

VADDE RAJULU (GAJAPATHI KINGS IN ORISHA)

Vadde Raju or Vadde Rajulu or Vadde or Waddava or Vaddara or Odras or Ode or Oddars or Bhovi or Bhojar or Od or Odde

Origin:

In ancient India most of the countries (geographical units) have been 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.

Orissa portion was ruled by their sixth son Odra after whom the country was said to have been named as Odra.

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 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. The mount Meleus has been identified with 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 7th century A.D. Uttara Tosali then forming parts of modern Medinipur and Balasore districts was a part of Odra Visaya. This reference amply indicates that Odra was a bit and powerful territorial unit.

It was mentioned as Odra Visaya in the Soro Copper plate grant of 7th Century A.D. Alberuni described it as Udrabishau in 1025 A.D. In the Tirumalai inscription of Rajendra Chola of circa 1025 A.D. the word Odda Visaya is met with. Further the term evolved into Odivisa or Udivisa in the accounts of Lama Taranath. In the tantric literature of late mediaeval period we find still 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.

The Culmination:

It is evident that by 15th Century A.D. the word Uddisa or Udisa has already evolved. For this, Saraladasa made Odrasrastra synonymous with Udisa or Odisha. His Odrasrastra Odisha found mention as Odisarajya in the royal proclamations of Gajapati King Kapilendradeva (1435 – 1467 A.D.) in the Jagannath Temple Inscription of Kapilendradeva dated 1443 A.D. we find conspicuous mention of Odisarajya. The Tarikh-i-

Akbari of Nizammuddin exclusively mentions Odisha as a geographical entity. From this time onwards the geographical term Odisha stood for the entire Oriya speaking tract. Through ages the word has been used by various authors in ethnic, linguistic and geographical paradigms. Phonetic evolution of the term from Greek Oretes i.e. Odra, through Odravisaya – Oddavisaya – Odivisa and Udivisa, the term Odisha seems to have been finally culminated. Similarly through phonetic metamorphosis Odra became Odriya and finally Odia with the present Anglicised form, Oriya.

There are artisans in this community who make grinding stones and other household 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 Kshatriyas to find a solution, in turn he was given the status of Kshatriya 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 waddars being the oldest community in India claim them as builders of India.

The Musunuri Nayaks were Boya and Kamma warrior chieftains in the Kakatiya army who regained Andhra in 1326 from the Delhi Sultanate in the aftermath of the Kakatiya defeat. King Pratapa Rudra's Kakatiya kingdom was aptly served by SEVENTY FIVE CHIEFTAINS called NAYAKS. The Nayaks, who belonged to various agrarian castes such as Boyar, Oddar, Velama, Kamma, Reddy, Telaga, and Balija, were divided by mutual jealousy and rivalry, but were valiant cousins.

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 captives were put to labourous works like stone cutting, earth digging and therefore, the warrior class reduced dust. These unfortunates turned out to be permanent stone cutters, earth-workers, and are constantly moving about in search of work.

The waddars 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 Hathigumpha inscription subscribes with superscription as Sri Odde, meaning the blessings of Odda, the fore father of present Orissa.

A boyar also spelled boya (Hunter/Warrior) is the name of a caste. A leader of a group or Head of Territory. Boya is called as pradesh is similar to kapu (caste). Boya is called as Boyar in Tamil Nadu they constitute the non-Orthodox Kshatriya or waddars. They are all believed to have originated from an ancient people called kirata. Boyars are non-orthodox kshatriya or vratya according to some scholars.

Near about 18 million of Boyar community people are living throughout all over in India. 3 million peoples are living in Tamil Nadu.

Boyas bounded to mountainous regions in south-eastern peninsula near the Orissa-Andhra region. The original population of various linguistic groups later, such as the Telugu speaking community, and spread to all southern states. These Boya warrior military regiments and chiefs between 10th century to 15th century in Chalukya, Chola, Vijayanagar, and Hoysala empires.

