Chapter-I
INTRODUCTION
Among the tribals inhabiting the plains of Telangana, the Lambadas, with their near-yellow skin complexion, are the largest group. They are originally from North India. After the loss in Battle of Tarain between the Rajput king Pruthviraj Chauhan and Muhammad Ghori, the Lambadas migrated to other regions. In India's system of positive discrimination, they are listed as Scheduled Castes in the states of Karnataka, Himachal Pradesh and Delhi, as Backward Classes in Maharashtra, Punjab and Madhya Pradesh, and as Scheduled Tribes in Orissa and Bihar. The erstwhile state of Andhra Pradesh has classified them as Scheduled Tribes from 1956 in the coastal areas, and from July 1977 in Telangana. After the formation of separate states of Andhra Pradesh and Telangana on 2nd June 2014, their population in Telangana is 50.24 lakhs or 6.59% of the overall population of the state.

The Lambadas are also known as Banjaras and Sugalis. The term Banjara owes its etymology to the Sanskrit word ‘Vanachara’ - wanderers in jungles - based on their nomadic life. They are found all over the country and are variously known as Banjaras, Banjaries, Boiparis, Lamans, Lambanis, Sugalis, Sikalis and Lambadas. The language they speak is Gor Boli.

I.1. Origins

Regarding the origins of Banjaras, here are many mythological stories which were popularised by the elders of the community and attested by Anthropologists and Sociologists. Based on these stories they also consider Kshatriyas themselves. The legends regarding the origin of Banjara narrate that they are the descendants of Mola and Radha, two brothers who were in the court of 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, Lord Krishna informed them about his decision and assigned a 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

2Census of India, 2011.
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 would not have involved in any sexual connection with her and he had to look after her very delicately. Mola was an expert in acrobats, he taught the same to Radha, and they together started earning their livelihood by it. They had no kids, so they mutually agreed to adopt three boys from other castes; with this aim they performed acrobatics in the presence of the Raja of Ramghad. Raja was very much pleased and promised them to name anything from his palace that he would give them as a gift. Mola and Radha unhesitatingly request Raja to give his son for adoption to which Raja agreed. Since the boy was from Ramghad he was named Rathod. Likewise Mola and Radha charmed two more Rajas, Raja of Chowghad and Pamghad, with their acrobatic feats and took one boy from each Raja for adoption and they were named as Chowhan and Pamar respectively.

After a few years, when his three sons came to age, Mola with his troupe of acrobatic was campaigning in a village. There was a poor Brahmin living in the same village with three grown up daughters. The Brahmin was so poor that he could not get bridegrooms to marry them. Because of this he was subjected to insults from the villagers. At that time the custom was, if girls who were not married immediately after puberty their parents were looked down upon by the community, insulted, and ridiculed at every stage. The Brahmin could not withstand all these abuses and thought of abandoning his daughters in a near by forest. Accordingly he reached the forest along with his daughters. Mola who was in village met the Brahmin on the way and enquired where the Brahmin was going. The Brahmin frankly explained the truth, without hiding any fact. Mola, after hearing the story thought that it was a blessing in disguise for him and requested the Brahmin if he would give the three daughters to his three sons to which the former readily accepted. Banjaras claim that they are the descendants of Mola’s adopted sons and the Brahmin girls due to this incident. So they claim that they are a mixture of Rajputs and Brahmin and the three main clans among them are called Rathod, Chowhan and Pamar after the names of the three adopted sons of Mola.

A drama Radha and Mola was written and published by the then social services Department, Government of Hyderabad. This drama is in Banjara language but the script is in Hindi. The drama explains the same story with minor variations. Siraj-ul-Hasan also endorsed the above view saying that Lambada clan was the offspring of the three adopted sons of Mola.6

Bhukya Balajidas of Kothagudem, while narrating the same legend, claims that Banjaras are the descendents of Radha and Mola. 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 first created two Maharishies, Viz, Bhrugu and Raghu. These Maharishies 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 Wajed. 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 Radha. The descendants of Teeda are Lambadas and the descendants of Cheda are the other Hindu Communities. The remaining two sons namely Mola and Radha later became the disciples of Lord Krishna.

