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HISTORICAL BACKGROUND OF NANDIWALE COMMUNITY – A PERSPECTIVE

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## HISTORICAL BACKGROUND OF NANDIWALE COMMUNITY – A PERSPECTIVE

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### ABSTARCT

Birth of the Nandiwale community, It is seen that these people have created many sub-castes by spreading the belief that the community was born for the work of roaming around with the Nandi bull and telling fortunes. Nandiwale society seems to be backward even today. Sincerely and frankly, this society which is full of these qualities is seen to be far away from transformation. Due to superstition, ignorance and poverty, the Nandiwale society is sitting without self, losing self-consciousness. History of society, place of society in religious culture, antiquity of society, caste and sub-caste of society. This community has come to Maharashtra from the state of Andhra Karnataka, the differences in the village, anatomy and color system, dress and migration, population, salient features of the community, geographical cultural features of the area, its uniqueness from other communities. In the same way, this testimony of their living conditions, cultural and social differences is convincing.

**Keywords:** Poverty, Culture, Nandiwale Community, Society

### INTRODUCTION

#### History of Nandiwale Society:-

The mountain of Tirupati temple is called Tiramal. Because the Nandis are there, they are called Tirmal. As this community migrated from Andhra to Maharashtra, their language is mixed with Telugu. In Andhra they are called Gangehulodu or Gangeda. Yadu means Bull, Gangehu means Nandibail Gilo means Nandivale. Gangelolo means Nandiwala or Tirmali has a bell decorated like a hive bull. That bull is called Nandi bull.

#### Origin of Nandiwale Society :- (Historical Background)

While studying the historical background of the society, it is important to study how the Nandiwale society originated. Origin of society by custom and tradition, Like any other society, the origin story of this society is told like legend or legend.

Lord Brahma once called a meeting of all the people. In that meeting, people said that each person should give us some profession and decide our caste accordingly. Then the Lord spoke and told each person that you were divided into castes such as Chambhar, Harijan, Girijan, Lohar, Kumbhar, Badar, Mahar, Goldsmith. Later, a person tied his head and danced before God. Lord, you made everyone a caste and also distributed occupations according to caste, so their problem of livelihood was solved. But what about us? God said to that person that you should go to seven houses and take seven rupees and seven grains of grain, but he was not tempted, he started asking as above in the whole village. Then cursed him you will never be full. Just like the curse that you will go to every village and beg and hunt and tell fortunes with Nandi, this society started to earn its living by going to every

village and telling fortunes with Nandi bulls and hunting. So he became Nandiwala. Lord created his caste Nandiwale.

Before the arrival of Arya in India, the society was blessed with many cultures. Although the Aryans and Dravidians are considered to be the main tribes in India, the tribes that were formerly in India and settled in India from outside are called wild tribes or tribal. Some scholars are of the opinion that the people of the Nandiwala community may be the descendants or tribal of the wild tribes of India, ethnologically the Nandiwala 'society' is counted in Dravida. Their position in the social system is considered to be in Shudra varna. But some scholars are of the opinion that the Nandiwale community does not belong to the Dravidian race due to the differences in the Dravidian race. From the Devak of Nandiwale community, it is believed that these people must be Anarya in origin.

### **Origin of the word Nandiwale**

Nandi + Bell is a form of Nandibail = bull. This society considers it a symbol of Mahadev. And worship him with devotion. And he is taught from childhood. Some are also of the opinion that the Nandiwales are of Indian origin and are counted among the tribal. As their business of hunting and hunting is prevalent, wandering is their religion.

### **Religious, cultural life of Nandiwale community-**

In India, religion has had a unique universal importance since ancient times. Even in today's age, we can see the influence of religion on people's minds. There is an inextricable relationship between the various religions in Indian folk life and the folklore materialized from this life. Like ancient Indian literature, the folk institution rests on the foundation of religion. Dharma spirit is behind the study of ancient Indian Bah:maya. Similarly, the foundation of religion can be seen behind the folk temple. As the traditional folk life of the people is included in the culture, this life can be seen in the folk culture. Traditional social system, traditional way of life in the social system, their manners, customs, folk beliefs, religious ideas, religious rituals along with their living arrangements, food items, methods of preparing them, their costumes, their ornaments. Their friendship, their art and material culture and inventions etc. Traditional matters are being invented in folk literature from folk culture.

Lokvad:maya, like the ancient Indian Vad:maya, is founded on the foundations of religion. Creation has been created inspired by religious sentiments. Books like Brahmanya and Aranyaka have been produced keeping in mind the religious needs of the society. Not only this, Aryan Dharmashastra has been established for the establishment of religion in the society so that there should be equal access to religion. Similarly, its influence on social life also remained and people started living their lives on the principle of this religion. From waking up in the morning till going to sleep at night, it has become important to do daily dharmacharana. Therefore, it is natural for religion to be reflected in the folk literature that is realized through such folk life style. Because folklore is a traditional way of life, but the true heirs of folklore are the primitives of the pre-Vedic period. While studying the cultural life of the Nandiwalas, the deities and rituals associated with them are important. The form of ritual is like that village deity. Rituals such as pulling the gadha of Mary in the worship of Mary, the ritual of village construction, the ritual of sacrifice, the fifth ritual of Sati, the puja ritual of Ashra, etc. are observed in the folk life of Nandiwalas.

