CHAPTER - I

INTRODUCTION
Indian society is characterized by the institution of caste. The caste system is an integral part of Indian society. It is a system of social stratification, as a result of which the status and role of the individual member of society are determined. According to the traditional Hindu Theory of Varna, the caste system owes its origin to the four Varnas which are stratified into Brahmana, Kshatriya, Vaisya and Shudra\(^1\). Those who sprang from the mouth of Brahma (the creator) were the Brahmins, from the arms the Kshatriyas, from the thighs the Vaisyas and from the feet the Shudras. As the Shudras were supposed to have sprung from the lowest part of the body, feet, they were related to the lowest position in the Varna hierarchy. The Scheduled Tribes of today are said to belong to the Shudra Varna.

The present reseach study is principally devoted to Lambadis in Warangal District of Andhra Pradesh. The study is mainly sociological in character. Lambadis are one of the principal categories of Scheduled Tribes in Andhra Pradesh. The Constitution of India has recognised Scheduled Tribes and Scheduled Castes as the most backward sections of population and granted special status to them.

They together constitute 24.5 per cent of the total population in India, of which 9.55 per cent are Scheduled Tribes. Scheduled Tribes as compared to Scheduled Castes are extremely backward in all walks of life. These Tribes are scattered throughout the country.

THE TRIBE:

The "Tribe" is defined in various ways by many sociologists and anthropologists. The meaning of the tribe according to the Oxford Dictionary is "any primitive or barbarous people under chief". The definition of the tribe lays emphasis on "a common language and a sense of solidarity".

Anthropologists who have worked among the tribes are of the opinion that "they (the tribes) ... differ from others in their social systems. They have retained their own marriage regulations; nearly all marry within their restricted local group and are sometimes guided by their own elders or political chiefs in internal land and external affairs. In other words they form socially distinct communities who have been designated as tribes and listed in a Scheduled for special treatment, so that within a relatively short time they can come within the main stream.

of the political and economic life of India".

However, the distinction between the tribals and the non-tribals is vague in several ways. Except a few, there is little difference in economic life between them and their neighbouring communities. D.N. Majumdar emphasizes the geographical factor and the endogamous nature of the tribe. According to him, "a tribe is a collection of families or groups of families bearing a common name, members of which occupy the same territory, speak the language and observe certain taboos regarding marriage, profession or occupation and have developed a well assessed system of reciprocity and mutuality of obligations. A tribe is ordinarily an endogamous unit, the members of which confine their marriage within the tribe".

**TRIBAL SITUATION IN INDIA:**

According to the 1991 Census, the total population of the Scheduled Tribes in India is 806.64 lakhs which constitute 9.55 per cent of the total population. The


tribal communities are concentrated in the hilly and forest regions. The larger population of Scheduled Tribes are concentrated in the North Eastern States and Union Territories like Nagaland, Meghalaya, Arunachal Pradesh, Lakshadweep, Dadra and Nagar Haveli, where more than 80 per cent of the population belongs to the Scheduled Tribes. About half of the country's tribal population is concentrated in the three States - Madhya Pradesh (8.39 million), Orissa (5.1 million) and Bihar (4.9 million).

The Scheduled Tribes of India differ from one another in many respects, viz., racial traits, social organization, cultural pattern, language, economy, religious customs and beliefs. The proto-Austroloid is the most dominant racial type among the tribal communities except those living in the sub-Himalayan belt where Mongol type is dominant. The bulk of the tribal population consider themselves Hindus. Most of the tribes are agricultural labourers and agriculture is their means of livelihood.

The Statutory List of Scheduled Tribes and Scheduled Castes are notified in pursuance of Articles 341 and 342 of the Constitution. The list of Scheduled Tribes was notified for the first time under the Constitution Order, 1950. This list of Scheduled Tribes has been modified or

amended or supplemented from time to time. On the recognition of the States, the Scheduled Tribes List (Modification) Order came into force from 29th October, 1956. Therefore, a few orders specifying Scheduled Tribes in respect of a few individual states also came into force.

The proportion of Scheduled Tribe population to that of the total population in India was 7.76 per cent according to 1981 Census. It slightly went up to 9.55 per cent in 1991.

Among all States, Mizoram occupies the first place having 93.55 per cent of tribal population. It is followed by Nagaland whose percentage is 83.99. Among Union Territories the proportion of tribal population is quite high in case of Dadra and Nagar Haveli 78.82 per cent, Lakshadweep 93.82 per cent respectively.