Most of the story tellers of the Banjara history such as Baats and Dadees also narrate the same story on the eve of marriages and other occasions of the Lambada community. There is a quite different legend revealed by other scholars and census reports that, the origin of the Lambada clan was that they were the descendents of Sugriva, who married ‘Tora’ and ‘Thida’. Mola, an attendant of Lord Krishna, was son of Thida. Thurston also expressed the similar views that Lambadas were the descendants of Vali and Sugriva, who were two monkey chiefs in the Ramayana. The above views attest the relation of Lambadas 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 Lambadas as descendants of Vali and Sugriva was built up on the names popularly known among the present day Lambadas. Because most of the present day names of Lambadas 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

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8Kamala Manohar Rao., The Mythological Origin and Clan System of the Banjara of Hyderabad, Man in India, Op cit, p. 18
10Thurston, Edgar., Castes and Tribes of Southern India, Op cit, p. 208
tribal heroes *Krishna* and Vali, Sugriva appear to the conscious efforts to link with popular personalities of the epics.\(^{11}\)

Not only that, the extant tradition during marriage celebrations proves that *Banjara* are descendants of Rajputs:

- Punch Panchath
- Raja Bhojaro Sabha
- Pachare Lakh
- Unpachare; Savalakh
- Bhainsugsene
- Pachareg Jogath
- Hetagum
- Umparthumb
- Thumbepr Ameri
- Ameriama Kasturi
- Kasturimal
- Lo Nayak Hookah

All those who are present here kindly think that this is the royal court of Raja Bhoja. 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\(^{12}\) in it; I beg all of you to suck the hookah.

By and large scholars like Thurston, Kamala Manohar Rao, Siraj-Ul-Hassan, Aiyer and the Census Report opine that the *Lambada* were chiefly traders whether they dealt with salt or rice or betal nut, and also clear that the various nomenclatures such as *Banjaras, Sugalis* or *Lambadas* are one and the same. The *Banjara, Lambada* and *Sugali* are in one way or the other connected with their traditional occupation that is trading. So *Lambadas* are the descendants of Rajputs and their identity was found in history only after the Battle of Tarain. After some time Jaya Chandra 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 Solankis became *Pamar* Clan.\(^{13}\)

H. M. Elliot, a leading nineteenth century ethnographer, who *sTanda* rdised the term *Banjara* had a different viewpoint. Dismissing the earlier arguments, Elliot felt that the term originated from the story of Pramati in *Dasa*

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Kumara Charitra, a play written by Dandi, a predecessor of Kalidasa in the 5th century, wherein Pramati mentions a cockfight in the Banjara camp and he suggests that the term was derived from the Sanskrit Vanijya or Banijya-kara, a merchant. Elliot sought to prove his point using Megasthnes’s Indica belonging to the 4th century BC in which Banjaras were as a tribe social class and put forth an argument saying that the term Banjara is of Indian origin. It is apparent that Elliot’s constructions were drawn from orientalist social theories which argued that non-Aryan language speakers were the oldest races of the sub-continent. George Abraham Grierson identified nomadic communities called gypsies and gypsy’s language with that of the Bhili, one of the oldest languages spoken in Khandesh region of western India. Grierson opined that the Banjaras belonged to the oldest race of Dravidian. William Crooke carried a similar exercise at the end of the nineteenth century and he agreed with Elliot. However, there is no significant evidence that suggests a relation between the ancient Banjaras and the modern Lambadas. Nevertheless, this term was sTanda rised to describe all caravan communities and it was added as a supplement to the glossary of Indian terms compiled by H. M. Elliot in 1842.

