INTRODUCTION
CHAPTER - I
INTRODUCTION

India is known for its diverse cultures. Since time immemorial, it has given shelter to a variety of heterogeneous ethnic groups and tribes. As a result of this it has attracted the attention of several social Scientists, Scholars, Statesmen and Travelers to know and study about these communities. A number of scholastic studies have come in abundance on many communities and provided opportunities for these scholars for knowing the different and unique aspects of several communities who are racially, culturally and socially different. Here an attempt has been made to do a holistic study of the 'Waddars' one of the Scheduled Castes of Karnataka for knowing its attitude about 'Sin and Crime'.

Many communities have their own perception and understanding of God, Haven, Hell,
Devil, Sin and Crime. But this study is confined only to know how the 'Waddars, in Karnataka have taken Sin and Crime and how they dealt with these. This has been done keeping in view the holistic study of 'Waddars, with special reference to 'Sin and Crime'.

Anthropology is a discipline meant for the scientific study 'Man and his culture'. Since Anthropology studies man in holistic perspective it becomes easier to know about the different institutions and different culture spreads around men. Since it studies man without portfolio, it encompasses the various horizons of human society and culture. Since the present study has been done in an anthropological way the researcher was able to focus his attention on various aspects of 'Waddars, community specially on economic, religious, social and cultural aspects. As a result of this it has been possible for the researcher to deal
with multifarious aspects of this community in detail.

‘Waddars’ one of the scheduled castes of Karnataka have distributed themselves throughout the length and width of Karnataka state. The history of ‘Origin’ of ‘Waddars’ goes back to 273 B.C, and it is proved that they are the descendents of ‘Orissa’ state. These people were in the beginning, called as ‘odde’ which represents the present day ‘Orissa’ (Odissa). It is also proved beyond doubt that they migrated to different parts of the Country from ‘Orissa’ specially towards south Indian states (Enthovan 1922:138). In Karnataka they are distributed in a sizable percentage in all the districts and addressed by different names such as ‘Bhovi’ and ‘Waddar’. These Waddars are again classified themselves in to three categories such as Bandiwaddar, (carrier of stone logs), Kalluwaddar (stone work) and Mannuwaddar (Earth work). Depending upon the
traditional occupation of 'Waddars' they are addressed differently. The 'Waddars' are black in colour with good physique and known for their hazardous work Manual of Coimbattore (1975). As a result of this, since ancient times they are known for their hazardous work. The ethnographic assessment of 'Waddars' reveal that they are economically poor, culturally backward and illiterate. The present study has been done in Hubli-Dharwad twin cities in Karnataka. Many studies have come on these people by different scholars stressing different aspects of their community, but the present study made on anthropological lines is a pioneering one. By using anthropological techniques the necessary data for this study has been collected. Though these two cities are highly developed, in urban centers yet one can find the distribution of Waddars' in different pockets of Dharwad town such as Koppadkeri, Laxmisinganakeri, Line Bazar,
Gollar oni and Jannath Nagar which are known for slums. Whereas in Hubli 'Waddars' live in Gopankoppa, Gantikeri, Hosur, and Siddharameshwar Nagar respectively. Though the researcher could not get the exact population of 'Waddars' of Hubli-Dharwad through the Revenue records to compare the total population collected by him through his census. The census conducted by himself during the closing of 2001, the total population of 'Waddars' to whom the researcher has studied in different pockets of Hubli-Dharwad are 4989. Out of this 2577 are males and 2412 are females. This population has been divided into 783 families.

