

HISTORY OF THE PADMASHALIS AND THEIR MIGRATION TO MAHARASHTRA : A STUDY ON ADILABAD AND NIZAMABAD DISTRICTS OF TELANGANA STATE

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Abstract: *The Padmashalis are the third largest community in Telangana and Andhra Pradesh. They are spread all over the world. The rise of Moghul rule and there after Britishers who came to India for doing cloth business has lot of impact on weaving technology. The cloth manufactured at Brimingham, England can sell at cheaper rate in India and the qualities of their cloth were much better than our hand woven cloths on Gunta Maggam (Pit-loom). Since there is no buyer for our hand woven cloths, the domestic textile industry suffered losses. The Britisher established East India Company at Calcutta and spread their business across the India. They have also ruled our country till 1947. The impact of cloth business compelled Padmashalis to move to different places in India. Maharashtra is adjacent to Telangana, Andhra Pradesh; most of them started moving in search of their livelihood. Earlier days there were no transportation available; people started walking from Telangana and stayed for days together wherever in the en-route to Mumbai. In this course some of them even settled in most parts of Maharashtra like Nanded, Jalna, Aurangabad, and Nasik, Ahmednagar, Sholapur, Pune and even interior parts of the villages. The community people are economically backward. They were even idle. Their basic occupation was weaving; hence most of them have chosen weaving job in cotton mills. Gradually the strength has increased and it can be witnessed that about 400 to 500 Padmashalis could be seen in each mill in Mumbai. Most of the people in Sholapur are started there Textile. They were economically backward and their motto is to earn and live and therefore they could not give much importance to education. Thus they are very much backward in Education.*

Key Words: *Padmashalis, Markandeyapuram, Telangana state, Migration Maharashtra, Socio Economic status of Padmashalis*

1. INTRODUCTION:

“To build community requires vigilant awareness of the work we must continually do to undermine all the socialization that leads us to behave in ways that perpetuated domination” -- Bell Hooks

The history shows about 175 years back some of the Padmashalis migrated in Mumbai, Solapur, Ahmadnager, Nanded Nasik and some other part of Maharashtra. We can witness some families are living these area for the last five generation. The Padmashali strength increased and millions of families are living at Kamathipura in Mumbai. The likeminded people started living together to meet their needs in good and bad times they established a group called Pant, which comprises of 40 to 50 families under the head of Peddamanishi (i.e. Tat or Pant Pramukh). Under him every member of that is bound by his decision. He is involved in marriages/death/family dispute, etc. Today also they are following the same.

They had good strength in Maharashtra, but they could not come together because lack of social understanding, lack of education is one of the causes. Further, they have also not had the place to bring the members together. On Rakhi Pournami, the Padmashali samaj people form a group and going to Markandeya temple at district places to celebrate Yajnopavitam and respect to dwaja vandanam. There was a need felt to bring these Tat's (Pants) together and form a big community to share their difficulties, improve education and also enjoy the good moments. Thus they established Pamashali Ikya Mandal.

The Tat Pramukh and members selected would involve in social welfare, festivals like Markandeya Janmotsavam, Holi, Gudi Padva and Narali Poornima (Yajnopavitam). At current there are about 44 Tat's, who comprises of 2300 families, attached to the Padmashali Samaj in Kamatipura (Mumbai). This could be continued in future also.

Perhaps because they largely stay indoors, or because of characteristic genes, community members have developed reddish skin and are hence known as erra kulamu (red caste) among the OBCs. The Padmashali caste is highly Sanskritised, with all the men wearing the sacred thread (Yajnopavitam/Gayatri dharan). In terms of social consciousness, it is more Brahminic than any other OBC caste in Andhra Pradesh and some of them in Maharashtra also (In Maharashtra, state government declare Padmashali as a SBC caste)

2. DIFFERENT NAMES:

The weavers of different groups have different names. The Padmashali sources its origin to Brugu Maharshi, followed down to Markandeya, Bhakta Markandeya, and the chiranjeevi who wins the life from Yama Dharma Raju. The technique of weaving came from Ayoni Putra, Sri Bhavana maharshi. The weavers in Andhra Pradesh has following names (as per the OBC list of central government - List no 155), they are all not Padmashalis. But the weavers, depending upon on the nature of basic material used in the earlier times, the name of caste originated.

