



## ORIGINAL RESEARCH PAPER

**Social Science**

### HISTORICAL BACK GROUND OF VADDAR'S COMMUNITY

**KEY WORDS:** Word of vaddar, Social status, Residential places

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**ABSTRACT**

By many reasons vaddars do not have permanent property. They believe only on stone and soil of nature. By this belief they have secure residential places in southern states of Karnataka one on the other kings of Karnataka respect vaddars and supported on their work, we can see hampi, badami, halebidu, somanath pura of vijayanagar dynasty given importance for royal palaces, castle, lake, buildings and sculpture sommanth pura temple which is famous for sculpture is not been worshiped today. Because all idols are destroyed by some kings. So with this background Karnataka state has given shelter for vaddar community by all these reasons vaddars have habitations on southern states of Karnataka.

#### **INTRODUCTION**

The Waddars mention that they were a wandering and unsettled or nomadic tribe. They were classified as a wandering tribe or wandering and criminal tribe and also come under Depressed Classes. They are also listed under Scheduled Castes as per the Scheduled Castes and Scheduled Tribes Modification order, 1956, throughout Karnataka except Coorg, Belgaum, Bijapur, Dhanwar, North Kanara, South Kanara, Gulbarga, Raichur and Bidar districts and Kollegal taluk of Mysore district. In other words, the Waddars were placed in the list of Scheduled Castes in the erstwhile princely state of Mysore."

Vaddar community is well known community in India; we can see this community in India Andhra Pradesh, Maharashtra and Karnataka. They speak vaddar language originated from Royal Seema which is also known as the land of rocks and hills located in Southern India. These people belong to vaddar are different from other caste people in terms of the dressing style, language, marriage system, festivals and other social events.

In 1978 Shri. G.Y. Krishnan member of Lok Sabha has brought to the notice of all the members of Lok Sabha that the facilities of vaddar community belongs to old Mysore districts should give to the vaddars belongs to north Karnataka too. He has suggested this point in parliament and he forced to the government to add vaddar to scheduled caste in 1976 Indian government has passed this law to remove barriers of castes belongs to same districts. Scheduled caste and scheduled tribe 1976 (law no - 108-1976) has passed in parliament from that day vaddars community (bhovi) is considered as scheduled caste in Karnataka. (Thurston, Edgar: Castes and Tribes of South India; Vol. IV, Government of Madras Press, Madras, 1909, P.207)

This law logistics on dated 27-07-1977 only in Karnataka, it did not apply to other states, from 1977 all the barriers of a castes were removed from all districts of Karnataka and these castes were considered as scheduled castes. The law which has logistics by Indian government helped to the vaddars of Karnataka it has given economical, educational, occupational, social and political opportunities of vaddars and created opportunities for welfare of community.

Vaddars are known by different names in India such as Mati, Kala, Patharvat, Jati, Bhaoj and so on. Sociologically and economically this community is poor in Dharwad district. For the basic need these people are every now and then migrate from all over the India. Most of the rural based people migrate near by the village where they get opportunity of employment and various types of work. This community is a backward community. Therefore, sociologically this research mainly focuses on the vaddara community people located at

Dharwad district.

There are different opinions concerning the position of the Waddar community in the caste hierarchy. Some of the early accounts of the Waddars describe them (or at least some of their sub-castes) as untouchables. For instance, the Gazetteer of Bombay presidency (1884) mentions that Waddars 'were living in small huts of bamboo matting and thatched roofs on the border of towns and villages'. Thurston wrote that 'numbers of odde (vaddas) are now permanently settled in the outskirts of large towns, where both sexes find employment as sweepers, etc., in connection with sanitation and conservancy.'

The Reform movement among the Waddars gained momentum during the early 1940's and led to the formation of caste associations at Chitradurga and Kolar in the first instance. The first caste association was started at Chitradurga in 1940 with fifteen members and was known as the Chitradurga District Waddara Sangha. For the first time important members of different Waddar sub-castes were brought together in one forum. It continues, to operate as a district association.

The origin of the vaddars is identified with the help of the puranas, it is believed that Lord Brahma created five sons for his assistance they are 1. Mannu (potter) 2. Maya (carpenter) 3. Twashthi (kanchgar) 4. Ahilpi (sculptor-waddar) 5. Akkasaliga (goldsmith) with the help of these five Brahma created the whole universe (vishwa). Sri Rudra Bharat Brahmanda Purnas the poet Raghavanka has used the word waddar the waddais have priests from their own Telugu tribe.