The eastern Chalukyan empire's court was essentially a Republic of Badami, and the administrative subdivisions were known as Boya-Kottams existed across the southern states right from 5th century, according to Kakatiya inscriptions. Boya-Kottams land or revenue in different villages. **Chola-Chalukyas used the titles 'Udayar' or 'Odeyar' for chieftains at certain periods included Boya Chieftains.**

The Musunuri Nayaks were Boya and Kamma warrior chieftains in the Kakatiya army who regained Andhra in 1326 from the Kakatiya kingdom in the aftermath of the Kakatiya defeat. King Pratapa Rudra's Kakatiya kingdom was aptly served by SEVENTY FIVE NAYAKS. The Nayaks, who belonged to various agrarian castes such as Boyar, Oddar, Velama, Kamma, Reddy, Telugu, etc., were divided by mutual jealousy and rivalry, but were valiant cousins.

The Chitradurga Palaegar (Polygar) family was of the Beda or Boya, caste and belonged to one of the hunting hill tribes. According to tradition, the Boya families emigrated from Jadikal-durga, in the neighbourhood of Tirupati, and settled at Nirutadi, near Bramhasagaram. They are said to have belonged to the Kamageti family. The son and the grandson of one of these were named Hire Hanuman and Timmanna Nayaka, respectively. There were many battles in the reign of this Nayaka between Chitradurga, Harapanahalli, and Bijapur, in all of which the Nayaka had splendid success. ([9]) Rayadurg and Kalyandurg are two important forts which were ruled by Palaegars. The name Kalyandurg came from Boya Kalyanappa, who was a Palaegar in the 16th century. Rayadurg was originally a Boya Palaegar, which was very turbulent during the Vijayanagar rule. Kalyandurg was under the rule of Sri Krishnadevaraya of the Vijayanagar Empire.([10]) Sri Krishnadevaraya was ruling over the Vijayanagar empire from 1509 AD to 1529 AD. In about 1517, Chitradurga Fort was given by Vijayanagar ruler to a Boya chief. It became a tributary to Bijapur after fall of Vijayanagar. Some well-known Nayakas in the Vijayanagar army were 'Boya Ramappa' and 'Tipparaju', the Boya chief of Pulivendakonda and Kotakonda-Kappatralla.

In about 1517, Chitradurga Fort was given by Vijayanagar ruler to a Boya chief. It became a tributary to Bijapur after fall of Vijayanagar. Some portraits of 'A Boya of Rank', a member of the royal caste (related to royal family) of Chitradurga Nayaks who was documented by Mackenzie.([11])

These princes and Boya chiefs were invariably valorous in battle, merciful and generous to their enemies, wise and discreet in their policy, far-sighted in their policy, thoroughly religious and orthodox in their belief and liberal to a fault. These powerful chieftains had many engineers in their service and built very strong fortresses and other public utilities as standing monuments of their glory.

Rayadurg and Kalyandurg are two important forts which were ruled by Boya Palaegars. The name Kalyandurg came from Boya Kalyanappa who was a Palaegar in the 16th century. Rayadurg was originally a stronghold of Boya Palaegar.

In 1786, Harapanahalli, a town in the Bellary District, was in possession of a powerful Palaegar of the Boya caste. One of the daughters of a Palaegar of Chitradurga. The Palaegars at different times paid tribute to the Nizam, Morari Rao of Gooty and were later deserted and now in ruins.

Later, in 17th century, the Boyars distinguished themselves as smiths, sculptors, nobles, leaders, priests, landlords, temple trustees and seafarers.

God of Ode Tribe:

'Jasma Devi' Temple was built in the memory of Jasma Devi of the Ode Tribe. It was built in 12th century and is situated near Baroda in Gujarat State.

