

## The Dependent Sub Castes on Gouda Community in Telangana State



## History

KEYWORDS :

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Man is social animal especially the relations of the man with others in Indian society are merged with various kinds of caste sub castes and tribes. Every caste as its own culture especially in rural India. The kalali (Gouda) caste emerged as one among various castes and tribes in India the caste appears to have functioned as a group like that of the "Eadiga" formed from the member of other castes koundinya is treated as the founder of the Gouda community(kalali)<sup>1</sup>

The Gouda community claims that there were many kings who hails from this caste such as the cholas, chalukyas, satavahana kings.Gouda community originally thrived near the Godavari river whose livelihood dependent on palm tree products(toddy).The kalalies are an important part of the society especially of rural areas. On the one hand their toddy is consumed by every caste people and on the other hand they depended on their consumers for various products and services. The other communities depended upon kalali produces to live by work upon in the villages almost all communities<sup>2</sup>. The Goudas take help from different castes such as Carpenters, Formers, Blacksmith,Porters,leatherworkers and thread makers apart from the caste based society. Goudas had typical relationship with the most popular tribes in Andhra Pradesh. Goudajetties and Enutis take alms only from Gouda community in Andhra Pradesh<sup>3</sup>.

The Goudas are one of the largest castes in Andhra Pradesh comprising more than 17% of its population. Goudas are involved in soma and Ayurvedic medicine developers in ancient days, who are classified as Somavamsha Kshatriyas. At present they are involved in Palm wine<sup>4</sup>Toddy tapping, bar & restaurants, service, farming and modern professions. Gouda sub castes divided into five sub-divisions: 1.Tella Idiga, 2.Kulla Jain 3.Kada, 4. Enotiwaru 5. Jetti. The members of these sub-castes don't inter-marry with each other<sup>4</sup>.

### Religion:

They are divided into Tirmanidharis and Vibhutidharis, who are the worshippers of Vishnu and Shiva, under the guidance of their respective sectarian gurus, Shri Vaishnava and Aradhi Brahmans. Preference is, however, given to the worship of Shiva, whom they adore under the peculiar name of someshwar, or "the god Shiva who heads soma". The goddess somalamma who is considered to be the avatar of kali, is prayed by Hindus, there are lot of villages that were comeup with the goddess somalamma. They celebrate the festival of Katamayya Panduga (Gouda's festival) or bonalu in shravana masam of every year<sup>5</sup>.

### Gouda Community Different Regions – Different Names:

They are identified by different names in different regions. Gouda, Gowd or Gouda in Telangana region of Andhra Pradesh. Edigas or Idigas or Goudau or Gowdu in rayala-

seem region and in south Coastal Andhra. Setty Balijas in East and West Godavari, Krishna, Visakhapatnam. Gowda or Gamalla in coastal Andhra Pradesh (mainly in Krishna, Guntur, Prakasam, Nellore, West Godavari). Sri Sayanas in Vishakapatnam, Vizayanagaram, and Srikakulam. 'Bhandari' in Konkan region of Maharashtra and Goa. Gouda, Gouda Kalal, Kalal in Maharaashtra<sup>6</sup>.

### The members of the caste claim to have the following Gotras (Exogamous groups)

1. Shivamsha gotra, 2.Shivanama gotra, 3. Nishila gotra, 4. Surabhandeshwara, 5.Koundinya, 6.Bharadwaja, 7.Kashyapa, 8. Mrukanda, 9. Vasista, 10. Markendeya, 11.Dhanunija 12.Dattatreya, 13.Vruddhamahamuni, 14. Tullyamahamuni 15.Racherla (This Gotram came around 500 AD) and 16.Py-dipala (This gotram came around 1700AD).

Gouda Community also has two dependant sub-castes namely 1. Goudajettis, 2.Enutivaru, the dependent castes have been getting their livelihood through narrating the parental community's caste myths which deals with the caste Goudas their origin, fairs and festivals.

### Gouda Jettis :

Goudajettis take alms only from Gouda Community in Andhra Pradesh. They are also called Jettollu and Shettis. In the Suryarayandra Nigantuvu, the meaning of the word "Gouda" is mentioned as the seller of Toddy. There is also another meaning for the word Gouda i.e.a village head. The people who draw today from palm tree and date palm tree are called Goudas in Andhra Pradesh. They are also called Ediga, the word Ediga is very popular in rayalaseema. Goudajettis take alms from Gouda communities and Ediga castes only by reciting Goudapuranam in which they narrate the origin and evolution of the Gouda Community. Resite Goudapuranam they also recites Katamaiah katha, Surabhandeshwara katha on which they explain origin and their dependence on Goudapuranam<sup>7</sup>.