As vaddars leading comfortable life and contact with other castes increased, the values and life style of this community is changed, the high caste influenced vaddars, even though they stop observing within the community. They used to refuse to take food from communities like Muslims, Christians and untouchables and accept it only from those considered as equal or superior. The farmers accepted food from the vaddars but later did not reciprocate, vaddar have their own group in relevant areas. They have their own rules also but the contact with other groups lacked functional significance and represented their ideal-system. Campbell and Einthoven have given their opinions, "Vaddars ranked below the Brahmin, kshatriya, lingayat, Jain, kuraba, govali and other cultivating and crafts castes, but above the washer man, walmikis, koravas, shikligars, helawas and untouchables."

Patriarch has given different names to this community as yajamanadu, samayagudu, or boyadu, usually they speak Telugu boyadus decision is final in any kind of dispute or differences. The good feature of this community is none will go to court of law for justice everything will be finalized in the

leadership of boyadu under local nayaka system. It is stated that up till none has ever approached the court for justice. However it is the medieval history of the area which is relevant to the present study, since the vaddars are said to have come to south India along with Muslim invaders as British travelers and officers have referred to the honesty and praiseworthy character of the vaddars as transports of goods (Campbell 1884:122 Thurston :1909 :122) in both peace and war the vaddars also traded with the general population in grain salt, spices cotton and woolen clothes etc. during peace time and became a useful means of transport between north and south the coastal regions and the upghat regions in the south itself (buchanan 1807 vol II:144-187 CRAUFURD 1747 VOL II:90)

Vaddar community had political heritage they belonged to chandrapura varadhiswara mohavana emperor devendras clan vatakeshwara linga was their deity. Vaddars given birth from throttle home of Aadhirudra this matter has mentioned in the shri Rudrabharati Brahamanada purana and late M.M.vaddar has given link to his own explanation in his work "VADDRAS HOSA BELAKU " these all explanations gives intimate ways to find out origin of vaddar community.

Dr. Shivaram Karanth said by explanations stone age of 3200 B.C." Vaddaris start creating one or two centuries of Stone Age."

Vaddars believe in work is worship they work with soil and stone so they cannot educate their children. Children also work with their parents in sun. So vaddars children are stay away from modern age and education.

#### **ORIGIN OF THE WORD "VADDAR"**

Many books have reference that the name vaddar is origin by the creation of sculpture, stone work, art work on stone. Vaddar s are migrated from odra, addra, of madras and hitel said that the meaning of vadde vanu as slaves of lake diggers.

Dr. Shankar Narayan has mentioned castes in his K.G.S.N. book he has found panchala, as carpenter, goldsmith, potter and vaddars. By saying this he has added vaddars into panchalas.

Vaddars have got their name from oddra, oddra means todays odissa and the out ward characteristics of vaddars are soft languid and innocent said by Hayavadan Rao.

"vaddayya, vadda, vaddar, bhovi, bovhi" all these terms are supposed to indicate the same meaning and refer the vaddar community. These terms indicate Orissa state (Odhra desha) situated in the northern part of Madras. Odra, vaddar, odiya, odhra these terms generally refer the Orissa province, where the Vaddar community is supposed to have originated.

Originally vaddars are "dravidas" basically their language was "VADDARI" but gradually with the influences of local play back it had mingled with telugu language which is one among the pancha dravida language but light some differences are there in present vaddar language the relative matters of this language has found in the book called sant, panta, vatanta of "CHAPAN" language study shri .M.Mate had mentioned vaddari language in his study this language study gives sources to origin of vaddar language.

The stone cutter were called pushnikas where as the masons were known as the selavaddhiki. The name of vaddhiki nagathra and damas as selavaddhiki are found from nagarajuna konda".

L.K. IYER writes the name of the caste is vadda said to mean the people of odra country which is indentified with Orissa the title appended to their names are Raju ( Chieftain ) boyi ( a carrier ) and ( gauda ( a head man )

According to another version of the name legend recorded by nanjundaya and ananthkrishan iyer (1931:660) their ( waddars ) first man and woman were created by pramsehwara ( another name for shiva ) out of his own perspiration on a sultry day. While he and paravati were wandering on the earth. Parameshwara gave them a crowbar a pickaxe and a basket and asked the couple to dig a well to quench their (prameshwara and paravati) thirst when the gods were gratified they asked the couple what boon they expected for the services rendered by them. The demand made by the latter was so high that parameshwara got disgusted with their cupidity and cursed them and their descendants to earning their bread only through digging wells and tanks.

Siddrama was the priest of vaddar community in 12TH century he was called as miracle man and poets and Allamaprabhu of this age called this hermetist person as vadda there must be some reason for Siddaramas pen name " KAPILA SIDDAMALLIKARJUN".