If we look at the history of Hubli and Dharwad which are selected for this study provides us some insights of knowing the immigrations of 'Waddars' to these twin cities. We know that Dharwad city is not of recent origin. It is an old one having its
own glory and splendor. Historical evidences takes us back to the days of Epics (Ramayana and Mahabharatha). Sufficient inscriptions found in village Narendra near Dharwad, clearly establishes the fact that the present day Dharwad originated in the early part of 12th century A.D. Today's Dharwad enjoyed sufficient prominence during the king Vikramaditya's rule of Chalukya Dynasty. But during the rule of Vijayanagar Empire it is believed that a strong fort was built around Dharwad by 'Dhara Rao' who was a very important officer in Vijayanagar Empire. But the local belief is that the present day Dharwad is being named after Dhara Rao. We have also seen in history with sufficient evidences that the present day Hubli-Dharwad cities come under the rule of many dynasties. We have also seen that after the fall of 'Vijayanagar Empire', the Adilshahi Kingdom of Bijapur captured Dharwad and made its sub-divisional
Headquarter under the Bijapur Government. Yet again Dharwad was captured by Chatrapathi Shivaji, the founder of Maratha Dynasty in 1673, and enjoyed the benefits till the Moghal Emperor Aurangzeb captured this fort city of Dharwad. History also provides us sufficient clues in knowing the development of Dharwad as a city during different rulers' regime. Between 1753 and 1788 the fort of Dharwad has been changed in the hands, mainly including Peshwas and rulers of Hyder Ali and Tippu Sultan of Mysore city. But the sufficient impetuous was given to the development of Dharwad by the invasion of the so called 'Britishers'. Britishers converted Dharwad city into an administrative and Educational centre. In 1820 the present day Deputy Commissioner's office Dharwad was called as 'District collector office'; built by Britishers with the help of 'Waddars' who were the specialists in building work. Since then,
Dharwad shaped itself as one of the great academic and cultural centers. Many Government offices were built to add different dimensions to this great city. As a result of this, the then Governments came forward to have their offices in Dharwad to make this city known for administration. At the same time history also tells us the selfless services rendered by social workers and reformers by donating land and money to have academic as well as business centers at Dharwad. Apart from all these developments, the Britishers were very much influenced by peaceful and calm atmosphere of Dharwad city and started having their important offices at Dharwad. Since then the name of Dharwad not only got popularized, but also continued like that even after independence and thereafter, specially in the field of education this city had maintained its glory and reputation. Many leading educational centers emerged there among
them the Government Training College, Raja Lakamanagouda Sardesai High school and the noted Karnataka College. Later, after independence the two Universities came up. They are ‘Karnataka University Dharwad’ and ‘The University of Agricultural Sciences’. The Dharwad Town Municipality came in the year 1856 and later merged with Hubli in 1962 to form ‘Hubli-Dharwad Municipal Corporation’. With regard to city, as such the old town of Dharwad which was to the west and East of the old part of Fort along with the principal streets of Mangalwar Peth, Shukrawar peth and Kamanakatti with their cross roads has now spread out and absorbed the village settlements of Saptapur, Malapur, Saidapur, Narayanapur, Gulaganjikoppa, Atti Kolla, Hosayallapur, Lakaman Halli, Malmaddi, Doddanayakana Koppa and Yettinagudda etc. The total area of Dharwad is 20.76 sq Kms. Dharwad Town was almost cut into two parts by the National
Highway No. 4. The old part on the eastern side and the new part is on the western side. The town proper is situated at 2,400 ft. above the sea level. Latitude: 15.20 and Longitude: 75 east. Dharwad district is surrounded by Gadag, Haveri, which are newly created ones and Belgaum and Karwar districts.

**PHYSICAL FEATURES OF DHARWAD**

**LOCATION**

As it is said earlier Dharwad city is the Headquarter of Dharwad District and it is located at 15.20 latitude and 75 longitudes. The famous Pune-Bangalore National Highway (No. 4) also crosses through Dharwad. Dharwad is almost cut into two pieces by this National Highway and named as 'Eastern side' and 'Western side'. With regard to topography, as such Dharwad is not a plain area, it is an amalgamation of hills and vallies. As a result of this, specially in rainy and winter seasons, the entire
location of Dharwad looks beautiful and people simply wishes to live here. With regard to geography of the land is concerned, Dharwad lies on the Deccan plato and it is full of bed rocks compromising of Schist, Shale and Plylite. A number of important minerals are also found in Dharwad. Gold mines are also found in Koppada Gudda near Gadag which was a part of undivided Dharwad district. Dharwad city and its adjacent places have the combination of Red mud (Masari), Medium Red soil (Maradi) and Black soil (Yeri Mannu) are the usual soils to be witnessed. This is similar to Mallnad (Malenadu) and Semi-Mallnad (Aare Malenadu) type. As a result of black soil the farmers of this area grow cotton more than any other agricultural crops. But here and there, by the virtue of Bore-wells the farmers also have commercial crops and get good and remunerative prices for their agricultural products.
Dharwad, much before its present development, was full of Jungles. Thick forestry was common in this area. When Britishers came and started having their offices here, slowly forest area disappeared and residential areas came up and as a result Dharwad lost its original glory with regard to its vegetation is concerned. But if we look at the city and its different extensions one can very well make out the greenery and it appears as if a 'vally' with full of green patches. It will add to its additional beauty, if one stand on the terrace of the Karnatak University and look towards city one can enjoy how much greenery is there in Dharwad city. It looks like 'Ever Green Forest'. Dharwad is also known for important crops; one is Jowar and second is Mango gardens.

