

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/311562515>

A HISTORICAL STUDY OF ORIGIN AND MIGRATION OF BANJARA TRIBE IN TELANGANA STATE

Article in *International Journal of Current Research* · October 2016

CITATIONS

0

READS

464

1 author:



B Suresh Lal

Kakatiya University

32 PUBLICATIONS 12 CITATIONS

SEE PROFILE



RESEARCH ARTICLE

A HISTORICAL STUDY OF ORIGIN AND MIGRATION OF BANJARA TRIBE IN TELANGANA STATE

*Dr. Suresh Lal, B.

Department of Economics, Kakatiya University, Warangal-506009, TS-India

ARTICLE INFO

Article History:

Received 07th July, 2016
Received in revised form
18th August, 2016
Accepted 04th September, 2016
Published online 30th October, 2016

Key words:

Banjara, Origin, Culture,
Religion, Migration.

ABSTRACT

Background: The paper focuses an account of the origin, history and migration of the Banjara tribe. Banjaras have a unique culture of their own and spread all over the country. They give priority to community life, community values and have collective property resources for common use.

Objectives: To study the origin and historical background of Banjaras, to analysis the various connotation on Banjaras and their migration, to focus the significance of the Banjara culture in the present day scenario and to suggest appropriate measures to restore their culture for future generation.

Results: This paper provides historical evidences from the ancient period to present day scenario in India. It attempts to list out different connotation and terminology used for the same community in different parts of India and their migration to South India and Telangana. It intended to examine critically on various theories and stories connected to Banjaras and their origin and migration to south India.

Copyright © 2016, Dr. Suresh Lal. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Citation: Dr. Suresh Lal, B. 2016. "A historical study of origin and migration of banjara tribe in telangana state", *International Journal of Current Research*, 8, (10), 40261-40267.

INTRODUCTION

A historical study of origin and migration of banjara tribe in telangana state

Geographically Banjaras are spread all over the country, from North to South. The Banjaras constitute about seven percent of the total country population. They are culturally advanced; they have been relatively isolated, living on the edge from the mainstream. The Banjara community generally lives in the inaccessible hilly and forest regions. The economy is largely self-sufficient, unstructured and non-specialized. Their social system is simple and more democratic way of functioning. The total population of Banjaras is 5.6 million in the country. Region-wise its percentage in Andhra Pradesh is 2.2, Karnataka 1.1, Maharashtra 0.9, Madhya Pradesh 0.4 and Rajasthan 0.3 millions of population respectively. In Andhra Pradesh the Banjaras are called with three different names such as Banjaras, Sugalis and Lambadis. Nearly 10 percent of this population lives in Telangana Region, three percent in Rayalaseema and two percent in Andhra region Suresh Lal (2005). The Banjara is an ethnic group among larger populations in any society with a unique culture and common characteristics such as physical features, common language, habits, cultural homogeneity, unifying social organisation and habitats in the same territory.

Their settlements are organised around lineage, clan and cultural and economic resources, irrespective of the invasion of outsiders on their land. The families or communities making up an ethnic group are linked through socio-economic relations, religion and customary laws. Their land and territories (forests, hills, valleys, water, river beds and islands) are of crucial importance to their indigenous economic and cultural identity. The Banjaras give priority to community life, community values and have collective property resources for common use. They are loyal and care for each other and frame their own moral economic systems, sharing their economic resources equally following their egalitarian customs Suresh Lal (2005). Banjaras have a unique culture of their own, and it occupies an important role in Indian culture, their life style is unique which does not have anything in common either with the population of plain areas or with the local tribes who are popular as Banjara or Lambadi or Sugali or Lambani, in different parts of India. Banjaras are one of the tribes of Telangana State, they speak dialect known as Gor Boli/ Ghor Boli, which has no script and has mixed languages of Sanskrit, Hindi, Marathi, and Gujarati Suresh Lal (1995).

METHODOLOGY AND OBJECTIVES

The paper is based on the primary and secondary data sources. Primary data was collected such as interviews with elders and the Naiks of the Thanda. Secondary sources like various past field studies, reference books, research journals, census data

*Corresponding author: Dr. Suresh Lal, B.

Department of Economics, Kakatiya University, Warangal-506009, TS-India.

and report were used. Most of the data collected at random sampling techniques from banjara tribal respondents.

- To study the origin and historical background of Banjaras
- To analysis the various connotation on Banjaras and their migration
- To focus the significance of the Banjara culture in the present day scenario.
- To suggest appropriate measures to restore their culture.