I.1.1. Historical aspects of the term Banjara

Historically, Zia Barani’s account of Ala-Uddin-Khilji’s, (1296-1316) market-price control measures provide the first description of such a community, using the term Karwanis (Caravans) to describe them. A later account by Shaikh Nasiruddin (1355) describes such people as Nayaks. The term Banjara first appears in Kabir’s allegorical verse (1500) as well as Guru Nanak’s. Baduni, who came to Akbar’s court in 1574, used the term Banjaras meaning grain sellers and he illustrated their importance in this capacity by giving examples, especially during the Moghal invasion of Mewar and Bengal. Thomas Roe, East India company’s ambassador to India from 1615-1619, has also described them at length using the term Caravan people. However, the term Banjara became popular by the beginning of the 19th century and it was produced in all medieval accounts translated into English to designate Caravan traders. For instance, Mohammed Khasim Perishta, a Persian historian, who came to Bijapur in 1589,
described them as Hindu Banjaras.\textsuperscript{20} It was John Briggs, who edited and reprinted Perishta’s account in 1829, who modified this term as Banjara. A similar modification is also found in all edited volumes of European traveller’s accounts. We find a long and in interesting description of Caravan peoples’ lives and manners from Tavernier, a seventeenth Century French Traveler. He described them as Manaris and classifies them into four groups based on the goods they traded. According to his classification the first group traded in corn, the second in rice, the third in pulses and the fourth in salt. In addition to trading, each group owned about one hundred thousand heads. But William Crooke’s, edition of Travels in India, supposes that Manaris was probably a corruption of the term Banjaras, and merges the four groups into one big community, dismissing the divergent cultural traits of the four.\textsuperscript{21}

I.1.2. 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, especially during the invasion of (a) Malik Kafur, (b) Mohammad Tuglaq. The second phase of migration was during the invasion of Mughals on Deccan, which spread around the period of rule from Shajahan to Aurangazeb. 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 along with 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.\textsuperscript{22} Further, Shyamala Devi also says that at the time of the invasion, Banjaras were asked to host 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 storekeepers which were collected by the state on land revenue in kind.\textsuperscript{23} Mohammad Farooquee says that during the medieval period, Banjaras were given much importance and honored by the Mughals. The Mughal ruler Akbar encouraged the Banjaras by exempting them from tolls and taxes. Banjaras were always included in their camps. The Banjaras had the reputation of

\begin{thebibliography}{9}
\bibitem{21}Jean Baptiste Tavernier: Travels in India, Ed. William, Cooke, Oxford University Press, London, 1925, p.34.
\end{thebibliography}
being extremely reliable and honest business men. Crooke 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 it was not produced.24

Mohammad Farooquee opined 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 Sikandar Lodí’s attack on Dholpur in 1504 A.D., from then on wards they supplied on the eve of every campaign in the South with grains and provisions.25 Another scholar, William Irwine, also expresses 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.26 The description of William Irwin shows the important role played by Banjaras in the wars of medieval period.26

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 a controversy, as there is a difference of opinion between various scholars. According to Mohammad Khasim Ferista in his historical work History of the Rise of the Mahomedan Power in India” in the year 1417 A.D., a large convoy of Banjaras’ bullocks was seized by Khan Khanan who rebelled against Feroz shah Bahamani to occupy the throne of Gulbarga.27 Another scholar Crooke 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.28 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-Tuglaq to Aurangazeb, and he also states that they supplied grains to the British army under the Marquess Cornwallis during the siege of Srirangapatnam in 1791-92 A.D.29 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.30 Opinions of Briggs and Kaul clearly show that

26Irwine William., the Army of India Moghuals, Eurasion Publishing Home, New Delhi, p.192.
28Crooke.,The Tribes and Castes of the North – Western India, Vol.I, Cosmo Publication Delhi, 1974, pp.150-151.
30H.K. Kaul., Travellers in India, Oxford University press, New Delhi, 1979, p. 137.
Banjaras came to the Deccan even earlier than the Moghuls, and 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 to the army at the time of war during the reign of Allauddin Khilji Briggs says that Banjaras figured in history from the days of Mohammad-bin-Tuglaq might be correct. Juna Khan, Prince popularly known as Mohammad-bin-Tuglaq invaded south in 1323 A.D., and there were no cart roads, and crossing the Vindhyas 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 Juna Khan Alias Mohammad-bin-Tuglaq in his invasion to Warangal, the then capital of Kakatiya Rulers. The Banjaras usually provided provisions to the army. Tuglaq defeated Prataparudra, the ruler of Warangal in 1323 A.D., when Devagiri was already a part of the Delhi sultanate. This clearly shows that Tuglaq might have come to the south via Devagiri Sirbar (Sipur) 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 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 population concentrated in the regions where Tuglaq Marched to Warangal. The concentration of Banjaras is in the areas viz., Devagiri (Daulatabad), Aurangabad and Mandvi in Maharashtra, Adilabad district of Telangana is also more populated by the Banjaras. The Banjaras population in Warangal district is more in the Telangana districts when compared to other districts of Telangana. All this explains that the Banjaras who came along with the Tuglaq in his raid to Warangal settled in the areas of his (Tuglaq) 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-Tuglaq on Warangal in 1323 A.D.

