ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 11| Issue: 1| January 2025|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2024: 8.402 || ISI Value: 1.188

A STUDY ON BANJARA (LAMBADIS) CULTURE TRADITIONS, JATH SYSTEM, FESTIVALS AND WORSHIPPING GODS IN TELANGANA STATE, INDIA

Bhukya Sai Kumar[1], Dharavath Ram Kumar[2], Badawath Govind Kumar[3]
R/O ([1]Khammam, [2]Bhadradri Kothagudem, [3]Nizamabad)-Telangana, India

ABSTARCT

In Telangana Banjaras (Lambadi's) are generally called as Gor / gor mati, Gor usually refer to themselves as Banjaras and outsiders as Kor /kwar but this usage does not extend outside their own community. A related usage is Gor Mati or Gormati, meaning Own People. In Telangana the community is under scheduled tribes (ST), community known as banjara from around the fourteenth century AD, who claim a 3000-year history. community adopting a multitude of languages, Banjara is used throughout India. Based on the states they had adopted and created cultures based on their availability of resources , but during ancient time the whole community has a particular cultural system till now the culture is seen throughout India , especially in Telangana some of the cultures are performing the most famous festivals like Teej , Seethala and the dressing style of females are in a unique way and each material used in the dress has its own expressions like no of children and community importances and the food of this community ha its indigenous dishes like soloi (meat cooked with blood) , jharer bati (jowar roti) with the ancient evidence they are the Hindus mostly worship lord shiva and lord Krishna and has their own community gods like sevalal Maharaj, hatiram Balaji, thulja bhavani and in this community different jaths exist , each jath (Gothra) has their jath gods and they also worship them , Nayaks and karbaris are the heads of the thandas (villages) the had designed a separate laws which implemented by fore fathers and till now the follows their cultural values.

KEY WORDS: *Banjara, Soloi, Jharer Bati, Teej, Nayak, Seethala, Indigenous, Jath,Thandas*

INTRODUCTION

Telangana is the youngest and 29 th state of India bifurcated from Andhra Pradesh on 2 June 2014, Telangana has ~20.44 lakhs banjara (lambadis) population, Banjaras were historically pastoralists, traders, expert breeders and transporters of goods on the inland regions of India, for which they used boats, carts, camels, oxen, donkeys and sometimes the relatively scarce horse, hence controlling a large section of trade and economy. The mode of transport depended upon the terrain; for example, camels and donkeys were better suited to the highlands which carts could not negotiate, whilst oxen were able to progress better through wet lowland areas. Their prowess in negotiating thick forests was particularly prized. They often travelled in groups for protection, this tanda being led by an elected headman variously described as a nayak or naik. Such tandas usually comprised carriage of one specific product and thus were essentially a combined trade operation. They could be huge assemblies, some being recorded as comprising 190,000 beasts, and they also serviced the needs of armies, whose movements naturally followed the same trade and caravan routes. The Duke of Wellington used them for that purpose in his campaign against the Maratha Confederacy around the late 1790s and Jahangir, a Mughal emperor who reigned in the early seventeenth century, described them as a fixed class of people, who possess a thousand oxen, or more or less, varying in numbers. They bring grain from the villages to the towns and also accompany armies. With an army, there may at least be a hundred thousand oxen, or more. Some Banjara subgroups engaged in trading specific goods but most traded in anything that might make them money- the range was vast, encompassing plains produce such as oilseed, sugarcane, opium, fruits and flowers, forest products (for example, gums, chironji, mhowa, berries, honey) and items from the hills, including tobacco and grass. Some traded in specific goods, such as the Mukeri , One common Banjara practice in Berar before the British colonial period was the movement of cotton out of the region and then a return journey with groceries, salt, spices and similar conceptacles into the region. In that area, the Deccan Plateau and the Central Provinces, the Banjaras had a monopoly on the movement of salt prior to the arrival of the East India Company. More generally, they also traded in cattle, moving the beasts around the country's bazaars, and they rented out their carts. Although some older sources have suggested that they did not use credit, Habib's analysis of historic sources suggests that they did and that some were reliant on it. Movement of goods around the country meant that the Banjaras had to be, and were, trusted by merchants, moneylenders and traders. Any disruption caused by the grazing of their livestock along the trade routes was tolerated because the same beasts provided manure to fertilise the land. However, many Europeans historically thought the Banjaras to be similar to Gypsies, although this was unjustified as there were significant differences. Habib notes that "Superstitions of all kinds, including suspected witch killings and sacrifices, reinforced the Gypsy image of the class"

METHODOLOGY

Present article is based on the primary data by surveying Nayaks and karbharis and our grandparents some major

ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 11| Issue: 1| January 2025|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2024: 8.402 || ISI Value: 1.188

Thanda's districts of Telangana and secondary data by reference books and published journals

1.TRADITIONAL FOOD OF BANJARA COMMUNITY

Banjara community has their own traditional food recipes which are innovated by their forefathers, the recipes include Solai, jharer bati, Kado, Lapti, Khat rabdi, Churmo, Kheedo, badri bati, lapsi, makka khedo, bhaldu, rajaneri bhaji.