RESULTS AND DISCUSSION

Meaning of Banjaras: Banjaras have different connotation in different part of the country. There were studies from Anthropology, Sociology and History emphases on the basis of historical evidences. Tribes like Gondi, Savara, Chenchu, Konda Reddy, Koya, Yanadi, Banjara etc. are seen in India before the emergence of the Aryan and the Dravidian races. Some historians have not identified the Banjaras who lived on the plain areas as adivasis but they recognized them as tribes. Some state governments have now identified the banjaras as scheduled tribes, other state governments as scheduled castes, still some other state governments as backward classes and forward class the words banjara, lambada, sugali are synonyms of the same sect. The banjaras have been called with different names such as Banjari, Vanjari, Brinjari, Labhani, Labhany, Labhana, Lambadi, and Lambani. According to Thurston (1975) all these words have been mainly derived from the two words banjari and lambhani. According to D.R.Prathap the banjaras are also called as banjari, lambadi, lambani, lambany, brinjari, vanjari, boypara and sugali. R.V. Russell (1916) has said that the banjaras are also called as banjara, vanjari, labhana and mukeri. N. Jeevla Naik (1990) in his "Banjara-Vamshavale" has given a list of names which are in use they are banjara, vanjara, banjari, brajavasi, baladia, lambada, laman, lavani, lambadi, labhan, ladiniya, labhani, panda singali banjari, shirkinbond and roma banjara we have to make a clear analysis of these words according to the etymology of these words.

- Goriya, Gamaliya, Gariya
- Kangsiya
- Panda
- Baladiya, Baladia
- Banjara, Banjari, Brijvasi, Brinjari, Roma Banjara, Singali
- Lambada, Lambadi, Lambhan, Labani, Lambari, Ladiniya, Laman, Lavani.
- Vanajara, Vanjari
- Sugali, Shirkinbond
- Boyipari
- Mukire

The words that often come across in Telangana State and Andhra Pradesh are Banjara, Lambada, Sugali, Lambadi and Naik. In foreign countries these tribal groups are known as Gypsies. The word 'Gypsy' means "Wanders". They wander from place to place in order to earn their livelihood and they do not have a permanent settlement at a place.

Baladiya: The main occupation of Banjaras is cattle breeding. 'Bulls' are their main tools of trade. In Hindi or in Banjara Language the 'bulls' are called as 'Balad'. Till now the bulls

are the main trade for most of the Banjaras. Baladiya was derived from 'Balad'.

Goriya: We can find the similar meaning for the words Goriya, Gamaliya, Gariya in Hindi 'Gora' means 'white' 'Gori' means beautiful a woman from a respectable family, Gamal means 'beautiful lady' From these meanings we can say that the Banjaras have a white complexion and they are beautiful in structure. The Banjaras were generally called by their complexion. Even today the same practice is seen among the Banjaras. They call the persons with white complexion as 'Goriya' or 'Gori'. These words might have carped up from the names. 'Ghor' means 'Banjaras' 'Khor' mean people other than Banjaras (Non-Banjaras). The word 'Geru' Jaju may be the root word of 'Goriya'. There was a legend that these people lived on trade. But when we practically think of the word 'Geru' may not be the root word for 'Goriya'.

Paanda: The word 'Paanda' might have got its origin from the Hindi word 'Padthi' which means uncultivated land. The Banjaras used to build their shelters in the uncultivated lands. Hence, they might have been called 'Paandas'.

Banjara and Vanajara: The words Vanachara, vanajara might have transformed into the words Banjara, Banjari, Brijvasi, Thurston (1975) explains that the words Brinjari, Banjari, Vanjari have got the assimilation of the Sanskrit sound 'Vanijyakara' into prakrit and ultimately gave the commercial sounds 'a, ra, o'. In Sanskrit the word 'Vanachara' means the people those who wonder in the forest. So that it might have been transformed into 'Vanjara' and Banjara. But most of the social scientists believed that the word 'Banjara' has got its origin from the Sanskrit 'Vanijya' (trade) word, some others firmly believe that the word 'Vanachara' is transformed into 'Banjara' and Vanjara. Shyamala Devi (1989) is of the opinion that the names Banjaras denote that they live in the forest or wonder in the forest. Though they have got so many names and were called by different names all speak same dialect mixed with mostly North Indian languages based on Sanskrit language. Apparently, some words are borrowed of the local language. The main reasons for calling the Banjaras with different names are: one trade two they're living in the forests. In their life movement one can find these two factors, were root.