Coumberlege, 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 Emperor Shahjahan 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 seventh century.

Syed Siraj-Ul-Hassan endorsed the views of Coumberlege, as he was also of the opinion that the Banjaras came to the Deccan with the armies of Asaf Jah, the Vazir of Shahjahan\textsuperscript{31} Another scholar, Crooke, also approved the same

opinion of their migration to the South.\textsuperscript{32} The eminent Anthropologist, Haimendorf expressed similar views that the Banjaras served the Moghul army as grain carriers and moved along with the armies to the Deccan.\textsuperscript{33} Russel and Heeralal say that the Banjaras came to Deccan along with the forces of Asaf Khan.\textsuperscript{34}

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 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 Aurangazeb to the South. Asaf Jah, sometime called Asaf Khan, the Vazir of Shahjhan came to the Deccan in the year 1630 A.D Bhangi and Jhangi Naik s followed him with 1,80,000 bullocks and Bhagwandas the Bhurthiya Naik only 52,000 bullocks. They accompanied Asaf Jah carrying his provision during his raid to the Deccan. It was an object of Asaf Jah to keep these bullocks well up with his forces and he was induced to give an order to Bhangi and Jhangi Naik s as they put forward excuses regarding the difficulties of obtaining grass and water for their cattle. This order was engraved on copper and in gold letters as follows:

\begin{center}
\textit{Ranjan Ka Pani} \\
\textit{Chappar ka Ghas} \\
\textit{Dinka Thin Khun Mauf} \\
\textit{Aur Jahan Asaf Jhanaka Gode} \\
\textit{Wahan Bhangi Jhangi Ka Bail}
\end{center}

The meaning of the inscription seems to be:If you can find no 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 bullocks.\textsuperscript{35}

\textbf{Banjara} Hills in Hyderabad was one of the big Banjara settlements spread over five main Tanda s, called Erna Tanda, Seethya Tanda, Bhukya Tanda, Amariah Tanda and Ajmeera Tanda, two additional Tanda s of Jhangi and Bhangi Bhukya are also located in the city of Hyderabad. All the Tanda s were forcibly evacuated by present residents and were developed into luxury residential colonies. A door in Golkonda towards Hyderabad had been named as \textit{Banjara Darvaja}. Dungeons of Women’s College Residency (Koti), Hyderabad were

\textsuperscript{32}Crooke: The Tribes And Caste of the North–Western India, Op.Cit., p-151
\textsuperscript{33}Haimendorf, Christoph von Fürer., Tribes of India, Oxford University Press, Delhi 1988, p.197.
looked after by Banjara warehouse men. Surplus food grains, ammunition weapons were stored by Banjara in those dungeons along with prisoners, horses and cattle. Most of the moving guards appointed by the local Nawabs were the Banjaras to watch the prisoners and stored surplus commodities. Banjaras also served as the main messengers for the army chiefs. The Banjaras of Telangana were always in the picture during the time of Nizam providing commissionerate services to Nizam armies.

It is clear that during the war their services were required to supply food grains to the army, and during peace time they were allowed to trade any provision in the Deccan. Kamala Manohar Rao says that with the advent of the British rule, the Banjaras gradually lost much of 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 they 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 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.

