



## VADAR COMMUNITY IN MAHARASHTRA

**Dr. Pisal Anita Sambhaji<sup>1\*</sup>**

<sup>1\*</sup> Assistant Professor, Bharati Vidyapeeth University, Social Science centre, Pune.  
Email: -anitasambhaji@yahoo.in, Mobile No:-9822771918

**\*Corresponding Author:** Dr. Pisal Anita Sambhaji

\*Assistant Professor, Bharati Vidyapeeth University, Social Science centre, Pune.  
Email: -anitasambhaji@yahoo.in, Mobile No:-9822771918

**DOI:**-10.48047/ecb/2023.12.si5a.378

### CHAPTER 1

#### INTRODUCTION

1) INTRODUCTION
2) NOMADIC TRIBES
3) NOMADIC TRIBES IN MAHARSHTRA
4) NOMADIC AND SUMI-NOMADIC TRBIES
5) HISROY OF EX-CRIMINAL TRIBES
6) TRIBAL ABORIGIONES
7) HISROTY AND ORIGION IN VADAR COMMUNITY
8) CONCEPT OF VADAR COMMUNITY
9) VADAR COMMUNITY IN MAHARASHTRA
10) VADAR COMMUNITY IN PUNE

#### INTRODUCTION

In India, no significant anthropological investigation has been conducted about the nomadic tribes. Hence, it would be adventurous to derive any inferences about the origin and evolution of the nomadic tribes in India. Anthropologists the Resley, Muzumdar and Irawati Karve have propounded deferent and opposing theories in this behalf. Modern anthropologists in India. Too have relied on the Western hypothesis; hence, unanswered questions about India's ancient history and social anthropology abound. Hence, even today, researchers place their reliance on the meager anthropological material collected by the foreigners like Kennedy, Fnthoven, Risley, Thurston, Hymen- Droff, Russel et al. On the other hand, as a result of persistent aggressions from aliens, the aboriginal and nomadic tribes on the Indian sub-continental have become apprehensive, reclusive and introvert.(1)

The origin of the nomadic tribes in India may be traced to three sources:

(1) the tribes that survived in dense jungles for thousands of years in isolation form the mainstream human civilizations, e.g. Santhals, Bhils, Korkuls, Kolams, Gonds, Warilis, Katkaries, etc; (2) the tribes that, consequent to the annihilation of their natural habit, survived on the periphery of the human civilization and sustained on the periphery of the human civilization and subained on beggary or by practicing their aboriginal skills, e.g. Kikadis, Makadwalas, Garudis, Gopals, Dombaris etc. ; (3) the tribes that survived on the established caste system of the mainstream society but lived on its firings, e.g. Ramoshi, Berad, Vadari, Gondhalis, Mang-Garudi, Dhangars, etc.

The constitution of India as clear from its preamble aims at securing to all the citizens of India, "Justice, social, economical and political, liberty of thought, expression, belief, faith and

worship, equality of status and of opportunity, and promote among them all fraternity assuring the dignity of the individual and unity of Nation. In order to achieve this objective, a number of provisions have been made in the constitutions to remove the social disabilities from which the scheduled tribes suffer. But there are no special provisions in the constitution for the welfare and development of the Nomadic Tribes. Articles-16(1), 25, 29, (2) and 38 focuses on the welfare of both scheduled castes and scheduled tribes. In India different states have adopted various measures and also enacted a number of laws to implement the constitutional provisions in respect of removal of social disabilities. With the removal of these disabilities, it is expected that the distance dividing the higher castes from the scheduled tribes would soon be bridged. Thus, the success or failure of these measures largely determines the extent to which the scheduled tribes have been assimilated in the in the mainstream of the Indian society. It is needless to add that unsociability is basically wrong and violates human dignity. So, it should be removed if egalitarian society as a gal in the constitution is to be achieved. Equality is necessary for stability without which development will be sabotaged.

Under Article-46 the state shall promote with special care, social, economic and educational development of the weaker sections. On this basis, the Government of Maharashtra has made separate provisions for the welfare of the Nomadic and Denitrified Tribal groups of the people.

The governments of India's welfare schemes undertaken by the states are mainly the provisions for Balwadi, Nursery Schools, establishment of Boarding Schools or Ashram Schools, Employment, Collage education and vocational training, Award of scholarships and stipend. Special emphasis on the education of girls, technical education, agricultural development etc. also provided to the nomadic tribe all over the country, as they are backward class. Other than Maharashtra there are no significant rules in social policy or reservation. Some states nomadic tribes as scheduled castes or scheduled tribes.