The following are examples of exogamous septs (Gogras) among the Boya, Bhovi, Waddar, Vaddera and Odes:
lkunta

irasu or Oorsu or Poola (Flower)

antula (Soldier)

andi (Cart)

idollu (Rock)

neemala (Ants)

neruku (Sugar)

andu (Army)

eringula (A place)

andikota (A place)

ampa (Basket)

oddali (axe)

njapu or Kunchapu (Sacred Thread)

ri Bothula or jadebila (Centipede)

andi (Cart)

otala (Fort)

akotta (Break-down)

ekala or Makali (Herdsmen))

uddakalar(Sooramari)

alla Bothula (Good)

æetalu (Strength)

inthikottu (pig-killer)

isupu (Turmeric)

ajulu (Prince)

inthalu (Fair)

rapatta (Drum)

ratichettu (Palmyra)

ppu tolla (Salt)

allapu or Bellappu (Jaggery)

emulu (Neem)

raalluri (Landlords)

oniali (Clown)

In Tamil

alam Kulam (Banyan Tree)

æcham Kulam (Palmyra Tree)

handu Kulam (Army)

yarangam Kulam (Tent)

arumbu Kulam (Sugar cane)

omali Kulam (Clown)

anjali Kulam (Turmeric)

udda kulam (Raja kulam)

allam Kulam (Good)

osam Kulam (Flower)

aja Kulam (Prince)

aasi Kulam (Luck)

amavar Kulam (Ants)

æeku Kulam (Teak Tree)

æmbu Kulam (Neem Tree)

ppu Kulam (salt)

In Kannada

kshantala (Rice grain)

rashina (Turmeric)

uvvina (flowers)

onna (gold)

ppu (salt)

Common gotras found in other castes for example: - Dandu (army) — A sub-division of Idiga, and an exogamous sept of Boya and Kapu. Gandikota. — A sub-division of Kamma.

Bhovi Waddar or Vaddar, Vaddar, Od, Odde, have common Gothras all over Karnataka, Andhra 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.

The names of Wadders for example Waddar Basappa or Vaddar Basanna, Bhalachandra Alakunte (Ex.MLA of Sholapur) in Maharashtra and Govindaraj Wodeyar, Sunil Valyapure (Ex.MLA from Gulbarga) northern Karnatka,

Vadde Basavaraju in Andhra Pradesh, Basappa Bhovi or Basya bhovi, Thimmabhovi (EX.Deputy Speaker and MLA from Mudigere in Chikmagalur Dist, Goudara Basavanyappa EX.Minister a Uru waddar from Shikaripur in southern Karnataka depict the caste and family name of this community people
Common gotras found in other castes for example: - Dandu (army) — A sub-division of Idiga, and an exogamous sept of Boya and Kapu. Gandikota. — A sub-division of Kamma.

Vaddera

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 laboureous 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 Bhoavis 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 jadebila (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) In Kannada Akshantala (Rice grain) Arashina (Turmeric) Huvvina (flowers) Honna (gold) Uppu (salt)

The names of Wadders for example Waddar Basappa or Vaddar Basanna, Bhalachandra Alakunte (Ex.MLA of Sholapur) in Maharashtra and Govindaraj Wodeyar, Sunil Valyapure (Ex.MLA from Gulbarga) northern Karnataka,

Vadde Basavaraju in Andhra Pradesh, Basappa Bhovi or Basya bhovi, Thimmabhovi (EX.Deputy Speaker and MLA from Mudigere in Chikmagalur Dist, Goudara Basavanyappa EX.Minister a Uru waddar from Shikaripur in southern Karnataka depict the caste and family name of this community people Common gotras found in other castes for example: - Dandu (army) — A sub-division of Idiga, and an exogamous sept of Boya and Kapu. Gandikota. — A sub-division of Kamma.

