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*Editor*

**Dr. D. Suresh**



**SOCIETY FOR PUBLIC WELFARE AND INITIATIVES**

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**LAMBADA TRIBES IN TELANGANA STATE:  
AN ETHNOGRAPHICAL PROFILE**

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**Abstract:** *In the article focused on the descriptive history of Lambada, their culture, religious practices, social-cultural and political Thanda governance, their geographical spread and history which traces back to ancient times to pre-Indus river civilization was buried and not known to the world as no written documents written. Their history was unearthed by using fables and fictions, stories, songs, memories, census reports, and ethnographic writings, travelogues are used to construct this article.*

**Keywords:** *Lambada, Ethnography, Telangana*

**Introduction**

The Lambadas are a Scheduled Tribe inhabiting throughout the state of Telangana and of Andhra Pradesh. They are also known as Sugalis and Banjaras. They are the largest Tribal Community of Telangana with a population of 20.44 lakhs spread across the State.

**Origin and Background**

The Indus civilization was the world's oldest one and many nomadic tribes have once lived here. The Lambada tribe comes under the family of the Indo-Aryan race speaking a language similar to that of Sanskrit and Hindi. The origin and background of Lambada were not well known not preserved due to their nomadic nature and illiteracy. There are differences of opinions among the historians of their original birth place, their settlements within and outside India. Syed Siraj Ul Hasan gives the account of the origin of Lambada, probably a story passed on: *The Lambada claim to be descended*

*from Mota and Mola, the two brothers who tended Sri Krishna's cows. From Mota sprang the ancestors of the modern Marwaris, Mathura Lambadas and Labhanas. Mola having no issue, once visited a prince's court with his wife Radha, and there exhibited gymnastic feats, in which he was an adept. The prince was so pleased with Mola's skill and so charmed with Radha's beauty and grace, that he gave them, as a reward, three infant boys of different castes.... Their progeny has been collectively known as CharanLambadas.*

The Lambada tribe was divided into five clans viz., (1) Mathura, (2) Labhani, (3) Charan, (4) Dhadia; a fifth class Dhalias or Banjari Mongs were added to each clan as musicians, although their touch was considered as impure by other clans. Cumberlege points out that the Matura Lambada, who trace to Mathura in upper India is called Hindustani Brahmans who wore sacred thread and do not eat meat but learn Vedas like any other upper caste.

Among all other clans, the CharanLambada formed a majority in the south (Nizam territory and Bombay provinces) and they were divided into five exogamous clans - (1) Rathod, (2) Panwar, (3) Chavan, (4) Vaditya, and (5) Tori. From the head of each clan, the lineage flows down. Rathod had seven sons,<sup>6</sup> Panwar had twelve sons, Chauvan had six sons,<sup>8</sup> Vaditya had thirteen sons, and Tori (Tamburis) had six sons. The Charans and their descendants were most notorious for highway robbery and dacoity and also had involved in agriculture and cattle breeding. The Lambada who was uprooted from their trade by the British government was forced to such crimes which invited the wrath of the British. Tanaji Rathod mentions that "to curb the criminal activities, the Criminal Tribes Act of 1871 was promulgated under which Lambada community was notified as criminal tribes under the act."

In Deccan, of the five original CharanLambada clans, Rathod's and Vaditiyas are chiefly found, especially in Nizam's Dominions, Marathwada districts and Karnataka. In AD 1630 Asaf Jah, who campaigned against Bijapur, brought these Lambadas to the south under the leadership of Bhangi and Jangi to supply food grains to his army. The British army used them for the supply of food and to be the guide in the forests on their war against south India.