The Government of Maharashtra through its Department of Social Welfare, has classified its various social schemes under several heads, namely (1) Education (2) Research and Training, (3) Protection of Civil Rights, (4) Beggars Rehabilitation, (5) Verification of caste certificates, (6) Backward class Development, (7) Special component plan, (8) Handicapped Welfare and (9) Prohibition Propaganda. Out of the various welfare schemes formulated under

these heads, the schemes like educational scholarships, Ashram schools and craft training for women are particularly important for the nomadic tribes.

#### **Nomadic Tribes in Maharashtra State:**

The government of Maharashtra classified traditional nomad into total 42 castes and tribes. Out of these in 1871 the British Government for India had branded 28 castes and tribes as criminal castes/ tribes quarantining them are isolated settlement compounds so as to control their criminal activities and if possible remove their criminal tendencies. On India's attaining independence in 1947' the country's first Prime Minister, Pandit Jawaherlal Nehru, Released these caste / tribes from quarantine requirements. Hence castes / tribes are called 'vimukta jati' (released Castes) Notified Tribes. Fourteen Tribes are treated as non-criminal tribes.

The following categories of Nomadic Tribes genenerally found in Maharashtra:

1. The tribes that have migrated from the north, e.g. Paradhis, Kanjarbhats, Rajput Bhamata, Chhpparbandh, Veghari, Banjaras etc.
2. The tribes that have migrated from the south, e.g. Vadars, Kaikadis, Bestars, Katabus, Mang-Garudis, Ramoshi,- Berads etc. On this basic it is generally categorized as: A) Aborigingal tribes, B) occupational tribes, C) Cult oriented tribes, D) Crossbred Tribes, E) Migration oriented tribes, traditionally lead a nomadic existence, F) Cattle harder nomadic tribes, G) Seasonal nomadic tribes that lead nomadic existence for some time in a year because of their occupation, H) Criminal Nomadic tribes, I) Beggars Nomadic tribes J) Hunter Gatherer Nomadic Tribes.(9)

#### **NOMADIC AND SEMI-NOMADIC TRIBES:**

4. In the old Bombay State, the backward classes consisted of the three categories viz. (1) Scheduled Castes (2) Scheduled Tribes (3) Other backward Class the then state Government were implementing various scheme for all the aforesaid three categories since 1930. Bit it was observe that a number of communities listed as other Backward classes could not take much advantage of the Schemes because of their nomadic boalts. Government, therefore, thought the necessity of introducing a special welfare programme for these nomadic Tribes during the Second Five year Plan and prepared a list of Nomadic and Semi- nomadic Tribes. The list is given in the appendix No. 3

The following criteria were generally adapted of determining the Nomadic Tribes:

- (1) Communities who follow begging as their occupation by moving from door trader and village to village, singing devotional songs in praise of different deities viz.
- (2) These who move from place to place-giving entertainment performance with their animals like, Donkey.

Wandering Semi-skilled laborers like Beldars and Vadars who move from village to village in search of work.

Immediately after taking over the charge, the officer on special Duty prepared a questionnaire for collection information of the Ex-Criminal and Nomadic and Semi-Nomadic Tribes and issued the same to the social Welfare officers, with a request to collect information of the tribes existing in their districts. A copy of questionnaire issued is given in appendix 4. Similarly, all the District Superintendents of Police of the State were requested to furnish a list of Ex-Criminal Tribes existing in their district.

There is a list of Ex-Criminal Tribes in Marathwada, but there is no recognized list of such tribes in Vidarbha. But from the replies received from the District Superintendents of police of the vidarbha area, it is noticed that there were a number of Ex-Criminal Tribes active in that region. On personally contacting these tribes in Marathwada and Vidarbha, it was such that most of these tribes were the same as were found in the Western Maharashtra, and their Conditions and problems were similar to those of Ex-Criminal Tribes of Western Maharashtra.

Among all the Vimukte jatis contacted by the officer on special Duty during the survey in the State it was noticed that following communities were culturally, socially and economically State. Though these communities show some extensible means of livelihood such as agriculture, rearing of cattle, preparing bags and baskets etc. Almost all of them still commit crime for their livelihoods, as this mode of subsistence is relatively easy to practice.

The District Superintendents of police who were contacted during the survey also complained that the above communities were a regular nuisance to them from the law and order point of view. Most of the families of these communities were engaged in anti-social activities like extracting illicit opium, prostitution, etc. particularly Rang Garudi, Kenjorbhat and Pardhia of Marathwada. They have not taken any honest means of livelihood. But some communities who live had

taken to settled life such as tikaris. Ramoshis and Kaikadies have become conscious of the welfare measures and are on the path of improvement. They have also recently taken to honest means of livelihood viz. tailoring, Carpentry, agriculture and such other small trades.

The present list of Nomadic Tribes and semi-Nomadic Tribes was prepared for the Old Bombay State. Which comprised of Gujarat, Western Maharashtra and the four districts of Karnataka. Due to the Reorganization of the State in 1956, and by the formation of unilingual Maharashtra in the year 1960, the Gujarat area and the 4 districts of Karnataka now forming a part of the State have been separated and areas of Vidarbha and Marathwada are added to the Marathi speaking districts of old Bombay Territory forming the present State of Maharashtra.