<http://tbmwtrust.org/boyar>

HISTORY

A boyar also spelled boya (Hunter/Warrior) is the name of a caste. A leader of a group or Head of Territory. Boya is called as pradesh is similar to kapu (caste).Boya is called as Boyar in Tamil Nadu they constitute the non-Orthodox Kshastriya or w They are all belived to have originated from an arrient people called kirata. Boyars are non-orthodox kshatriya or vratya ac

Near about 18 million of Boyar community people are living throughout all over in India.3 million peoples are living in Tamil N

Boyas bounded to mountainous regions in south-eastern peninsula near the Orissa-Andhra region. The original population of

various linguistic groups later, such as the Telugu speaking community, and spread to all southern states. These Boya warrior military regiments and chiefs between 10th century to 15th century in Chalukya, Chola, Vijayanagar, and Hoysala empires.

The eastern Chalukyan empire's court was essentially a Republic of Badami, and the administrative subdivisions were known as Boya-Kottams existed across the southern states right from 5th century, according to Kakatiya inscriptions. Boya-Kottams were land or revenue in different villages. **Chola-Chalukyas used the titles 'Udayar' or 'Odeyar' for chieftains at certain periods. The Cholas included Boya Chieftains.**

The Musunuri Nayaks were Boya and Kamma warrior chieftains in the Kakatiya army who regained Andhra in 1326 from the hands of the Muslims in the aftermath of the Kakatiya defeat. King Pratapa Rudra's Kakatiya kingdom was aptly served by SEVENTY FIVE NAYAKS. The Nayaks, who belonged to various agrarian castes such as Boyar, Oddar, Velama, Kamma, Reddy, Telugu, etc., were divided by mutual jealousy and rivalry, but were valiant cousins.

The Chitradurga Palaegar (Polygar) family was of the Beda or Boya, caste and belonged to one of the hunting hill tribes. According to tradition, the Boya families emigrated from Jadikal-durga, in the neighbourhood of Tirupati, and settled at Nirutadi, near Bramhasagara. They are said to have belonged to the Kamageti family. The son and the grandson of one of these were named Hire Hanuman and Timmanna Nayaka, respectively. There were many battles in the reign of this Nayaka between Chitradurga, Harapanahalli, Bijapur, in all of which the Nayaka had splendid success. ([9]) Rayadurg and Kalyandurg are two important forts which were ruled by Palaegars. The name Kalyandurg came from Boya Kalyanappa, who was a Palaegar in the 16th century. Rayadurg was originally a Boya Palaegar, which was very turbulent during the Vijayanagar rule. Kalyandurg was under the rule of Sri Krishnadevaraya of Vijayanagar Empire.([10]) Sri Krishnadevaraya was ruling over the Vijayanagar empire from 1509 AD to 1529 AD. In about 1517, Chitradurga Fort was given by Vijayanagar ruler to a Boya chief. It became a tributary to Bijapur after fall of Vijayanagar. Some well-known Nayakas in the Vijayanagar army were 'Boya Ramappa' and 'Tipparaju', the Boya chief of Pulivendakonda and Kotakonda-Kappatralla.

In about 1517, Chitradurga Fort was given by Vijayanagar ruler to a Boya chief. It became a tributary to Bijapur after fall of Vijayanagar. Some portraits of 'A Boya of Rank', a member of the royal caste (related to royal family) of Chitradurga Nayaks who was documented by Mackenzie.([11])

These princes and Boya chiefs were invariably valorous in battle, merciful and generous to their enemies, wise and discreet, far-sighted in their policy, thoroughly religious and orthodox in their belief and liberal to a fault. These powerful chieftains had many engineers in their service and built very strong fortresses and other public utilities as standing monuments of their glory.

Rayadurg and Kalyandurg are two important forts which were ruled by Boya Palaegars. The name Kalyandurg came from Boya Kalyanappa, who was a Palaegar in the 16th century. Rayadurg was originally a stronghold of Boya Palaegar.

In 1786, Harapanahalli, a town in the Bellary District, was in possession of a powerful Palaegar of the Boya caste. One of the daughters was a daughter of Palaegar of Chitradurga. The Palaegars at different times paid tribute to the Nizam, Morari Rao of Gooty and were later deserted and now in ruins.