TRIBAL SITUATION IN ANDHRA PRADESH:

Tikiria Kondha, Yenity Kondha, 17. Kotiya, Bontho Oriya,
Bartika, Dhulia, Bulia, Holva, Paiko, Putsiya, Sanrana,
Sidhopaiko, 18. Koya, Goud, Rajah, Rasha Koya, Lingadhari
Koya (Ordinary), Kottukoya, Bhine Koya, Rajkoya, 19. Kulia,
20. Malis (excluding Telangana districts), 21. Manna Dhora,
22. Mukha Dhora, Nooka Dhora, 23. Nayaks (in the Agency
Dhoras, 27. Rona, Rena, 28. Savaras, Kapu Savaras, Maliya
Savaras, Khutto Savaras, 29. Sugalis, Lambadis, 30. Thoti
(in Telangana districts), 31. Valmiki (in the Agency
tracts), 32. Yanadis and 33. Yerukalas. 9

The total population of Lambadis in the State of
Andhra Pradesh is given in Table-1.

### Table - 1

**The Total Population of Lambadis in the State of Andhra Pradesh and in Warangal District**

<table>
<thead>
<tr>
<th>Year</th>
<th>Andhra Pradesh</th>
<th>Warangal</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total Scheduled Tribes Population</td>
<td>Total Lambadis Population</td>
</tr>
<tr>
<td>1981</td>
<td>31,76,001</td>
<td>11,58,342</td>
</tr>
<tr>
<td>1991</td>
<td>47,48,532</td>
<td>12,63,658</td>
</tr>
</tbody>
</table>

10. Source:


From the Table 1, it is seen that according to 1981 Census the total population of Lambadis in the state of Andhra Pradesh and in Warangal district were 11,58,342 and 2,26,391 respectively which constituted 36.0 per cent and 77.0 per cent in the total population of Scheduled Tribes, whereas the 1991 Census shows 27.0 per cent and 79.0 per cent respectively in their total Scheduled Tribes population. And their total population was 12,63,658 and 2,53,704 respectively.

**Lambadis:**

Lambadis are one of the important Scheduled Tribes in India. They are scattered throughout the country. They are known in different states with different names and shown in Table-2.
<table>
<thead>
<tr>
<th>S.No.</th>
<th>State</th>
<th>Sub-castes of Lambadis Community</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Andhra Pradesh</td>
<td>Lambadi, Lambada, Sugali, Mathura, Gor, Banjara</td>
</tr>
<tr>
<td>2.</td>
<td>Orissa</td>
<td>Banjara, Banjari, Laban, Gor</td>
</tr>
<tr>
<td>3.</td>
<td>Bihar</td>
<td>Banjara, Brijari, Gor</td>
</tr>
<tr>
<td>4.</td>
<td>Karnataka</td>
<td>Banjara, Lambani, Lambada, Gaur, Lambadi</td>
</tr>
<tr>
<td>5.</td>
<td>Himachal Pradesh</td>
<td>Banjara, Gor, Sirkiband, Badi, Bazigar</td>
</tr>
<tr>
<td>6.</td>
<td>Delhi</td>
<td>Banjara, Sirkiband, Labana</td>
</tr>
<tr>
<td>7.</td>
<td>Maharashtra</td>
<td>Gor, Banjara, Mathura, Labana, Singadia, Dalia, Sanar, Navi, Dhadi</td>
</tr>
<tr>
<td>8.</td>
<td>Madhya Pradesh</td>
<td>Gor, Banjara, Labana, Brijvasi, Dhankuta, Osaria, Gamli, Ladenia, Kanchi, Bannia, Sirkiband.</td>
</tr>
<tr>
<td>9.</td>
<td>Tamilnadu, Pondicherry</td>
<td>Sugali, Lambadi</td>
</tr>
<tr>
<td>10.</td>
<td>Kerala</td>
<td>Sugali, Lambadi</td>
</tr>
<tr>
<td>11.</td>
<td>Gujarat</td>
<td>Gor, Banjara, Laban, Mathura, Charan, Maroo, Bagora, Kangiasia, Roqidas, Bamania, Bhaira, Ladema, Gamli</td>
</tr>
<tr>
<td>12.</td>
<td>Rajasthan</td>
<td>Gor, Banjara, Bagora, Digora, Maroo, Mathura, Nat, Bazigar, Bamania, Badi, Gavaria, Bhat</td>
</tr>
<tr>
<td>13.</td>
<td>West Bengal</td>
<td>Banjara, Bangara, Juri, Gor</td>
</tr>
<tr>
<td>14.</td>
<td>Tripura</td>
<td>Banjara, Gor</td>
</tr>
</tbody>
</table>

(Contd.)
(Table 2 Contd.)