The wandering labourers like Waddars who are moving from village to village construction workers complain that their hereditary occupation is slowly dying down as people in the villages now construct their houses with bricks, stones and concrete. Similarly, the waddars who extract stones from the quarries and crush them and carry in their carts complain that due to the crushing machines and trucks they are not getting sufficient work and wages.

On the whole, the economic condition of all the Nomadic Tribes is extremely poor and in the present hard days, they find it very difficult to earn their livelihood and are tempted to adopt anti-social means like petty thefts. Most of the nomads, being not yet settled down, do not possess houses. Those who have tried to settle down have created slums in the outskirts of big cities and towns. Most of the families of nomadic Tribes move with and as such they are not in a position to educate their children. The percentage of the literates among these tribes is extremely low.

There is a list of Ex-Criminal Tribes in Marathwada, but there is no recognized list of such tribes in Vidarbha. But from the replies received from the District Superintendents of police of the vidarbha area, it is noticed that there were a number of Ex-Criminal Tribes active in that region. On personally contacting these tribes in Marathwada and Vidarbha, it was such that most of these tribes were the same as were found in the Western Maharashtra, and their Conditions and problems were similar to those of Ex-Criminal Tribes of Western Maharashtra.

Among all the Vimukte jatis contacted by the officer on special Duty during the survey in the State it was noticed that following communities

were culturally, specially and economically in a demolished State.

Though these communities show some extensible means of livelihood such as agriculture, restring of cattle, preparing bags and baskets etc. Almost all of them still commit crime for their livelihoods, as this made of subsistence is relatively easy to practice.

The District Superintendents of police who were contacted during the survey also complained that the above communities were a regular nuisance to them from the law and order point of view. Post of the families of these communities were engaged in anti-social activities like extracting illicit adjurer, prostitution, etc. particularly rang Garudi, kenjorbhat and Pardhia of Marathwada. They have is for not taken is any honest means of livelihood. But some communities who live had taken to settled life such as katkaris. Ramoshis and kaikadies have become conscious of the welfare measures and are on the path of improvement. They have also recently taken to honest means of livelihood viz. tailoring, Carpentry, agriculture and such other small trades.

The present list of Nomadic Tribes and semi-Nomadic Tribes was prepared for the Old Bombay State. Which comprised of Gujarat, Western Maharashtra and the four districts of Karnataka. Due to the Reorganization of the State in 1956, and by the formation of unilingual Maharashtra in the year 1960, the Gujarat area and the 4 strict of Karnatak now forming a part of the my sore have been separated and areas of Vidarbha and Marathwada are added to the Marathi speaking districts of old Bombay Territory forming the present State of Maharashtra.

The wandering laborers like Wadders are hard working people . who are moving from village to village construction medals complain that their hereditary occupation is slowly dying down as people in the villages new construct their houses with bricks stones and concrete. Similarly, the wad dears who extract stones from the quarries and crush them and carry in their carts complain that due to the crushing machines and trucks they are not getting sufficient work and wages.

On the whole, the economic condition of all the Nomadic Tribes is extremely poor and in the present hard days, they find it very difficult to earn their livelihood and are tempted to adopt anti-social

## **(II) HISTORY OF EX-CRIMINAL TRIBE**

Long before the British regime, predatory tribes like thugs and Pindaric were used to be active in the Country. They used to commit highway to places of pilgrimage. During the early days of the British regime, many criminal Tribes sprang up and they become a regarded nuisance both to society and to the Administration. Hence in order to deal with these tribes, the First Criminal Tribes Act was passed in the year 1871, and was introduced in send, a part of the then Bombay presidency, the act was further amended in the year 1911, and was extended to the whole of Bombay Province, and finally the All India Criminal Tribes Act came into force in the year 1924, and was made a applicable to whole of British India.

In the then Bombay Provision, 28 tribes, were notified as criminal Tribes for the operation of the Act. The object of the Act was to safeguard the rights of society against anti-social activities and also to reform the Criminal Tribes.

Criminal Tribes settlements were established in the various parts of the then Bombay State and gangs of active Criminal Tribes were rounded up and interned in these settlements. Reformative measures were undertaken for these tribes in the settlement area. But from time to time, a number of Criminal Tribes were denotified as and when criminal tendencies of such communities were found to have decreased. Finally in the year 1942 i.e. after independence, Government of Bombay repealed the Criminal Tribes Act, 1924 in its application to the Bombay State with effect from 13<sup>th</sup> august, 1949.

