



A REVIEW ON LACK OF AWARENESS ON THEIR OWN HISTORY, CULMINATED INTO LOSS OF HISTORICAL CONSCIOUSNESS AND SOCIO HISTORICAL CONSCIOUSNESS (A Vaddera caste)

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ABSTRACT

One of the most significant periods in human history is the Stone Age. Early man initially utilised stones as a material. Human evolution may be shown in stone implements. Throughout their history, such significant stones were a part of their existence. Their livelihood is still reliant on them. Vadderas is their name. One of the largest populations in India's south is the Vadderas, Odde, Waddars, Vaddirajulu, and Od. They were referred to be nomadic tribes in the past because they roamed from place to place looking for labour. They are now mostly settled, although a small percentage of the population is still nomadic.

The current research is based on a thorough examination of the literature. Three studies from journals and oral information from Vaddera caste members were chosen by the researcher.

According to my understanding, there is only 1% literature, which is insufficient to identify their identity. The Vadderas were given the label of stone peddlers, but they were truly in various holdings throughout history, and numerous castes in India had varied occupations, which still exist now. Future study on the many sorts of castes that arose and their holdings throughout history and into the present scientific world would be required.

KEYWORDS: Vaddera caste, Identity, literature, History.

1) INTRODUCTION

One of the most significant periods in human history is the Stone Age. Early man initially utilised stones as a material. Human evolution may be shown in stone implements. Throughout their history, such significant stones were a part of their existence. Their livelihood is still reliant on them. Vadderas is their name. One of the largest populations in India's south is the Vadderas, Odde, Waddars, Vaddirajulu, and Od. They were referred to be nomadic tribes in the past because they roamed from place to place looking for labour. They are now mostly settled, although a small percentage of the population is still nomadic.

1.1) Orgin

In ancient India, most of the countries (geographical units) were named after the stock of tribes that inhabited the land or the ruler that ruled the state. In the Bhagavata Purana, it is stated that the progeny of Ila-Sudyumna, Dirghatamas, and Sudesna had six sons, namely: ANAGA, VANGA, KALINGA, PUNDRA, SUMHA, and ODRA. The Orissa portion was ruled by their sixth son, Odra, after whom the country was said to have been named after him. According to the Mahabharata traditions, the territory of the Odras lies along with those of Utkala, Mekala, Kalinga, and Andhra. Manu, on the other hand, places the Odra people along with the Pallavas, Kiratas, Chinas, and Khasas etc. However, these statements do not specify the location and extent of the

country. The Natural History of Pliny mentions that Oretes as a race inhabited a country where Mount Meleus is located. The Greek word oretes is rendered in Sanskrit as Odras. Mount Meleus has been identified as Malayagiri near Pallahada, now situated in the district of Angul.

The earliest epigraphic reference to Odras is found in the Soro Copper Plate grant of Somadatta, from which it is clear that Uttara Tosali, with its Visaya 'Sarepahara' identified with Soro of Balasore District, was part of Odra Visaya. The inscription is dated to the 7th century A.D. Uttara Tosali, then forming parts of modern Medinapur and Balasore districts, was a part of Odra Visaya. This reference amply indicates that Odra was a small and powerful territorial unit.

It was mentioned as Odra Visaya in the Soro Copper Plate Grant of the 7th Century A.D. Alberuni described it as Udrabishau in 1025 A.D. In the Tirumalai inscription of Rajendra Chola, circa 1025 A.D., the word Odda Visaya is met with. Furthermore, the term evolved into Odivisa or Udivisa in the accounts of Lama Taranath. In the tantric literature of the late mediaeval period, we still find a slight variant of the term as 'Uddisa'. The Tantrasara mentions God Jagannath as Uddisanatha, while Jnanarnaba speaks of Uddisa as one of the Sakta Pithas.



2) OBJECTIVES

- To review the history and origin culmination of Vaddera caste scattered at north and south India.
- To review about the literature contributed about Vaddera caste.

3) METHOD

Systemic review of literature and narrative search.

4) FINDINGS

After rigorous search on review of literature I found hardly 2-3 books in which they just mentioned about the Vaddera's, and 2-3 research papers were published but who could not completely draw the picture of Vaddera's. The followings books and papers described about the Vaddera caste.

1) Studies in Peasant, Backward Classes, Sectarian, Tribal, and Women's Movements edited by M.S.A. Rao. This book has a chapter on the Reform Movement among the Waddars of Karnataka. Here it talks about the status of Waddars, reformers among them, and their social mobilization.