The census reports of the Nizam State and the Madras presidency, did not mention the existence of this caste because they considered themselves belonging to Gouda Community. But infact, they are a dependent caste of Goudas<sup>8</sup>.

There is a legend regarding the origin of the Goudajettis, which was mentioned in Goudapuranam. Saint Koundinya was born to Brahma<sup>9</sup>. He had five sons and one daughter with the blessing of Brahma. They were named as AdiGouda, AmaraGouda, VedaGouda, VipramaGouda, PungamaGouda and Chellamadevi. Chellamadevi was married to Katamaiah. They were all collectively working for their livelihood. Adi Gouda was producing toddy from palm tree. Amara Gouda was producing toddy from date palm tree. The other brothers and sister her husband were selling toddy at Manduva(Toddy shop). In those times punga-

ma Gouda and katamiah both were jointly donating a portion of their profit in the name of lord siva. Adi Gouda , amara Gouda and veda Gouda did not approve of this and lift for another place. But they last all of their property and were ex-communicated from their caste by katamaiah again on their livelihood. Since they are called Goudajettis. One of the sections of this community (VedaGouda)who left for adistant place by crossing a stream. Later, they were called 'Erudatinavaru'. Since then crossed the stream thus the Gouda jetties and Enutivaru become dependent sub-castes of Goudas.

There is another legend regarding the origin of Goudajettis according to it the pancha Gouda(AdiGouda, AmaraGouda, VedaGouda, VipranamaGouda, PungamaGouda) who were irresponsible towards their profession and were neglecting their duties were crushed by lord siva and as result AdiGouda became hunter. Amara Gouda became Goudajetti VedaGouda become Edigavaru, VipramaGouda become the protector of koundinya gotra and pungama Gouda became the priest. Thus according to that legend the second one, AmaraGouda became Goudajetti who recites the stories to Goudas<sup>10</sup>.

There are two methods inthe recitation of goudajetties. One is patamkatha, in which they recite Goudapuranam by showing the patam. The other one is called Bhagavatha method in which they mekeup themselves as defferent characters and recite the goudapuranam with action, songand dance as in a drama. They perform either patamkatha or Bhagavatha both as desired by the hosts.

Gouda jetties visit Gouda Community for taking alms once in two years; they visit their kattadi villages i.e. the vil-lages where they have the right to demand alms, once on five years. They narrates the stories and collect thyagam from them and they recites the Goudapuranam and surab-handeshwara puranam by exhibiting scroll related to Gou-da puranam. The pictures of katamaiah as he was redeg a house in the palm tree grove and pictures of Ellemma and Maisamma adjacent to Katamaiah appear in the scroll at the time of their performance. Six men are required for this performance. The main singer usually wears a white shirt, dhoti and turban and holy a pointer to show the pictures related to the story on the patam. The supporting singers also wears similar dress. They recite the story rugulary for five days in each village. If they want to play the roles according to the characters on the scroll, then they need about ten men who can play the roles with make-up. Only men done the roles and give performance. Women charac-ters in the narrative are enacted by men.

The performance stage is set up with eight wooden poles covered with curtains on all but one side. The scroll is hung in a manner visible to the audience. The same stage can be used even for performance in the Yakshagana style. The performance begins with a prayer of lord Ganapathi, while performance harmonium Tabala,cybolds are used as used as musical instruments. The story concludes with mangalam<sup>11</sup>.

After the performance the Katamayya festival is celebrated with the rituals of Gavu and Bali. Gavu refers to the bet-ting of the neck of a lamb with one's teeth until it bleeds to death and Bali refers to the sprinkling of the mixture of the blood of the sacrificed lamb and cooked rice or jower thought the Gouda community houses and plam trees (Toddy).

The patam also consists of pictures of Rishi Koundiny,

Brahma, Shiva, Vayu, Narada ,Purthivi , Suramambha, Challamma, the palm trees, the Pancha Goudas and the tools related to the Gouda profession are also pointed in scroll.

- Musthadu : It is a belt in which the knife and other weapons are placed , which are useful for drawing the toddy from tree.
- Mokhu : It is a ring which is used to climb the palm tree to tie at navel.
- Gudhi : It is another ring which is also used to climb the tree to tie around the legs.
- Karugola : It is an instrument to sharpen the knives.
- Katthi : It is a knife which is used to draw the toddy.
- Lotti : It is a small pot used to collect toddy from the tree.