Only from the script change the words like vaddara, waddar, vadru, vadra, bhovi, bovhi, are in use but all these words indicates vaddar community. To the extent of india odra, todays odissa is the seminary of vadda community.

M.V.Rajgopal said that : the vadrangis are carpenters, boys Rajakar, Mangalas, kummars and vaddars " by this statement he has clear that who dig earth and stone cultters are called as vaddars.

The stone cutter were called pushnikas were as the masons were known as the selavaddhiki, the name of vaddhiki nagathra and damas as selvaddhiki are found from nagarjuna konda said by .M.L.Nigam.

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N.J.Usha Rao given refrence that vaddars are from odra place and Raju, Gouda are the names of leaders of this community. Above all mentioned books are given importance for place. This word is the reason for getting a name vaddars. Architecture sculpture quern are the works of vaddars rather than they will not mention community name.

If we see the historical background of the word " vaddar" duel opinions are explaining the origin of vaddar odra from north side of odissa and madras are the origin of vaddars. If a community origin from a particular palace or that community lives long time in that particular place it is natural that that community gives back architecture and sculpture to these places, and made popular this places. The verification continues about community. A person who created history is consider as guru of this community. " Siddarama " was the priest of vaddar community. In 12TH century he was called this miracle man and poet and allamaprabhu called this hermetist person as " Vadda" there must be some reason for siddarama s pen name kapila sidda mallikaarjun kapilavastu is the capital of odissa. This kapilavastu place is donated by kapil maharishi. This kapila maharshi blessed to siddarama and kapilavastu and shri saila are the near by places so siddarama believe that kapila as his guru and channamallikarjun as his god. This community consider this miracle man s name as community guru. The surname of siddarama is vaddarama so this name may come to vaddar community.

#### **Residential places of vaddar community :**

Most commonly vaddars are living in small villages as well as

urban places of Karnataka state. Vaddars could not get works in small villages so they diverted to districts places, and get good works in districts places and leading comfortable life in their working places.

By many reasons vaddars do not have permanent property. They believe only on stone and soil of nature. By this belief they have secure residential places in southern states of Karnataka one on the other kings of Karnataka respect vaddars and supported on their work, we can see hampi, badami, halebidu, somanath pura of vijayanagar dynasty given importance for royal palaces, castle, lake, buildings and sculpture somanath pura temple which is famous for sculpture is not been worshiped today. Because all idols are destroyed by some kings. So with this background Karnataka state has given shelter for vaddar community by all these reasons vaddars have habitations on southern states of Karnataka.

#### **WADDARS IN KARNATAKA:**

In 1972, Havanur committee has introduced in Karnataka, according to this committee report vaddar community should add to group of backward tribes, in 1975 committee has reported to government to recommend social, educational and occupational reservation of vaddars.

As often this community is facing many changes and challenges, some of the leaders from vaddars community of Karnataka like late. G.P.Vadeyaraj, K.S.Bilagi, late Gurappa Sudi from Hubballi, and Lamani communities R.L.Nayak from Hubballi, all these leaders had been fight for equality in community. They oppose to call various names for same community.

The Waddars claim that they had a number of sub-castes of which only nine exist today. They are Kallu Waddars (stone breakers), Mannu Waddars (earth workers), UppuWaddars (salttraders), BandiWaddars (cart users), GiriniWaddars (grindstone makers). Raja Waddars (employed by royal families), Aragu Waddars (Lac-sellers), Tudugu Waddars (thieves) and Oru Waddars (town-dwellers). All these sub-castes appear to have been named after their traditional occupations. The first three sub-castes namely, Kallu, Mannu and UppuWaddars - form the bulk of the Waddars population in Karnataka State.

Vaddar has sub caste the kallu vaddar is main sub caste. It has largest population among vaddars. The sub caste name derived from their traditional occupation of stone work. Their works are cutting of grand stones, building construction, stone quarries etc. the kallu vaddars are numerous in the districts of banglore, bellary, chitradurag, kollar, shimoga, and dharwad.

#### **SOCIAL ORGANIZATIONS OF VADDARS**

Social organization of vaddar community is total different from other communities vaddars maintain unity among themselves. Usually they live east, north and west side of village they ignore south side, vaddar are non vegetarians. The smell of non- veg meal should not reach to common people. From east to west air will not wonder very easily, so vaddars prefer east side for residence.

Usually their homes are very small mud and stone houses outside the village with flat roofs. Thurston said about homes " who live in clutched settlements, building their huts in conical or beehive from with only a low door of entrance."