### Etymology

Syed Siraj mentioned that the name "Lambada" is derived from the Persian word "BerinjiArind" meaning 'rice dealer'; and also, the Sanskrit words "Banij," "Baniya" and "Banajiga" all referred to 'a merchant'; they are also called by other names, such as "Lamani" which means in Sanskrit Lavana-salt; Labhans are the salt carriers, hence they were known as Lambada, Lambadi, Lambani or Lambada. K.S.Singh mentioned that 'the Lambadis are also called Lambada, Brinjari or Banjari, Boipari, Sugali' and they are a well-known tribe of carriers of salt and food grains on the packed bullock caravans.

The Lambada men and women are addressed as Ghor Mati and GhorDasi respectively, and they address to non-Lambada as Khor Mati. The names 'Go-r' was given for they were tending and rearing oxen/cows and were known as "GorLambada." In Karnataka Lambada are well known as Lambani/Lambadi.

They are also known as 'Gypsy' for these migrants came from the East, may be from Turkey, Nubia or Egypt or any other eastern places, hence were called "Egyptians" or "Gyptians" from this came the name "Gypsy." There was yet another etymology that originated in Persia that when the locals asked the migrants from where they have come from? They replied "Punjab-say – from Punjab, later heard as Jab say, Gypsy. The locals took Gypsy to mean from Egypt, a known country to them. All analysis by historians, anthropologists and social scientistlinks the Roma Gypsies of Indian origin.

### **Historical Development**

Motiraj Rathod in his book "Ancient History of GorLambada" writes that Gor (Lambada) were one of the ancient communities, dating back to 5-6 thousand years BCE and there are references about Lambada in Greek Civilization leading up to Harappa and Mahenjodaro civilization and Gor must probably have been the possible originators of Indus valley civilization to which documents are available. Tanaji G. Rathod opines that Lambada had engaged in trade since the pre-Indus times, but by the invasion of new races such as the Aryans, the Persians, the Kushans and the Huns, their history might have been buried during the Indus valley period and there are numerous references and proofs found in Vedic period about Lambada settlements in and around Indus Valley.

According to Sir H. Elliot, the original Lambada is said to have its origin in the sub-mountain tract from Ghorakpur to Haridwar, the North West provinces that use to come annually to the Eastern states with letters to buy grains for sale. He further asserts that in Dasakumaracharita there is a mention ofLambada but this view was dismissed by Conwell saying that the name did not occur in the original text of Dasacharita. Iyer mentioned that the majority of scholars agree to assign the origin of Lambada to North India, probably Marwar as their original home and they claim to be Kshatriyas and to be descended from Rajput ancestors. Abbe Dubois says that Lambadis (Lambada) have more similarity with Maharattas than any other nation and from this, these might have descended.

According to Crooke's Berar Census Report (1881), the first census to hold in India, says that Lambadas are supposed to be the people mentioned by Arian in the fourth century BCE. Leading a wandering life, dwelling in tents and letting out their beast for hire to carry burdens; but nothing was mentioned about the name Lambada and for the first time the mention of Lambada was found in Muhammadan history when Sikhdhur attacked Dholpur in AD 1504.23 General Briggs writes in 1813 about

Lambadas that the first mention of Lambadas of Deccan on the historical record is to be found in the work written by Mohamed Kasim Ferista's "A History of the Rise and Progress of the Mohamedan Faith in the Country of Hind", at Bijapur court in about AD 1417, when Khan Khanan, brother of Feroje Shah Bhamni seized the packed bullock of Lambadas, the grain merchants.

Tanaji G Rathod, based on their most primitive life in the State of Andhra Pradesh was initially thought to be of Dravidian origin, but originally, they all trace to the Rajput tribe of North India,<sup>25</sup> and Pundit Gourishankar concludes that Lambada claims to be Kshatriyas. Historically Lambada was the only tribe in India who carried out the business on packed bullocks which no other people practised.

