadev, Ganapati, and Saibaba. But in Belgaum there are many other deities who are placed in small temples of many localities and are worshiped by touchables castes. Every morning these temples are washed and cleansed.

As for the dress patterns of touchable castes they do not vary, very much from caste to caste. But the dress patterns vary to a little extent from city to town and from town to village. In Belgaum city, except the old, men wear pants, shirts and modern type of foot wear. Whether it is made of cotton or a tericot, the style of dressing is much the same. It differs only age wise. Many young people belonging to touchable castes change their dress styles every now and then,
to suit the latest fashion in the city. The young women in Belgaum city also change their dress patterns in a way which can befit the changed fashion in the city. The young women wear chudidar pajama, a gown like Jubba, and sometimes pants and long blouses during the day, and at night trousers. Most of the aged and married women both in and out of doors wear a robe and a bodice. A beautifully designed and coloured robe with broad or little borders and lace fringes, is called a "petal" and is a favourite dress with women. The old men wear a waist cloth called Dhoti and put on a shirt. While going out they wind a scarf or rumal round their head and put on a coat or a sleeveless jacket.

The dress pattern in Bedkhal and Halasi is not very much different from that in Belgaum. But since most people don't have the impact of modern dress types, they mostly prefer to wear the traditional types. The men wear Dhoti, Shirt, Nehru shirt and a cap or a turban. The women wear robe and bodice. But all young men wear pants and shirts in the fashion of city young men. But most often poor touchables prefer to wear pajama half pant and a banian or a simple cotton shirt. In Bedkhal and Halasi women wear robe in traditional style. The robe is passed round the waist and the lower end drawn back between the feet and tucked into the waist band behind, the robe is
falling on each side of the end, that is drawn back so as to hide the limbs nearly to the ankle. The upper end of the robe is drawn from the waist over the right shoulder and is then passed across the bosom and tucked into the waist band on the left side. The bodice has a back and short sleeves stopping above the elbow. The men compared to women wear few ornaments. The men wear the earring called bhikball, finger rings, the arnlet called gap and Kanthi. The boys wear gold gaps and Kanthies, silver ankellets and waist chain. The women wear on their heads nags or cobras, ketaks, Chandrakors or moons and flower or phuls round the back hair. Some times the hair is plaited and allowed to hang down the back with a number of flowers braided with the hair. In era they wear bugdis, balis and Karnaphuls. Their nose rings are of three kinds, a ring of twenty pearls called nath, a ring of four or five pearls called gadi and a ring with one large pearl called mugati.

The neck of women is the chief object of decoration. The first ornament is the lucky thread or Mangala Sutra which is tied to the bride's neck by the husband at the time of the marriage. Other necklaces are called tikis and they are of many kinds, they are named as geji tikis, gudin tikis, and vajra tikis. The circles of gold coins, called putalis, Jomalisaras and chandrahars are also worn. Arnlets called vankis and bajubunds are worn above the elbow and wristlets called patils and Todas. A thick broad gold or silver belt
called patta clasps the waist and keeps the robe in place.
Anklets of silver called sarpolis and paijam adorn the feet
and silver rings embellish the toes. The young children wear
earings called Mukha or Mudis and chalatumba or bhokers. The
neck is adorned with a circlet called Habli and gathi of
goldcoins or putalis. Most of the touchable castes savings are
invested in ornaments. The women wear vermilicion or Kunku on
their forehead. They rub their cheeks and arms with turmeric
or vermilion. The orthodox Brahmin or Lingayat widows shave
their heads and wear white robes. The Brahmins mark their brow,
shoulders and chest with lines and marks of conch-shell and
discuss, the yellow sandalwood or gopi-chandan earth. In the
same fashion with a little difference the Lingayats too mark
their brows and shoulders. All other castes follow either
Lingayats or Brahmins. The marriage and property owning
patterns are more or less same among all castes. They all
marry within their own caste circles. The marriage relation
is either within their relation or without. If they have to
marry within their relation then they mostly prefer to marry
their father's sister's daughter or mother's brothers daughter.
They rarely marry their own sister's daughter.