The residences of vaddar community usually situated away from ville and different from ville. The quarries good or bad things about them self should not reach to people of ville. So they wants to live away from villes, but in many places stone pounders ( kallu kutik ) live near by villes these vaddars have suspicious view on ville people. Such residence near by ville

are called vadrami, vaddrageri, vaddar hatti, vaddar keri etc. We may see today vaddar have one or two families in village. 100 families in urban area are living. Their home are very small but they own it. There is a particular reason to construct small homes. The work of vaddars is not permanent. They may migrate to another ville on work. In such condition they leave home and carry necessary things with them like this from one place to another they travel by cart with their things. So as much as possible they prefer small residence. In such streets temple is compulsory, temple is placed center of the street. Toady the influence of civilization made many changes in the life of vaddars.

For such street, one person is consider as leader. The leader is called as "Baidu" the suggestions of baidu are very important. Everyone follows his words, vaddars work on out door and in mine, and iron and steel weapons they use. In rainy seasons mines will be fillwith rain waters, irons weapons may slip, digging of soil or digging of well not be possible at rainy seasons. For these reasons vaddars get rest on rainy season, they utilize this time. Every family of vaddars nourish a dog in their home, in rainy seasons all males street goes for hunting along with their dogs, not only dogs ,they nourish cows, goats, also women work with their leaders, if they don't have work, they go to forest to bring fodder their pets. And in summer season they use to bring their saree to river or lake to catch fishes as such they go in unity and they show the unity of their community.

To protect their street and pets. They surround street with faggot wood bundle by leaving small foot way. Chandrashekhar kambar said that " there might be many homes but the only common way for street" the fodder for their pets keeps in front of their homes and protect their pets at rainy season with woods setter on yard.

Mainly three sub - divisions are there vaddar community and many clans they have their own justice court. The office of headman who is known as yejamanadu, samayagadu, or pedda boyadu, is hereditary and disputes, who cannot be settled at a council meeting or reference to a balija deasai, chetti, whose decision is final. In some cases the headman is assisted by officers china boyadu.

In vaddar community the up coming priest is pre-decided. The elder son or younger son of priest will take charge. This activity developed from Hyderabad Karnataka then all other districts followed this priests family will take all the charges of worship.

The famous poet of kannada literature, kuvempu has written in his poem like " Bagilolu kai mugidu ba yatrikane shileyali kaleya baleyu" these lines show that the contribution of vaddars occupation to literature and music is adorable, poem says that occupation of vaddars partly got support by society. Recently sculptor shri. Hanumanth Balabhima Godake had done beautiful works in maharastra umarga's balaji temple. He has created elephants, conchs and shri ranga lying on the head of adhishesha. These all kind of sculpture indicate that still art and sculpture have life.

The architecture work of vaddars amazing. While construct home, the foot steps sound of Stanger who stands in front of front door should rich kitchen. This kind of facility is miracle many homes and cloisters having this kind of facility. It indicates weirdness of vaddars occupation.

Architecture, sculpture and old buildings of india are the reflection of vaddars unselfish efforts, and these works increase fame of india allover the world and it witness the different steps of life and history of India.

Today's mechanical life is spoiling life of vaddars especially sculpture and architecture. Today blaster machines are using

for stone cutting, walls are constructing by cement and bricks, flor mills for blow mixer at home to blow, cement is use for idols all these kind of works stroke physical and intelligence works of vaddar community. The plagued of machines destroying ability of vaddars, in this kind of world vaddars are facing many difficulty to lead a life.

In India contract based work started by vaddars. This community is well known for unity physical strength and intelligent work. By these qualities vaddars finish their work in time. So that they are able to get contract works. Vaddars main occupation is architecture but to lead a life they depend on carpenter work and black-smith work etc. with the help of carpenter work they make cart, bedstead and all other things at home. With the help of black-smith work they make their weapons like chisel, hammer, phani, sickle, poniards, etc. some vaddars interested in business also Thurston said that the vaddars who have become Christians have for some time past posse land and cattle of their own, and are well to do people, one of the head men who was presented to be after service said that he had 80 acres of land of his own. Some oddes have settled down as agriculturists and contractors and some are very prosperous by these lines Thurston explained present condition of vaddar community.

#### **Some Important Persons Of Vaddars Community (Religious Persons)**

Vaddars community believes in work is worship at 12TH century siddarama who pen name was " KAPILA SIDDA MALIKARAJUNA" earned name and fame as miracle man religious person he belongs to solapur vaddars considered him as community mentor. The discussions about siddarama had been taking place some books and inscriptions says that siddarama belongs to shaiva, some says he belongs to veera shaiva but records says he followed both shri narasimha charaya has collected the sources of poet Raghavanaka Raghavanaka explained in his book " Siddarama charitreya Sangraha :" as siddarama wore ling by his guru and starts following traditions of shaiva community.