### **Geographical Spread of Lambada**

North India or the Indus valley experienced a sequel of invasions by the various rulers. The Aryans, priestly groups regarded the Aryan life more precious than non-Aryan lives. So, they did not engage in battle against the enemies, instead, troops were assembled from non-Aryans and made the honorary members of Kshatriyas, a warrior caste. Among non-Aryans some were Lohars and Gujjars, some were Thandas (Lambada), some Rajput and some Sidhis (Sindhis/Sinti). This composite army took along the Lambadas to fight, provide food and some as captives. Subsequent invasions and captivities by the invasions the Lambada have scattered around the world. Having their origin in Rajputana in Northwest or North India, in due course of time have migrated to the Middle East, North Africa, Europe, Russia, and Spain and other parts of the world. After the process of colonization and the end of wars Lambada forgot their home in North India and settled down where ever they went.

The early history and the spread of Lambada to various countries remained speculative. It was believed that they left their home land, northern India, beginning as early as in the 5<sup>th</sup> century AD. However, most migrations began in the 11<sup>th</sup> century during the Mughal invasions on North India or North-West India. They were taken as captives, musicians, horse breeders, labour force and food suppliers. They crossed across Iran into Asia Minor and Byzantine Europe in the 14<sup>th</sup> century through Greece. After a halt of about 100 years in Greece in the early 16<sup>th</sup> century, they had reached Russia, Scandinavia, the British Isles and Spain. Through the Balkans, the Lambada entered Europe, mainly concentrated in Romania and Hungary.

The Roma Gypsy and Indian Lambada (Gypsy) have almost 90% of similarities concerning the language, costumes, lifestyle, and food habits, settlements between Roma Gypsy and Indian Lambada (Gypsy). a team of Genetic scientists have studied the genomes of 13 different Romani groups in Europe and have confirmed their North-West Indian origin.

Within India, there were large migrations and the majority spread to southern States, viz., Andhra Pradesh, Karnataka and Maharashtra. According to "Bhatkya

Vimuktava Tyanche Prashna” an independent agency, the total Lambada population of India stands above 6 Crore, scattered in various states of India.

### **Social Life**

The unique community life, language, religious customs, festivals, and ceremonies marked the socio-cultural life of Lambadas. Predominantly Lambada maintained a unique and separate tribal identity. They claimed to have descended from Rajput ancestry from the Rajasthan region. Though they have all tribal characteristics after classification of these DNTs they were included under various caste categories and in Karnataka, they came under the SC category. This uprooted their tribal identity and displaced them from their forest rights.

Lambadas, unlike any other people, have a unique tradition of socio-cultural life, Thanda settlement, dress, language, festivals, gods, customs and manners as independent of public life. Dubois rightly pointed out that, “The Lambadis form a caste entirely distinct from the rest of Hindus being wholly different from them in religion, language, manners, and customs.”

Mothiraj writes that Gorvamshiya(Lambada) had a unique culture, independent public life, unique tradition of livelihood, and much evident in their lifestyle, food habits, festivals, rituals, worship, likes and dislikes, dances, songs, languages, clothing and Thanda life. Nagarjuna Sagar in the Nalgonda district of Telangana is said to be the origin of Lambada dance and other cultural practices.

Lambada does not follow the caste system, rather have a clan system. However, they follow Hinduism in their practice of religious and social life. During Deepavali and Holi Lambadas sacrifice goats to deities and go from house to house, dancing and receiving alms. The social and cultural life of Lambada distinguished them from other people.

### **Settlement/Thanda**

The settlement of Lambada in camps outside the non-Lambada habitations was called Thanda/encampment. It was their exclusive characteristic to live in “Thanda” which they acquired from the days of their nomadic life. In modern times though have settled continued to live in Thandas. The traditional house of Lambada looked very different from another non-Lambada house which is naturally built and easily dissolvable. As they have been assimilated into the mainstream society government is providing permanent houses. The social life settings of Lambada were still experienced and visible in the present day. Some peculiarities of Lambada settlements are given here.

### **Community Life**

Lambada people live in “Thanda” keeping a distance from non-Lambada people. The community was held above the individual interests and “Naik”(head of the



community) led the community both in matters of socio-political and religious life. The kinship and clan or sub-clan relationship enhanced the strong sense of communitarian life.