<table>
<thead>
<tr>
<th>S.No.</th>
<th>State</th>
<th>Sub-Caste of Lambadis Community</th>
</tr>
</thead>
<tbody>
<tr>
<td>15.</td>
<td>Haryana</td>
<td>Gor, Banjara, Guvaria, Badi, Nat, Bazigar</td>
</tr>
<tr>
<td>16.</td>
<td>Punjab</td>
<td>Banjara, Sirkiband, Bazigar, Badi Lobana, Mathura, Nat</td>
</tr>
<tr>
<td>17.</td>
<td>Uttar Pradesh</td>
<td>Gor, Banjara, Brijari, Dhankuta, Labana, Gavaria, Gaval, Sirkiband, Mathura, Kanchi, Brijvasi, Laderia, Gamalia, Osaria, Dhadi.</td>
</tr>
<tr>
<td>18.</td>
<td>Jammu &amp; Kashmir</td>
<td>Banjara, Banjore, Bazigar, Badi, Mathura</td>
</tr>
<tr>
<td>19.</td>
<td>Goa</td>
<td>Laman, Lambadi</td>
</tr>
<tr>
<td>20.</td>
<td>Dadar Nagar Havell</td>
<td>Gor, Banjara</td>
</tr>
<tr>
<td>21.</td>
<td>Chandigarh</td>
<td>Banjara, Bazigar, Labana, Badi</td>
</tr>
<tr>
<td>22.</td>
<td>Assam &amp; Local State</td>
<td>Gor, Banjara</td>
</tr>
</tbody>
</table>

11. Source:
    Prakash Singh Rathod, "Banjara Smaizka", All India Banjara Sammelan, New Delhi, 1994.
ORIGIN OF LAMBADIS:

The existing theories on origin and history of Lambadis is very vague and ambiguous. There are many legends which explain their origin. The legends regarding their origin were popularised by the elders of the community which was attested by the anthropologists and sociologists\(^{12}\) that they are the descendents of Mola and Mota, two brothers who were in the court of Lord Krishna. Mola and Mota were very close to Lord Krishna. One day Lord Krishna thought of leaving this universe and called all his servants to meet him in his Chamber. When they came to have a last look of their beloved master, Krishna informed them about his decision and assigned one Gopika to each of them to look after and enjoy family life. At this juncture, Mola was away from the city. After his return, he came to know about his master's deeds and felt very angry as he was not given any Gopika. He approached Lord Krishna and asked him angrily which Krishna took it very lightly and consoled him by telling that, he has kept aside Radha who is the most precious and beloved for Krishna for the sake of Mola. At the same time Krishna told him that, Radha was very sacred and most liked by him. So, Mola should not have involved in any sexual connection with her and he had to look after her very delicately. Mola was an expert

\(^{12}\) Thurston, E., **"Castes and Tribes of Southern India,"** Vol.IV, Cosmo Publications, New Delhi, 1975, p.208.
in acrobats and he taught the same to Radha and they together started earning their livelihood by it. They had no issues, so they mutually agreed to adopt 3 boys from other castes. With acrobatic performance of Radha and Mola, they were asked to express their desire. Then Radha and Mola requested the Raja to give his son for adoption, for which Raja had agreed. Since the boy was from Ramghad, he was named Rathode. Like this Mola and Radha gave their performance at the court of Chowghad and Ramghad, where the Rajas were impressed with their acrobatic feats and took one boy from each of them for adoption and they were named as Chowhan and Pamar respectively.

After a few years, Mola thought of celebrating the marriages of his sons. There was a poor Brahmin who had three daughters, he could not get hold of bridegrooms to marry them off. Because of this, he was subjected to many abuses and insult by the villagers. At that time the custom was that, if the girls were not married immediately after puberty, their parents were looked down upon by the community and were insulted and ridiculed at every stage. With this the Brahmin, who was the father of three daughters thought of abandoning his daughters in a nearby forest and proceeded to do so. Mola met the Brahmin on the way and enquired about his journey. The Brahmin frankly explained the truth, without hiding any fact. After that, the Brahmin was asked by Mola that he was also in search
for three girls to celebrate the marriage of his sons. Then the Brahmin agreed to give his daughters in marriage. So most of the Lambadis claim that, they are the descendents of Mola’s adopted sons that is Rathod, Chowhan and Ramar. In the process, these Lambadis claim their clan in the name of the above.\textsuperscript{13}

Another Scholar, Siraj-Ul-Hassan, also endorsed the above mentioned view saying that Lambadi clan was the off-spring of three adopted sons of Mola.\textsuperscript{14}

Bhukya Balajidas of Kothagudem, while narrating the same legend, claims that Banjaras are the descendents of Radha and Mola.\textsuperscript{15}

Kamala Manohar Rao, former Director of Tribal Welfare, Government of Andhra Pradesh, explains the same story with a minor variation. According to him, Lord Vishnu the creator of the world. He first created two Maharishies, viz., Bhrugu and Raghu. These Maharishies

\textsuperscript{13} "Census of India, 1961," Vol.1, Monograph Series Part-VB (IV), Office of the Registrar-General of India (Home Department), pp. 2-3.