Dharwad is known for its calm and 'quietness'. The climate of Dharwad is moderate healthy with an average temperature
of 25 Celsius. But it will slightly go up from December to April with 35.70°C Celsius. The cool weather attracted all sections and specially retired people found this place as 'paradise'. Here the rainy season begins at the end of May and continues till September. But now due to the shortage of forestry the amount of rain rains is little lower than what it was raining in the beginning. But the average rain fall will be around 30 to 35 inches (Karennavar: 1982). One can also notice the maximum rain fall in July and maximum humidity in the month of July and August. But soon after this rainy season and from the beginning of October to the end of January one can find and experience the coolest condition and it also varies if the amount of rain fall is less. Then people will not feel any cold at all. With regard to population is concerned, there is a steep rise since 1991 census. In 1991 the total population of Dharwad city
was 2,24,000. But now the present population is 7,86,018 (provisional statistics of 2002 supplied by district statistical office, Dharwad). But every day about 15 to 20 thousand floating population from adjacent villages visits Dharwad for various purposes such as market, business, Hospital, Cinema and for working as Industrial labourers. As a result of this, throughout the day Dharwad city is highly over crowded. City buses of Dharwad and all cinema houses are full. With regard to medical facilities are concerned Dharwad city is well equipped with a Government Hospital with 175 bed facilities for 'In-patients' of various health disorders. The government Hospital Dharwad was started functioning in the year 1939 as out patient Department. Here the medical facilities will be provided at free of cost. Dharwad city is also having good Banking facility. Also known for its good Road and Railway Services. From Dharwad one
can connect himself to any other part of the Nation through Railway. This facility is being used by people whenever they feel to go around the country. Dharwad city is also known for its literary center. The great literary figures like Dr. D.R. Bendre, Dr. V.K. Gokak, Girish Karnad, Betageri Krishna Sharma, and others are from this area. In the field of music Dharwad city gets prime importance. Dr. Mallikarjun Mansoor, Padma Bhooshan Gangubai Hangal, Pandit Basawaraj Rajguru, are from this area. In the field of post and Telegraph also Dharwad has a remarkable name. Dharwad is also housed Agriculture product Marketing Committee Yard and Ware-house facility to keep and preserve the agricultural products of farmers till they get good and remunerative prices.

As said earlier, the present study has been conducted in two places such as Dharwad and Hubli compared to Dharwad, Hubli is a
commercial center than an academic one. Here, one can find more number of floating populations than in Dharwad. This place is also known for many Industries and factories. As a result of this, people from adjacent places of Hubli immigrated to Hubli for Job. Like this, 'Waddars, also inhabited to Hubli since a long time.

If we look at the history of Hubli based on the inscription available, Hubli city was traditionally known as 'Rayara Hubli'. If we notice the oldest of the old temples found in Hubli city, one can trace the origin of Hubli (Old Hubli) to 1054 A.D. That shows that Hubli city existed prior to 11th century A.D. and we also know through the pages of history that Hubli came under the rule of several kings and emperors. With the fall of Vijayanagar emperor, the city came under the influence of Nawab of Savanoor. It was during the period of this rule, Hubli became famous for the 'Lingayat Monastery of
Moorusavira Swamy Math'. This is only to know how Hubli city come to prominence before a well developed communication net-work.