The intention was that no man should be treated as Criminal by birth and also to give the Ex-Criminal tribes the status and dignity of the citizens of free India. But this sudden repeal of the Act without providing alternative measure for the welfare of these tribes created dissatisfaction among the members of the tribe's who were interned in the settlement, as they were, in the process, left, to fend for themselves. As a consequence, government appointed a special committee called the Ex- Criminal tribes Rehabilitation Committee in the year 1949, to go into the questions of rehabilitation of these tribes and after studying their condition suggest ways and means for their uplift. After receipt of the report of the said committee and after making further inquiries with the District Magistrates and District superintendents of Police, the then Government Bombay prepared list of Vimukts Jatis. This is giving in the Appendix 1. A special

welfare programme was also formulated and implemented for these tribes in the Second Five Year Plan. The Former Hyderabad State had also a list of Ex- Criminal Tribes.

#### **NOMADIC AND SEMI-NOMADIC TRIBES:**

In the old Bombay State, the backward classes consisted of the three categories viz. (1) Scheduled Castes (2) Scheduled Tribes (3) Other backward Class the then state Government were implementing various scheme for all the aforesaid three categories since 1930. But it was observe that a number of communities listed as other backward classes could not take much advantage of the Schemes because of their nomadic boalts. Government, therefore, thought the necessity of introducing a special welfare programme for these nomadic Tribes during the Second Five year Plan and prepared a list of Nomadic and Semi-nomadic Tribes

The following criteria were generally adapted of determine the Nomadic Tribes:

- (1) Communities who fellow begging as their occupation by moving from door trader and village to village, singing devotional songs in praise of different deities viz.
- (2) These who move from place to place-giving entertainment performance with their animals like, Donkey.

Wandering Semi-skilled laborers like Beldars and Vadars who move form village to village in search of work.

Immediately after taking, over the charge, the officer on special Duty prepared a questionnaire for collections information of the Ex- Criminal and Nomadic and Semi-Nomadic Tribes and issued the same to the social Welfare officers, with are quest to collect information of the tribes existing in their districts. A copy of questionnaire issued is given in appendix 4. Similarly, all the District Superintendents of Police of the State were requested to furnish a list of Ex- Criminal Tribes existing in their district.

There is a list of Ex-Criminal Tribes in Marathwada, but there is no recognized list of such tribes in Vidarbha. But from the replies received from the District Superintendents of police of the vidarbha area, it is noticed that there were a number of Ex-Criminal Tribes scho active in that region. On personality contacting these tribes in Marathwada and Vidarbha, it was such that most of these tribes were the same as were found in the Western Maharashtra, and their

Conditions and problems were similar to those of Ex-Criminal Tribes of Western maharashtra.

Among all the Vimukte jatis contacted by the officer on special Duty during the survey in the State it was noticed that following communities were culturally, specially and economically State. Though these communities show same extensible means of livelihood such as agriculture, restrng of cattle, preparing bags and baskets etc. Almost all of them still commit crime for their livelihoods, as this made of subsistence is relatively easy to practice.

The District Superintendents of police who were contacted during the survey also complained that the above communities were a regular nuisance to them from the law and order point of view. Post of the families of these communities were engaged in anti-s coal activities like extracting illicit adjurer, prostitution, etc. particularly rang Garudi, kenjorbhat and Pardhia of Marathwada. They have is for not taken is any honest moans of livelihood. But some communities who live had taken to settled life such as tikaris. Ramoshis and kaikadies have become conscious of the welfare measures and are on the path of improvement. They have also recently taken to honest means of livelihood viz. tailoring. Carpentry, agriculture and such other small trades.

The present list of Nomadic Tribes and semi-Nomadic Tribes was prepared for the Old Bombay State. Which comprised of Gujarat, Western Maharashtra and the four districts of Karanatak. Due to the Reorganization of the State in 1956, and by the formation of unilingual Maharashtra in the year 1960, the Gujarat area and the 4 strict of Karnatak now forming a part of the my sore have been separated and areas of Vidarbha and Marathwada are added to the Marathi speaking districts of old Bombay Territory forming the present State of Maharashtra.

The wandering labourers like Wadders who are moving from village to village construction medals complain that their hereditary occupation is slowly dying down as people in the villages new construct their houses with bricks stones and concrete. Similarly, the wad dears who extract stones from the quarries and crush them and carry in their carts complain that due to the crushing machines and trucks they are not getting sufficient work and wages.

On the whole, the economic condition of all the Nomadic Tribes is extremely poor and in the present hard days, they find it very difficult to earn their livelihood and are tempted to adopt anti-social means like petty thefts. Most of the

nomads, being not yet settled down, do to possess houses. Those who have tried to settle down have created slums in the outskirts of big cities and towns. Most of the families of nomadic Tribes move with and as such they are not in a position to educate their children. The percentage of the literates among these tribes is extremely low.