I.2. Aims & Objectives of the Study

The present study Social Transformation and Cultural Heritage of Lambada Community in Telangana – A Study aims at:

- Bringing to light the legends and historical evidences related to the origins of the Lambada community, their migration from North India to the south, and their settlement in the erstwhile Hyderabad state

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36B.R.Shyamala Devi., Tribal Integration in a Developing Economy – A Study With Reference To Two Lambada Villages in A.P, Op cit
The population of Lambadas vis-à-vis the overall population of the state

The details of the dependent communities of Lambadas, the customs and traditions practiced by the Lambadas, the festivals they celebrate, the deities they worship, the evil-practices among them, their food habits, administration of the Tanda s, their proverbs and riddles

The changes in traditions that the Lambadas have experienced as part of modernisation; the benefits or disadvantages to the nation effected by these changes

I.3. Scope of the study

The scope of the study is limited to certain number of Tanda s of Warangal and Karimnagar districts of the state of Telangana. The Tanda s selected are Manchya, Beriwada, Dammannapeta and Lingannapeta Tanda s located in these districts, which are specimens of the Lambada culture, traditions, food-habits, dressing habits, social living, and administration.

I.4. Review of Literature

Abundant literature pertaining to the society and culture of Lambadas and their translocation to Telangana is available which can be traced in various studies explaining the changing aspects of Banjara tribe in social, political and cultural activities of a given society. Nadeem Hasnain’s Tribal India (1992) is a humble attempt to study the tribal life in India in all its dimensions. The Tribal Culture of India (1985) written by L. P. Vidyarthi and B.K. Rai is a major study on tribes and tribal life in India. Starting with the importance of Tribal India in the story of Indian civilisation, this research makes a comprehensive study of the economic, social, political and religious organizations of the Indian tribals. The psychological factors in personality structure in tribal settings have been studied and discussed in detail. The other major aspects discussed in this study are tribal village, customs and culture of Indian tribals and different programmes for tribal development and this book also focused on the cultural change in the tribals of India. Tribal Revolts (1971) written by Vennelakanti Raghavaiah of Nellore is a valuable addition to tribal literature and presents and compares with in the scope of a single publication the history of tribal uprisings both past and present. This book deals with the struggles of the tribals in different parts of the country against relentless oppressions by all sections of the society.
The study has comprehensively dealt with the problems faced by the tribal people in India. *Tribal Justice* (1966) written by V. Raghavaiah explained the background of tribal beliefs in regard to justice and the means of securing it. Various problems pertaining to tribal justice in the context of institutions of other people in varying degrees of evolution in the different parts of the world are also dealt with. *The Banjaras of Bapunagar A Settlement in the Urban Environment of Hyderabad* (1968) by D. R. Pratap makes an attempt to study some aspects of the cultural life of the nomadic Banjaras, their nomadic past and present. He has made an effort to study the influence of the urban environment on the lifestyles and ceremonies of Banjaras. *Banjara the Mercantile Nomads of Rajasthan*, a monograph in Hindi by N. N. Vyas, portrays the historical, social and economic life of the Banjaras of Rajasthan along with similar aspects of their counterparts in Andhra Pradesh, Punjab, and Gujarat and is a comprehensive treatise on regional ethnographic studies on Banjaras. *Tribes of India: the Struggle for Survival* by Heimendorf is an attempt on the study of the tribal problems of Hyderabad which includes the primitive economy of the Chenchus and had related it with their seasonal Nomadism. He also studied the Reddis of Bison Hills and presented a full length account of the culture of Raj Gonds and also made another study on the Pardhans, who are the bards of Raj Gonds. Ghurye’s *The Future* examines the status of the tribals in the total Indian social culture.

He dealt with the problem of interaction in the light of the latest political and constitutional provisions. *Sanskritisation and Tribalisation in Changing Tribes* by S.L. Kalia made a conceptual study and attempted to test the concept of Sanskritisation and proposed the idea of tribalisation which explains the fact that non-tribals living in predominantly tribal areas are tribal themselves by accepting non-vegetarian food, alcoholic drinks and above all accepting the several religious functions of the tribals. *Racial Elements Indian Population* by B.S. Guha is an attempt on racial history of India. *Castes and Tribes of South India* written by Edgar Thurston gives a fairly distinct picture of tribals in south India. *A Report of All India Banjara Study Team* (1968) edited by P. Ranjit Naik is a study conducted under the All India Banjara Seva Sangh presents the population distribution of the Banjaras in different States of India and their socio-economic conditions in considerable detail. Census Organisation has also under taken detailed ethnographic study in respect of Lambadis of Andhra Pradesh and has released a monograph (1974) on Lambadi Tribe in Andhra Pradesh in which an attempt has been made to bring out the social and economic changes among them. R. Prakash Rao in his *Nomadic Banjara* made an attempt to study some aspects of the cultural life of the nomadic Banjaras. It gives some description of the life cycles of Banjaras, their nomadic past and present. *Lamani Economy and Society in Change*(1985) by B.G. Halbar is an attempt on the changing economy and society of Lamani and found that it is an economy of relatively recently settled nomadic tribal community which is in the process of becoming peaSant,
and is no more a nomadic tribe. N Shanta Mohan in her *Status of Banjara Women in India* under the Women Studies series.