During 19th century the growth of Hubli became more significant. It is because of the fact that Hubli was connected to Pune-Bangalore Highway for its trade, commerce and overall developments. Hubli was also became a famous connector of Railway Services and at present it has a 'Railway Junction'. From here, one can have smooth and direct journey to the different parts of Karnataka as well as adjacent states.

From the beginning Hubli and Dharwad together have a common Municipal Corporation and it was constituted in 1885 itself and it use to solve the problems of people in its own way and became very popular, specially in providing shelter to the down-traditions. But in recent times Hubli though comes under Dharwad District, by the virtue of its
increasing population, it has a separate Member of Parliament Constituency. This itself is an indication of a sudden and overall growth of Hubli as a ‘city’.

Many communities have contributed their might for the development of the city. Among them the people who stand in the forefront are ‘Waddars,’. This is due to their specialization in construction and stone related works (sculptors).

Hubli is situated almost 2,248’ above the sea-level with latitude of 15.20 and longitude of 75.13. With regard to climate is concerned, it is always hot and humid. This is because of less greenery.

Hubli is also a place known for ‘Air Travel’; but now this facility is not available due to the reduction in passengers. As per the 1981 census the population of Hubli was almost 4 lakhs, but now it has gone upto to 10 to 15 lakhs. This itself gave rise to a separate M.P.Seat.
The Karnataka Institute of Medical Sciences (KIMS) is the only leading Hospital which provides medical facilities to the people of North Karnataka. It was established in the year 1964 and here people will get benefit both as 'out patient' and 'In-patient'. This has added to the additional growth of Hubli as a 'city'.

**SCOPE OF THE STUDY**

The scope of the study has been divided into two parts. 1 Academic scope and 2) Geographic scope.

Academic scope of the study deals with the study undertaken in different parts of the state about this community to take note of its academic significance. It is through this one can get an overall picture of academic holiness of the topic. In general, the researcher has consulted people of this community in different places to know more and more about their customs and traditions, rituals and other ceremonies. Researcher has
taken into consideration the work done by the people of this community in the form of books, articles and so on. Researcher also met people of this community who were in power earlier. As a result of this, it is possible for the researcher to have a broader understanding of these people and their way of life in different parts of Karnataka.

The Geographical scope of the study is confined to the twin cities of Hubli-Dharwad. Here an attempt has been made to study the 'Waddars' who are settled themselves in different pockets of Hubli-Dharwad twin cities in detail. Extensive field work, regular interviews with the people helped the researcher to find out the differences in their perspective of 'Sin' and 'Crime'; their life and living conditions'. Researcher concentrated his attention on the area in which the 'Waddars' are living in these two
cities. Extensive care has been taken to know their health, sanitation, working conditions, their house-hold problems etc. By doing this the researcher could gather lot of valuable information on the topic of his research. Apart from this the researcher also met many Revenue officers, Administrators, police personnel about the facilities they have got by coming under scheduled caste category. To a certain extent police cases were also studied to find out the involvement of these people in the anti-social activities. Because at once these people were treated as 'Ex-Criminal Tribes, (Symhadri: 1979).

In Dharwad 'Waddars' are staying in places like Koppadkeri, Laxmisingankeri, Line Bazar, Gollar Oni and Jannath Nagar, where they cannot get adequate facilities, good drinking water and so on. They are living in slum type areas. Very few of them
who are economically better off are staying in good localities.

**METHODOLOGY ADOPTED**

Doing research in Anthropology has a special significance because of its field work traditions. This is how research in Anthropology differs sharply from other social sciences. Because, here researcher involves himself with the people to whom he wants to study. Because of this the researcher has to stay with people for a very longer period of time in order to understand their temperaments, way of life and their culture in a holistic perspective. Many examples are there before us about the eminent Anthropologists like Malinowski, (1951): Evans Pritchard (1954): Krober (1948): Robert Redfield (1967): Margaret mead (1963) and so on who had an outstanding example of having stayed with the people years together. Keeping in view their contribution to the field of Anthropology
the Researcher adopted several techniques of data collection such as observation, interview, case studies and so on. To probe to know their understanding of 'Sin and Crime' amongst 'Waddars' under study. It is possible for the researcher through these techniques to gather the empirical data needed for this work. Researcher, by the virtue of his participant observation, observed their ceremonies and in their day-to-day affairs, could gather their hidden facts about the topic of his research, in general and people involved in it in particular. In the words P.V. Young (1961) observation means what all the spontaneous things that occur before him. Participant observation is the foundation of cultural anthropology field work. It involves getting close to people making them to feel that researcher is one among them. It is because of this technique researcher will get the most important data,
description and notes based on their memory, needed for his research work. This technique helped the researcher to establish the rapport with them in order to explore the hidden facts. This technique also helps for knowing the different dimensions of perception of the people about 'Sin and Crime'. As a Researcher, I relied upon both direct and indirect observations for understanding in depth, their way of life.