Padmasali: caste people live in Andhra Pradesh, Karnataka, Mumbai, Sholapur, Ahmadabad, Saliyar/Padmasaliyar, kumbakonam, Tamil Nadu, all speaks Telugu with local

-Language. Devanga: Karnataka (Kannada)

-Pattarya: Kerala (Malayalam)

-Shettigar: Karnataka (Tulu), they are sub sect of Padmashali

-Saliya/Padmashali/Devanga, devanga and Padmashali are not same and different culture, practice and origin. And are not same except weaving. However, Kannada and Telugu Salis differ from Malayalee Salis in many cultural aspects. The former are patriarchal and follow many Brahmanical customs .

The Padmashalis are the third largest community in Andhra Pradesh and Telangana. Their main occupation is weaving. To grow further in their business, they moved to urban and semi-urban centers. This would enable them to get raw materials like cotton and animate yarn (silk) and also sell their hand woven cloths on Moggalu to various categories of society peoples. The invasion of Britishers in India and subsequently introduction of Railways in 1853 helped penetrate the self sufficient rural economy. From imperial British Government, they were forced to buy their machine manufactured goods, especially finished cotton goods from the factories of Birmingham & Lancashire, the domestic textile industry suffered a huge losses. The Padmashali community felt the impact. Today, many urban Padmashalis have abandoned their ancestral profession and have diversified into other activities. One can see an increasing number of Padmashalis become engineers, doctors, politicians, bureaucrats, businessmen, advocates, professionals etc.

ORIGIN: There are two groups; Vaishnava & Shaiva, who interprets the origin of the word Pamashali as under:

A.VAISHNAVA GROUP: The Vaishnava group says that Padmashali is a conflation of two words, Padma and Shali. The word "Padma" is sahasradala padma, meaning the highest order of human intelligence. In body chakras "Padma" refers to sahasrara. The word "Shali" in Sanskrit is 'be holder'. Thus "Padmashali" literally means holder of sahasrara. In physical term it means intelligence. We strongly believe that Padmavathi of Mangapura/tiruchanur of Tirupati, the Shasanam of the temple, declares that Padmavathi is daughter of Padmashali. Hence, the name Padmashali. There exists writing in Tirupati to evidence the statement of Padmavathi as daughter of Padmashali's. Another aspect of Padmashali, Padma also refers to Lotus. The Lotus also refers to the intelligence or awakening of Sahasrara. The word Padma also means lotus thread.

B. SHAIVA GROUP: Markandeya Mahamuni was advised by Siva to perform a Hawan to sacrifice. ShriBhavana Rishi arose from Home Kund, holding a lotus flower Padma in his hand. He is later known as Bhavanarayana. Bhavna Rishi had two wives, Prasannavati and Bhadravathi, daughters of Surya (The Sun) and chayadevi. Who had a hundred and one sons. Markandeswara conducted Homa for Loka Kalyana at the instance of Srimannarayana (Vishnu). Srimannarayana gave a lotus stem from his nabhimandal to Bhavana Maharshi to weave cloth. Bhavana took up the task and weaved a cloth and gave to Srimannarayana. Narayana pleased with the lotus cloth blessed him that his progenitors of the one hundred and one Gotras be known as PADMASHALIS. Markandeya gave fifth veda called Padma Veda; fifth petals of lotus flower. Other four petals of lotus are 4 vedas. So family of this caste belongs to Padma Sakha and Markandeya Sutra analogous to the Sakhas, Sutras and Gotras of the Brahmins.

The Padmashalis relate their origin to Vrushis, sages as gothras. Hence, Padmashalis caste of Brahminical not by birth but by deeds. Each family has separate gothras. The family name and gothras will be referred at the time of marriage and sagothras and like family name are barred in going in for marriage. All Padmasalis claim Rishi gothras of 101 rishi "santhathi" who were taken on adoption by the sage Bhavana Rishi, who himself was taken on adoption by Rishi Markandeya. All Padmasalis originated from Satavahana empire and their mother tongue remains Telugu, except for a few migrants who had taken longer and numerous stages of migration such as the Shettigars of Dakshina Kannada. Most Padmashalis in Tamil Nadu, Karnataka, Maharashtra, Chattisgadh, Madhya Pradesh and Orissa speak Telugu as mother tongue.

Padmashalis today

Today, Padmashalis are spread in the Indian states of Telangana, Andhra Pradesh, Karnataka, and Tamil Nadu and also in parts of the Indian states of Maharashtra, Orissa and Chhattisgarh. The mother tongue of most members of the community is Telugu, even in areas where they have migrated generations ago such as Maharashtra, Karnataka and Tamil Nadu, except in the Dakshina Kannada district of Coastal Karnataka, where they speak Tulu. They have a visible tendency towards urbanization since the occupation of weaving and marketing cloth is easy from urban and

semi-urban centers. Some urban Padmashalis have abandoned their ancestral profession and have diversified into secular professions such as engineering, management, medicine, law, academia, administration, politics, and business to name a few. A few of them have also migrated to foreign countries like the USA, UK, UAE, Australia and Germany.