Nadeem Hasnain., *Bharatheeya Girijanulu*, Orient Longman, Hyderabad, 1995 – the book describes the nature of all the tribes of the country; Shankaraiah Janapala., *Karimnagar Jilla Lambadala Achara Vyavaharalu*, Karshak Art Printers, Vidyanagar, Hyderabad, 1995 the writer dealt with the origins of Lambadas, the customs and traditions of Lambadas of Karimnagar, religious system, and culture; Shankaraiah Janapala., *Telugu Lambadila Geya Sahityam*, Navodaya Book House, Hyderabad, 2001 – along with the origins of the Lambadas, the author dealt at length with the songs related to children, workers, women, and customs, prayers to gods, and romantic songs, besides the language used in these; CheenaNayak. B., *Banjara Charithra Samkruthi*, Pragathi Sri Lakshmbai Sri Hathiram Bavaji Publications, Ananthapuram, 2001 the author describes all the aspects related to the Lambadas in Andhra Pradesh; Ramababu Nunavath., *Lambadi Telugu Jatheeyaala Thuilamathmaka Pariseelana*, Chandini Sahiti Publications, Vijayawada, 2001 as the title suggests, the author dwelt in depth on the analysis of idiom of
the Lambadas in Telugu, their historical background and customs and traditions; Rajaram J., Banjara Moukhika Kathalu, Govt. of Andhra Pradesh Archives and Research, Hyderabad, 2009 – this book is compilation of oral stories related to puzzles, animals and birds, families, customs and beliefs, marriages, festivals and fairs, gods and goddesses. In addition historical, absurd stories, community and religion, romantic stories, comical stories, pathetic stories, heroic stories, mysteries, moral stories, and those conveying social messages; Surya Dhanunjay., Nallagonda Jilla Banjarala Sahityam Jeevana Chithrana, Sheethal Publications, Hyderabad, 2009 – this book is compilation of oral stories related to puzzles, animals and birds, families, customs and beliefs, marriages, festivals and fairs, gods and goddesses. In addition historical, absurd stories, community and religion, romantic stories, comical stories, pathetic stories, heroic stories, mysteries, moral stories, and those conveying social messages; Shayamala K., Lambadi (Telugu Girijana Malika-2), Dravida Vishwavidyalam, Srinavasa Vanam, Kuppam, 2011 the author deals with the customs and traditions, festivals, society, arts, rural medicine, beliefs, oral literature and the changing lifestyles of the Lambadas; Nehru Nayak Badhavath., Waranagal Jilla Banjara Geya Sahityam Telugu Prabhavam, Girijana Samskruti Parishodhana Shikshana Samsthana, Hyderabad, 2015 – the history and culture of the Lambadas are discussed along with the songs of women, children, gods, workers, romance, songs invoking compassion and comedy; K. Rajendra Prasad Nayak., Santh Sri Sevalal Maharaj vari Jeevitha Charithra, Sevaghad, 2015, pages 112 – deals with the biography of Sevalal, and his services to the Lambadas; Sujatha Lavudya., Girijana Sahityamlo Lambadi Shreela Jeevana Chithrana, Dijna Publications, Hanamkonda, 2016 – deals with the depiction of the lifestyle of Lambada women from birth to marriage and the songs they sing during festivals and fairs; Islavath NamaNayak., Sri Sri Sri Sadguru Sevalal Maharaj Charithra, Anupama Printers, Shanthinagar, Hyderabad, 2016 the book describes the history of Sevalal, the procedures in worshipping Sevalal, the voluntary organization established in honour, and the Lambada terminology; Veeranna Guguloth., Banjarala Charithra Samskruthi, Pragme Publications, Hyderabad, 2016, deals with the origins of Lambadas, their occupations, their migration pattern, administration of the Tanda s, customs and traditions during marriages, the festivities they celebrate, and their worship of deities; GonaNayak M., Sugali Samskruthi Bhasha Sahityalu, Department of Telugu, Sri Krishna Devaraya University, Ananthapuram, is an unpublished thesis which deals with the Lambada society, community system, roles of the Nayak and Gor Panchayat in the administration of the Tanda s, roles of Dadees, Daliyas (Dapdiyas), judicial system, family names of Lambadas, marital relationships, mourning procedures, polygamy, son-in-law living with his wife’s parents, rituals related to death, attire and ornaments, food and drinking habits, celebration of festivals like Teej and Deepavali, deities they worship, their language and its aspects, stories, riddles.