Later, in 17th century, the Boyars distinguished themselves as smiths, sculptors, nobles, leaders, priests, landlords, temple trustees and seafarers.

The following are examples of exogamous septs (Gogras) among the Boya, Bhovi, Waddar, Vaddera and Odes:
lkunta

irasu or Oorsu or Poola (Flower)

antula (Soldier)

andi (Cart)

idollu (Rock)

neemala (Ants)

neruku (Sugar)

andu (Army)

eringula (A place)

andikota (A place)

ampa (Basket)

oddali (axe)

njapu or Kunchapu (Sacred Thread)

ri Bothula or jadebila (Centipede)

andi (Cart)

otala (Fort)

akotta (Break-down)

ekala or Makali (Herdsmen))

uddakalar(Sooramari)

alla Bothula (Good)

æetalu (Strength)

inthikottu (pig-killer)

isupu (Turmeric)

ajulu (Prince)

inthalu (Fair)

rapatta (Drum)

ratichettu (Palmyra)

ppu tolla (Salt)

allapu or Bellappu (Jaggery)

emulu (Neem)

raalluri (Landlords)

oniali (Clown)

In Tamil

alam Kulam (Banyan Tree)

æcham Kulam (Palmyra Tree)

handu Kulam (Army)

yarangam Kulam (Tent)

arumbu Kulam (Sugar cane)

omali Kulam (Clown)

anjali Kulam (Turmeric)

udda kulam (Raja kulam)

allam Kulam (Good)

osam Kulam (Flower)

aja Kulam (Prince)

aasi Kulam (Luck)

amavar Kulam (Ants)

æeku Kulam (Teak Tree)

embu Kulam (Neem Tree)

ppu Kulam (salt)

In Kannada

kshantala (Rice grain)

rashina (Turmeric)

uvvina (flowers)

onna (gold)

ppu (salt)

Common gotras found in other castes for example: - Dandu (army) — A sub-division of Idiga, and an exogamous sept of B and Kapu. Gandikota. — A sub-division of Kamma.

Other Sub Groups

During the medieval times, the state corresponding roughly with modern-day Orissa passed under the various names such as; Utkala, Kalinga, and Odra (Udra) Desa. The state boundaries varied from time to time and were sometimes much larger. These land names are associated with peoples. The Okkala (Okkaliar), or Utkala, the Kalinga, and the Odra or Oddaka were mentioned in literature as tribes. Ancient Greeks knew the latter two as Kalingai and Oretes. Eventually, the names got identified with the territories later classified with occupation. The land was inhabited by semi-Hinduized tribes (shabaras) in the hinterland, a group of farming Brahmins (halua brahmuna) who practised invincible Tantra method near Jajpur area (the place of Goddess Biraja), and people of other castes and trades as well. For centuries before and after the birth of Christ, Kalinga was a formidable political power, extending from the Ganges river to the Godavari river. Approximately between the 11th and 16th centuries, the name was twisted and the name Odra Desh was gradually transformed into Uddisa, Udisa, or Odisa, which in English became Orissa. The language of Odisa came to be known as Oriya. The important Deity of Odes is 'Jasma devi'.

The Ode tribes migrated to Gujarat around 12th century for construction of temples in which they are more specialized. People who supplied stone and lime for construction work of Temples, Tanks and Wells were termed as Bovi, Oddar, Vaddera, Uppara, sagara and Waddar in Andhra, Tamil Nadu and Karnataka. The word 'Bhovi' is a corrupt form of 'Bhavi' which means 'well' in Kannada, it also means 'earth-digger'. They have been involved in the digging of wells. There is a confusion of 'Boya' a 'Kshatriya' caste and 'Bovi' a 'shudra' caste mix-up there is no proper evidence in which period this has taken place, but some gotras are common. Many castes in Andhra pradesh have shared common gotras. This may be one of the reason for mix-up in remote regions in different periods. Thus various irrelevant castes has become sub-caste of Boya.