Though the community was always a socially advanced one, the majority of its members are economically and educationally forward, as a result of which in the present day, Padmashalis are categorized as Economically Backward Class, and as Forward caste in some areas by the Government of India despite its Brahminical origin.

Padmashalis are divided into subcastes based on the type of cloth they weaved such as **Kaikala, Karna Bhaktulu, Senadhipathulu** and **Thogata Sali**. These subcastes are further divided into two groups based on Sampradaya- the **Shaivas** and the **Vaishnavas**. While the Shaivas give preference to worshipping Lord Shiva, the Vaishnavas give preference to worshipping Lord Vishnu. These religious and occupational distinctions are no bar to intermarriage and interdining. The community people usually do not use caste-based surnames, preferring to use family-based surnames like other Telugu people, but some of them do use caste-based surnames like Netha, PadmashaliSetty/Chetty, Sena and Mudaliar.

The main principles that Padmashalis have to follow are the customs of no meat eating, no liquor consumption and no betting while following their profession. It is said that those who follow these principles thoroughly and those following the spiritual path would attain the highest knowledge and wealth. The Padmashali caste is highly Sanskritised, with all the men wearing the sacred thread. Some Padmashalis even do liturgical work which is usually done by Brahmins. They are well-versed in the Agama Shastra and perform poojas and Vedic rites based on it. They also worship local gods such as Goddess Yellamma, Goddess Gangamma and Goddess Chamundeswari. Thus their culture is a blend of both Aryan as well as Dravidian cultures. However, in terms of social consciousness, this caste is more Brahminical than any other non-Brahminical caste in Telangana, Andhra Pradesh and Karnataka. Because they largely stay indoors or because of characteristics genes, the community members have developed reddish skin and are hence known as *erra kulamu* (red caste) among the Other backward castes.

2. SCOPE AND LIMITATION OF THE STUDY:

This study was confined only to the districts of Adilabad and Nizamabad in Telangana state, South India where there are a considerable numbers of people who are either migrating to different parts of the country or crossing the borders. Three villages of different socio-economic structures were selected. The 50 respondents from each village were interviewed for this study. All the respondents were return migrants. With these limitations, the study tried depict the situation critically in this area. The present study aims to broadly uncover the various aspects and trends associated with caste groups and on their impact on the socio-economic and political conditions of various communities. The study is confined to Adilabad and Nizamabad districts in Telangana region.

Sampling Technique “Multi-stage purposive sampling” was used to select the different stages which included two districts (Adilabad, and Nizamabad). Of these two districts, 12 villages and 6 towns were as selected as sample villages and towns. The list of two districts padmashali caste association was considered as the universe for this study. Further, it is classified into two groups – political leaders and community members.

3. AREA OF THE STUDY:

Adilabad and Nizamabad districts with their geographic limits as shown in the map takes place in the revenue administration. Adilabad derives its name from the erstwhile ruler of Bijapur, Mohammed Adil Shah. The district is world famous for its Nirmal (now Nirmal is a newly formed district) toy making & Dhokra casting.

- The district was situated between 77° 47' and 80° E, of the eastern longitudes and 18.40' and 19.56 N', of northern latitudes.
- The district is bounded on north by Yeotmal and Chanda district of Maharashtra, on the east by Chanda district, on the south by Karimnagar and Nizamabad districts and on the west by Nanded district of Maharashtra State
- Adilabad district accorded the status in 1956 under state reorganization act with 3 revenue cercles and 10 taluqs
- The first bifurcation of the revenue district was introduced in 1985 and along with 11 taluqs and 48 revenue circles and made in to 52 revenue mandals.
- To study the migration pattern of padmashalis to Maharashtra

4. AIM OF THE STUDY:

The present study is to examine the factors of the property offences in Telangana state in terms of unemployment and poverty. although there may be many other economic and non-economic factors behind property offences. It is presumed that every where those who are impoverished and deprived have the least regard for social or legal norms and cozily prone to property offences.