Not only the Nandiwale community in the pre-Aryan stage, but all the castes and tribes as a whole had a collective healing spirit. This can be seen from folklore. In order to get rid of the calamities of this tribe due to its association with nature, these people used to worship the deities Mahalakshmi, Malganga, Mammadevi, Rammama, but after the arrival of the group of Ayas, the pre-Arya and post-Arya religion became a hybrid. The Aryans established a kingdom over these people and made rituals. Religious feeling about sun, moon, mythological gods and goddesses was consciously inculcated among the people. As a whole, this society appears to be religious, superstitious and crippled. Today's religious sentiments of the Nandiwalas, who are a hybrid of both post-Aryan and pre-Aryan, are reflected in their folk literature. Bad deeds are not accepted in religion. Aryas created a code of righteousness, sin and punishment by imposing it on this society and created a respectful fear. By creating fear of going to hell in the previous birth for anti-social behavior, it destroyed the sense of unity by dividing the caste into caste groups. In the Nandiwale community, Mammadevi, Mahalakshmi, Rammama, Ashra, Mariai etc. are popular in the folk culture. Along with the deities, Ramakrishna Suryachandra etc. seems to have been active in the folk life of the Nandiwalas.

### **Castes, sub-castes and clans of the Nandiwale community:**

The Nandiwalas of Maharashtra are mainly found in twelve divisions 1) Katav Lode 2) Pitamod, 3) Manbedu 4) Sitanlode 5) Kanchkamod 6) Awadmod 7) Sadaklode 8) Ingol Modu 9) Patarlol 10) Peen Madu 11) Katenaidu 12) Sudalayandu sub-caste or sub-caste are As this tribe has been living in Maharashtra for many years, they are using Maharashtrian surnames instead of getting gotras in front of their names. Phulmali Ingle, Shinde, Awhade, Vasadi, Gaikwad, Rahtod, Pawar, Sonwane, Mule, Gundale, Kakade, etc. In addition to the surnames in which the village resides. Many surnames like Wale, Tisgaonwale, Patharwale, Bhedewale are applied to the name of that village. In the Gandubodda sub-caste, burial rituals are performed in a different way. If a person falls on Mutyumukhi, deep pits are dug for him and he is seated in the gravel with his back carved into the ground. Such a ritual is in the Boha sub-caste.

### **Clan Gotras of Nandiwale Community:**

It can be seen that Nandiwala society is divided into four types namely Patil Nandiwala, Dhawala Nandiwala, Komti Nandiwala, Pot selling Nandiwala. Just like caste subcaste s ubcaste they have clans. Katyabai Nod, Ingod Kanchanmoda, Shitlol Avdayod Bhokolod (Boklod) Rajnil, Ftarlol are the clan gotras. Basically, these castes and subcastes are the same. Roti transactions take place but beti transactions do not.

Nandiwale community has many gotras, these gotras have scientific and historical basis. Many countries have a system of blood testing to prevent genetic defects from being passed on from one generation to another. The same method was adopted by the ancestors to prevent marriages within the Samajgotra (same blood group) called Gotra, each caste has certain genetic traits. This gotra sheds light on how branches were formed in Nandiwala society. Therefore Nandiwala society is one and this gotra can be used to destroy the branches that have arisen. Apart from Brahmins, Marathas, Nandiwales and other castes have clans. Brahmins have gotras instead of clans. The Nandiwala people sometimes call this clan a bet."

### **Distinction of Nandiwale community in the village:**

The uniqueness of the Nandiwalas in the village is evident, there is a Nandi bull in front of their house. But in recent modern times they have buffaloes in front of their houses as they trade in buffaloes. The living conditions of those people look inferior to other people. In front of their house there is a fenced bathroom and in some places there are open bathrooms. Germlis are brown and copper. In the village, people still have to live in the zone of defamation. They are immersed in your business believing that you and your business are good. 'Village politics, not much found in other ceremonies. As the level of education is very low, they are not interested in village administration and other things.

### **CONCLUSION:**

Folk literature is expressed through folk life. The folklore of the community is evident from the culture of the Nandiwale community. Nandiwala community located in Nevasa taluka of Ahmednagar district is still rich in industrial, geographical and cultural aspects, but there is not much change in this community. As the profession of this community is Nandiwela, the economic level appears to be low. While studying the folk life and folklore of the Nandiwala community and referring to them, the overall conclusion is that the society existed from ancient times and must be of Dravidian tradition. The original humans were animal husbandry. But over time, due to forest system, castes were divided into sub-castes and business was divided according to net. Therefore, even today, every Darodar of the village goes and earns his livelihood by taking up the business of this Nandiwale tribe.

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