

Moses

Blood libels

Tribe of Levi



Gor Banjara

BY IVAR FJELD

The Gor Banjara tribe used a similar serpent as **Moses** raised up in the wilderness of Sinai around 1.400 B.C. The Lambadi people has also been accused of the same blood libels as the **people of Israel** experienced in Europe from 1.100 A.D onwards. The British empire put this nomadic tribe under the **Criminal Tribes Act** in 1871 A.D, a law that mirrors the criminalization of the Jewish people in **Nazi- Germany**. Several Banjara rituals have their origin in the Law of Moses (The Torah). They give us reasons to conclude that a remnant of the lost Israeli **tribe of Levi** is living among the Gor Banjaras in the southern Indian state of Karnataka.

Gadag, India, June 2023



Ivar Fjeld

Published by Ivar Fjeld.
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Moses, blood libels Tribe of Levi

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The possible return of a lost tribe

The Banjara tribal people in India do neither know where their forefathers sojourned, nor which gods their ancestors worshipped. They do not know their origin and the exact number of people belonging to their tribe. If you want to count them, you first have to set up some criteria of whom to include in your registrar. A way to identify this tribal community is to look for people using the oral language Lambadi, also called Gour Boli or Gormati. A conservative estimate of those who use this language is 20 million. Some few will claim they are more than 100 million. In South India, they mainly live inside the states of Karnataka, Telangana and Maharashtra with Governmental statues as Scheduled Castes (SC) or Schedule Tribes (ST). Deep south, they desire to be called «Gor's» or Gor Banjaras.

As an investigative journalist, I have harboured a desire to help Gor Banjaras to find their origin. To survive the present age of urbanisation and modernism, they need to build a more solid base for their identity. In their folklore they confess they are neither Muslims, nor Hindus. The first time this tribe celebrated the Hindu Holy festival was during the great revolt against the British tyranny in 1857 A.D, at Koppal in Karnataka. In a newly published book with Lambadi Proverbs, we find clues that this tribe seems to be from the ancient commonwealth of Israel. The proverb goes: «We shall see allah from the back». It could have been a statement issued by Banu Qurayza. Similar to the Jewish tribe in Medina in 627 A.D, the Gor Banjaras decided to resist conversion. They eventually moved eastwards from Persia, and had to pay a heavy price for refusing to obey. I have discovered their troublesome journey. Please share my joy as I have rediscovered their origin.

Introduction:

Levi: The son of a woman in need of love

Levi was born into a large family. His father had four wives who granted him 12 sons. And at least one daughter.

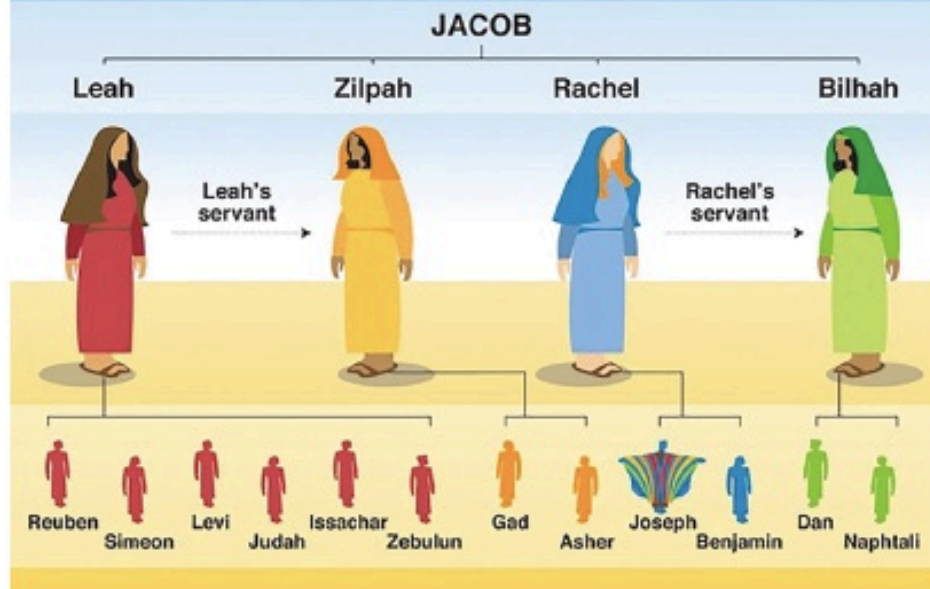
They were of Aramean origin, from today's border area of Turkey and Syria. In every way nomads, travellers, not having a permanent residence. In modern day's term: They were gypsies. Called by God. Later called to build a nation, and bring salvation to the World. Levi's mother was named Leah. The elder sister of Rachel, who was loved by Jacob. The other two wives were a gift from his uncle and now father in law Laban. Zilpa and Bilhah might have been just servants, or they could have been both servants and concubines. For Levi, it could not have been easy to be born of a woman, who was not Jacob's first love. These ladies must have had lots of arguments among themselves. Leah's sons must have been insecure.

Was their fathers love and care trustworthy and true?