Another factor that craze for quick and easy money is on the increase in the society attempts for disproportionate income are widely prevalent in business, trade and commerce, professionals, leaders, bureaucrats and people in various other high positions such as university registers, chairman's of banks, revenue officers and other people who running various types of financial cencery has been charge sheeted for corruption and cheating has become common they mean inside crime are increasing in India. The lawyers , magistrates and politicians are the important factor which enable the criminals to keep going. Behind this the unemployment and poverty as the strangest push factors and other as pull factors.

5. OBJECTIVES:

- To study Migration of Padmashali Community People In Maharashtra
- To study the Social Impact of Migration of Padamashali's on Maharashtra
- Development Study regions behind the migration of Padmashali are in Maharashtra
- Pre and Post Development of Padmashali's in Migration
- Effect on Maharashtra culture/development on Padmashali's Migration.
- Region behind Padmashali's backward class due to Migration in Maharashtra.
- To identify and analyse the factors contributing to the migration of Padmashalis
- To identify the socio-economic background of the migrants.
- To examine the impact of migration on the pattern of land transfers in property relations and social mobility.

6. HYPOTHESIS OF THE STUDY:

The hypothesis testing, migrants analysis, approach is help improve the explanatory. Content of analytical product such a problem profile. It is based on the principle of identifying a number of possible reasons for migration . Using hypothesis helps to better understanding why migration problems exist.

i) The migration has increased more in villages of Telangana.

THE HYPOTHESIS INVOLVES THE FOUR STAGES.

- 1) The over view
- 2) Deciding on hypothesis
- 3) Analysis
- 4) Conclusion

7. METHODOLOGY :

This research study takes into account the experimental and empirical method of research in investigating the padmashali community in Telangana. In this regard, the data was collected from the library as well as observation and interview schedule methods. For the purpose of collecting the data, different methods of social inquiry were adopted. A structured questionnaire exclusively for the rural political leaders and community persons of padmashali community hailing from Adilabad and Nizamabad districts of Telangana was formulated, administered and information elicited. Besides, the researcher also contacted a few political representatives, community leaders as well as political elite and ascertained their views on the various dimensions of caste associations and their impact

This study relies both on primary and secondary sources. Primary data was collected with the help of a questionnaire, discussions and personal interviews with the respondents. The respondents were selected randomly comprising of different socio-economic backgrounds. Narratives based on these interviews have been built up to analyse the factors determining the process of migration and migration's impact on the rural power structure. Secondary sources like government gazettes, public policies and previous studies; published material in various journals; magazines and newspapers are used for the analysis. Several organisations, institutions, and web-sites have been visited to gather the necessary information. As this study is confined to the Adilabad district, three villages, which could satisfy the maximum requirements of the research methodology, were selected.the migrants in the telangana are mostly of interstate i.e. from Telangana to mill town cities/towns of Gujarat/Maharashtra who are in search of their livelihood as power loom operators and allied business activities. This village also falls in the assembly constituency of Kamalapur and the parliamentary constituency of Hanamkonda.

9. ORGANIZATION OF THE STUDY:

For the collecting the first hand data and for selecting the samples the following method has been used. It has been observed that in Pune city the migrants from different parts of the country and abroad are concentrated in different parts of the city. For example, migrants coming from Telangana and Andrapradesh have a high concentration in Guruwar and Raviwar Peths (Core area) of Pune city while the South Indian population is concentrated in Rasta Peth, Bhavani Peth and Nana Peth (Core area) of the city. For the analysis of the formation of enclaves of migrants within the city a separate sample of 500 households was taken. While selecting this sample some of the known enclaves of agglomeration of migrants from specific sending areas were chosen. Among the states of the

Indian Union, the first six (excluding Maharashtra) contributors to the flow of migrants were Andhra Pradesh (85), Uttar Pradesh (65), Gujarat (60), Kerala (50), and Rajasthan (40). Separate information has been taken from early migrants from Pakistan are Sindh. The each enclave sample has taken 5 percent of the total migrants from the particular states and the total sample size is 500. The information for enclave formation has been collected with the help of detailed questionnaire. Each group has formed enclave within Pune city. To demarcate the enclave, city survey map was used.

10. CONCLUSION:

Padmashali is very prominent and one of the ancient castes in India. We can trace them from the period of Satavahanas. They were given an important place in the ancient society. The industrial revolution has shown a great impact on the weaving section. The British made cloth is very cheap compares Indian cloth. Many handlooms were shutdown. In order to their livelihood many families of the community have migrated to Maharashtra. Now the Padmashalis spread not only in India but also throughout the world. They are given OBC/ SBC status in India. Their socio and economical status has to be improved.

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