Lambada: When we go for the origin the words Labhari, labani Laman, Lambada we find that all these words have emerged out of a single word. The social scientists think that to do salt (Lavanam) business the word 'Lambada' might have taken its form 'Lavanam' as the Banjaras used to export salt (Lavanam) to various places, the word Lavanam has been taken as the root word for the origin of the words Laman, Lambada etc.,. There is another version about the origin of the word Lambada. Syed Siraj-ul- Hassan (1990) opines that the Banjaras have got long bodies so the Britishers called the Banjaras as long body people. In course of time the word 'Long body' might have become 'Lambadi'. Therefore we can conclude that the root word for the origin of the words Labhani, Labani, Laman, Lambada etc, is 'Lavanam'.

Ladiniya: Banjaras used to transport the essential commodities from one place to other place in North India. So in North Indian languages the Banjaras are called as 'Ladiniya'. There is much scope that the word Ladiniya has got its origin in North Indian Languages, like Hindi, Gujarati, Marati, Rajasthani and so on.

Sugali: The Banjaras also are called sugalies in the coastal and Rayalaseema districts of Andhra Pradesh. In Andhra Pradesh the Banjaras were added in the List of Scheduled Tribes in 1956. But in the Telangana Region of Andhra Pradesh they are recognized as DNTs (De-Notified Tribes). The Banjara leaders brought this matter to the notice of the Government; eventually in 1976 the Banjaras in Telangana Region were also added in the list of Scheduled Tribe. Sugali means fresh air (free people) the word sugali derived from Supari (Betel Nut), since they believed that their fore fathers traded supari. And another version is that the word sugali derived from Hindi word 'Sugaay' means cattle breeding and cattle raising. We come to a conclusion that the word sugali based on two things one is supari the other is sugaay.

Conceptualization

The legend of Banjaras as descendents of Vali and Sugriva was built up on the names popularly known among the present day Banjaras. Because most of the present day names of Lambadas are synonymous with the legendary names for instance, male names of Banjaras are Valya, Wachya, Sakriya, Sankar, Sukya, Surya, etc, which are very close to the pronunciation of legendary names Vali and Sugriva. The epic Ramayana reveals another instance that when Vali died his wife was married to Sugriva. This customs is prevalent among the Banjaras in various parts of the country even today. The legends regarding the origin of the Banjaras to the epic tribal heroes Krishna and Vali Sugriva appear to be conscious efforts to link which popular personality of the epics. All the authors on the origin of the Banjaras did not critically examine and their writings simply based on the legendary stories told by the ignorant and illiterate elders, Naiks, Bhats, and Dhadis of the Banjaras community. Thurston also expressed the similar views that Banjaras were the descendents of Vali and Sugriva, who were two monkey chiefs in the Ramayana Thurston (1975). The above views attest the relation of Banjaras with the Vali and Sugriva. Finally they say that Mola was the descendent of Sugriva. Above all they approve the popular story that Radha and Mola adopted three sons from different regions. The origin of Banjaras linked with the ancient period or Lord Krishna's time. It may not be true because there was no Lambada or Banjara community in India till 1192 A.D.

These legends are un-scientific and based on different stories, since the word Banjara is derived from the word Vanachara (wondering people). The word Vanachara was the result of the death of Prithviraj Chowhan in the war of TARAİN the followers of Prithviraj Chowhan ran away into forest and while wondering in the forest they gradually took to trade for their subsistence from then onwards, they were known as Banjaras. In this background, it is more possible to trace the origin of Banjaras or Lambadas only from the medieval times, that is, after the battle of Tarain in 1192. As to who were the Banjaras before the war of Tarain would be an important question to rise. To clear the doubt that more and more Banjaras are found from Rajasthan and these people were scattered all over the country this is also corroborated by the current views among the Banjaras who claim Rajput status to themselves. Since the status attributed should be seen in broader attempts of linking Banjaras to Kshatriya status. In that case all the followers of Prithviraj Chowhan might not have been Rajput, and it is difficult question to answer about others which is in limited scope of present works so, the origin of Banjaras is taken only from the battle of Tarain which transformed Banjaras from

soldiers of the army to traders. It is also clear that, all the Rajput clans such as Chowhan, Rathod, Pamar, and Vadiya are also found in the Banjara Community. Prithviraj was a Chowhan, Jaichandra was a Rathod, Bhojraj of Gujarath was a Paramara or Pamar. The word Pamar is a corruption of Paramara. The census report of 1961 deals with the various explanations regarding the name of Banjara, Lambadas and Sugali, originally these people were Vanacharas at one stage which means those who live or roam in the forest. The present day Lambadas believe that the origin of Lambadas connected with Prithviraj Chowhan, who was defeated by Ghori. The defeated Rajput soldiers who were with Prithviraj ran into forest to protect themselves from the soldiers of Ghori. From then onwards forest became their abode and they become Vanacharas. Then they changed their names and dressed to escape from Ghori and his soldiers Census of India (1961). The meaning of the Vanacharas in Sanskrit is denoted to the people who lived in jungle and wandered from place to place. During this period these Vanacharas became Vanijyakaras by profession or trade for their survival *Pack Bullocks*.