These may be part of Boyar communities also a sub-caste of other caste or community and some have common gotras / surname through out India.

Bhoi / Bhoir

Bhoyi / Boyi

Bhovi / Bovi

Bhoyar / Bhuyal

Beda / Beldar / Bedar / Bendar / Bendre

Besta Boya / Maratha Bhoi

Chauhan / Chavan

Odde / Ode / Oudh

Odde Raju / Odde Razu

Odeya / Ottan

Pawar / Powar

Vadde / Vaddera / Vaddi

Vadde Raju

Vada Balija

Vadde Reddy

Waddar / Wadkar / Waddera

Waddar / Wadkar / Waddera

In the Mysore Census Report of 1891, it was mentioned that the Odde caste divided itself into two main branches, the **Kallu and Mannu Vaddas**, between whom there is no social intercourse of any kind, or inter-marriage. The former are stone-workers and builders and are more robust than the latter, and are very dexterous in moving large masses of stone by rude and elementary mechanical appliances. They are hardy, capable of great exertion and endurance. The Kallu Vaddas consider themselves superior to the Mannu Vaddas (earth diggers). Unlike the Kallu Vaddas, the Mannu Vaddas, or Bailu Vaddas, are a nomadic tribe, squatting wherever they can find any large earthwork, such as deepening and repairing tanks, throwing up embankments, and the like. They are expert navvies, turning out within a given time more hard work than any other labouring class.

ODDA Boya

The odda community in Tamil Nadu are Telungu speaking race migrated during the period of Asoka, Mourya, GangaVansa or vijaya Nagar dynasty from KANGAKALINGA, OdraDesa, Orissa now farming part of Orissa and Andhra Pradesh that once formed Madras presidency.

Migration of odra or odda or Boya or Wadda was not only to Tamilnadu but also to different parts of India for

settlement in Karnataka, Kerala, Maharastra, Gujarat, Rajasthan, Andhra Pradesh etc.

Odd, Ode, Oddas, Wudders, Bovi, Boya, BoiGond, Godda, Bandi, Gangawar, oddaNaichar, BoyaNaichar, Donga Oddar, Kal Oddar, Mannu Oddar, Maram Oddar, Uppu Oddar are a few to mention.

Though oddas are identified by different names their occupations or profession at large remains the same connected to boomi, earth digging, stone cutting, quarrying, construction of roads, buildings, temples, seulptures,etc. In a few district they are working as seavangers even though they warriors by caste.

They are artisans for "CONSTRUCTION & DESTRUCTION" for every odd job at any condition. Men, Women and Children live and work together as nomads in many parts of India in laying of underground pipes and cables. In short they are SARVATRA. ANY WHERE and EVERY WHERE

Life trade and techniques(Odde):

Techniques of construction and specialization in KONARK and other temples in kalinga – Orissa re co-operation of

- i) The architect – sthapaka
- ii) The designing architect
- iii) Surveyor
- iv) Sculptor
- v) Builder
- vi) Plaster
- vii)Painter

Process Involved

- i) Quarrying of stones
- ii) collection of building materials
- iii) selection of site
- iv) laying of foundation stone / wood
- v) raising stone blocks
- vi) Emblazoning the exterior walls with fine carr

Masonry is of dry order – no marter sued in joints

- ii) stones held together by a system of counter poised
- iii) stones properly cut and faces finaly dressed
- iv) orissan temple sculptures were lime washed lasted and painted red.

creative genious of oriya people the skill and labour of the best artisans the deseration of konak temple etc during chaotic period was a serios blow to the religious life of Orissa in 1568 AD Orissa lost independence with the death o mukunda deva and was occupied by mogals.

HISTORY – Boyar/ Ode Temples:

'Boya' temple exists amidst Jain temples at Lunawa Nagar. It is believed that the temples were built in 14th

century. Lunawa Nagar is situated at the foot of the Aravali range of mountains of Rajasthan, 16 km east of Falna railway station.