### **Lambada and Non-Banjar**

The Lambada settlement was a sign that they did not mix with others. Lambada lived outside the villages in camps keeping the distance from other non-Lambada people. This helped them to preserve their unique socio-cultural life, language, dress, songs and religious life. However, the introduction of modernism and the rise of poverty among Lambadas forced them to mingle with others.

### **Thanda Jury Board-Nasab**

The political organization of the Lambada tribe was headed by the Naik/chief for the disciplinary and juridical matters of the community. Naik is the head of both spiritual and secular matters of the Thanda and governs his people standing in front. Each Nangar or Thanda was under a headman or Naik and this post could be mostly hereditary but sometimes people chose an able person. The Thanda council is called Nasab or Thanda judiciary, dealt with matters related to adultery, rape, elopement, and family settlement. It also has got the power to impose fines and punishment on the offenders.

Thanda Jury Board is headed by Naik and Karbhari who gives valuable suggestion to Naik for the wellbeing of the Thanda. Normally there was no practice of going out to register cases in Police stations or trial in courts; all cases are dealt with within the Thanda judiciary which saves time, money, and reputation.

### **Marriage**

Lambada tribe was divided into four clans, namely, Rathod, Pamhar, Chauhan and Vaditya with several sub-clans within them. Each of these clans was exogamous and cannot marry within the same sub-clan as they are considered as brother and sister. A man can marry his sister's daughter, mother's brother daughter. Lambada man cannot marry maternal uncle's or anti's daughter, such is considered as incest. In the Lambada tribe usually, as soon as the girl reaches puberty she was given in marriage. For girls, the age will be 14-16 years and for boys the marriage age was 17-20 years. A non-Lambada girl will be taken in marriage but a Lambada girl will not be given to a non-Lambada boy. Normally the marriage continued for three to seven days, but due to increasing expenses, it was reduced to three days. Apart from marriages held with consensus other types of marriages were also present.

**Marriage by Service:** If the girl's father did not have a male heir or son being incapable of managing the family the betrothed groom would go to the father-in-law house and serve. In return, the boy will be given the girl in marriage and a portion of the property from the father-in-law. Thereafter the boy no longer attached himself to his father's house or property.

**Marriage by Exchange:** In this marriage, both the parties will give and take the bride. In this type of marriage normally, dowry is not given, rather brides are exchanged. This is a good practice since it reduces the burden of dowry and over expenditure in marriage.

**Marriage by Elopement:** The boy and girl who fell in love and whose parents could not agree in marriage usually eloped. After a certain period has lapsed, they will be brought before the Nasab and Dand (fine) is paid to the girl's father. They will be allowed to live as husband-wife in the Thanda.

**Widow Remarriage:** In Lambada society a widow is allowed to marry either the younger brother of the deceased or any suitable person in the same clan. If no suitable person is available, she can marry from another clan, but within the Lambada community. But this kind of marriage is done in a temple

**Marriage Symbols:** The Lambada marriage was performed by the community priest or the Naik. However, due to the influence of Hinduism the Hindu Brahman priest performed the marriage in front of the bride's house. The marriage symbols are upper arm rings (ChuderBaliya), Pendants (Ghogri), and Thali.

**Polygamy:** Polygamy was allowed but monogamy is a norm but on certain grounds such as childlessness, sick wife, only girl children were born, and any widow of a near relative left without care, then the man was allowed to marry for the second or third time keeping all wives with him. In recent times this system has diminished among Lambada due to the non-availability of women and also risen awareness on health problems. In recent times the awareness of social and health problems and decline in the girl child ratio has caused a decline in its practice.