Thurston opined that the word Banjaras owes to its origin to a Sanskrit word that is Vinijyakaras which means merchants. Whereas the same in Prakrit was Vanijya Rao a trader Thurston (1971). In this regards Kamala Manohar Rao (1950) says that, the term Vanacharas as years passed changed into Banharas. Thurston further opined that, a section of people who traded the Supari (Battelnut) known as supari. That is the word of sugali was corruption of supari Thurston (1971). Aiyer also associated with the opinion of Kamala Manohar Rao, who considered the word Banjara was derived from the Sanskrit Vanijya meaning trade or from the word Vanachara meaning wanderers in jungle Census of India (1961). These Vanacharas were being part of a plain society prior to Tarain War and they knew all the professions in said society. As they were the wandering people in the forest they could not cultivate the lands without any agriculture equipment. Hence, they started trading of food grains as well as salt on their pack-bullocks. In the course of time their service were required by the rulers. In supplying the food grains to the military forces during the time of war (fighting each other for their political existence during the medieval period in Indian History). Thus why after 1192 A.D.; the followers of Prithviraj Chowhan figured in Indian History as Banjaras, who were traders supplying food grains to the society. In the beginning, the Banjaras supplied salt known as Lavan in Sanskrit which was not available in the self-sufficient society. Lambani or Lambadi dealt with the salt trade. This transformation of the term Vanachara into Banjara seems to be quite possible. Syed Siraj-UI-Hassan opined that, the name Banjara is derived from the Persian Bring: Arid dealer in Rice Syed Siraj (1990). They themselves claim that: they belong to Rajput clan, so in the light of this, they claim that they are Kshatriya. The elders, Naiks (chief of the thanda) of the community claims that, their fore-fathers were the soldiers who withstood the onslaught of Mohammad Ghori, who invaded India during the 12th century on series of invasions of Ghori plundered the wealth of India. Prithviraj Chowhan was defeated in the war by the Ghori in collusion with the treacherous Jayachandra. Then Ghori ordered the wholesale massacre of the Rajput soldiers to avoid further problems from the defeated force. The defeated soldiers ran away helter-skelter throughout India. Some went into hiding in forests also. Some ran away into forest changed their dress and named as Vanacharas, who later on became Banjaras or Lambadas. So that Ghori might not find out their identity

Census of India (1961). Another elder of the Banjaras community N.Jevlal Naik (1990) from Andhra region also expressed the similar view on the aspect of the origin of Banjaras or Lambadas. Crooke (1974) says that, the legends popular amongst the Banjaras and the evidence of arms found in the houses of Banjaras in present days proves that the Banjaras were formerly soldiers. But the circumstances are the 12th century forced them to take to the profession of trade.

Origin and History

The existing theories and stories about the origin and history of banjaras are very vague and ambiguous. There are many legends, which explain their origin. The legends regarding their origin and history were popularized by the Bhats (Batrajulu) the elders of the community, which is endorsed by the Anthropologists and Sociologists. These are some historical evidences about the Banjara dynasty. The Bhats* used to sing about the Banjara Dynasty. History tells us that in 10 and 11 A.D. some areas of Rajasthan, Hastinapuram, and some areas of Gujarat have been ruled by the Rajput Dynasty. It tells us that Rajasthan was ruled by Prithviraj Chauhan, Hastinapuram was ruled by Ranaprathap Rathod and Gujarat was ruled by Bhojraj Pamar. Mohammad Ghori, who was ruling Delhi, invaded the Rajput king, Prithviraj Chauhan for Sixteen times defeated him in the War. The Seventeenth time Mohd Ghori defeated Prithvi Raj Chauhan mainly because of treachery of Jaya Chandra. Mohd Ghori imprisoned Prithvi Raj. The cruel Muslim ruler Ghori took out Prithviraj's eyes and left him blind harassed and tortured him in many ways. At that moment a Bhat named 'Chandbhar Dai' took an oath that he would save his king. The Bhat visited Ghori and told him that the imprisoned Prithviraj knows archery well and he is well used with the art of 'Shabdhedi'**. The Bhat requested the king to test Prithviraj and Ghori accepted his request. All the kings and Ministers of the neighboring states were assembled at the grand ceremony. A special dias was arranged for Prithviraj. He can hit his goal by closing his eyes, and only with the perception of the sound. A bell was arranged as a target, when the bell rings Prithviraj hits the bell instantly with his perception of sound. Ghori was aghast and cannot control himself and cried in joy "Well done Prithviraj, Well done Prithviraj". When Prithviraj heard the voice of the King he left an arrow on Ghori the arrow hit Ghori and he fell down dead. As a result, The Muslim soldiers fell on Rajputs and massacred them. The Rajputs left their dwellings and ran into forest in order to save their lives. In the process many women were raped, taken away by Ghori people. So to escape from Ghori soldiers the women changed their dress pattern by making pieces of their original dress and embroiding on the same, they have also changed their hairstyle and used creepers as bangles, ankles, and they form their clothes into rags with different colours. They took shelter in hills and forests. In addition to their new way of clothing, they used to wear bangles made of ivory, they used to wear ornaments made of Brass, silver and gold. Thus the Rajputs themselves became different from their life style. So that they are not recognized by Ghorians they took to trade as occupation for their living. So we can come to a conclusion that the primary occupation of Banjaras is Business or trade and they are wanderers.