\textsuperscript{15} Interview with Bhukya Balajidas, author of the Banjara History, Kothagudem on 30-1-1991.
created both "Raja Dhaj" and "Amba Bai" to whom Kowar Dhaj was born. In turn, Kowar Dhaj had Rajpal and Reem to Rajpal. Reem had two sons namely Habel and Kobal. The direct descendants of Habel were Hindus and Kobal were Muslims respectively. Habel had a son named Wagad. He had Jogad, Jogad had Sandal and Sandal had Kasam, Kasam had Karan, and Karan was blessed with four sons namely Teeda, Cheda, Mola and Mota. The descendants of Teeda are Lambadis and the descendants of Cheda are the other Hindu communities. The remaining two sons namely Mola and Mota later became the disciples of Lord Krishna.  

He further describes the birth story of Mola and Mota but finally he agrees with the popular legend stating that the Banjaras were the descendants of three adopted sons of Radha and Mola.

Most of the story tellers of the Banjara history such as Bhat and Dhadi also narrate the same story on the eve of marriage functions and other occasions of the Lambadis community.

17. Ibid., p.18.
18. BHAIS are the musicians, they sing the glory of the Banjaras, their past heroic deeds and take dakshinam from the higher clans.
19. DHADIS are also the musicians, but they are inferiors than the Bhais, they also sing the glory of Banjaras.
Majority of scholars approve the legend of Radha and Mola. In fact, this legend was not believable. Radha as the wife of Mola might be true, but this Radha who was married to Mola might not be the same Radha who was the wife to Lord Krishna and it might be possible that they had no children. So they might have adopted three boys from other castes of different regions such as Ramghad, Panghad and Chowghad naming them as Rathode, Pamar and Chowhan which seemed to be true. And the three major clans viz., Rathode, Pamar and Chowhan were identified only after their names with many sub/clans among these three.

There is a quite different legend revealed by other scholars and census reports that, the origin of Lambadis claim was that they were the descendants of Sugriva, who married "Tara" and "Thida". Mola, an attendant of Lord Krishna, was son of Thida.20

Thurston also expressed the similar views that Lambadis were the descendants of Vali and Sugriva, who were two monkey Chiefs in the Ramayana.21

The above views attest the relation of Lambadis with the Vali and Sugriva. Finally they say that Mola was the descendant of Sugriva. Above all, they approve the popular story that Radha and Mola adopted three sons from different regions.

The Legend of Lambadis as descendants of Vali and Sugriva was built up on the names popularly known among the present day Lambadis. Because most of the present day name of Lambadis are synonymous with the legendary names. For instance, Male names of Lambadas are Valya, Vachya, Sakru, Sakriya, Sukya, Surya, etc., and female names are Vali, Valki, Sakri, Sevry, 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 custom is prevalent among the Lambadas in various parts of the country even today. The legends regarding the origin of the Lambadas to the epic tribal heroes Krishna and Vali, Sugriva appear to be conscious efforts to link with popular personalities of the epic.

Another scholar Kaul endorsed the views of Briggs and says that Banjaras migrated to the South with the first Mohammadan armies, which invaded the South in the fourteenth Century. Opinions of Briggs and Kaul clearly

show that Banjara 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 Banjara were the only source to supply the food
grains to the army at the time of war during the reign
of Allauddin Khilji, Briggs says that Banjara figured
in history from the days of Mohammad-bin-Tughlak might be
correct, Juna Khan, Prince popularly known as Mohammad-bin-
Tughlak invaded South in 1323 A.D., and there was no cart
roads, and crossing the Vindhyas was very difficult as
it was thick forest and there was no means of trans-
portation to enter into the South. So, they required the
services of Banjara who were well equipped in moving from
place to place with their pack bullocks even through thick
forests and mountains. The Banjara were employed by
Mohammad-bin-Tughlak in his invasion to Warangal, the then
Capital of Kakatiya Rulers. The Banjara usually provided
provisions to the army.

Tughlak defeated Prataparudra, the ruler of Warangal
in 1323 A.D., when Devagiri was already a part of the
Delhi Sultanate. This clearly shows that Tughlak might
have come to the South Via Devagiri Sirbar (Sirpur) to
Warangal.

After the conquest of Warangal, most of the Banjara
stayed in Warangal and started trading in the South as
it was not compulsory for Banjaras to return back to
capital alongwith 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
population concentrated in the regions where Tuglak marched
to Warangal. The concentration of Banjaras 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 popula-
tion 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.

Croucher, 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 Moghul armies early in the Seventeenth Century.

Syed Siraj-Ul-Hassan endorsed the views of Mr. Cumberlege, as he was also of the opinion that the Banjaras came to the Deccan with the armies of Asaf-Jah, the Vazir of Shahjahan.

Another Scholar, Crooke, also approved the same opinion of their migration to the South.

The eminent Anthropologist, Prof. Haimendorf, expressed similar views that the Banjaras served the Moghul army as grain carriers and moved along with the armies to the Deccan.