The Life Pattern of Untouchables:

The untouchables are also known as the depressed castes
of India. In Belgaum, Bedkihal and Halasi they include Lingayat Samagar, Dhor, Chalawadi, Chambar, Mahar, Mang, Telugu, Madar and Domb castes. Though Lingayat Samagar and Chalawadi are untouchable castes, they claim their rank among Lingayats and like Lingayats wear a chank which contains the Lingam and smear their foreheads with sacred ash. They generally have in their houses the images of Mahadev in the form of a Lingam and of Lord Basaveshwar in the form of a stone or a silver bull. They bathe and worship the Lingam before their morning meal. Their priests are Jangams whom they worship and drink the water in which the priest's or Guru's feet have been washed. They neither eat, nor associate with other untouchables. The Lingayat Samagar prepares leather foot-wear and other such leather goods for Lingayats and Brahmans or such other higher castes and leads a life on what he gets in return. But chalawadi's chief office is to carry the ladle and bell infront of Lingayat processions. But Halasi Chalawadis do even filthy occupations, because of the absence of other lower castes among untouchables in that village. They also are a labour class and lead their life on the daily wage conferred by Lingayat or other land owning castes. The Mahars or Holayas are traditionally known as watchmen, boundary makers, treasure carriers, escorts, removers of dead animals, drummers and bugle and horn blowers. But now a days they have increasingly turned to be a labour class. The Mahars,
though poor and fairly temperate, are very much militant and revengeful. They are notable for their want of reverence for Brahmins and Brahminic Gods. Now a days they are turning to be the heroic class among untouchables and are leading the movement every where. They are anticastr and anticapitalists and are mainly instrumental for the Dalit movement in Maharashtra. Like Lingayat Samagars, the Chambar are leather works. They work in leather, cut and dye skins and make bridles, whips, harners, sandals, shoes, ropes and water bags. They sell their wear either at their houses or in the local markets and earn their living. Manges or Madigars are traditionally known as leather rope makers and cattle gelders. But now a days apart from their traditional work they have taken up, in a large measure, agricultural labour. The Dhors carry on their traditional work of leather tanning. But besides leather tanning they also make water bags, buckets, drums or dholas, bridles or todres, boxes, or petars and other such articles. They Mahars, Manges and Dhors all worship Mahadev, Khandoba TuljaBhavani and other native deities. They are religious and hold the Lingayat Gurus in Great esteem. Yallamma, Kariamma and Mariamma, the female deities are also venerated by all these untouchable castes. Telagu madras or Bhangis have migrated from Andhra Pradesh. Most of them are scavengers, latrine cleaners, and human excretelifters. They are found only in Belgaum city.
proper and work in the Municipality. They subsist only on the reward they get for their occupation. They worship Raghvendra, Venkatramana, and also Yallamma as their home deities. They are a segregated caste among untouchables though now a days there is an increasing tendency for unification between them and other untouchable castes. The Dombars are also called Gopalgenis. Some times, they call themselves as Dom Mahars, and claim the status of Mahars. They are acrobates sweepers and beggars. But though Mahars sometimes eat with them, they do not inter marry. Besides acrobatism the Domba also amuse the people by buffoonery. But now a days the Doms in Bedkihal earn their living by cleaning the town streets. But they also do singing and begging. They worship Yallamma as their main deity. Untouchables are mostly non-vegetarians except chalawadis and Lingayat samagers. But these castes too consume non-vegetarian food, and mostly prefer mutton and eat the mutton secretly. The other untouchable castes eat beef. However, pork is not taboo. Animals which die a natural death are not considered fit for food. But they are occasionally eaten in secret. The vegetarian food items they consume are; Indian millet bread, rice, pulse, curry, milk, butter milk and curds. Sweet items of food are prepared on special occasions such as feasts and ritual ceremonies.

The dress pattern of untouchables is the same as touchables.
But though they dress like touchables, their dresses are generally of coarse fabrics and torn clothes. The men wear waist cloth and a shirt and roll a scarf or a rumal round their head. The women wear robe and bodice in the way of touchable women. Except the rich untouchables the other untouchables have little or no ornaments at all. But untouchable young men and women in all the units of study are trying to own the dresses in the fashion of touchable young men and women. Now a days untouchables are coming up, and are exploiting the newly bestowed opportunities on them. Most untouchable boys are going to schools and colleges, trying hard to redress their wrongs. No doubt there is a change in their life pattern in the modern changed circumstances. Almost all untouchables follow the marriage and family patterns of touchables. But most of the touchables look upon untouchables as low, mean and inferior in all respects. Even their touch is being thought to defile touchable men. In spite of their improved conditions, untouchable persons are continuing to hold the lowest positions among the Hindus.