Migration to South India

The migration of Banjaras to the South India can be broadly categorized into two phases. The first Phase of Lambadas

migration to the South took place during the Sultanate Period, especially during the invasion of (a) Malik Kafue, b) Mohammad Tuglak. The second phase of migration was during the invasion of Mughal on Deccan, which spread around the period of rule from Shajahan Aurangzeb. Allauddin Khilji became the Sulthan of Delhi in the year 1296 A.D.; He dreamed that he would like to become Alexander the second in conquering the world. In this task, he thought to take the help of banjaras, who could move last along with their pack-bullocks and quick supply of ration to the armies of sulthan. This system of speedy transportation in those days was difficult in trackless terrain, Banjaras stood in which esteem in the eyes of the Sultan and his Generals. Banjaras kept the well stocked provisions required by army Majumdar (1967). Further, Shyamala Devi (1989) also opined that at the time of the invasion, Banjaras were asked to hostage the armies of Khilji. For their services they were granted many privileges, such as advancing money for their trade and asked to supply food grain whenever the state needed.

The court records reveal that the Banjaras were appointed as food grain store-keepers which were collected by the state on land revenue in kind. Mohammad Farooque says that during the medieval period, Banjaras were given much importance and honoured by the Mughals. The great Mughal ruler Akbar and taxes. Banjaras were always included in their caps. The Banjaras had the reputation of being extremely reliable and honest business men. Crooke (1989) says that the Banjaras mostly traded the rice, corn and salt and they exchanged these commodities, such as rice transported to the place where only corn grew, and corn was transported where the rice grew, and salt to the places where it was not produced. Mohammad Farooque opened that Banjaras were the main suppliers of grain and other commodities to the Royal Camp. The association of the Banjaras with Muslim Imperial Army can be traced back to the time of Sikander Lodi's attack on Dholpur in 1504 A.D., from then onwards they supplied on the eve of every campaign in the South with grains and provisions Abdhul Khader (1977). Another scholar, William Irwin, also explains the similar views that Banjaras as suppliers of ration to the warring armies. Further, he states that the armies in the field are fed by the Banjaras and they are never injured by either army Irvine. The description of William Irwin shows the important role played by Banjaras in the wars of medieval period.

The important question arises at this stage is that how and when the Banjaras migrated in such large numbers into Southern India. The period of migration to Deccan was controversy, as there is a difference of opinion various scholars. According to Mahmmad Khasim Ferista in his historical work of "History of the rise of the Mahomedan power in India" in the year 1417 A.D. large convoys of Banjaras bullocks were seized by Khan Khannan who rebelled against Feroz Shah Bahamani to occupy the throne of Gulbarga John Priggs (1829). Another scholar Crooke (1989) is of the opinion that the Banjaras were first mentioned in Mohammadan history in Sikandar's attack on Dholpur in the year 1504 A.D. But, General Briggs gives a longer period of migration spread over more than 400 years. Further, he adds that as carriers of grain for Mohammadan armies, the Banjaras figured in the history from the day of Mohammad-bin-Tuglak to Aurangzeb, and he also stated that the supplied grains to the British army, British army under the marquies of Caran Wallis during the seize of Srirangapatnam in 1791-92 A.D.