Russel and Hiralal say that the Banjaras came to Deccan along with the forces of Asaf Khan.

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.

These legends are un-scientific. Since the word Banjara is derived from the word "Vanachara" (Wandering people). The word Vanachara was the result of the death of Prithviraj Chowhan in the battle of "Tarain"; the followers of Prithviraj Chowhan ran away into forest and while wandering in the forest they gradually took to trade for their subsistence. From then onwards, they were known as Lambadis. In this background, it is more possible to trace the origin of Lambadis or Banjaras only from the Medieval times, that is, after the battle of Tarain in 1192. As to who were the Banjaras before the Battle of Tarain would be an important question to raise. To answer the doubt the more and more Lambadis are found in Rajastan and these people were were scattered all over the country. This is also corroborated by the current views among the Lambadis who claim Rajput status to themselves. Since the profession of fighting wars, earlier occupation of the Lambadis, the status attributed should be seen in broader attempts of linking Lambadis to Kshatriya status.
In that case all the followers of Prithviraj Chowhan might not have been Rajputs, and it is difficult question to answer about others which is in limited scope of present work. So, the origin of Lambadis is taken only from the Battle of Tarain which transformed Lambadis from soldiers of the army to traders.

It is also clear that, all the Rajput clans such as Chowhan, Rathode, Pamar and Vadtiya are also found in the Lambadi community. Prithviraj was a Chowhan, Jaichandra was a Rathode, Bhojraj of Gujarat 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", Lambadis and "Sugali". Originally these people were "Vanacharas" at one stage which means those who live or roam in the forests. The present day Lambadis 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 became "Vanacharas". Then they changed their names and dressed to escape from Ghori and his soldiers.28

The meaning of the Vanachara 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. Thurston opined that the word Banjaras owes to its origin to a Sanskrit word that is "Vanijyakarakas" which means merchants. Whereas the same in prakrit was "Vanijya Rao" a trader. In this regard Kamala Manohar Rao says that, the term "Vanacharas" as years passed changed into Banjaras. Thurston further opined that, a section of people who traded the supari (betel nut) known as Sugali, that is the word of Sugali was corruption of supari. Aiyer also associated with the opinion of Kamala Manohar Rao, who considered the word Banjara was derived from the Sanskrit "Vanija" meaning trade or from the word "Vanachara" meaning wanderers in Jungle.

29. Based on the environmental availability of pack-bullocks were domesticated and used it to carry the loads from one place to another place in India.


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 agricultural equipment. Hence, they started trading of food grains as well as salt on their pack-bullocks. In the course of time their services 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 Lambadis 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-Ul-Hassan opined that, the name Banjara is derived from the Persian "Erin(2)g", Arind dealer in rice. 34

They themselves claim that, they belong to Rajput clan, so in the light of this, they claim that they are

Kahatriyas. The elders of the community claim 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 Ghorzni booted the wealth of India. Prithviraj Chouhana was defeated in the battle 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 Vanacharars, who later on became Banjaras or Lambadis. So that, Ghorzni might not find out their identity.  

Another elder of the Banjara Community N. Jevlal Nayak from Andhra region also expressed the similar view on the aspect of the origin of Lambadis or Banjaras. Crooke says that, the legends popular amongst the Lambadis and the evidence of arms found in the houses of Lambadis in the present day proves that the Lambadis were formerly soldiers. But the circumstances of the 12th Century forced them to take to the profession of trade.

Not only that the existed tradition during the marriage celebration proves that Banjaras are descendants of Rajputs: "Punch Panchath, Raja Bhojaro Sabha, Pachare lakh, unpachare, Savalakh, Bhainsugeene, Pachare Jogath, Hetegum, Umparthumb, Thumbeper ameri, Amerima kasturi, Kasturima Lal, Lo Nayak Hookah", which means kindly, all those who are present here think that this court of Raja Bhoja Raju, Let those who are greeted take it that they are greeted a lakh times and those who are not greeted here are greeted a lakh and a quarter times. There is the Brass Bowl beneath and the Earthen Pipe over the column with Gum Kasturi\textsuperscript{38} in it. I beg all of you to suck the hookah.

By and large scholars like Thurston, Kamala Manchar Rao, Siraj-Ul-Hassan, Aiyer and the census Report opine that the Banjaras were chiefly traders whether they dealt with salt or rice or betel nut, and also clear that the various nomenclatures such as Banjaras, Sugalis or Lambadis are one and the same. The Banjara, Lambadi and Sugali are in one way or the other connected with their traditional occupation that is trading.

So Lambadis are the descendants of Rajputs and their identity was found in history only after the Tarain

\textsuperscript{38.} Fragrant muskh.
War. After sometime Jayachandra was also defeated by Ghori and his followers also ran into the forest to save their lives which became Rathode Clan.

Bhojraj who hails from paramaras defeated by the scolankis became pamar clan.

