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HISTORICAL BACKGROUND OF MADIGA COMMUNITY



Fakkirappa H Giddannanavar
Research Scholar



Co - Author Details :

G B. Nandana
Department of Political Science , Karnatak University, Dharwad.



ABSTRACT

Though human mankind across the world seems to be one, when we look into the physical status, profession and occupation we find much diversification amongst the human race resulting in evolution of various castes and tribes. Including India wide disparity is seen in the regions and environment across the nations of the world. Likewise it is apparent that there is wide diversification in the cultural and social aspects too. Since India is a nation sheltering people of various castes, tribes, religions and languages we find lot of differences in the life style of the people. These societal systems prevailing in India sometimes seems to play a vital role in both in the progress and lagging of the nation. Though the Madiga community has a

historical background, obtain status in the Purans, gain position in the literature, has inscriptions stating the prominent status, the historical and puranic epics Mahabharata and Ramayana mentions the importance of the Madiga community, and though the Madiga community had a better position in the Indian Post and Pre Independence period in the present scenario the said Madiga community is significantly lacking in social, economical, educational and every fields. Therefore the only community which is lagging in all the aspects is said to be the Madiga community alone in the present scenario.

KEYWORDS :Equality, Madiga, Reservation, Untouchability.

INTRODUCTION:

India is a nation involving various castes, religions and languages. We find huge diverse lifestyle of the various communities in the society. Some of the communities in the society are progressing and some of the communities are still lagging. Madiga community is said to be one of the backward class community amongst the backward castes.

Madigas were popularly called as “Adichandiyas, Adikarnataka, Adhiandhra, Arundati and Matangas” and lead their life. Madigas are one of the scheduled castes communities living in Karnataka. Though not much historical evidences evincing the history of Madigas are found we find the references of Madigas at various places in Puranas and myths. These references provide information on the aspects like occupation and livelihood of Madiga community. It is believed that Madigas were popular as ancient inhabitants of India and were very dominant in Southern India. *Adichambava* Purana provides the adequate sources regarding Madigas. The Purana states that *Jambavanta* was first to take birth on the earth and it is believed that *Jambavanta* himself is the creator of this entire creation.

As neither the World nor the Mankind existed on the earth when *Jambavanta* took birth it is hard to precisely mention the age or date of birth of *Jambavanta*.

Puranic Source

Various stories evincing the origin of Madigas are identified. They are as follows:

1.Myth: “*There is none for none; there is no direction for the way*”. *Adisamba* was born in such unidirectional and unrestrained situations. *Adisamba* had three matted hairs (Ponytails) namely *Rudrajade, Bhadr jade and Basavajade*. *Adisamba* sat for meditation on these matted hairs and came to be popular as “*Jalajambava*” because the waves of the seven oceans started hitting the navel of the sage. Since the waters of Indumati reached uptill the nostrils of the sage air bubbles were formed. Further seven children were born and they broke the air bubbles with their nails. These seven children born to *Jalajambava* were named as *Heppamuni, Beppamuni, Jalamuni, Halamuni, Uppamuni, Raktamuni* and *Balamuni*.

2.Story No. 2. : *Adishakti* got birth from the drop of sweat of *Adichambavata*. *Adishakti* sat on the Lotus and started meditation. When *Adishakti* grew up to twelve years she had lust with *Chambavanta*. Both the couples gave birth to seven children. Again *Adishakti* had dreamt of sex with *Chambavanta* which resulted in the birth of Trimurthis . When Trimurthis became adolescent *Adishakti* started forcing for sex very frequently. But Trimurthis did not agree for her plea. When *Adishakti* pleaded Vishnu for sex *Chambavanta* suggested a plan to Vishnu to pretend dance with *Adishakti* so as to burn *Adishakti* into ashes. Later from the ashes of *Adishakti, Lakshmi, Saraswati* and *Parvati* took birth.

3.Story 3: Amongst the sixty female children of *Daksha Brahma, Parvati* was the elder daughter of *Daksha Brahma*. The elder daughter *Parvati* was married to Lord Shiva. Once there was a huge battle between *Daksha Brahma* and Lord Shiva. As and when Shiva killed each of *Daksha Brahmas* fighters they gave rise to the birth of thousands of people. Shiva continued to kill the *Daksha Brahma’s* men and several thousands, lakhs, millions, trillions, cores of men took birth and started fighting against Shiva.