Pratap (1972). Another scholar Kaul (1979) endorsed to the South with the first Mohammadan armies, which invaded the South in the Fourteenth Century. Opinions of Briggs and Kaul clearly show that Banjaras came to the Deccan even earlier than the Moghuls, who accompanied the army of Khilji under the command of Malik Kafur, who invaded Devagiri in 1307 A.D. as the Banjaras were the only source to supply the food grains took the army at the time of war during the reign of Allauddin Khilji, Briggs says that Banjaras figured in history from the days of Mohammed-bin-Tuglak might be correct, June Khan, price popularly known as Mohammad-bin-Tuglak invaded South in 1323 A.D. and there was no cart roads, and crossing the Vindhya was very difficult as it was thick forest and there was no means of transportation to enter into the South. So, they required the services of Banjaras who were well equipped in moving from place to place with their pack bullocks even through thick forests and mountains. The Banjaras were employed by Mohammad-bin Tuglak in his invasion to Warangal, the then Capital of Kakatiya Rulers. The Banjaras usually provided provisions to the army. Tuglak defeated Prataparudra, the ruler of Warangal in 1323 A.D. when Devagiri was already a part of the Delhi Sultanate. This clearly shows that Tuglak might have come to the South via Devagiri Sirbar (Sirpur) to Warangal. After the conquest of Warangal, most of the Banjaras stayed in Warangal and started trading in the South as it was not compulsory for Banjaras to return back to capital along with the army, since their services were required only at the time of war and during rest of the time they were allowed to do their trade. The Banjara is in the areas viz. devagiri (Daulatabad), Aurangabad and Mandvi in Maharashtra, Adilabad district of Andhra Pradesh is also more populated by the Banjaras. The Banjaras population in Warangal (Andhra Pradesh) district is more in the Telangana Districts when compared to other districts of Andhra Pradesh. All this explains that the Banjaras who came along with the Tuglak in his raid to Warangal settled in the areas of his (Tuglak) route and the concentration is more in Telangana districts because the invasion terminated finally at Warangal. So, Banjaras migration to South is linked with the raid of Mohammad-bin-Tuglak on Warangal in 1323 A.D.

Cumberlege, another British historian, states that Banjaras first came to the Deccan with Asaf Khan in the Campaign which closed with the annexation of Ahmednagar and Berar by the Emperor Shah Jahan about 1630 A.D. He further mentions that the immigration which settled the Banjaras upon the Deccan soil took place when these grain carriers came down with the Mogal armies in the Seventeenth Century Pratap (1972). Syed Siraj-ul-Hassan endorsed the views of Mr. Cumberlege, as he was also of the opinion that the Banjaras came Deccan with the armies of Asafjahan, the Vazir of Shahjahan Syed Siraj (1990). Another Scholar, Crooke (1989) also approved the same opinion that their migration to the South (34). The eminent Anthropologist, Haimendorf (1988), expressed similar views that the Banjaras served the Moghul army as grain carriers and moved along with the armies to the Deccan. By and large, most of the scholars agreed that the Banjaras came to the Deccan with the armies of Moghuls as majority of scholars linked the migration of Banjaras with Asaf-Jah's raid that is in 1630 A.D. Thus, the migration of Banjaras took place during the reign of Shahjahan and similar migration might have taken place even during the campaign of Aurangzeb to the South. Asaf Jah, sometimes called Asaf Khan, the Vazir of Shahjahan came to the Deccan in the year 1630 A.D. Bhangi and Jhangi Naiks followed them with

1,80,000 bullocks and Bhagwandas, the Bhurthiya Naik only with 52,000 bullocks. They accompanied Asaf Jah carrying his provisions during his raid to the Deccan. It was an object of Asaf Jah to keep these bullocks well with Jhangi Naiks as they put forward excuse regarding the difficulties of obtaining grass and water for their cattle.

This order was engraved on copper and in gold letters as follows:

*Ranjan Ka Pani
Chappar Ka Ghas
Dinka Tin Khun Mauf
Aur Jahan Asaf Jahanka Gode
Wahan Bhangi Jhangi K Bail.*

(The meaning of the inscription seems to be if you cannot get water elsewhere, you may even take it from the pots. If you commit three murders a day, I will even pardon thus provided that where I find my cavalry I can always find Bhangi Jhangis Bullock).