Solai:- Solai is prepared by Meat & Blood of Goat / Sheep. Most famous dish which is commonly distributed like prasadas during festivals.



Jharer bati:- bati is prepared by Jowar flour , bati is like Chapathi.



Kado:- Kado is prepared by Spices includes (pepper, dry ginger, Ghee, Jaggery).

Churmo:-Churmo is prepared by Pieces of roti (Which is prepared by rice flour) , Jaggery, Ghee. Churmo is offered as a prasadas to gods.

Khat rabdi :- it is prepared by crushing jowar, adding required salt, transferred into pot and left it under the sunlight after 4-5 hours it is ready to serve.

2.FESTIVALS OF BANJARA COMMUNITY

The major festivals of banjara community are Teej, Seethala



Teej :-The Teej festival is celebrated by unmarried women and spread over 9 days and is celebrated in the sravana month of the hindu calendar, the teej festival involves multiple rits and rituals that the women perform with the men floke. The main feature of the festival involves the planting of seeds in woven bowl. Which is sprout as wheat grass, un-married women perform their rituals for 9 days the last day the womens immerse the sprout bowls into the lakes/rivers. Unmarried-Women worship the goddess Jagadamba/ meramma for getting good husband, the women play and dance to the tune of traditional songs, while circling the Teej or the Decorated temple.

Seethala-Seethala tla (Seetala) is one of the important animal festivals of Banjaras performed in the month of Asada, usually occurring in June and sometimes in July. Praying Seetla is only for the protection of cattle. The Banjaras believe that Seetla, the eldest of the Mathrukas malignant (seven sister- deities), namely Seetla Bhavani, Marama (Merama) Bhavani, Tulja Bhavani, Hingla Bhavani, Kenkhali Bhavani, Manthrali/Masuri Bhavani and Dwalangar Bhavani. These Goddesses are considered that they control pustule and epidemics diseases to protect the cattle. These seven Goddesses are symbolically represented by seven stones, kept under a Jeenzero Jhad(Bauhinia tree). They believed that Seetla was born under the cool shade of this tree. This festival is celebrated on the outskirts of the Thanda. Just opposite the deities, a male deity called "Lunkadiya"(similar to potaraju) is also propitiated at a distance of about thirty feet. First, a goat is offered to sacrifice before the deities, and its intestines are drawn out to the abdomen and stretched up to the idol of Lunkadiya across the pitand tied there. Then, men raise Adin by beating drum sand vessels to frighten the cattle, run halter- skater and cross over the pit stretched intestines of the sacrificed animal—Seethala.



Seethala Festival

Bhog bhandar: bhog is a systematic way of offerings to gods , this bhog (offering) done to to gods and during festivals .the process of bhog is preparation of kichadi /lapsi , first of all they dig a rectangular shaped pit put fire in the pit unitl they became coal , now the prepared kichadi/ lapsi mixed with ghee and put it on the fire , three times by singing a chat

ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 11| Issue: 1| January 2025|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2024: 8.402 || ISI Value: 1.188



Bhog Bhandar

The common chat of bhog "*saijes yadi shapni , sevabhaya, dandi yadi, gavidi godha , ghar , dodi,haro bharo rakadesh, kutumbamena dhoko ayeni ju rakadesh , ramena hamena dhai karaseh , kheth ey ma bharkath rakadesh . sai jesh yadi*"(pray to god to give good health , and more crop yielding and full fill their dream)

3.BANJARA JATH (Gothra) SYSTEMS

In Banjara Community They Has Their Own Jaths in Other Community Which Is Known As Gothras Which Helps In Marriages, one jath (Gothra) can marry another jath, but same jaths are not allowed to marry in this community. Banjara community has 5 major jaths and within this jaths various sub jaths are there which commonly represented by main jath or at last their name the use their main jath name like rathod, pawar, Jadhav ,Chauhan, Ade