2) Castes and Tribes of Southern India by Edgar Thurston and K Rangachari in its fifth volume, which includes the tribes from letter M to P, mentions the caste names as Odde, Voddas, and Wuddars, giving an insight into their origin place being Odisha and also about their lifestyle, their highly skilled ability in doing work, their innocence, and institutions.

3) The castes and tribes of H.E.H. In The Nizams' Dominion, written by Siraj-ul-Hassan, he gives a note on the Waddars. In this book, he mentions as a remark that they might have ruled Nalgonda at some point of time and also talks about their sub castes and their complicated gotra system, along with a note on exogamy.

4) In Criminal Classes in Bombay Presidency, a book which was published by the Government of Central Press in Bombay in 1908, did talk about Waddars as one of the so-called criminal tribes. It mentions the subdivisions among the waddars, their dressing styles, residences, and the involvement of Ghatti Waddars in theft.

5) The tribes and castes of the northern western provinces and Oudh, authored by William Crooke, do talk about Jasma Devi, who is now worshipped as a deity by the local people who belong to this tribe. He further says that they believe that they were kings once upon a time and that they are called OD and Vadar in the southern regions.

6) In Hindu Manners, Customs, and Ceremonies by Abbe J.A. Dubois, he writes in a very heinous manner, mentioning that Wuddars are of low birth and that their minds are uncultivated in nature.

7) Vaddera (alternatively Vadde, Vadderaju or Waddera) is a caste in Andhra Pradesh, Tamil Nadu and some other states in India. Their ancestors were stonecutters and diggers of wells.

Alternatively, Vaddera people known as Wadders in Maharashtra, Vadde, vaddila, Vaddu Raju in Andhra Pradesh and as Bhovi in Karnataka are an ethnic community native to Karnataka, Andhra Pradesh, Tamil Nadu, Maharashtra, Gujarat, Western Orissa and other states in India.

The Vaddar, have various other names too such as Bhovi, Wadda, Tudugvaddar, Voddar, Vaddar, Girinivaddar, Od and Odde.

The Vaddar have decreased in population considerably during british rule. They are basically from Orisha, meaning the country of rocks and hills located in Southern India.

There are three main groups in the Bhovis, namely Kallu Bhovi who are stone cutters, Mannu Bhovi who are earth-workers and Uppar Bhovi who work as menial laborers in the municipality. They speak Telugu and Kannada.

They warriors by caste, due to the decline of Indian imperial power and invasion of muslims and british rule turned to be many went fugitives and the captive were put to labourous works like stone cutting, earth digging and therefore, the warrior class reduced dust. These unfortunates turned out to be permanently stone cutter, earth-workers, and are constantly moving about in search of work.

The Bhovi women have a role in the economic, social and religious spheres of their community and contribute to the family income. While earth digging, stone cutting and daily wage labors are their traditional and primary occupations, agriculture is the secondary occupation for those settled in villages.

The etymology of the word 'Bhovi' is from the word bhovi meaning the leader or headman of group. vaddars community speaks vaddar language originated from Rayala seema meaning the land of rocks. The vaddars also known as vodde, vaddila, odda, odde, bhovi, odeyar, wadeyar from place to place who are nomadic tribe travel in search of occupations like land levelling for cultivation for farmer community, digging of earth and canals, making of roads, cutting of rocks and stones for the purpose of construction of water tanks, houses and making roads. They are called as Uru oddar or Uru bhovis in the region of Banavasi of Karnataka who are known for surveying of lands to settlement of villages, the Uru means village therefore, those who make land levelling for location of villages and cultivation are known as uru bhovis, similarly the earth diggers and land suppliers of sands to make roads and other construction are known to be matti voddars or mannu vaddaru. Those who transport sand from river beds on the back of donkeys and horses are called as katte vadders or rahuth vadders. those who cut huge rocks and roll out them on huge carts known as Bande vadders or bandi vadders or Gaali vadders. those who mill stone and crush as jelly stone are known as Girini vaddars and those who work on stones, slabs, quarries and Mining are known as Kallu vadders.

There are arstisans in this community who make grinding stones and other house hold articles are known as Pathrots. They claim to be the clan of Bhagirath Ganga, who built a canal from the Ganges in the Himalayas when there was a hundred-year drought in northern India. This Bhagirath was requested by then Kshathriyas to find a solution, in turn he was given the status of Kshathriya and he was successful in excavation of huge canals from Himalayas to the Prayag and diverted the Ganges to the whole northern part of India. Hence the Bhagirath was remembered as saviour of northern part of India and they remember him as the son of the Ganges. Therefore, these wadders being the oldest community in India



claim them as builders of India. They speak ODDE language out of which the Telugu, Kannada, Tulu and after which Tamil, Malayalam and Sihamlese languages said to have taken origin. The wadders were the first to scribe on Rocks during the reign of the Asoka the Great. The King Kharavela claim him as the great Odda and his hathigumpa Inscription subscribes with superscripture as Sri Odde, meaning the blessings of Odda, the fore father of present Orissa.