In Hyderabad where one of the colonies, Banjara Hills was the one of the big Banjaras settlements spread over five main Thandas, called Erna Thanda, Seethya Thanda, Bhukya Thanda, Amarish Thanda and Ajmeera Thanda, two additional Thandas Jhangi and Bhukya Thandas located in the city of Hyderabad. All the Thandas were forcibly evacuated by present residents and were developed into luxury residential colonies. A door in Golkonda towards Hyderabad had been named as Banjaras were looked after by Banjara warehouse men. Surplus food grains, ammunition, weapons were stored by banjara in those Dhungeons along with the prisoners, horses and cattle. Most of the moving Guards appointed by the local Nawabs were the Banjaras to which the prisoners and stored surplus commodities. Banjaras also served as the main messengers for the army chiefs Shyamala Devi (1989). The Banjaras of Telangana were always in the picture during the time of Nizam providing commissionerate services to Nizam armies Census of India (1961). It is clear that during the war their services were required to supply the food grains to the army, and during no-war period they were allowed to trade any provision in the Deccan. Kamala Manohar Rao (1850) says that with the advent of the British rule, the Banjaras gradually lost much of the trade because of the introduction of the Railways. The Railways had destructive repercussions on their trade and livelihood. Further, he states that they were forced to abandon their professions and seek fresh means of livelihood. In this stage, they adopted agriculture as their occupation. The southern environment had a conspicuous effect on their manners, customs and practices. They began consciously or unconsciously to copy the local people gradually lost their nomadic character. By and large, most of the scholars, like Haimendorf, Pratap and Census Report of India endorse the opinion of the Kamala Manohar Rao. Another scholar, Siraj-ul-Hassan and Shyamala Devi also approved the same stating that with the rapid extension of rail and metal roads, these industrious traders are fast disappearing from traffic. In most of the Telugu Districts of his Highness Dominion, many of them are to be found, settled down as village Banjaras taken to cultivation and cattle breeding.

Banjaras in Hindu Religion

Amongst many legends one of the religious stories is very popular among Banjaras about (Mola and Mota) lord Krishna

and they claim themselves that they are the children of Krishna, therefore they have adopted the Pastoralism (cattle breeding) and known for the lovers of "Live Stock" and also referred as 'Gor-Gawdi'. They also claim themselves, as Walians and Sugrivians as they live in forest there are number of other legends to identify themselves to be called as Rajputs and as higher castes in Varna System. After their settlement and on their migration process they accoutered with Non-Banjara Hindu societal culture. Banjaras are basically North Indians they migrated to South India for trade and supplies of food grains to Mogul armies and later British armies. E.Thurston, Syed Siraj ul Hassan, A. Joseph and Kalyan express that Banjaras came from Rajasthan to South India for livelihood and slowly settled in different places. Banjaras birthplace was ChithodGhad and Ajmeer in Rajasthan. Almost all Banjaras ornaments, customs, tradition and culture are same as Rajasthan culture and tradition. Thus origin and history of Banjaras can be traced way back to the medieval period of Indian and after the downfall of Pridviraj Chowhan. The impact of the Banjara culture is predominantly seen in the present day Socio-Economic fabric of India.

Conclusion

Further, there is thrust need to re-examine the history of Banjaras and substantiate/ support with evidence or authority to correlate said theories and stories. And other hand the same community lives in Rajathan, Hastinapuram, Gujarat and other parts of the country, but there is no relationship with Rajput clan and Kshatriya clan (there is no marital relationship or any other celebration in present day). Therefore, the young scholars of present day who are working on banjara community were contradicting the opinions of earlier scholars. It concludes that the origin and history of Banjara is challenging task to the historian and fresh account of history to be rewrite.