'Boyar Gudi ' (South East of the Aihole Village) at Aihole-Pattadakal, Bagalkot District, Karnataka was built in 14th century for the Boyar community worship. Many more temples were constructed in Andhra-Orissa region by Boya Chieftains.

'Jasma Devi ' Temple was built in the memory of Jasma Devi of the Ode Tribe. It was built in 12th century and is situated at Pattan railway station, near Baroda in Gujarat State.

'Boyakonda Gangamma' Temple is situated near Diguvaipalli in the Chowdepalli mandal near Chittoor, Andhrapradesh. About centuries ago, 'Boyas' and 'yelikas' lived in the forest area around the hillock. They stood up and resented the repressive and rule of the nawabs, retaliating against the Muslim soldiers. Then, Golconda Nawab rushed additional troops to crush the revolt. Boya tribals could not withstand the onslaught of the Muslim army and fled into the forest, prostrating near the hillock and praying for the Almighty to save them. The spirit of the goddess 'Shakti' descended from the hillock and shielded the tribals, crushing the Nawab's army.

HISTORY - Ode

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 Uriya country. Besides Telugu, they are said to speak a peculiar dialect among themselves. They are a strong and hard-working class.

About Ode settlement in south the following brief accounts are given in the Nellore, Coimbatore, and Madurai are: — Nellore — Odes are called as 'Vaddera' are the tank-diggers, quarry owners and contractors. few are engaged in the trade. Coimbatore — Odes are thickly populated, migrated for great demand in irrigation wells, ghat roads of Niligiri Hills and construction of houses. Today they are found to be contractors and traders.

Salem — Odes (Odder) are moderately populated in the areas Meyyanoor, Mettupatti, Attur, Kallakurichi, Durgam, Sankarapuram etc. Today they are found to be contractors and coolies.

Madurai — Odes are generally tank-diggers and earth-workers. They are Telugus, and are supposed to have come southward in the time of the Nayyakkans. Possibly Thirumalai Nayakar invited them to dig out his great Teppakulam, and assist in raising gopurams of Meenakshi Temple.

Karnataka - Migrated for great demand in construction of Dams, Hydro electric projects, Reservoirs, Check dams, Roads and Office buildings. Especially in construction of Krishnaraja sagar, Vani Vilas sagar , Bhadravathi, Hemavathi, Lakkavali, Chikhole, Shivanasamudra, Jog Falls, Almatti and Vidhana Soudha. People settled in the same places after completion of projects.

Tradition & Culture

As per Hindu tradition the following rituals are compulsory,
Namakarana (Naming ceremony)

Karnavedha (Ear-boring ceremony)

Annaprashana (First solid food-feeding)

Chudakarana (Tonsure; removing impure hair)

Vidyarambha (Teaching alphabets)

Vivaha (Marriage)

Antyeshti (Last or funeral rites)

The Boyar caste consists of many Gotra's or Kulam's. The Kulam, Gotra or Illam are intended to mean the fathers family and ancestry. Marriage by member of the same gotra is traditionally prohibited. This custom is intended to prevent inbreeding as well as to broaden the influence of each gotra through marriage alliances. Gotras are used as surnames in Andhra region which gives quick identity.

Wedding Event

Porutham (Horoscope - Matching) - Examination of the horoscopes of the bride and bride-groom makes it possible to ascertain whether there is agreement between the two, and the union will be propitious. Betrothal ceremony - Once the agreement of both parties are over, an engagement or reception takes place in front of family members and close relatives.

A traditional wedding is usually performed in the presence of a Hindu Priest who chants Sanskrit slokas. The main point of a typical wedding is the tying a Mangalsutra, a small gold ornament (the design can vary based on a number of factors - caste, region, community and family tradition) tied to a yellow thread or strung in a gold, silver or beaded chain, on the neck of the Bride. She will retain this until the end of her or her spouses life.