The present study has its own objectives:

1) To know about 'Sin and Crime' and its perceptions.

2) How they deal with people who involves in sinful and criminal acts.

3) To know how people will be punished both philosophically and religiously involved in such activities.

In every society 'Sin and Crime' has its own definite place and people also evolved
certain strategies to deal with these things. In all human societies one can find the presence of philosophical nature in order to deal with unruly mob or people who always work against the culturally approved norms of the society. But the strategies developed to deal with such cases differ from time to time and society to society, but it is an 'Universal phenomenon'. In order to have a broader understanding of these, the researcher took a painstaking study to tackle people who are illiterates. Having spoken to them at length about various aspects and making them to feel what they feel about 'crime'; criminal acts and sinful deeds. Here, researcher having taken the informants in to his confidence could stay in the field for a very longer period of time.
REVIEW OF LITERATURE

A number of scholastic studies have come in abundance on many tribal communities. But very few literatures is available on 'Waddars' who are the scheduled Caste in Karnataka. Waddars were first mentioned by Thurston and Edger in their work 'Castes and Tribes in Southern India' published is the year (1909). But anthropologically no body has worked on 'Waddars' earlier to me. Hence the study made by me is a pioneering one. In Karnataka many writers have written some books in local language about their origin, work, habitat and so on. But majority of these studies based on either imagination or speculation about them. But the study made by me is based on the Empirical study conducted on the basis of my extensive fieldwork amongst them. My long studying association with them helped me and themselves to know each others perspectives
on many aspects of Waddars life and living conditions. 'Waddara Smarana Sanchike' published is the year 1988 reveals that the Waddars were the descendents of Orissa. But none of the studies made by these scholars throw any light on 'Sin and Crime' which is the prime topic of this present research work. My stay with them helped me to pose sufficient Questionnaires relating to Sin and Criminal activities or tendencies of the people and how they deal with them.

Thurston and Edgers' work on Waddars also reveals that the Waddars are black in colour, physically well built, engaged themselves in hazardous work, poverty stricken, and illiterate. Added to this they are the propagators of blind fours in the existence of supernatural beings. In Karnataka the Waddars one termed differently such as 'Vodda', Waddar, ODDA and Od. Throughout Karnataka and in all districts of
Karnataka state they have a sizeable population of their own. The Waddars are classified into three categories such as Bandi Waddar, Kallu Waddar and Mannu Waddar respectively. Depending upon there nature of work they were classified differently.

'Waddars' a scheduled caste of Karnataka, has its own salient features. They are numerically good in number, distributed in different districts of Karnataka having classified themselves into three main categories such as 'Bandi Waddar'; Kallu Waddar' and 'Mannu Waddar' undertaking their occupation according to taxomany made. They are called by different names such as 'BHOVI'; 'VODDA'; 'WADDAR'; 'ODDA' and 'OD'. These classifications were made to find out their engagements in different works such as construction, digging of wells, construction of canals and working as 'Sculptors' and so on.
It is learnt that these people are the decedents of 'Orissa' which is their homeland: but the exact cause of leaving this place is not known definitely. However, it is learnt that, during third century (B.C.) these 'Waddars' started migrating to different places of India with South Indian places at utmost important. It is also learnt that they first immigrated to Andhra Pradesh and it is from there they reached different places of Karnataka. But irrespective of the place, they have maintained an unique style of wearing dresses. The women folk in Waddars community rarely use bodice. It is also learnt that wearing a blouse is a sinful activity for a 'Waddar women'.