Ramesh Battu’s Society and Culture of Banjaras in Andhra Pradesh A Case Study of Warangal District is an unpublished thesis submitted in 1998 to Department of History, Culture and Archaeology, Potti Sree Ramulu Telugu
University, Srisailam Campus and deals with the social conditions of the Lambadas, the sub-clans, their socio-cultural aspects, belief systems and such others; V. Kaliya Pavana’s unpublished thesis Socio Economic Development of Lambadas A Case Study of Nalgonda District 1956-1983 submitted to Department of History, Osmania University, Hyderabad in 2002 deals with the origins of Lambadas, their socio-cultural conditions, and their development in the district of Nalgonda; Banoth Lal in his unpublished thesis Customs and Rituals and Institutions of Marriage of Lambada Community A Case Study of Warangal District, submitted in fulfillment for the degree of M.Phil to Department of History, Kakatiya University, Warangal in 2006 discussed the migration of the Lambadas from North India to Hyderabad, the rituals they follow during marriages, and the politico-administrative machinery of the Tanda s in Warangal district; Kishan, H: Warangal Jilla Banjara Sahityam Sanskruthika Adhyayanam, Department of Telugu, University of Hyderabad, Hyderabad, is an unpublished thesis submitted in 2007, and deals with the origins of Lambadas in Warangal, their customs and traditions, festivals, fairs, culture, and their language and literature; Bukya Babu Rao., Economic Conditions of Banjara Community in Telangana A Historical Study is an unpublished Ph.D thesis submitted to Department of History, Kakatiya University, Warangal in 2007 discusses the historical background of the Lambadas, their socio-cultural conditions, their economy, politics, administration of the Tanda s, and the changes that the Lambadas have undergone in these modern times; M. Ramulu in his thesis Status of Women and Girl Child in Lambada Community A Study of Devarakonda Mandal Nalgonda District of Andhra Pradesh submitted in 2008 to Department of Political Science, University of Hyderabad, discusses the origins of the Lambadas, the socio-cultural conditions of Lambada women, the conditions of the Lambada girls; Laxman Banoth’s Lambada Podupu Kathalu Thulanathmak Parisheelana, submitted to Department of Telugu, Osmania University, Hyderabad in 2009 is an unpublished Ph.D thesis dealing with the origins, customs and traditions of Lambadas and discusses at length the proverbs and riddles they use; Telluri Venkateshwarlu in his unpublished Ph.D thesis Political and Cultural Contribution of Lambada: A Case Study of Khammam District of Andhra Pradesh 1948-2001 A.D. submitted to Department of History, Osmania University, Hyderabad in 2010 dwelt upon the historic, cultural, and socio-economic conditions of the Lambadas. At the same time the thesis also dealt with the changes that the community is experiencing at present. Besides, the occupations they are following today to sustain themselves economically, and the role of Lambadas in the politics and culture of Khammam district are also discussed; C.H. Padmaja’s Modernity and Social Changes in Tribal Society: A Case Study of Lambada Tribe of Telangana 1900-2000 A.D. is an Unpublished PhD Thesis, submitted to Department of History, Osmania University, Hyderabad, 2004. The researcher had dealt with the origins, and went on to compare the social conditions of the Lambadas in the olden days with the changes experienced by them in the present day in the background of globalisation.
During the Telangana armed struggle *Lambadas* participated in a big way and a detailed account of it was given by G. Bhadru *Naik* in his unpublished dissertation submitted to Kakatiya University for M.Phil. Also on the socio-economic change in the *Sugali* tribe, a study of historical perspective in Anantapur District of Andhra Pradesh K. *Krishna Naik* presented a graphic account. Bhangya Bhukya’s *Subjugated Nomads: The Lambadas under the rule of the Nizams* (2010) traces the historical transition of the *Lambada* community of Hyderabad State under the Nizams during colonial rule. The study spans nearly two centuries – from the early 18th to the middle of the 20th century.