### **Use of Intoxicants**

Liquor, Bhang, hookah, beedi, tobacco, and chewing beetle nut/leaf, have been part and parcel of Lambada life. Without liquor, no Lambada programs were held. Lambada women and men brewed the alcohol at their homes and in nearby hills. Because of the use of intoxicants poverty, debts, health problems, bonded labour and illiteracy prevailed among them.

### **Sorcery, Magic/Charms**

Before venturing into any works Lambada people invoked their ancestors for fruitful results in their journey, robbery, work or family and fortune. They had also used magic, charms, and sorcery for both good and bad purposes. Especially for healing the Lambada witch doctor was highly consulted.

### **Status of Women**

Lambada women were not strictly subordinated to men and at the same time not fully free. Women were allowed to divorce, remarry, and also if unjustly deserted

she will be given half the portion of her husband's property. Women are also involved in agriculture, animal husbandry, collection of firewood, cattle breeding, and they contribute to the income of the family by making liquor. The women can participate in social, religious and political activities but only men have the voice and perform the ritual ceremonies.

The Thanda nasab was male hierarchical and women were not allowed to head the Thanda. The property and succession in the family devolved upon the eldest son. In modern times due to the influence of outside society, modern education and contact with the outside world the role and place of women was changing and women have been given a good place.

### **Cultural life and Practices**

Lambada people have unique cultural life and practices that differentiate them from others. The language, food, dress and ornaments, art and dance, body tattooing and ceremonies formed the cultural world of Lambada people. The influx of modern lifestyle and growing contact with the non-Lambada world had affected the Lambada cultural life.

### **Language**

The language of Lambada is known as "Gorboli" "GormatiBoli or "Brinjari," an independent dialect. The dialect spoken by Lambada/Roma Gypsy falls in the category of an Indo-Aryan language. Robert Caldwell writes that "the Lambadis, the gipsies of the peninsula, speak a dialect of Hindustani." The dialect was spoken since the pre-Indus period in Gor provinces of Afghanistan, Baluchistan, Sindh, Punjab, Gujarat, Kethewada, Harappa and Mohenjo-Daro. Lambadas can easily understand the Hindi and Sanskrit language as about 90% of words resembled 'Gorboli'. Gorboli was spoken within the family and kin groups, and the regional/local languages were used to communicate with others.

### **Food Habits**

The traditional food of Lambada people was Daliya (mixed cereal), Bati (roti), Saloi (made from goat or sheep or pork blood and intestines), and Ghuggari (boiled cowpea, red gram, land gram etc.) and occasionally rice is used. 'Patalibaati' was made from quality wheat or bazra or ragi and eat with chicken curry or boiled green leaves. They were found of non-vegetarian food except beef. The Lambada dogs were famous for hunting wild animals.

### **Dress**

The Lambada women wore a colourful dress with rich embroidery, jewellery and mirror patchworks. Their dress includes Phetiya (the skirt), kanchali (blouse), Kurta

(the top), Chantiya (the veil). The ornaments used were: Baliya(bangles), Kasautiya(armlet), Sadak(skirts decorated with draw string), Gagri/Topli(clips worn by married women), PawlarHaar/Haasli(the necklace made of coins), Bhuriya (nose ring), finger rings, Ghoogri-Chotla(metal flowers and balls suspended from the hair), Kolda(leg ankle rings), which were different from others. Lambada men wear Dhoti, Kurtha or long shirts and Pagadi(turban) with multiple rounds. However, due to the influence of modern developments, there is a gradual change taking place in the dress and ornaments of Lambada women.

### **Art and Dance**

The Lambada women's best artwork is seen in their costumes and dress with rich embroidery. K. S. Singh mentioned that "The art of body tattooing and crafts like embroidery (cloth), carpentry, and blacksmith were practised by them. Community possessed the oral traditions, folk-tales, and folk-lore in which their history was continued. Folk songs were sung by both men and women. Percussion, bronze plates and cymbals were their musical instruments." Lambada dance was famous in which both men and women danced to the tune of Drum (Nangara) and songs. Due to the impact of modernism, many of its cultural identities were slowly lost.