4.Story 4: There was a ferocious war between *Daksha Brahma* and *Shiva*. *Shiva* shed the blood and killed all the men of *Daksha Brahma*. *Shiva* had a habit of weighing *Parvati* every night using petals of jasmine flowers. Once he noticed that the weight of *Parvati* was considerably increased. *Shiva* was very

doubtful and asked Parvati suprisingly “Why has her weight increased?” Parvati replied humbly to Shiva that she has wore a gem made from the blood for the protection of families of her father Daksha Brahma and all the sixty sisters from completely getting destroyed. Parvati saying so removed the gem kept secretly in the matted hair and handed it over to lord Shiva. Shiva and Parvati together spare the life of families of Daksha Brahma and sixty sisters of Parvati. As per the desire of Parvati, offsprings of Brahma were born.

5.Story 5: It is said the Adichambavanta was born six months before the evolution of the Earth. Neither the sky nor the earth existed, even the Trimurthis, Sun, Moon, Stars did not exist there was only water all over. Lather of water resulted in the evolution of conch shell. With the Omkar rhythm on a Sunday grand Adichambavanta got birth on the earth. When he was floating here and there on the water an island sufficient for standing was formed by freezing of water. From the same Conch shell on the very Tuesday Adishakti got birth.

6.Story 6: Lord Shiva has a desire of creating the world. Therefore he created a four headed Brahma and he bestowed him all the powers for creating everything in the world.

Historical Background of Madiga Community:

The circumstances preaching the war skills and valour of Matanga and Mantangarajas are primarily referred in the Sanskrit literature. The holy epics Ramayana and Mahabharata states that, Matanga Maha sage was born in Madiga community which belong to backward caste. Shamala Dadaka the literary works of Kalidasa describes the goddess as Matangatanaye as the symbol of purity of Matanga.

The Verses of Shamala Dadaka is as follows:

Maanikya veena upalalayanti
Madalasam Noju vaasmilan
Mahendra Neeladhyati Komalaangi
Maatanga Kanyam Manasa Smarayi

Likewise Madiga community has acquired a prominent place in the literature.

REFERENCE OF MADIGA IN THE INSCRIPTIONS

The Stone inscriptions are considered to be one of the forms in the cultural studies. A Stone inscription of the period of 964 A.D. has the mention of charity of the Madiga. The inscription mentions about the rich person belonging to Madiga Community namely Phalavalligouda and Nataki the brother of Arivarva’s donation of cattles to the Brahamin. Brahamin after accepting the donation has blessed the donor. The epigraphical evidence found at the east of the house in Muttahalli has 23 inscription stones which mentions about the caste, tax, periodic tax (Epigraphy Karnataka 1929:403). From the inscription it can be opined that the Head of the Madiga Community being the Gouda used to offer firewood as symbol of his power. The inscription has the mention of names of Madigitti, Madagitana, Madigouda, Magouda, Madigouda of Madiga community. The inscription states that Madiga community is socially neglected and exploited and they are leading a hapless life. A Tamil inscription “Idangai” (Left Hand) evinces that Madiga includes ninety eight sub-castes and these sub-castes are called as unchromatic Brahmins. Further the inscription mentions that the Landlords Vallala

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community used to treat Madigas very badly.

The occupation of the Madigas was to lift the dead cattles. Further the Madigas were to prepare leather products from the animal skin and to supply for the people. There is also evidence in the inscription that Madigas were also called as cobblers.

CONCLUSION

The present study is taken-up to know the role of Politics in uplifting the status of the Madiga community in the society. The primary objective of the present study is to know the Sociological, Educational, Industrial and Political status of the Madiga community. Further the present study tends to know the efficiency at the various political levels in bringing about the change in the society.

It is hard to know the Historical background of Madiga community in the present study. Various scholars have provided various opinions and theories about the History of Madiga community. Madiga are experiencing miserable status in the society because of being economically poor. The illiteracy and ignorance in the Madiga community is the primary reason for them being exploited and deprived in the society. As the Madiga community is not well educated their status in the society is not improved. Unless the economical status of the Madiga community is improved educational status cannot be improved. Therefore it is hard to expect the change in the society.

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258/34 Raviwar Peth Solapur-413005, Maharashtra
Contact-9595359435
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