



## **THE MALUKI BANJARAN: A TRUE WARRIOR QUEEN OF BANJARA SOCIETY.**

**DR. ASHOK SHANKARAO PAWAR**

*Director, Vasantrya Naik Center for Research and Studies,  
Dr. Babasaheb Ambedkar Marathwada University, Chhatrapati Sambhajinagar  
Email:- [pawarashok40@gmail.com](mailto:pawarashok40@gmail.com), Mob-9421758357.*

### **ABSTRACT**

*Banjaras have a unique culture of their own and spread all over the country. Banjara is one of the indigenous tribes of India. There are diverse opinions about the origin of Banjaras but from the language, dressing pattern, clans, and culture one comes to know that they belong to Rajasthan. The identity of the community is unique due to its culture. There seems to be an impact of modernization and globalization on the age-old culture of the tribe. It is very difficult to state the accurate history of the tribe. Its history goes back to about five hundred years. It is an ethnic nomadic tribe with rich cultural heritage. Being the richest country in the world, we used to call India the golden bird it is true that the Banjaras have contributed a lot to it. The paper focuses on the golden legend of Maluki Banjaran is a true warrior queen of banjara society. The use of history of the Malluki Das has been as a freedom fighter, a role model in different contexts and a symbol, as well as an inspirational source of women empowerment. There is also a political use of the Malluki Das.*

**KEYWORDS:** Banjara, Spirituality, Malluki Das, Non-violent, Copper Plate.

### **INTRODUCTION**

The Banjaras speak Gor Boli also called Lambadi. It belongs to the Indo-Aryan Group of Languages. Lambadi has no script. Most of the banjara speak today bilingual or multilingual adopting the predominant language of their surroundings. Banjara is made of various group found throughout India and most of them are found in Telangana, Andhra Pradesh and



Karnataka states in South India. They tend to live in small isolated groups called tanda. The community was held by the community leader “Nayak” (head of the community) led the community both in matters of socio-political and religious life. Banjara is one of the indigenous tribes of India. Banjara culture is unique in style. No other community in India is as colorful and picturesque as the Banjara. The colorful dress of Banjara women with embroidery and mirror work has a unique identity. The language of Banjara is simple, flexible, straight forward, figurative and poignant. The Banjaras of India have a great historical legacy. They share common anthropological characteristics and historical features with the Romani Gypsies of the Eastern Europe and middle east countries. The Romani Gypsies, Lambanis and Banjaras history reveal the common fraternity (Rathod, 2008)

Banjara is the biggest ethnic tribal group of India which is not a conventionally construed caste. They were basically the ethnic group which lived in forest areas (Banaj) and depended on trade (Vanijya) according to the Sanskrit terminology. The Banjaras are also known as Lamans / Lambara/ Labans/ Labhani/Lakhapati/ Lamanis/ Lavani / Laban/ Labhani Muka/ Laman / Lemadi/ Lamadi/Lambadi/ Lamani/ Labhana/ Lumadale/ Brinjar/ Bripari/ Banjari/ Pindari/ Bangala/ Banjori/ Banjuri/ Brinjari/ dhadi/ Gormati / Goola/ Gurmarti/Mukeri/ Sugali/ Sukali/ Kora/ Sugali/ Sukali/ Tanda/ Vanjari/ Vanzara/ Wanjari and Wanji. There are a number of historical evidences and landmarks which prove that the Banjara community was aboriginal and primitive tribes of Indian sub- continent.

The Banjaras are the sturdy, ambitious people and have a light complexion. The Banjara were historically nomadic, keeping cattle, trading salt and transporting goods. Most of these people now have settled down to farming and various types of wage labor. Their habits of living in isolated groups away from other, which was a characteristic of their nomadic days, still persist (Naik & Naik, 2012)

Their unique dress, heritage, customs and language distinguish them from the majority population, and they maintain a separate lifestyle. The Banjaras were the most important trader nomads. The Banjaras were basically traders of grain, salt, bamboos, firewood and other essential commodities. They keep moving from place to place in search of livelihood opportunities since they are the marginalized sections of Indian society.



The people of the Banjara tribal community worship Hindu gods and goddesses. Malluki Das was never afraid of anyone in her stand to fulfill her appeal for Banjara society. She was focused on achieving her goal. Malluki fought for their own people with much bravery and patriotic zeal for their nation. While being ordinary female or Queen, they never considered any of the odd factors in their life. They faced many struggles and challenges, but they stood firm and discern till the end. Thus, Malluki Das nature and physical traits match in many aspects. In the end Queen was victorious in saving her people from the cruel enemy. Even though then enemy had plan to trap the situation and to take an over hand, their zeal and love for the people made both of them keep on struggling to attain success. Therefore, they proved themselves to be the real heroines for the people. She was the first initiator of freedom fight movement in Banjara society which took some long years to get victory.

### **Origin and Background of Banjara**

The Indus river civilization was the world's oldest one and many nomadic tribes have once lived here. The Banjara tribe comes under the family of Indo-Aryan race speaking a language similar to that of Sanskrit and Hindi. The origin and background of Banjara was 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.

There are diverse opinions about the origin of the word Banjara. Baliram Hiranman Patil says, "The word Banjara was used in 1818 by Rana Bhimsingh. He further says that there is an allusion of Banjara community in the manifestation of the Queen of Mewad. From both the manifestations, it becomes clear that the community was nomadic and trader" (Rathod, 2012) The history of Banjara's has been of the wealthy, the donors, the justices, the moralists, the sacrificers.