Migration to South:

The migration of Banjaras to the South can be broadly categorized into two phases. The first phase of Banjara migration to the South took place during the Sultanate period, specially during the invasion of (a) Malik Kafur, (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 to Aurangzeb.

Allauddin Khilji became the Sultan of Delhi in the year 1296 A.D., he dreamed that he would like to become Alexandar the second in conquering the world. In this task he thought to take the help of Banjaras, who could move fast alongwith their pack-bullocks and quick supply of ration to the armies of Sultan. This system of speedy transportation in those days was difficult in trackless terrain, Banjaras stood in high esteem in the eyes of the Sultan and his Generals. Banjaras kept the well stocked
provisions required by army.  

Further, Shyamala Devi also says 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 foodgrain whenever the state needed.

The court records reveal that the Banjaras were appointed as foodgrain store-keepers which was collected by the state of land revenue in kind.

The Lambadis are isolated from the village life and live solitary from 2 to 5 kms distance. The appearance of their houses are miserable. They do not have even minimum basic facilities. Mr. S.P. Rice writes "they are wood-cutters, carriers and coolies, but some of them settled down and became cultivators. A Lambadi hut generally consists of only one small room, with no aperture except the doorway. Here are huddled together the men, women and children in the same room. It is used as kitchen.


dining room and bedroom. The cattle are generally tied up outside in any available spot of the Thanda site. So that the whole Thanda is a sort of cattle den interspersed with huts, in whatsoever places may have seemed convenient to the particular individual. Dotted here and there are a few shrines of a modest description, that fires are lighted every night in honour of the deity. The roofs are generally sloping and made of thatch, unlike the majority of houses in the Deccan, which are almost always terraced or flat roofed". A group of houses of Lambadis are called "Thanda". These Thandas are generally called on the name of "Head", for instance Sitharam Nayak Thanda. In rare cases it may be called on any other historical name, for this Donga Chinthar Thanda, Gubbadi Thanda (name of the place). Generally every Thanda consists 15 to 100 huts (houses). These houses (huts) are built with mud and grass. In these days the Government of A.P. sponsoring the permanent tile houses under the welfare system. The another important fact to be noted is that their houses are located in their fields or near their fields only. On the whole the grim picture presents that the Lambadis are socially, economically, politically, educationally, religiously backward. They do not have decent and dignified living. They are often exploited section in society.
AIMS AND OBJECTIVES OF THE STUDY:

Lambadis in general, particularly Warangal district of Andhra Pradesh are socially, economically, politically, religiously and linguistically different from other Tribal communities in the country as well as in State. They are highly neglected sections of society. Not many sociological studies have been made in India on the Tribal groups. At the same time full length ethnographic studies are lacking particularly in the State of Andhra Pradesh. The present research work mainly deals with the socio-economic and politico-religious life of the Lambadis and also the impact of the welfare programmes like constitutional safeguards and privileges provided by both the Central and the State Governments on this group along with other Tribal groups. The area of study is limited to Warangal district only in the State of Andhra Pradesh. This research study is descriptive and analytical in nature. Based on the nature and scope of the study the main objectives are drawn as follows:

1. To examine the origin and history of Lambadis and their settlements in Andhra Pradesh.
2. To study their social life such as family, marriage and education,
3. To examine their economic life,
4. To examine their political and religious life,
5. To study the place of women, and

6. To evaluate the impact of welfare programmes by both the Central and the State Governments including Constitutional safeguards of the tribal communities in general Lambadis in particular.

AREA OF STUDY:

The district of Warangal which is the area chosed for the present study lies between 17°36' and 18°13' North Latitude and 78°49' and 80°43' East Longitude and has a total area of 12,846 sq.kms. It is bound on the North by Karimnagar, on the West by Medak, on the South by Nalgonda and South-East by Khammam districts.

METHODOLOGY:

The study is purely sociological in character. It covers all sociological aspects like social, political religious and economic. The area of the study is confined to Warangal district. The chief reason for taking Warangal for the field work is that the Lambadis predominantly inhabit (nearly 77 per cent) in large numbers in the district. Besides, the Researcher himself hails from the same region. Another obvious reason is that no one has so far done a detailed study on this subject in the past. Hence, the present study is taken up in this direction. The sample for the study is presented in Table-2.
<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Name of the Mandal</th>
<th>Name of the Thanda</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>01.</td>
<td>Raiparthy</td>
<td>i) Subbadi Thanda</td>
<td>52</td>
<td>17.33</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Name of the place)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>ii) Seetharam Nayak</td>
<td>46</td>
<td>15.33</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Thanda (Name of the</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>person)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>iii) Panish Thanda</td>
<td>28</td>
<td>9.34</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Name of the place)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>02.</td>
<td>Wardhannapet</td>
<td>i) Dongachinthla</td>
<td>62</td>
<td>20.67</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Thanda (Name of the</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>place)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>ii) Teakula Thanda</td>
<td>36</td>
<td>12.00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Name of the Tree)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>03.</td>
<td>Thorurr</td>
<td>i) Manktha Nayak</td>
<td>40</td>
<td>13.33</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Thanda (Name of the</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>person)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>ii) Botlakunta</td>
<td>36</td>
<td>12.00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Thanda (Name of Tank)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Total</strong></td>
<td><strong>300</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>
For the purpose of the study, the Researcher has selected and taken seven Thandas, three from Raiparthy Mandal and two from each Mandal of Wardhannapet and Thorurr in Warangal district. Altogether 300 families were selected from seven Thandas for this study. And the selection of sample was done using the Stratified Random Sampling method. 126 families from Raiparthy Mandal, 98 families from Wardhannapet Mandal and 76 families from Thorurr Mandal irrespective of their population constitute the sample, i.e., Thanda-wise, the sample is distributed in the following manner: Gubbadi Thanda (52), Seetharam Nayak Thanda (46) and Panish Thanda (28) are from Raiparthy Mandal, Donga Chintha Thanda (62) and Teakula Thanda (36) from Wardhannapet Mandal and Manktha Nayak Thanda (40) and Botlakunta Thanda (36) from Thorurr Mandal.

FIELD STUDY:

As said above researcher has selected only seven Thandas from three Mandals for the simple reason that the Lambadis are scattered in various Mandals in the district. It consumes a lot of time to study all Thandas in all Mandals. Further, the fact may be noted that the characteristics of the selected Thandas are more or less similar to a large extent. The field work was carried out in seven Thandas from March 1990 to January 1991. The Researcher visited all these Thandas for a period of six
months, observed all the activities and often participated in their ritual practices and other economic and socio-cultural spheres along with the Lambadis. Participant Observation and Interview Schedule were administered for collecting correct and relevant information covering the households of Lambadis. Group discussions were also conducted times with Lambadis who would usually gather at their respective houses. Purposive interviews were also conducted by the Researcher in a few other Lambada Thandas in the district for ensuring cross-checking of the data. Besides, primary information relating to ethno-graphic characteristics of Lambadis was gathered from the libraries. These have lent the Researcher further insight into several features of the changing Lambadi society in the State of Andhra Pradesh.

ANALYSIS OF THE DATA:

The concerned data were later tabulated and analysed by using the simple percentage calculation method. The computed data were properly studied and necessary conclusions were drawn.
REVIEW OF LITERATURE:

In India a few sociological studies have so far been produced in general on Scheduled Tribes particular on Lambadis. A few studies have recently been made on the Lambadis with regional partiality. One such study made by the All India Banjara Seva Samaj, presents the distribution of Lambadis in different States of India and their socio-economic conditions in considerable detail. Although a graphic account is available on the social and economic conditions of the Lambadis in Western Rajasthan, it is treated as a scientific work with limitedness. A monograph in Hindi which portrays the historical, social and economic life of the Lambadis of Rajasthan along with similar aspects of their counterparts in Andhra Pradesh, Punjab and Gujarat is regarded as a comprehensive treatise on the regional ethnographic studies on the Lambadis.

Thurston (1975) mentions in his book Castes and Tribes of Southern India about the origin of Lambadis and

their socio-economic and politico-religious conditions in detail. Thurston a pioneer in Tribal studies in South India, gives a brief account of all the Tribes and Castes of that area arranged alphabetically. Thurston figures prominently who published the Ethnographic Notes on South India in 1906 as well as wrote in seven volumes on the Castes and Tribes in South India (Thurston, E. 1906, 1909) Mr. H.A.Stuart, writing the inhabitants of the North Arcot district, states that the names Sugali, Lambadi and Banjari seem to be applied to one and the same group of people. Orme mentions the Lambadis as having supplied the comte de Bussy with store, cattle and grain, when besieged by the Nizam’s army at Hyderabad. Concentrating on the Lambadis of the Bellary district Mr. S.P.Rice writes about their occupational background.

Crooke (1974) in his book Tribes and Castes of the North Western India and Entoven (1922) in his book, The Tribes and Castes of Bombay have recorded certain characteristic features on the social, economic, political and religious features of the Tribes. Raghavaiah (1968)

47. Raghavaiah, V., "Tribes of India", Bharatiya Adimajati Sevak Sangh, New Delhi, 1968.
in his work, *Tribes of India and Tribes of Andhra Pradesh* has made a brief study on Lambadis and their spreading in India and Andhra Pradesh. Vyas and Mann\(^\text{48}\) their book *Indian Tribes in Transition* (1980) have made a number of derivations on Tribals ideological and reality aspects and how the cultural traits are transmitting from one generation to another generation. Ghurye (1963)\(^\text{49}\) in his book, *The Scheduled Tribes* brings out the problems of Scheduled Tribes and their low position in society.