### **Literature**

Traditionally, Lambadas never kept any written records nor sustained an oral history due to their frequent travels. Lambada dialect does not have a script hence the history and tradition of Lambadas are reflected in the form of songs, ritual songs, folklores, stories, myths, proverbs and phrases. Hiralal says that their history and songs were learnt by heart and transmitted orally from generation to generation.

Due to the impact of modern influence on the younger generation, much of the oral history and songs were lost and therefore the local script is used to write and preserve the rich traditional history of Lambada.

### **Economic Life**

Before the establishment of British colonialism in India, the economic life of Lambada had flourished through trade on packed bullocks. During colonial times as the new transport, market and circulation system were developed, the free pass was restricted and tax were laid on sale by the Lambada. As a result, the economic life of Lambada was put to death. Francis in this regard writes: "They used to live by pack-bullock trade, and they still remember the names of some of the generals who employed their forebears. When peace and the railways came and did away with these callings, they fell back for a time upon crime as a livelihood, but they have now mostly taken to agriculture and grazing."

As their business diminished, they resorted to dacoities and cattle stealing. The majority of Lambada live under severe poverty and in modern times a very few holds white-collar jobs. Tanaji, G. Rathod who did a study on the socio-economic life of Lambada in Karnataka says that due to illiteracy, alcoholism, crimes, anarchy, exclusion from the outside world, rigidity, and ignorance and lack of awareness of situations Lambada were still under severe poverty. The loss of their livelihood led them to indulge in various types of crimes and unsocial works. Despite various programs by the governments, NGOs, and SHGs the economic condition of Lambada remains pathetic.

The Lambada migrants who have settled in Bagepalli taluk about two centuries ago have not been assimilated into mainstream economic life. Poverty, food insecurity, debts, and economic difficulties prevailed among them. People constantly move to distant places for earning a livelihood. As a result, during off season and whenever possible migrate to the cities.

### **Land and Lambada people**

A few Lambada owned land, but the majority were landless labourers and still live the migratory life. Land gives identity and autonomy to the people which Lambada does not have. Lambada, the nomads, had never owned land but was always on move from one place to another. Lambada people were pushed to the periphery and were controlled by the local land lords.

### **Religious Life**

Lambadas were animists or nature worshippers. In the Lambada religious world the animal sacrifices, ceremonies, gods, houses, ancestors, stories and myths, sin and punishment, and the future of death occupy the centre stage. The religious life of Lambada worshipped Nature, Sun, Fire, Water, and the Earth. The festivals, gods, rituals, and beliefs, ceremonies were peculiar to Lambada people. Lambada follows Hinduism but practices in their way. Iyer writes that "Lambadas resemble other Hindus in their religious faith and worship all the gods of the Hindu Pantheon." They worship Lord Krishna, Bull, Hanuman, Lord Venkateshwara, and Shiva besides their tribal gods Tulja Devi, Banashankari, Maramma, and Huliamma, MittuBhukiya, Banjari Devi, and Siva Bhiya/ShevalBhaiya. They also worship cattle. The whole community participates in the religious celebrations, but only men perform the ritual.

### **Festivals**

The festivals also distinguished Lambadas from others as festivals brought identity and vigour to the community life. Lambada celebrates the Hindu festivals Dusshera, Diwali, Ugadi, Holi, Ganesh Chaturthi, and in recent times they also celebrate the New Year. During Holi, women go around villages, perform Kolata(Holi dance) and collect alms for celebrations. On full moon day early morning, both men and women gather around the fire to quench their desires. Both men and women will

have great fun letting their vent to various propositions. Teej is a famous festival of Lambada where both boys and girls come out to enjoy the celebration. Bhog is another important celebration of Lambada during which the newborn child's haircutting will be held and the child was dedicated.