### **SPIRITUAL PERSONALITY OF MALLUKI DAS BANJARAN**

Ballurai Binjarawat Pawar Banjara had a total of thirteen childrens.in which prince Maidas is the eldest son.The youngest daughter was Malluki Das Banjara princess. Malluki was taught by her father about the natural qualities of boldness and courageat the age of eighteen

she talks, laughs and sings. Malluki Das had knowledge of Vedas, Quran, Gita, Bible, Dance and Music. Due to having that knowledge, the fair-goers who come from all over the world are astonished to see all this sight. When a voice emanates from a sweet melodious throat; so it seems as if a cuckoo is singing.

Malluki Das is inspired by Kabir ideology such as according to the ideology Tulsidas, Meera bai, etc. The Solution to any problem cannot be only war. Any subject in which thoughts like violence, injustice, atrocities have a place that thought created by nature, leads Vasundhara to words destruction if not development in front of Malluki Das was the ideology of morality with spirituality, the science of knowledge of his ancestors and the bloody histories of the world. The building of thoughts resting on the great ground stood as firmly as before. for example; “The bloodsheet that occurred due to the war of Kalinga during the reign of Emperor Ashoka, was defeated even after winning the war. after all, he had accepted the non-violence of Mahatma Gautam Buddha if not war. He had done an important job of taking ideology of non-violence to the world level.” (Pawar, 2021). The maturity of such thoughts had already strengthened the spiritual power of Malluki Das .

### **Malluki Das : Non-violent war**

Malluki Das Banjara give sati Nehla. she had the thoughts and conduct of saint Men like Kabir, Tulsidas, Sant Meera bai, Mahatma Basaveshwar, Sant Dnyaneshwar. she had become like a Satyavati saint with spiritual power of independent ideology that’s why Akbar wanted to marry a beautiful, spiritual girl like virtuous Malluki Das Banjara, but he had to face the Banjara as it is said,

*“Hum Banjaro ki Baat Mat Pucho ji, Jo*

*Pyar Kiya So Pyar Kiya,*

*Jo Nafrat ki Bus Nafrat Ki”.*

(Pawar, 2021)

When he join a relationship with someone he respects him by making a dish like salai only by playing brotherhood. No matter what cast he may be. They like to do kinship within there own cast but when you hate someone there instead of salai, the sirohi sword of polad uses

salai. the family slave of Balluray Binjavat explain to Maluki, but DasMaluki remains adamant on his victory. instead of taking on Emperor akbar on the field, she want to resort to non-violent war far she want to promote to banjara princely tribes and business of sixteen castes. In the last two battles he had earned the feeling by losing a lots of warriors. for this reason, she wanted to reconnect the link in the history of india. the name of that episode is the policy of banjara's non-violent warfare strategy.

### **MALLUKI DAS HONORED WITH HIND-E-RATNA COPPER PLATE**

The Hind-e-Ratna award is one of the most important in ancient times. who is influenced by the thoughts of saint. Badshah Das gives the status of daughter to Maluki by given him the book of Nangara, Hind-E-Ratna, Tamrapat. DasMaluki is given Nangara. Hind-E- Ratna, Tamrapat and Award. Removal of Jijiyakar, the status of daughter, and salute from there by building a fort on Rohilagad Tande and rule by policy,such things are accepted by Emperor Akbar. Emperor Akbar Das wears Maluki with Ghagara, green chunari.

The Tamrapat is honored in the court filled with the book Hind-E-Ratana. Vedas,Quran, Gita, etc. Das salutes Maluki's mahashakti Hind-E-Ratana with respect to the emperor. Das orders a women like Maluki to make a women of power sit on elephant and shower flowers.whatever DasMaluki will be standing arrangement are made to arrange langar food there after decorating this banjara Nayakan, all the queen of the palace are tied with the turban after bowing to the maid Maluki in the form of Shakti. Song and sung from place to place while going from floor to floor, foot to foot in the same welcome ceremony, everyone bows before the piece of moon of the spiritual full moon as soon as goes to his father. Twelve –minded drums are swung and red marking are made in the single day up to four thousand five thousand mills, along with DasMaluki Balluray Binjarawat Hind-e-Ratna start being call the assumed daughter of emperor, whose braver is praised by the patriarchs all over the world. Every where DasMaluki honors Banjaras patience by shouting in four hoots. When DasMaluki reaches Banjara and tanda tribes of sixteen cast at that time he is welcome, respected, and respected everywhere.



*“Maluki mili Akabar badshah  
ko, Jih beti khi bithlai, Dhada  
pansheri kat karoda.. Solaha  
jatiyo mai, saman karai,  
Tamba patra, upratahi Hind-e  
Ratna.”*

*“Badshah se saugandh  
likhawai Nishan nangara sola  
jati mai, Maluki ragadi lihai”*

(Pawar, 2021)

## **CONCLUSION AND DISCUSSION**

The result of this study shows that the Malluki Das place in history as well as in present day is indeed safe. This study has foremost taken the common people's perspective on the use of history of the Maluki, which had not been done before. The constant use of history of the Maluki through all time is like a freedom fighter. The use of history of her as a role model for women evolved just after the use of her as a freedom fighter. The use of history of her as a role model is not new, but the results indicate that this particular use of history of her has become stronger. Even though the enemy had plan to trap the situation and to take an over hand, their zeal and love for the people made both of them keep on struggling to attain success. Therefore, they proved themselves to be the real heroines for the people. India is an “ethnological museum”. The Indian social order is primarily responsible for the deprivation, degradation and depression of a vast majority of indigenous people of India. Banjara were one of the ancient nomadic tribes of India. The Tanda living helped Banjara people to preserve their traditional and cultural practices undefiled from outsiders. At various point of times and due to various reasons Banjaras had migrated to Europe through Asia Minor and Greece. It concludes that the origin and history of Banjara is challenging task to the historian and fresh account of history to be rewrite.



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