### **Tribal Aborigines:**

Aryans invaded India through the Khaibar Pass in the North around 1500 B.C. They were violent, armed, aggressive as well as deceptive. The alien invaders began attacking the aboriginal Dravidians, whom they called Anaryans (non Aryans) and perpetrated numerous atrocities on them. The Aryans took advantage of the peace-loving nature of aboriginal and devastated their cities like Mohan-jo-Daro and Harappa for accomplishing their conquest. Ancient Hindu scriptures like Vedas and Mahabharata are replete with numerous references to such atrocities.

The people described as the enemies of Aryans in Rig-veda matches with today's nomadic tribe. For example, the ritual of hat-tattooing or seriating the tongue attributed to the 'Ahi' and 'Pani' tribes in vedic times is still found in the modern day tribes of the same name.

Successive waves of Aryans invaders continued to arrive in India for quite long time. They laid waste ancient cities and towns, broke apart meticulously constructed irrigation canals, burnt down forests and displaced Dravidians from their settlements. The Aryans, instead of calling them humans termed them variously as 'asuras' (ungodly), 'Rakshasas' (monsters), 'Shakhamerigas' (Monkeys), Dyasyus, (the conquered), 'Nags' (cobras), 'Chandals, (lowly). Aryans also kidnapped the native women and exploit them sexually because they had not brought own women with them. Aryans usurped their properties and vilified their Gods. The Dravidians ran away in forests to save themselves and began a nomadic way of life to survive. The excavations at Mohan-jo-Daro and Harappa (Pakistan in today) adequately reveal that the Dravidian (Anaryans) were highly advanced in architecture, metallurgy, navigation, archery, trade and commerce as well as agriculture. (3).

In Ramayana Ram addresses 'Vali' another king, as Shakhmriga (monkey)(4).

Mahabharata narrates the tale of 'Ekalavya' a Bhil who refined his archery by accepting the discipleship of absentee Arya teacher, *Dronacharya*. On witnessing the demonstration of his skills, 'Dronacharya' instead of commending him on his dedication asked his right hand thumb as a 'Guru-Dakshina' (teachers dues), thus

effectively negating years of Ekalavya's labour. Ekalavya continues to be cited as an utmost example of 'Guru-Bhakti' (devotion to the teacher). Its narration in the religious scriptures has given the tale of an aura of religious fervors, while in reality; it is tale of object exploitation.

Mahabharata describes the burning down of 'khandawa-vana', a dense forest, together with the dwellers in it, by Krishna and Arjuna. The people so destroyed never were wild or uncultured, but advanced enough to build cities.

Aryans treated Dravidians as their enemies; hence, the offspring of their alliance with Dravidian women were treated as lowly servitors and handmaidens. The rest of the population was treated as lowly servitors and handmaidens. The rest of the population was treated with utter disdain and variously given such contemptuous names as Ahis, panis, Nagas, Rakshasas, Kalkeyas, Kiratas, Asuras etc. These original residents were peace loving and highly cultured. On hearing of an impending Arya invasion, the town/village dwellers usually ran away into the nearby jungles, leaving behind their homes and property to save their lives. (5)

'Village' and "Village System":

'Aryans' never were hardworking artisans but harbored destructive tendencies. They mostly earned their livelihood through deception and when resisted, they took up violence. The tribes that resisted 'Arya' invasions were driven away from their homesteads, settlements and villages and made to roam the forests for survival. 'Arya' invaders deprived them of means of livelihood and on their becoming impoverished, accorded them ignoble social status. Manu, and Arya scholar, arranged with vengeance the varna order of Brahmin (Arya priest), Kshatriya (Arya or native warrior), Vaishya (native trader), Shudra (menial worker) and Ati-shudra (lowest of menial worker doing scavenging and such other dirty work).

For the Brahmin priests, Shudra and Ati-shudra were untouchables and even sight, voice or shadow brought defilement for the Brahmins. However, warriors, traders and workers were indispensable for the functioning of the village community and deep the priestly class on cozy lifestyle. Aryans' collaborators thus, were absorbed in the village system, but at a lower status than the Brahmin priests. The village still needed the skills of the exiled people. Hence, some of them, through the collaborators, were allowed to live on the periphery of the village, earning their livelihood doing despicable work for the village community. However, the people that utterly rejected such collaboration in return for a stable

life, or relied on the village only sparingly doing seasonal work, were taken out of the village system and were termed as aliens or nomads.(6)

The people precluded from the village system, or those who exiled themselves into forests to escape the suffocating Arya culture or those who choose to lead a peripheral role in the village community's life began their diverse skills for hunting and still others choose thievery and larceny and hence were further ostracized by the village community. The tribe thus kept away from millennia, they do not own land or immovable property; being nomadic they remain illiterate and hence, superstitious, alcohol and substance-addicted.