Bhovi Waddar or Vaddar, Vaddar, Od, Odde, have common Gothras all over Karnataka, Andhara Pradesh and Tamil Nadu. The Gotra is a term applied to an ancestor or an originator through whom a particular family has originated. A Gotra is the lineage or clan assigned to a Hindu at birth. In most cases, the system is patrilineal and the gotra assigned is the gotra of the persons father. Lineage segment within an Indian caste, indicating common descent from a mythical ancestor. Marriage by members of the same gotra is traditionally prohibited. The custom is intended to prevent inbreeding as well as to broaden the influence of each gotra through marriage alliances. A common mistake is to consider gotra to be synonymous with cult or 'Kula'. A 'kula' is basically a set of people following similar rituals, often worshipping the same God (the Kula-Devata - the God of the cult). Kula has nothing to do with lineage or caste and it is possible to change ones Kula based on faith or ista devtha.

Bhovi caste consists several Gotras (Kulams) which has same meaning in Telugu and Tamil language. These gotras are believed to be shared from Reddi. As per folklore belief the Odda was the elder brother among Radda, the Reddy, Kamma and Komati.

Gotras In Telugu The following are examples of exogamous septs among the Bhoivis and Odes: Alkunta Burasu or Oorsu or Poola (Flower) Bantula (Soldier) Bandi (Cart) Bandollu (Rock) Cheemala (Ants) Cheruku (Sugar) Dandu (Army) Deringula Gandikota Gampa (Basket) Goddali (axe) Idakotta (Break-down) Janjapu or Kunchapu (Sacred Thread) Jeri Bothula or jadbela (Centipede) Kotala (Fort) Koniali (Clown) Mekala or Makali (Herdsmen) Nalla Bothula (Good) Peetalu (Strength) Panthikottu (pig-killer) Pasupu (Turmeric) Rajulu (Prince) Santhalu (Fair) Thapta (Drum) Thatichettu (Palymra) Uppu tolla (Salt) Vallapu or Bellappu (Jaggery) Vemulu (Neem) Thaalluri (Landlords)

In Tamil Aalam Kulam (Banyan Tree) Eecham Kulam (Palymra Tree) Dhandu Kulam (Army) Dyarangam Kulam (Tent) Karumbu Kulam (Sugar cane) Komali Kulam (Clown) Manjal Kulam (Turmeric) Nallam Kulam (Good) Poosam Kulam (Flower) Raja Kulam (Prince) Raasi Kulam (Luck) Semavar Kulam (Ants) Theku Kulam (Teak Tree) Vembu Kulam (Neem Tree) Uppu Kulam (salt)

5) CONCLUSION

Vadderas are one of India's most downtrodden social castes. Rather than intelligence, they rely heavily on hard physical labour. A large portion of the population relies on physical labour to make ends meet. They have a stronger attachment to stone and earth, which is why they are divided into sub-castes. Kallu Waddars, Mannu Waddars, Uppu Waddars, Bandi Waddars, Girni Waddars, Raja Waddars, Aragu Waddars, Tudugu Waddars, and Oru Waddars are the nine sub-castes that remain. Every one of these sub-castes claims to be superior to the others.

During historical times and now, a large number of vadderas have worked or are working as construction labourers on significant construction projects. They tend to build temporary dwellings with thatched roofs at the places where they labour, then move away after the responsibility is over, and repeat the process when they relocate to the next location. One of the primary reasons their children do not get an education is because they migrate from place to place in quest of job. This might also be a reason why they are unable to reap the benefits of progress.

Vadderas claim to be descended from kings in the past, which is why their names include the word "Raju" (king). There is no clear explanation of why they have been reduced to low-wage workers.

Any caste's history should be maintained, however owing to illiterate vadderas and servile behaviour in society, the Vaddera culture and heritage, as well as caste groupings, have been lost to history. There is a void in the preservation of vadders' history. Much research should be done on the Vaddera caste and its subgroups so that the government can easily frame policies for different subgroups and recognise that they have lost their education and democratic skills, based on a systematic review of papers, despite the fact that there are few papers on the subject. Through current studies on Vaddera caste via several sub-types, data gathering methods such as case studies, ethnography, and oral history, the researcher is attempting to resurrect the history, origin, and accumulation of Vaddera caste in the past. The researcher is an ICSSR fellow investigating Vaddera caste groups at Osmania University.

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