**I.5. Sources and Methodology**

With regard to methodology, the researcher has furnished questionnaire to a large extent, utilised the primary data collected by ways of interviews with the sample respondents. A sample of respondents representing men and women as well as urban and rural residents of Warangal and Karimnagar districts who were interviewed for eliciting their views with regard to the objectives of the study. Interview and discussion was of immense help the researcher in making an analytical study. The researcher also followed observation method for the collection of data pertaining to the study. Much reliance is placed on the oral interview, discussion and observation in prosecuting the study. This has helped the researcher to be impartial while collecting the information about unknown facts and also helped the researcher to elicit the views of respondents about qualitative facts pertaining to the study. The researcher paid personal visits to the *Tanda s* in Warangal and Karimnagar and stayed there for some days and made observations and there from collected the relevant data according to the objective of the study. The researcher chose the method of non-participant’s observation and hence could be in a position to command respect and cooperation from all the respondents. The researcher made the respondents to participate in an informal discussion and through unstructured questionnaire method to ascertain the views of respondents on various dimensions of the study. In addition to the above, the researcher also scanned substantial published material available in different libraries of the State of Andhra Pradesh, such as Telugu University library, Kakatiya University library, Dr. B. R. Ambedkar Open University library, Osmania University library, University of Hyderabad Library, State-Central Libraries, Tribal Musiam, Masap tank Hyderabad. State Archaeological Department library and State Achieves in Hyderabad along with reports published by the Government of Andhra Pradesh. Government’s Annual administration reports, census reports of India (Hyderabad Dominion), District Gazetteer, Statistical abstracts, Statistical year books.
I.6. Chapterisation

This thesis – Social Transformation and Cultural Heritage of Lambada Community in Telangana – A Study is divided into Seven chapters.

Chapter I – Introduction among others like aims & objectives and scope of study, review of literature and such others mainly brings to light the legends and historical evidences related to the origins of the Lambada community, their migration from North India to the south, and their settlement in the erstwhile Hyderabad state.

Chapter II – Geographical Conditions of Telangana – their Influences deals The geographical features of the state of Telangana, their influence on the life-styles of the Lambadas, population of Lambadas vis-à-vis the overall population of the state and also their district-wise spread are dealt with in details.

Chapter III – Social Structure of the Lambadas deals with the – the division of the community into exogamous groups, the rituals followed hitherto before and after child birth, marriages, deaths and such other events in the social life of the community and structure of the traditional Panchayats of the Lambadas in Telangana, the details of the dependent communities and also the dwelling system of their families.

Chapter IV – Religion & Festivals of the Lambadas deals with the detailed description of the deities, Gods and Goddesses that the Lambadas worship, the festivals they celebrate, influences of other faiths on them, their proverbs and riddles.

Chapter V – Socio-Religious Practices Today is a detailed account of the deviations from the traditions that the Lambadas are experiencing today on account of modernisation, the influences of other faiths on them, the agricultural and cultivation techniques, and the impact of modernity on the lives of the Lambadas.

Chapter VI – Tanda s visited during Field Trips is a sketch of the lives, customs & traditions, festival, religious systems, food habits and administration of the four Tanda s that the Researcher had visited as part of the field study.

Chapter VII – Conclusion presents the summary of findings made during the research.