Like this study about siddarama continues poet Raghavanaka had written " Siddarameshwar purana " here Raghavanaka explained in 21ST poem of 9TH section as siddarama sacrifice himself to channamallikarjun at that time he had given his kingdom to vaddars community shri narasimhacharaya explained this reference in his work or book.

Vaddarereya, vaddarodaeya, vadda are the words used for siddarama elder or leader is responsible for all the activities of street. The words vadeya hiriya are used these words like vaddars.

Billesh bommayya was the disciple of siddarama he was from odiya, (Orissa) it arises suspicion that the an castors of siddarama might be from Orissa in this case researches needs to be give answer.

#### **HISTORICAL PERSONS**

1000 to 1350 " Mahatra of Yadava age " Marathi work explains as yadav kulaparamparetil pavila vaddigaraja sambrala Krishna rastra kotacha samath hota "it means the first king of yadavas belongs to vaddars community billama was the second son of king billamaa was very brave, Rastrakuta kings appreciated bravery of billama they have given bride to billama this work explains vaddar community ruled as kings too.

Andrapradesh gazette has a refrence of king called bhima was ruled vadde amnu of mahebub city andrapradesh bhima belongs to vaddars community according to M.V.Rajgopal " the capital of bhima (vaddamanu) unable to offer resistance fled to the forest accompanied by his mother brothers and rudraset out in pursuit of him and attached chododays city kaadur where apparently bheema took refuge he first cut

down the forest which formed a protective barrier the city set fire to it and destroyed the fort bheema appears to have perished either during this attack or at some time subsequent to this event" it explains about vaddar community.

" Karnataka history ws witnessed many freedom fighters late vaddar yallappa is one among them yallappa fought for kingdom and country brave queen chanamma struggle for kittur vaddar yallappa was one among the army team of channamma he struggle for mother and mother land, he had given his best to country vaddar yallappa was like lion of sangolli these fighters did not fear for british army. Vaddars yallapa had a special quality that only by touching his ear on earth he confirms status of enemy army. Yallappa was one among bodyguard army team of rani chanamma he fought for country and become immortal" said H.R.Bandivaddar.

The main sculptor of veerupaksha temple pattada kallu has written sacred work called " manasare " historical citation " marihal" says the famous sculptor kokojja was constructed ishwara temple with the help of 7000 sub sculptors in only seven days this citation focus on work and equality of vaddar community.

#### **LITTERATEURS OF VADDARS COMMUNITY :**

Late, Gurappa Sudi ids one among litterateurs of kalubaragi districts. He was leader of 1942 campaign of sudi village. He served as primary school teacher and spent his last days in Shahabad village of kalubaragi districts, being a good lecturer sudi has tried to dispel the superstitions about vaddar community and worked against exploitations with many political parties he wandered country to get to know the sattus of vaddar community. He worried and submitted his request to state and central government. In 1978 he has writer as small thysis " Apayada Anchinali" Bhovi Jananga:

Shri. H.R.Bandivaddar is a greatest writer of present time, he has earned nation and state awards. He is working as a teacher as well as warden of siddarama nilaya, he has writer" Nataka Tridala" and "Pancharati" books. Under the pen name " Guru siddarama" he is writing paroles. Shri.Y.Y.betageri is working as lecturer in B.ed college and writer a book called " Bharatadalli Bhavaikya, Bharatadalli Shikshana Paddati".

#### **ARTISTS**

Mrs.Ramadevi is famous actress of kannada film industry. She has witnessed various characters and became famous actress from vaddar community. She has concern about her own community. Shri. Tammanna, Davalappa Gadivaddar from athani is a famous singer and working in "D" division artist in "Akashavani".

Mrs. Shivaratana is artist of television and akashavani she was worked with Mrs. Siddaganganna in presentation of psalm. Shivaratana is warded knighthood as "kirtthan kogile". Lalita patrot is a artist, who acted in " shri karishana parijata" " kadli matti station master" she has earned name and fame in belagavi, karwar, kolapur, dharwad districts.

Ambiger timmanna pujari from ambigeri, rona districts. He is real artist of stone as well as on wood he creates beauty in wood, No one creates beautiful wood chariot like timmanna.

The traditional vaddars group is also popular for its social organization which provides for complete control over the village by the community leaders who are popularly known as Naik, Dalapati and panchamukh. The modern urban life while supporting a highly segmented and individualist life is found to be not supporting such traditional institutions. Thus, it is important to understand the new institutions or the new practices that might have replaced the old traditional social organization among the vaddars.

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