After this festival Gouda jetties collect their alms (Thy-agam) from Goudas. And go to another village those their collect a ship some grain and but Rs.500-3000 in their visit to village once in two years<sup>12</sup>.

Godajetties visit Gouda community for taking alms once in two years.Their life dependent on Gouda history.Earukon-da Pedda Bhumaiah and China Bhumaiah are brothers. So they shared Warangal District equally. West Warangal be-longs to the Pedda Bhumaiah and east Warangal belongs to China Bhumaiah .

**Villages Of Pedda Bhumaiah**  
china pendyala, Pedda pendyala  
Pamunoor, Timmam peta  
Uppugallu, Nasikallu  
Thati konda, Ashwarao palli  
Kanaparti etc.

**Villages Of Earukonda Chinna Bhumaiah**  
Geesukonda, Machapuram  
Shyam peta, Chintala palli  
Chuttu palli, Vanga padu  
Sidhapuram Malla reddy palli, Parakala  
Bogaram, Kakarla palli  
Mulugu, Eatur nagaram  
Peddapuram, Thaduvayi  
Peesara, Kotapoor, Karugudem etc

**Gouda Puranam Cultural groups- Gouda jetties**

Roll no	Name	Age	Adress
1	Molam guri Bikshapathi group	40	(Vi) Chalapa-rthi (Md) Duggondi (Dt) Warangal
	Earukonda Ramesh	38	
	Molamguri Linganna	28	
	Earukonda Mohan	28	
	Molamguri China sam-maiah	40	
	Earukonda Jaganatham	50	
2	Molamguri Yakaiah group	48	(Vi) Chalapa-rthi (Md) Duggondi (Dt) Warangal
3	Molamguri Anjaiah group	47	(Vi) Vavilala (Md) Maha-bubabad (Dt) Warangal
4	Maragani Satyam group	52	(Vi) Vavilala (Md) Maha-bubabad (Dt) Warangal

5	Molamguri Ramchander group	38	(Vi) Recha pally (Md) Muthy-ampet (Dt) Karim-nagar
6	Earukonda Pedda lachaiiah group	60	(Vi) Muthy-ampet (Md) Muthy-ampet (Dt) Karim-nagar
7	Four groups of Jetti Pet-taiiah sisters sons Basam palli Virabadram Basam palli Yadagiri Basam palli Ramacha daram Earukonda Srinivasu Basam palli Yakaswamy Basam palli Sayulu	60 42 47 52 34 32 45	(Vi) Kambala pally (Md) Maha-bubabad (Dt) Warangal

Source: field survey

### Gouda puranam-Enutivari Groups

Roll no	Name	Age	Adress
1	Akula Rama chandraiah Akula Eakambram Akula Venkanna Akula Veranna	64 25 32 21	(Vi) Ravirala (Md) Nellikuduru (Dt) Warangal
2	Molamguri Abbaiah group Molamguri Ramesh Akula Yakaiah Molamguri Srinu	55 27 28 22	(Vi) Ravirala (Md) Nellikuduru (Dt) Warangal
3	Akula Venkataiah group	56	(Vi) Ramappa ganapuram (Md) Mulugu (Dt) Warangal
4	Molamguri Keshavulu group	58	(Vi) Ashwarao palli (Md) Ragunath palli (Dt) Warangal
5	Chandraiah group	52	(Vi) Mallareddy palli (Md) Parakala (Dt) Warangal
6	Earukonda Malaiah group	56	(Vi) Vavirala (Md) Maha-bubabad (Dt) Warangal
7	Sitaramulu group	58	(Vi) Kanchana pally (Md) Janagam (Dt) Warangal
8	Enuti Shivaram group	50	(Vi) Bammera (Md) Janagam (Dt) Warangal
9	Molamguri Venkanna group Molamguri Pedda biksham	62	(Vi) Laxmipuram (Md) Maha-bubabad (Dt) Warangal
10	Molamguri Chin-nabiksham	44	(Vi) Chinna venkatapoor (Md) Nellikuduru (Dt) Warangal
11	Molamguri Venkanna group Molamguri Pedda biksham	32	(Vi) Pedda venkatapoor (Md) Nellikuduru (Dt) Warangal
12	Akula Sayulu group	52	(Vi) Ninala (Md) Nellikuduru (Dt) Warangal
13	Akula Samaiah group	45	(Vi) Malla reddy palli (Md) Parakala (Dt) Warangal

Source: field survey

### CONCLUSION:

Since Patam kathas have lost their popularity among the people. Gouda jetties and Enotivaru have giving their performance in the form of Ekshaganam the performance are the only sources of livelihood for these artist

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