The nomadic tribes, without exception, rely on their' Jamat Panchayat based system of justice for setting internal squabbles and disputes. Ignorance about the world outside the tribe prevents them from reaping the benefits of the welfare schemes and programmes focused on them. They keep on wandering the length and breadth of the country along with their cattle, donkeys and horses, pigs, poultry and bitches, some families settled near cities and towns in huts, slums but still remain backward.

They mostly polish household utensils, go begging, and entertain public by dancing, acrobating, and snake charming and performing monkey, Bulls, Bears, brew illicit liquor and go thieving. Because of all of which, they remain socially unacceptable and continue to lead a miserly existence.

At least forty two (42) different major nomadic tribes are found in the state of Maharashtra. Each of these tribes is further divided into numerous sub-tribes according to the occupation and sub-occupation followed by its members the final tally being about 183 divisions, based on these nomadic tribes may be defined as:

“Those people that because wandering lifestyle are unable to satisfactorily fulfill their needs of food, clothing, shelter and formal education those do not own immovable, property, nor have a village of origin not possess tools of trade, but who for survival opt to beg or steal, whom the larger society has for millennia branded as aliens, and who have no place in the village affairs or Balutedary system (system of caste and their division of work), may be defined a 'Nomadic Tribe' .(7)

Nomadic community has separated from the stable society so that they are called as 'aliens'.

## **HISTORY AND ORIGIN IN VADAR COMMUNITY**

Anta Krishna Iyer say that “Ode” or “waded” these words are originated from Sanskrit word “wadra”. waddar in Sanskrit means group of people or residents of the country. The word wadda has come from Oriya languages. So it shows relation with Orissa. There fore .wad, or wadda or vaddar an thought to be from Orissa, Religion originally. These people were staying on the boarder of Orissa and Anthers Pradesh, so it concluded that this community is originally from Orissa and Andhra is the origin in vadar

The vadar , Hindus or Bhovi people trace their origin to Odra desa or Orissa, from they have migrated to various southern states. The vaddar people from Karnataka states are called as “bhovi” is a corrupt form of “ bhavi” which means means Karnataka it also means ‘earth-digger’ they have been involved in me digging of wells. They have various other names too such as other states. Andhra States are called as the ‘Waddalu’ , Odey, Wadu, rajalu, Wadewandalu, Calcol etc. Orissa state are called as the Odde, Odey, Odiya, Odra, Udra, Udiya etc. Tamilnadu are called as OTtam, naikan. Gujrat are called as Oda. Madhpradesh are called as Odde, ode, Odiya, vadar etc. Nizam rawat are called as the vadar, sidhi vadar, Pardeshi vadar etc.

The vaddar have decreased in population considerable, they are immigrants from south Indian mainly from Andhra Pradesh and are earth workers are constantly moving about search of works. They are three main groups in the bhovis, namely callu bhovis who are stone cutters, Mannu wadars how are earth workers in the municipalities they speak Teluga & Canda.

The word ‘wada’ has come from Canadi language it means to shape orijion. When it come and content in Marathi the word was used is ‘vadar’. In ancient time according to the social formation cast were based on profession Gadi Vadar, mathi Vadar, Pathrwat Vadar, jati Vadar are other sub cast of the Maharashtra people from this community have gained famous glory in other wields also than their traditional profession with reference Khande book the first ‘Mandlik king’ in yadavas tenure was from Vadar community.

Shivaji had also recriut ‘Hiroji Italkar’ as incharge of construction. He had look after construction and mention of forts, Palace, fond dams, wel temples etc. his name has been cravd at the ingrates of jaghishwar temple on raigad fort in devanagri script, in the district gazated of raigud district his name is mentioned.

In the last part of tenure of up show timppa Vadar was working as shiledar in army of sanglikar then also gang of vadar people in the roots against

British freedom fighter sangli. Vadar people invoked in this freedom fighter. This is Vadar community in Maharashtra. ingrates of jagdishwar temple on raigad fort in devanagri script, in the district gazated of raigud district his name is mentioned.

In the last part of tenure of up show timppa Vadar was working as shiledar in army of sanglikar then also gang of vadar people in the roots against British freedom fighter sangli. Vadar people invoked in this freedom fighter. This is Vadar community in Maharashtra.