Rathod/ Bhukya			
Degavath	Ramavath	Bhanavath	Dungavath
Jhandavath	Nenevath	Kumavath	Khatroth
Kethavath	Devsoth	Karamtoth	Sotki
Megavath	Kodavath	Meeravath	Rajavath
Patholoth	Sangavath	Aloth	Deepavath
Rathala	Khilavath	Meerajoth	Kanavath
Bhilavath	Pithavath	Ranasoth	
Jadhav/Vadithya			
Dharavath	Bharoth	Gangavath	Jadhav
Kunsoth	Maloth	Salavath	Teravath
Badawath	Boda	Goraam	Jaloth
Lokavath	Mohandas	Sejavath	Tuvar
Barmavath	Ajmeera	Guguloth	Jayt
Lonavath	Pipavath	Tejavath	Undavath
Bhagavandas	Dungaroth	Halavath	Kagla
Loolavath	Poosnamal	Tepavath	Vaderjhad
Banoth/ Ade			
Adoth	Ade	Banoth	Bhojavath
Dharamsoth	Dheeravath	Jathoth	Dhanavath
Karnavath	Kuntavath	Lavori	Mudavath
Panavath	Roopavath	Sabdasoth	
Pawar			
Amgoth	Injravath	Pamaadiya	Aivath Pamar
Tarbani	Banni	Jarupla	Inloth Pamar
Vankudoth	Vislavath	Lunsavath	Chaivoth Pamar
Chauhan/Chavan			
Dumavath	Palthiya	Sabavath	Kora
Laudiya	Keloth	Mood	

4.BANJARA DRESSING STYLE

Women Dressing Style

Banjara Women wear traditional costumes with jewellery and mirror patchwork, coins necklaces

Their dress includes Phetiya (lehenga),Kanchali (blouse), and Chantiya.

The ornaments used were: vankadi (leg ankle rings), Hanslo(Neckles like ornament), Kanti(Beads ornament), Kaniya (wear upper side of the Ear), Bodulu (Arm let), Bajubandh (Hanging ornament at bodulu), Anguthala (Toe ring), Gottam (Nose ring setting ornament), Baliya (bangles), Kasautiya (armlet), Sadak (skirtsdecorated with drawstring), Gagri/ Topli (clips worn bymarried women), Pawlar Haar/ (the necklace madeof coins), Bhuriya (nose ring), finger rings, Chotla (metal flowers and balls suspended from the hair), **Devi**

ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 11| Issue: 1| January 2025|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2024: 8.402 || ISI Value: 1.188

(Square shaped ornament designed with the stones, the number of stones indicates the Birth rate woered female. Hansili (ornament with Throne remover, Ear wax remover).



Banjara Women Dress

Banjara men:- wear Dhoti, Kurtha or long shirts and Pagadi (turban) with multiple rounds. Their ornaments are silver rings, coins, chains and hairpleats tied.

Worshipping Gods

Sevabhaya (Sevalal), Tulja bhavani, Dandi yadi, Meramma, Seethala bhavani, Hathiram Balaji, Panidadi







Thulja Bhavani Sevalal Maharaj (Seva Bhaya)

5.MARRIAGE SYSTEM

The marriage system is completely different from other cultures it includes segason(pellichoopulu), Goal Khayero (engagement) and Vaya bhandero(Marriage).

Segason (Pellichoopulu)

The Jath heads are the marriage heads, they discuss about the complete formalities of marriage and followed by Goal khayero (Engagement).

Goal khayero (Engagement)

Goal khayer has Goal(Jaggery), Bhugada (Bhuna chana), Topero (Dried coconut), one rupee coin and traditional Daaru(Alcohol).

The head of the jaths Seated round and mixed the goal and bhugada, the both bride and groom side jath heads tooks the mixed goal in Towel and gives it to the Nayak by saying "*Lo Goal, Lo Goal"* after that same process follows with one rupee coin by saying "*Lo Sakiya, Lo Sakiya"* at last the goal khayero ends with drinking Daaru, Once the Goal khayero is done the groom is sent to brides' home before three months of marriage, there the bride family satisfies the groom with foods and offerings. After three months before leaving the brides home groom offers Cigar/Neem stick to the head of bride jath. Brother-in-law stops groom at the time of offering to the head of their jath (this is a funny game between groom and her brother-in-law).

VAYA BHANDERO (MARRIAGE)

One has to be familiar with the banjara custom of "*Dhavlo" or "Dhaglo*" (greeting) in order to understand their life style. Dhavlo is a peculiar method of crying and singing at the same time, indulged in mainly by banjara women folk, expressing their love, affection, happiness, sorrow, difficulties and so on. Dhavlo is resorted to at the time when one meets relatives or friends after a sufficient interval of time. Once the formality of crying is over, then only they resort to converse in a normal manner. The importance of Dhavlo can be judged by the fact that it is an art that every bride has to accomplish it before marriage. LENI-DENI (giving and taking): There is a tradition of giving and taking. According to this the bridegroom is supposed to give 3 cows as a "Karaar". In case the bridegroom does not have cows, he is supposed to pay cash equivalent to the cows known as "MAMLOO".