### **Sacrifices**

Lambada was a non-vegetarian and offered sacrifices during marriage, festivals, rituals, journeys, and celebrations. On occasions such as sickness, death, and pilgrimages sacrifices were offered. For invoking the blessings of gods and their legendary ancestors Lambada people offered animals and it was an important part of Lambada religious life.

### **Ancestor Worship**

Lambada were animists and worshipped nature viz., sun, moon, water, trees, wind, fire, earth and cow. Lambada has a strong belief in ancestors and during Diwali and Holi festivals, on the day of 'Pitru puja' they mix cooked rice with Jaggery and Ghee (clarified butter) and offer it on fire, it is known as "Dhabkar." Also, sweets, goat curry, and liquor were offered to their ancestors. This ritual is performed by only men, women were not allowed. In the common worship or prayer, both men and women participate, normally in the evening. Normally the place of worship will be on the east side of the Thanda and but facing the West side they pray with folded hands. The Head of the family or Thanda will lead this prayer. Even today this practise was continued among them.

### **Spirits/Demons**

Lambada people believed in magic, sorcery, and spirits for good and bad purposes. For a good purpose such as health, successful travel, while going for Dacoiti, to find offenders, the Bhagat or Janiya, the witch doctor was consulted. For a bad purpose such as to harm, bring sickness, and death, breaking the family, and any bad works the Dakun(witch) was consulted. There was a belief that the spirit of those who had died due to suicide, poison consumption, unnatural death and gross sins will be turned into demons(Bhoot) and troubled people. Since Lambada lived in seclusion and away from outsiders they highly believed in them.

### **Rituals of Death**

According to the Lambada traditional custom the dead persons were buried with their heads facing to the North and legs towards the South. Gor people still follow this direction while burying the dead. In Some places, Lambada people burn the married person on a funeral pyre and unmarried were buried. The word "Samgo" or "SaatWego" is used to convey the news of a dead person. The whole Thanda is gathered in front of the bereaved family to express solidarity in their sorrow by part-taking water from a single pot.

On the third day, the relatives collect donations and cut a goat to give food to the bereaved family. As a custom the ritual is performed outside the Thanda under a tree where the relatives and Naik prepare rice cake, mix it with jiggery and Ghee which is called "Churmo". After offering the water and Churmo to the dead person the remaining is shared among them. The Churmo is eaten in the same place and not allowed to take home. No other community or people practice such a ritual to a dead person.

### **The belief in Sin and Salvation**

Lambada exactly does not believe in Sin and Salvation but believed that a person's future is based on his/her works. According to Lambada for an unjust cause if any person does wrong or commits a crime is a sin and will go to hell. For a just cause or without knowing if any wrong is done it is pardonable. The unjustly sinned person will be thrown into the "AngaarerKhuvema" (well of fire) and is tormented forever.

Lambada believes in life after death or in the salvation of the soul. The righteous person will go to Hariyali Bag." The soul will rest in a place where happiness exists and there is no thirst or hunger, the person will live in eternity. Therefore, they never harm Mother Nature and before venturing into any works they asked forgiveness for any untoward works done.

### **Conclusion**

Lambada was one of the ancient nomadic tribes of India which possessed a peculiar habitation, history, culture, religious and social practices, festivals, language, folklore, dress, governing system, understanding of death, sin and salvation. The Thanda living helped Lambada people to preserve their traditional and cultural practices undefiled from outsiders. At various points in time and due to various reasons, Lambadas had migrated to Europe through Asia Minor and Greece. British colonialism had uprooted them from their nomadic trade, culture and social life by branding them as criminals. Many tribal characteristics, cultural and social practices have undergone tremendous change. Severe poverty among Lambada had forced them to migrate to the cities where they came in contact with modern culture, language, lifestyle, and living system which impacted their tribal life. At this juncture of transition in the early 1970s, Christianity entered the Lambada community in Bagepalli. The next chapter has exclusively dealt with the advent of Christianity and its influences among the Lambada people.

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