**LIST OF VIMUKTA JATI, NOMADIC AND SEMINOWADIC TRIBES FOUND IN THREE DIFFERENT REGIONS OF MAHARASHTRA**

**WESTERN MAHARASHTRA.**

VIMUKTA JATIS		NOMADIC TRIBES		SEMI NOMADIC TRIBES	
1)	Berad	a) Bedar	1) Beladar	1)	Bava Bairagi.
		b) Talwar	2) Bhand	2)	Bharadi.
		c) Valmiki	3) Dombari	3)	Bal Santoshi.
		d) Naikwadi	4) Ghisadi	4)	bhute.
2)	Rajput Bhamata.	a) Pardeshi Bhamata.	5) Golla	5)	Budbudki
3)	Bhamata.	a) Takari	6) Garudi	6)	Chalwadi.
		b) Uchale	7) Kolhati	7)	Chitrakathi.
		c) Girmi Vadar	8) Katkari	8)	Davari.
		d) Kamati.	9) Katabu	9)	Godhli.
4)		a) Korava	10) Nandiwale	10)	Gopal.
		b) Pamlor	11) Surgad Siddha	11)	Helve.
		c) Konchi Korva or mkadwale	12) Vaddar.	12)	Joshi
5)	Lamani	a) Banjar	13) Vaidu	13)	jogi.
		b) Kachikiwale Banjara.		14)	Kashi Kapadi.
				15)	Nath Panthi Davari Gosa
6)	Mang Garudi	a) Takankar		16)	vi.Mairal.
	Raj Pardhi	b) Haran Shikar.		17)	Od
8)	Kanjarbhat	a) Kanjar		18)	pase pardhi.
		b) Chhara		19)	Pangul.
9)	Bestar			20)	Raval.
10)	vaghari			21)	Sarode
11)	Ramoshi.			22)	Pathravat / Shilavat.
				23)	Shikalgar.
				24)	Thakar.
				25)	vir.
				26)	Vasudeo.

like petty thefts. Most of the nomads, being not yet settled down, do not possess houses. Those who have tried to settle down have created slums in the outskirts of big cities and towns. Most of

the families of nomadic Tribes move with an aim as such they are not in a position to educate their children. The percentage of the literates among these tribes is extremely low.

**VIMUKTA JATIS**

- |                 |                               |
|-----------------|-------------------------------|
| 1) Berad        | a) Naikwadi                   |
| 2) Bhamta       |                               |
| 3) Laman.       | a) Banjara                    |
| 4) Kaikadi.     |                               |
| 5) Mang Garudi. |                               |
| 6) Raj Pardhi.  | a) Chita Pardhi / Gaon Pardhi |

**NOMADIC TRIBES SEMI NOMADIC TRIBES**

- |                   |                   |
|-------------------|-------------------|
| Bahurupi.         |                   |
| 1) (a) Rarendra.. | 1) Bava Bairagi.  |
| 2) Beladar        | 2) Bharadi.       |
| 3) Kolhati        | 3) bhute.         |
| Nandiwale         |                   |
| 4) (a) Tirmal..   | 4) Davari.        |
| 5) Masan Jogi     | 5) Godhli.        |
| 6) Ghisadi,       | 6) Gopal.         |
| 7) Vaddar.        | 7) Helve          |
|                   | Joshi             |
|                   | (a) Medha         |
| 8) Katkari        | (b) Kudmu         |
|                   | 9) Kashi Kapadi.  |
|                   | 10) Pase pardhi.  |
|                   | 11) Pangul.       |
|                   | 12) Raval.        |
|                   | 13) Vasudeo.      |
|                   | Gujrathi Kolha or |
|                   | 14) Khelkari.     |

Pune city is big cities of Maharashtra. So many community are this city Total population of pune city is around 31,57,00 as per 2001 census. And yerwada, (Ramwadi) Gokhale Nager (Vadarwadi), Khhmuid (S.N.D.T.) Vadar wadi, kcarve negar (vadar wadi) warje malwadi (Vadar wadi) these are the vada community in sty in property pune city.

S.N.D.T.Vadar wadi population is high for he pune city. So many family's are stay in 40 and 50 years ago. 49% people are doing family business & traditional work.

Researcher is selecting the S.N.D.T. vadar wadi community. Mati vadar, Gadi vadar people stay in property this city.

### CONCEPT OF VADAR COMMUNITY

1] "The word vodde or odde is said to be a corruption of the Sanskrit odhra, the name for the country now called orissa, and the people are ordinarily supposed to have emigrated from the aria country."

CROOK W: TRIBES AND CASTES OF NORTH WESTREN INDIA, 1975

2] "Ods in kathiwar are professional pond diggers. they claim to be kshatriyes the decedents of **Bhagiratha**, son of **Sagara**." In the Dakkin they are known as "**Vader**" in Bihar they are described as sub caste of luniyes."

### MYSORE TRIBES AND CASTES

3] "The **vaddars** are a **Telgu caste** of earth diggers who originally come form Orissa .they are the natives of the country purring stone ,sinking wells, construction tank bounds and executing other kind of earth work rapidly then any other class of people, so that they have got almost a monopoly of trade."

### GAZETTER OF BOMBAY STATE DHARWAD DISTICT

"The tribes of vaddars also called Ods ,vaddar and vaddars, the term Od or vadda is commonly said to have been derived form the kanarese work Odda, meaning to join, the occupation of vaddars being joining stones in building."