As I said earlier, in Karnataka I have found three categories of 'Waddars'. They are 'Bandi Waddar' (Carrier of stone logs); 'Kallu Waddar' (stone work and stone dressers) and Mannu Waddar (Earth work).
Accordingly here I am giving a brief description of these three communities found amongst the Waddars.

**BANDIWADDAR**

In the past, these people were nomadic in nature. They never use to stay in a particular place and do particular type of work. They used to live in the out-skirts of the village, having their own huts made-up of bamboos, grass and mats. Their main occupation is to carry/transport the stone logs from one place to another place. They are highly strong; with regard to their physique concerned, and they use to go to the place where the stone logs are kept ready for their transportation. They used to carry these things in bullock-carts *(KOTBHANDI)* as if, it is their prime business. They are also known for lifting heavy stones from the stone mines and they are also experts in blasting the mine and major stone logs cut into different sizes of
their convenience and at the same time they are notorious burglars too. Dacoit and robbery were the common features of this community in the past. With regard to marriage is concerned, they are exgomones clans in the past; but owing to the exposition of themselves to the winds of social change they too have started marrying amongst other exgomones groups like 'Kallu Waddar' and 'Mannu Waddar'. The rule of law never permitted them to marry outside the group, and if it is noticed, the accused one will have to undergo severe punishment inflicted on him by the chief. The common punishment will be the total Ex-Communication by the society; but over the years due to awareness brought by education; these things have totally lost their significance. In my area of operation 'Bhandi Waddar' comprises almost 35% of the total population under study. They are non-vegetarians. They prefer to eat white rats,
than other animals. "Ondu Eli Baldinda Yelu Mudde Tinda Wadda" (ಮೊದಲಿಗೆ ಬಲ್ಡಿಂದ ತೆಲ ಮುದ್ದ ತಿಂದಿ ವಡದ). They opine that unless they eat meat, they cannot maintain good physique and stamina which is very much needed for their hazardous work. They also have the practice of offering blood to Gods and Goddesses and it is the custom of the family they offer animals to propitiate the wrath of Gods and Goddesses and in turn to get good luck, long life and prosperity, peace of mind etc. They have unquestioned and unchanged faith in the existence of supernatural powers to whom they call 'Gods and Goddesses'. But now a days these people are highly settled in villages leading a settled life and earning their food by undertaking several occupations in the charging scenario.

**KALLU WADDAR**

This is another category of Waddar who came in my study. As I have said earlier
that the Waddars of Hubli-Dharwad are divided themselves in three main categories. Such as Bandiwaddar, Kalluwaddar and Mannuwaddar. The very terminology denotes that they are the specialists in stone related works such as sculptors. The important idols of gods and goddesses in Hubli-Dharwad were prepared by there people only. Kennedy (1985:167:168) opines that Kalluwaddars are the specialists in preparing grinding stones. When compared to Bandiwaddar Kalluwaddar are poor, and can not adjust themselves to earth or other types of work. Since they and their women folk were trained themselves right from the beginning in stone and stone related work. Hence it is very difficult for then to shift their allegiance on earth work. Especially their women folk who rarely uses blouses (in Kannada it is known as Kuppasa Ravike, Jakit & Jamper) work in the hot sun to grinde the stone and engrave them into
different designs and used for domestic purpose. They are not only illiterate, but also highly superstitious when compared the other categories of Waddars of Hubli-Dharwad.

**MANNU WADDAR**

The third main category of 'Waddars' is 'Mannuwaddars' (Earth workers). They are well settled in villages and majority of them are engaging themselves in agricultural activities. They are the specialists in earth works, leveling the uneven land and so on, are their important works. As a result of this they get more privileged status than 'Bandiwaddars' and others. At the same time, since ages, they are known for stealing, burglary, dobbing the things and at the same time they are specialists in breaking forts. But with regards to this classification is concerned, the informants are of the opinion that they are not in a position to accept the ascribed status given to them by the
society as Thieves. Despite they are well versed in Stealing, robbing things not even a single case is booked against them in the police stations of twin cities over a period of half a decade. This is because of the fact that they believe that snatching others property is as same as committing a Sin.