

# A Study on Socio-Economic Status of Budgajangama Nomadic Community in Hyderabad Karnataka

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## INTRODUCTION

Indian Social system adorned with various religions like Hindu, Muslim, Christian, Sikh, Buddhism etc. It is a fact that all these religions have adopted and practicing various cultures of their own. For many years very few communities of higher order are there in the mainstream of the society, it was believed that those cultures are supreme. In the changed scenario, various scholars (thinkers) of Anthropology, Sociology and folk lore have made intensive studies on the lower caste and communities and introduced them to the society.

Hyderabad Karnataka is a Social, Educational and Economic Backward Area in the dark poverty, the vagueness, the social inequality, the devadasi system is still alive. The people of Gulbarga and Bidar are migrating to Maharashtra and Hyderabad wages. The Government of India has granted Hyderabad Karnataka 371 (J) special privileges. Government of Karnataka Hyderabad Karnataka Nomad is known as "Welfare Karnataka". In Hyderabad has granted special privileges under H.K. 371(1) Karnataka, the nomadic Buddhist community is "living day by day and dressing up in stories. Gender, ear piercings in the ear, colorful hair on the head, jiggery on the belly, the dome, handcuffs on the right hand, the left hand giggling, the Buddha telling the story. When the respective characters perform the art, they will come down to the floor. Buduga Jangama community spread all over Karnataka and known for their innocence, cordial relationships and earn their daily bread through begging it has pushed to the last slot in the caste hierarchical system. Based on their profession these Buduga Jangamas are identified with various names like Hagalu Veshagararu, Bahuroopigalu, Burra katheyavaru, Balasantharu etc. These Buduga Jangamas are listed under scheduled caste.

### Objectives of the Study:

1. To study of the social economical condition of the Budga Jangama Community.
2. Studying the Nomadic Budga Jangama community problems and finding solutions.

### Research Methods:

Data were obtained about Budgajangama community of Hyderabad Karnataka districts in Karnataka by field work. Questionnaire, Interview, Observation and sampling procedures were used for the collection of information. Information has been collected from secondary sources Budgajangama Nomadics text and published books and other sources.

## REVIEW OF LITERATURE

Similarly experts in the field, like Socioplogy, Anthropology and Folklore opine that Budga Jangams have got their own exclusive identity, except for the spelling variants.

1. Available source about Budga Jangama Community according to Edgar Thurston documented "Castes and Tribes of southern India" - A classes of Telugu beggars, who put in disguises (vesham) while begging (Madras census report 1901). At the Annual festival at Thirupathi in honour of the goddess Gangamma. Custom requires the people to appear in a different disguise every morning and evening. These disguises include those of a Bairagi, Serpent etc., (Manual of the North Arcot District 1987 Vol-V, P 454).
2. K.S. Singh also feels that "the Budga Jangams or Beda Jangams are also called the Budiga Jangams and Beda Jangams and they are distributed in the coastal Andhra and the Rayalaseema and Telangana regions of Andhra Pradesh. They are notified as the Beda Jangam and the Budga Jangam.

3. L.G. Havanur also suggested in his Backward classes commission report that “Hagalu Veshadavaru (Budga Jangams) are most backward and they deserved reservation facilities”.
4. Prof. B. Ramaraju in his Telugu Janapada Geya sahityam, - “Those who tell stories with the help of ‘Budiga’ (Leather mouthed pot) instruments are called Budga Jangam or Jangalas”.
5. Yalanadu Anjanappa, è “Day performers are also called as Budga Jangalaru (Budga Jangamaru)” .
6. Maruyuru Kodandaramareddi in his Dictionary ‘Mandalika Padakosham’ records “that those who tell ‘Tandana Stores’ with the help of Budgolu’ (Leather mouthed pot) and Tambooris’ for begging are called Burra katheyavaru or Budga Jangalaru (Budga Jangam)

### **Budga Jangama Social, Economic Life Style :**

Budgajangama community people are living only in Bellari district call them as “Hagalu Veshagar, Burra Katheyavaru, Bahurupi, Balsanthoshi, Bairagi, Kondamama, kurukuru mama, Jaggali, Jangalaru, Beda Jangam and Budga Jangam” etc., These people budgajangamas nomadic in nature i.e. they are travelling in nature i.e., they are travelling from one place to another place in search of food, shelter etc., They find a shelter in Temples, Bus Stand, Railway Station, School, Colleges Fields, Charity Chathras market and other places. They were called their Tents, Shelters as their house (Ghar) some of them resided permanently in these tents.

They worship Jambalamma, Sunklamma, Gangamma, Their male gods are Gurumurthy and Thimmappa. They celebrate Ugadi, Shivarathri and Gangamma Fair.

Their food style is very simple they use Rice, Chapati, Rotti, Mudde (balls) Fish, Chicken, Mutton and some other things for their daily menu.

Budgajangama community people adjusted themselves for the life style. Where they stayed for a period of time. Elder of the community i.e. wear shirt upon a shirt, and coat and also wear “Ramulu” for the head which is specially called as ‘Pataga’ it is like helmet for the head where as youngsters wear, Lungi Shirt, Pant etc., some of them have Silver, Gold Rings in their fingers, and Kadaga in their hands. Gents wear Earrings (Mura) like ladies. Whereas ladies, girls wear Chudidar, Langa Blouse, Sari, and put big (vermilion) Kunkuma in their forehead, they wear Two Tali (Necklace) with Karimani and Nose rings on either side or one side with earrings, Bugudik (another type of earrings) Long chains etc., Waist Belt and Badges in the hand.