### MEANING OF THE VADAR COMMUNITY

"The question of the Origin of the word **Odra** is a highly controversial one. **Udra** is some time interpreted to be an Aryan term Originating form Sanskrit '**Udra**' which mean dirt. according to

lesson the term means the northern country, being a parkrit form Sanskrit utter or quitter. mahtab thinks form to be a sanskritic word being derived

form Telgu oddiss some scholars, on the contrary maintain that the term odra is of **Dravidian** origin, being derived form the roof **oda**, which means to run away. This suggestion would make the odras a run away people.

Vadar community was expert in building structure for water management in the ancient time. they built wells ponds, damas and canals for storage and supply of water. They also built residing places made of stone such as places and houses, temples, bridges and railway roads etc. these are the specially of the vadar community.

There are buil konark temple, puri temple [**orissa**] .orcha [odka] temple, khajuraho temple, omkareshwar temple [M.P] minakshi temple [tamilnadu] padmakshi temple[A.P] at that time of odra –desh only.

### VADDAR

This nomadic semi-skiled laborers are fond all over the State in large number. Their approximate population in the State is 2,18,000. They originally belong to and dra ans speak corrupt Telagu. Following divisions are found in this community:

- (1) Gadi Vaddar
- (2) Mati Vaddar
- (3) Jati Vaddar Dagad Vaddar or Patharvet.

### OCCUPATION:

Gadi Vaddars generally work in quarries, extrect stones and carry them in carts.

Mati Vadders generally keep donkeys and do earth work such as digging of cannals, bunding fields etc.

Jati Vaddars or Patheryats are stone dressers. They prepare jatis or gliding tones, stone irrages and such other articles of tones required or house hold purpose ninety-five percent of these persons still follow their hereditary occupation. Above out five percent are agriculturist. Most of the vaddar lead a nomadic life an eve in search of work from village to village, particularly mati vaddars and jati Vaddars.

Gadi Vaddars generally camp near quarries and continue to stay there until the work of extracting stones is completed.

Vaddars are generally employed by contractors on --uildaing and roads. Though this is a very hard working community, their economic conditions is not good because they do not get sufficient and continuous work through out the year. Now days they are hit hard economically. Their economic condition cannot be said to be satisfactory.

**HOUSING:**

Vaddars live in typical small houses. The Gadi vaddars and the Jati vddars generally live in small stone houses without any windows or ventilation. Their localities generally look like slums. The Mati vaddars live in small portable huts or grass mats. Their housing condition is very poor.

**EDUCATION:**

This semi-nomadic tribe has not taken sufficient advantage of education, as they have to move from village to village. The Gadi vaddars are the most awakened among them and they generally send their children to schools, rest are not very conscious of education.

**HABITS AND CULTURE.**

Vaddars are Hindus and speak corrupt Telugu. Their principal deities are Yeallamma and Mariaai. They also worship Hanuman. They are strong, sturdy and hardworking and mostly addicted to vices. This community was known as one of the ex-criminal tribes of the Western Maharashtra but it has since been deleted from the list. In Marathwada, however, they are still treated as one of the ex-criminal tribes. The most vaddars who are the real nomads generally commit petty thefts even today, such as stealing of corn and lifting of cattle's. But in general they earn their bread by hard work.

The women of this community do not wear bodies. Some tribe's feelings react particularly the Mati Vaddars. No allays all these divisions intermarry. But the Mati Vaddars are generally taken as inferior to other sections. This community permits divorce and widow marriages and generally buries their dead persons.

**Traditional Occupation Of Vadar Community.**

- 1) Stone –Work
- 2) Stone- Were
- 3) Stone- Cutter
- 4) Stone- Engraver
- 5) Carving the stone
- 6) Mining
- 7) Excavation to help the dehqan
- 8) To Cut me bigger stones in to macadam
- 9) To make household stones appliances
- 10) To make bathing stone
- 11) To big pits
- 12) To construction roads work
- 13) To do other mason work

**Construction of Vadar Community the structure development.**

- 1) vadar community was expert in building structure for vadar management in the ancient time they built wells ponds, dams, canals for storage & supply of water.
- 2) They also built residing places made of stone such as palaces, houses.
- 3) In the modern times that exhibited their skills in making railway, roads, Bridges over river & Shams.
- 4) In the 19<sup>th</sup> century home appliances like stone grinders crusher every very famous which ever made by Vadar community.
- 5) Their workmanship was also appreciated as that had earned famous idols, lodes and lodess.
- 6) They had also contributed to many rulers to construct their forts and protecting walls.
- 7) Many history places also built by vadar community.
- 8) The constructed school building. College and caravanserai
- 9) In trade and business also they have played an important role by building parks, factories and go down and other building.

Above these are points of view the construction of vadar community development structure.