Brides dhavlo " *maddegi yaa sari rajemma ladu khadi , daadu vadi , baper ghar chodi jari"*

In a traditional marriage, the bridegroom who is accompanied by Larya (brides' men) five members reach the bride's Thanda, expected to stay for a period of three months. During three

ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 11| Issue: 1| January 2025|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2024: 8.402 || ISI Value: 1.188

months, he is identified by a 'Khval' that he has to cover himself with all the time. During these three months, the bridegroom will be tested regarding patience, intelligence and hard-working nature by the parents of bride that whether the boy is suitable husband for their daughter. When he is in sitting position, he has to stand-up in honor of elders and visitors whenever they visit the residence of bride and he cannot sit unless asked to do so by larya or by one of the girl's family members. He has to cover his face and body with the Khval and visitors are at liberty to see his face.

The last stage of the marriage is "Chudothipero", which means that bride wears shoulder's bangles (one of the identifications for married woman) and 'Gugari' (headwear) followed by 'Ghot' (a feast with non-vegetarian food). A portion of meat has to be sent to all the Naiks of nearby Thandas. (*Lal B. Suresh et all Dec 2009*)

CONCLUSION

We here by conclude that the different regions of India has different banjara culture based in their availability of resources and culture knowledge and some ancient traditions still seen in some state , this paper about the cultures followed by the banjaras community of Telangana state

REFERNCES

1. *Dr. Dhananjay Naik Mood, Dr. Surya Dhananjay (2020), 'Gor Banjara - An Enduring Tribe, Dr. M. Dhananjay Naik Mood, Hyderabad, ISBN 978-93-5419-112-1*
2. *Deogaonkar, Shashishekhar Gopal; Deogaonkar, Shailaja Shashishekhar (1992), The Banjara, Concept Publishing*
3. *Company, ISBN 978-81-7022-433-4*
4. *Habib, Irfan (1990), "Merchant Communities in Precolonial India", in Tracy, James D. (ed.), The Rise of Merchant Empires: Long-Distance Trade in the Early Modern World, 1350-1750, Cambridge University Press, pp. 371–99, doi:10.1017/CBO9780511563089, ISBN 978-0-52145-735-4*
5. *Halbar, B. G. (1986), Lamani Economy and Society in Change: Socio-cultural Aspects of Economic Change Among the Lamani of North Karnataka, Mittal Publications*
6. *Naik, Dhanasing B. (2000), The Art and Literature of Banjara Lambanis: A Socio-cultural Study, Abhinav Publications, ISBN 978-81-7017-364-9*
7. *Naik, B. [V.] Sarveswara (1983), "Status and Role of Women in the Changing Banjara (Lambadi) Community of Andhra Pradesh", Indian Anthropologist, 13 (2): 17–26, JSTOR 41919477*
8. *Naik, V. Sarveswara (1996), "Natal to conjugal household through marriage : A traditional life cycle of the Lambadi (Banjara) women in Andhra Pradesh", Indian Anthropologist, 26 (1): 27–35, JSTOR 41919790*
9. *Prasad, Archana (1998), "The Baiga: Survival strategies and local economy in the Central Provinces", StudiesinHistory, 14 (2):325–348, doi:10.1177/025764309801400209, S2CID 154166992*
10. *"Banajara (A Minority Semi-Nomadic Tribe of Odisha)" (PDF). Scheduled Castes and Scheduled Tribes Research and Training Institute. Retrieved 1 July 2020.*
11. *.b.suresh lal -Sacred festivals of banjaras in india -seetla teej holi ,American journal of multidisciplinary research and innovation (ajmri) , volume I , issue 4, year 2022*
12. *Santosh naik jath system from proud to be a banjara (lamani) Facebook page*
13. *Chaturvedi, BK (2012). Customs, Fasts and Festivals ofIndia, Goodwill Publishing House, New Delhi, (pp-30).*
14. *Jeevla Naik N, (1990). Banjara (Lambada) Vamshavali,Gandhiji Sugali Sevaka Sang; Piduguralla - Guntur*
15. *.Kosambi D.D(1975). An Introduction to the study ofIndian History, Popular Prakashan Bombay, p-20.*
16. *Suresh Lal, B. (2003). Sacred traditions of Banjaras inAndhra Pradesh. Man in India, 83(3-4), 433-438.*
17. *Lal, B. S. (2021). Impact of Globalization onSocioeconomic and Health Conditions a QuantitativeStudy of Adivasis. European Journal of Humanities andSocial Sciences,*