Budgajangama community people prepare their own remedies when they are suffering from fever crush, cold, and many other diseases they prepare medicines with the use of the Ayurvedic plants they even prepare medicine for snake and scorpion bite. Provide medicine for animals like goat, lamb, ox, cow, dog etc.,

The nomadic Buddhagangama community in Hyderabad Karnataka is traditionally practicing by entertaining the people through daydreaming and buddhakathas. Left with his right hand, the left hand giggles and tells the story of the Bogra. When the harmonium is played on the art team, another artist will perform. Karnataka has gained popularity through daydreams and legends, which are weekly. It is particularly important that the buddhagangas choose their respective villages for their daydreams. They need to make a show of art. Traveling elsewhere is forbidden, thus begging for day care and managing their families. He still performs in rural and urban spaces through mythological and social tales. Artists migrate to the places they exhibit, there are schools, colleges, temples, cinema talkies, adjacent railway stations, plains, saint grounds, etc., where they live and work in the area for about six months. He touches Kannada folk epics with storytelling, singing and acting. His life is known for his artistic tale, Saksht Saraswati, known for his day-to-day tales such as Mahabharata, Ramayana, Lankadhahana Shambhu, Minimhamba, Ahiravana, Mahiravanka, Vasishtha Vishwamitra, Garva Bhagavanam, Bhagavanjaya, Bhavana, Bhavana There are many legends as well as social stories, such as Hulivavaya, Hidupi Shurpanakhi, Rama Lakshmana Sita. Heritage Career Daydreams and Buddha Stories by Shree Maresh's Art Team in Sundur Town in Bellary District of Hyderabad, Karnataka They have made their living through daylight disguises. Artists have created Maruti daytime bazaar art gallery, Ramanjaneya artanda, Saibaba artanda, and so on to develop their art. The nomadic Buddha community in Karnataka has been buried in India and Himachal Pradesh through day-to-day artistic circles.

Dussehra festival, Hampi festival, huggi-harvest. Also, national festivals such as Dr. B. R Ambedkar Jayanti, Basava Jayanti, Kanaka Jayanthi, Valmiki Jayanti, and others will perform. They showcase their art through daydreams of government, association and private organizations as well as Bharat Bandh and Karnataka Band Strikes. He will be the frontrunner in the Karnataka government's programs to bring in dignified chief ministers and dignitaries. Thus, the nomadic Buddhist community continues begging for their stomachs through daydreaming and bullying. In the villages and towns where they go, they pay for day-to-day beggars' money at the shops and businesses of the families. Those places

have been around for 6 months and will move to the next town, as well as some places where they live and sell plastic coatings, needles, pinna, dandruff, etc. They also sell balloons at festivals. Going to farms, their children are getting an education. Overall, he is living through his weekly daydreams and bookcases, and still lives in poverty in Hyderabad and Karnataka. The economic situation has worsened. In Hyderabad, Karnataka, the nomadic Budgajangama community is deprived of the basic amenities of the community and is struggling with the Covid-19 hardship. Living in tents in a dark world where they live is a painful thing.

### FINDINGS

Mentioned below are some of the issues we can observe from the study of Karnataka's Budgajangama community.

1. Nomadic Budgajangama Community people living in tents.
2. Budga Jangama people travelled one village to another in search of food and enact through different character.
3. Budga Jangama community are in lower level they don't have status in the society.
4. Their mother tongue is Telugu and they also talk in Budga Jangama Language.
5. Budga Jangama People are Economically poor and they are unable to lead a comfortable life.
6. They are facing several problems like, Residence, Ration Card and Caste Certificate.

### Problems of Budgajangamas :

1. Budgajangama community people very poor, they are unable to utilize the Educational political, social and economical opportunities.
2. Budgajangamas of Hyderabad Karnataka district are living in Tents, Government must provide them a shelter.
3. Government must consider Budgajangamas, Shillekyatas, Katabu, Katabara as synonyms and provide them scheduled caste certificate.
4. Government must provide basic facilities like, Road, Water, Electricity to Budgajangama colonies (Tents).
5. Government must provide monthly pension to Budgajangama artists.
6. Government must provide them traditional Hagalu Veshagararu Idols.
7. Budgajangamas must provide Samudaya Bhavana, Tent school and Anganawadi facility.
8. Government must provide special packages to improve the Socio, Economic, condition of Budgajangama.
9. Government must provide cash prize to these community artists.
10. Aged people, physically challenged people, widows must be provide monthly pension. Government should take serious steps to improve the condition of these community.

### CONCLUSION

Buduga Jangamas "life is struggle, struggle is life" they still continuing with their traditional beggary. And dedicate their whole life for a square meal a day. It's a paradox even after 60 years of freedom Indian govt. has failed to provide basic amenities for their community. At least now onwards govt. has to open its eyes and provide basic necessities to these neglected communities and gave them a chance to join the mainstream.









(Photographs of the Budga Jangama Community)

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