Muhurtham (Lagnam) - An auspicious time with respect to couples astrological sign and also with reference to 'Panchangam', the event that takes place with following programs:

' Panigrahanam ' - The brides hand is held by groom in a ceremony,

' Pratigna Karanam ' - Exchanging of solemn vows,

' Saptapathi ' (praying seven sages) or visualizing 'Arundathi' (worshipping sun) are all part of the elaborate ritualistic traditional south Indian Weddings. At the end, there is a grand lunch offered to the guests.

In general, the Boyar community worship Tirupati Lord Venkateshwara, Lord Shiva, Lord Subramanya, and Mariamman, and primarily consider their blessings on all occasions.

References

ORISSA-ANDREW STERLING-PRAFULLA-P.14,60,94,113

The character of Majura Empire-chronology and limits by B.N.Mukharji,Pritonia publishers,Kalcutta 700009.p46.63a,33.

Recent discoveries of Jaina Cave inscriptions in Tamilnadu by I.Mahadevan.Rishaba-Sandarbha-Delhi 1994.P.P.123-7 Puratattua.vol.xxv.pp 2728.

Tribal cultural heritage and cult by DAS KORNEL.p.16. Study center, Hyderabad.

Guptha Empire-A-287 by India History for IAS.IPS. Study centre, Hyderabad.

ORISSA by Dr.Shree Ram Chandra Dash Con Historical Background

ATLAS

Paradigms in Indian History. Osmania University, Hyderabad-500 007(2003).Relations of Andhra Desa with Tamil Region during the period of nayakas by prof: K.Kusuma Bai (p.339,340)

Asoka by vineent. A.smith.OXFORD,at the clarendan press.MCM XX p.161,210.

The criminal classes in India –Bombay presidency by M.Kennedy-MITTAL Publications, Delhi(p.166 to 172).

HINDU TRIBES and CASTES by Rev.M.A.SHERRING.M.A.LLB Fellow of the Calcutta university, cosmo publications, Delhi(1974)(vol2.p.345).

Tamilaga Varalarum Panbadumby prof:M.PRAKASH Govt.Arts College,ARIYALUR publisher:porechudar padippagam No2,kadalangudy,Mayuram Tk,Tanjavur(part1 &2-p.113,321).

ARULMIGU Sangameswarar Thirukoil, Kottai, Coimbatore Thalavaralaru.

The GREAT CHOLA TEMPLES by Archaeological Survey of india.

Konark BLACK PAGODA by KARUNA SAGAR BEHERA by Ministry of Information & Broad Casting,Publication Division,Government of India,Basant Nagar,Chennai(p.7)

Indian caste by John Wilson.

Jasma Mahal Location

Jasma Mahal is Located at Eachanari, Coimbatore on the Chettipalayam Road above 500 yards from the Eachanari Temple Bus Stop that is on the Coimbatore-Pollachi High Way. About one KM from L&T Bye pass Road at Karpagam College Junction on CHENNAI-PALGHAT NATIONAL HIGHWAY.

Arulmigu Sree Eachanari Vinayagar Temple, Sree Mahalakshmi Mandir, SIDCO Industrial Estate, Educational Institution Engineering Colleges, Marine College , Arts & Science Colleges are located close by Our Jasma

Mahal. &Kerala Railway routes. Broad Gauge Line work is in progress to connect Pollachi, Madurai and beyond with Pothanur Railway Station.

SEVEN STEPS FOR LIFE (Saptapadi):

1. FOOD (Danya Samvrudhi)
2. SUPER POWER (bhalamu chekuruta)
3. PROSPERITY & PLENTY (Sampada Samvrudhi)
4. HAPPINESS & KNOWLEDGE (jnana santhosam)
5. GOOD PROGENY (Sath Santanabivrudhi)
6. HEALTH & LONGEVITY (Arogya Ayusya Vrudhi)
7. FRIENDSHIP (Snehabhavam)