Jacob John Kattakayam (1983)\(^\text{50}\) has examined in his book, *Social Structure and Change Among the Tribes*, the process of social change among Uralies, an aboriginal tribe, the inhabitants of the High ranges of Western Ghats. The study has attempted to deal with their history, progress and the present conditions of their life. Bahadur (1977)\(^\text{51}\) in his study *Caste, Tribe and Culture of India* has analysed the origin and the general characteristics of caste system, social customs like marriage, ceremonies, religion,

superstitions, songs, dances of various tribal people. Sinha (1982) in his book, *Society in Tribal India* has made an attempt to present an account of some aspects of social life, such as caste system, housing, food, ornament, education and social customs of Tribals. Halbar (1986) in his book *Lemani Economy and Society in Change* has studied about the Lambadis and their economic transition in Karnataka State. Ramakant (1988) his work on *Tribes A Study in Cultural Ecology and Tribal Dynamics* has examined the hill and forest region of Chotanagapur in Bihar State of Tribes. Maheswari Prasad's (1987) *The Tribes and their Environment and Culture* is a collection of geographical and anthropological essays dealing with a variety of locations and of Scheduled Tribes.


have made a study on some aspects of Lambadis, especially their festivals.

Ananth Krishna Iyer (1982)\(^{57}\) in his Report on The Socio-Economic Conditions of the Aboriginal Tribes of the Province of Madras mainly concentrates on the study of Banjaras and their livelihood. A number of monographs have appeared on the subject, especially since 1937. These include, Von Furer Haimendorf's (1950)\(^{58}\) on the HO in an enlarged version of his earlier thesis, Dattas Majumdar's (1955)\(^{59}\) on the Shanthals and Mandelbum's (1955)\(^{60}\) on the Kota. The picture starts with details obtained from the earliest ethnographic descriptions. Siraj-Ul-Kassan (1920)\(^{61}\) Nanjundaiah and Iyer (1928 and 1931)\(^{62}\) Russel and Hiralal (1975)\(^{63}\) have made a brief study on Tribals in their monographs.

The Census of India has published a number of village survey monographs on Tribal culture of different parts of India in 1981 and 1991 under tribal social studies

There are a good number of tribal research institutes established in many States of India. They are studying the socio-economic conditions of the process of change in Tribal Communities basing on various problems and trying their best to ameliorate the conditions and implementing various developmental programmes for the benefit of tribal communities.

Gaffoor (1951)\textsuperscript{64} in his book, \textit{Lambadis, Tribes of India} has prepared a work on history of Lambadis and their socio-economic, political, religious conditions. There are many other prominent social scientists who have done some work on the evaluating tribal conditions. To name a few of them: Aiyappan’s \textit{Tribes of India} (1949)\textsuperscript{65}, Shorring’s the Tribes and Castes of the Madras Presidency (1975)\textsuperscript{66}, Jagannathapathy’s \textit{Tribal Peasantry Dynamics and Development} (1983)\textsuperscript{67}, Saxena’s \textit{Safeguards for Scheduled Castes and Scheduled Tribes} (1981)\textsuperscript{68} and Grierson’s \textit{Linguistic Survey of India} (1968)\textsuperscript{69}.

64. Gaffoor, K.A., "Lambadis, Tribes of India" Bharatiya Adimajati Sevak Sangh, New Delhi, 1951.
Verma (1980)\textsuperscript{70} in his book, \textit{Caste Reservation in India} and Vidyarthi (1981)\textsuperscript{71} in his book, \textit{Tribal Development and its Administration} have contributed their studies to find out constitutional provisions of the tribals and other welfare measures how they are being utilized.

The All India Lambadi Seva Samaj was established in New Delhi. Its branches are founded in each State. Recently the Seva Samaj has undertaken the welfare activities and developmental programmes among the Lambadis of different parts of India. The Samaj with its All India Lambadi Study Team Published a report on socio-economic conditions of the Lambadis (Sugalis) India.


BODY OF THE THESIS:

The entire work is divided into Seven Chapters:
The first Chapter deals with a brief introduction, origin and history of Lambadis, aims and objectives of the study, methodology and review of literature.

The Second Chapter is on Social Organization of Lambadis which comprises a brief study on family, marriage, education, food habits, shelter, drinking and smoking, habits, dress, ornaments and language.

The Third Chapter deals with the economic organization of Lambadis which includes the occupational structure, land holdings, income and housing conditions, indebtedness and expenditure.

The Fourth Chapter is assigned to the study of the political life of Lambadis.

In the Fifth one an attempt is made to study the religious organization of Lambadis in detail.

The Sixth Chapter is allotted for the study of constitutional provisions and Policy Recommendations to the Lambadis and finally, the last Seventh Chapter is utilized for findings and implications.