REFERENCES

- Abdul Khader Mahammad Faraghee, 1977. Roads and Communications in Mushal India darah-I-Adafiyal-I, 20009 Oasimajan st Delhi-. p.67.
- Banoth Chimna Naik and Ajmeera Mangu Naik, 1995. Interview Notes of PapaiahPally, Warangal District & Borlagudem, Karimnagar District: Andhra Pradesh.
- Bapinidu, M. 1943. Andhra Sarvaswamu; Vishalandra Publishers.
- Based on the environmental availability of Pack Bullocks were domesticated and used it to carry the loads from the place to another place in India.
- Bhats: are the musicians; they sing the glory of the Banjaras, their past heroes deeds and take dakshinas from higher class*.
- Census of India, 1961. Vol-I, Monograph Series Part-VB (IV); Office of the Registrar General of India (Home Department), Delhi. P-1, 2, 3.
- Criijs, 1989. The Tribes of India Oxford University Press, Delhi, 1989, p.179.
- Crook the Tribes and Castes North –Western India, op. cit, pp 150-151.
- Crook, William, 1989. Jean Baptist Tavernier Travelers, in India. vol.I, Atlantic Publishers, and Distributors, New Delhi, p.33.
- Crooke, 1974. The Tribes and Castes of the North-Western India vol-I, Cosmo Publications, Delhi, pp 331-34
- Edgar, Thurston, 1975. Castes and Tribes of Southern India Vol. IV, Cosmo Publication; New Delhi.
- Haimendorf, C.V.F, 1988. Tribes of India Oxford University Press, Delhi, p.179.
- Irvine, William the Army of Indian Mughals Eurasion Publishing House, New Delhi p.192.
- Jaago Banjara, 1990. First and the foremost Voice of the Banjara, Monday, 10th Dec-1990, New Delhi.
- Jeevla Naik, N. 1990. Banjara (Lambada) Vamshavali, Gandhiji Sugali Sevaka Sang; Piduguralla -Guntur.
- Jeval Naik, N., 1990. Banjara (Lambadi) Vamshavali, Grandhiji Sugali Sevak Sangam, Sri Laxmi Printers Guntur, pp.6-7.
- John Priggs, 1829. History of the Rice of Mahotemededah Power in India Vol.II, Oriental Book Reprint Corporation New Delhi, p. 243.
- Joseph, A. 1968. Festivals of Banjaras; Tribal, Vol.VI. A bi-annual Bulletin, Devotes to the Study of the Life and Culture Tribes of A.P. Jan-June.
- Kamala Manohar Rao.P, 1950. The Mythological Origin and Caste System of the Banjara of Hyderabad, Man in India, Vol. 30, No-I, Jan-Mar, 1950.
- Kaul, H.K, 1979. Travelers in India, Oxford University Press, New Delhi.
- Lal, B. Suresh, 1995. Rural-Urban Migration of Tribal Labor in Warangal District: A Study on Rickshaw Pullers, Unpublished M.Phi, Dissertation, Kakatiya University, Warangal.
- Lal, B. Suresh, 2003. Sacred Tradition of Banjaras in Andhra Pradesh, Man in India. Vol-83, No 3&4, July-December. pp. 433-438.
- Lal, B. Suresh, 2009. Tribal Marriage System in AP: A Study on Banjaras, Indian Journal of Social Development; an International Journal, Vol-9, No-2, December. Pp.289-295.
- Lal, B. Suresh, 2015. Socio-Economic and Health Issues of Banjaras in the Era of Globalization: A Study in Telangana Tribal Villages, *International Journal of Physical and Social Sciences (IJPSS)*, Vol-5, Issue-6, June, ISSN: 2249-5894, pp 195-211 http://www.ijmra.us/2015ijpss_june.php
- Lal, B. Suresh, M. Rathanjyothi, 2003a. Consumption Pattern of Tribal Households: A Study of Banjaras, The Economic Challenger No-05, Issue-18, January-March.pp.59-60, ISSN: 0975-1351.
- Lal, B. Suresh, Mrs. A. Padma, 2005. Origin and History of Banjara in Andhra Pradesh a Historical Account, Vanyajati Vol-53, No-3 July.
- Mohan Rao. K, 1985. Lambadis of Andhra Pradesh, Tribal Cultural and Research Institute, Hyderabad.
- Mujumdar, R.C. 1967. The Delhi Sultanate, Bharatiya vidya Bhavan, Bombay, .p.451.
- Prakash Rao, R. 'Village Administration and Authority among the Lambadas of the Deccan, op, lit, p.3.
- Pratap, D.R. 1972. Festivals of Banjaras, Tribal cultural Research and Training institution, Hyderabad, p.4.
- Prathap, D.R. Andhra Pradesh Primitive Tribes; Tribal Cultural Research and Training Institute; Hyderabad.
- Ramjol, L. and Party, 1995. Subbakapally, Warangal, Andhra Pradesh, "Interview Notes"
- Russel, R.V., 1916. The Tribes and Castes of the Central Provinces of India, Vol. II, Macmillan Co Ltd; London.
- Russell, R.V.T. Rai Bahadur Haralal, 1988. The Tribes and Castes of the Central Provinces of India, Cosmo, Publications, New Delhi, vol, II pp. 168-169.
- Shabdh beri: Science of Sound/ knowledge of sound, **.

- Shyamala Devi, B.R. 1989. Tribal Integration in Developing Economy A Study in A.P. Ph.D. Thesis, JNU New Delhi.
- Spoorthi Sree, 1986. Indian History-Culture; Telugu Academy; Hyderabad.
- Sree Kalyan, 1985. Andhra Pradeshlo Girijanulu 'Jagruti' Deepavali Special Book 1985.
- Swami Naik.G, 1998. Banjara Sanarika, Delhi, Prakash Singh Rathod, 1998.
- Syamala Devi, B.R, 1989. Tribal integration in a Developing Economy. A Study with reference to Two Lambada Villages New Delhi, pp. 67-69.
- Syed. Siraj-ul-Hassan, 1990. Castes and Tribes of the Nizam's Domions Vol. I. Vintage Books.