Jacob was also insecure. He was disturbed about the character of the two boys he and Leah had brought into this world. They became vile and violent men. One of their largest tragedies was the rape of their blood related sister, Dinah. She was raped and spiritually murdered. Today, these three siblings, Simeon, Levi and Dinah, most likely would have been called children of neglect. The society at large would be thinking they might have faced some kind of parental failures in their youth. Simeon and Levi could have faced some kind of governmental custody, spending at least a year or two in prison. Dinah would most likely have faced Governmental custodian care. Welcome to the people of Israel, and all of Jacob's troubles. Please read about their biblical origin. It's a touching and fascinating part of World history. Their long journey had just begun.



Jacob's Family



Jacob, the son of Isaak, the son of Abraham

Leah had weak eyes, but Rachel had a lovely figure and was beautiful. When the Lord saw that Leah was not loved, he enabled her to conceive, but Rachel remained childless. Again she conceived, and when she gave birth to a son she said, "Now at last my husband will become attached to me, because I have borne him three sons." So he was named Levi. Three days later, while all of them were still in pain, two of Jacob's sons, Simeon and Levi, Dinah's brothers, took their swords and attacked the unsuspecting city, killing every male. Then Jacob said to Simeon and Levi, *"You have brought trouble on me by making me obnoxious to the Canaanites and Perizzites, the people living in this land. We are few in number, and if they join forces against me and attack me, I and my household will be destroyed"*.

From the book of Genesis, the first book of the bible.

The night in Egypt destructive angels passed over the houses of the people of Israel



Applying the blood of the lambs on their doors saved the Hebrews.

Exodus 12: 5-7, 12-13.

The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the members of the community of Israel must slaughter them at twilight. Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. Verse 12-13: "On that same night I will pass through Egypt and strike down every firstborn of both people and animals, and I will bring judgment on all the gods of Egypt. I am the Lord. The blood will be a sign for you on the houses where you are, and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt."

God called Moses and a few Levite leaders to look after His law



Moses came down from Mt. Sinai with two stone tablets.

The descendants of Levi formed a nomadic tribe, stayed and travelled together. Their first settlement was in Goshen in Egypt. They gradually became slaves under their Egyptian masters. Finally free men after a spectacular escape to the east side of the Red Sea. Four hundred years had passed since their Egyptian settlement was established. Now a handful of descendants of Levi were called by God of Abraham, Isaac and Jacob. They were gifted a very special responsibility among the 12 tribes of Israel. They should look after the Ark of the Covenant, God's law. And help the other tribal leaders to keep the Law. Moses was from the tribe of Levi. And so were his brother Aaron, and his sons Nadab and Abihu.

Exodus 24:

Then the Lord said to Moses, "Come up to the Lord, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel. You are to worship at a distance, but Moses alone is to approach the Lord; the others must not come near. And the people may not come up with him."

Separated Levite towns all across ancient Israel



The Tabernacle stood in Shilo on the mountains of Israel for 400 years.

When the 12 tribes entered the promised land, the tribe of Levi continued in their calling. Not to live in a particular area, within clearly defined tribal borders. They should live among all the tribes as their priests in gifted townships. Not being shepherds, farmers or hunters. Those Levites living with the tribe of Ephraim had again a special calling. They were looking after the tent called "The Tabernacle" where the Arc of the Covenant was placed. In the settlement of Shiloh, today 42 kilometres north of the city of Jerusalem. When King Solomon came to power 900.B.C, a new temple was built in Jerusalem. And the Arc of the Covenant was transported from Shiloh to the new temple. From now onwards the tribe of Levi was given the task to look after the Temple by conducting Temple services of different kind. Some of the sons of Levi became temple musicians. Like Heman and his sons, among them Bukkiah.

The Temple musicians in Jerusalem

Heman was one of the leading Levite musicians in the first temple of King Solomon in Jerusalem (900 B.C). One of his sons was named Bukkiah.

1 Chronicles 6:33-38

From the Kohathites:

Heman, the musician,
the son of Joel, the son of Samuel,
the son of Elkanah, the son of Jeroham,
the son of Eliel, the son of Toah, the son of
Zuph, the son of Elkanah,
the son of Mahath, the son of Amasai,
the son of Elkanah, the son of Joel,
the son of Azariah, the son of Zephaniah,
the son of Tahath, the son of Assir,
the son of Ebiasaph, the son of Korah,
the son of Izhar, the son of Kohath,
the son of Levi, the son of Israel;

1 Chronicles 25:4

As for Heman, from his sons: **Bukkiah**,

1 Chronicles 25:2

From the sons of Asaph: **Zakkur**, Joseph,



1 Chronicles 15:19

The musicians **Heman**, Asaph and Ethan were to sound the bronze cymbals

Hemant is a common first name among Gor Banjaras (surnames Lamani, Chavan and Rathod). **Bukkiah** is one of their largest clans, and Zakku (Sakku) is one of the most used first name of females.

1. *Chronicles is a book in the Hebrew bible.*

Hemant is a commonly used first name of the Gor Banjaras.

The largest clan around the city of Gadag is named «*Bukhya*».

The Gor Banjara's claim they are descendants of this man, whom they believe has become a god. «*Muttoo Bukhya*» was worshiped in a separate tent in front of their Tandas, and Banjaras still pray to him in a few temples in the state of Karnataka even today. Heman was the grandson of prophet Samuel, one of the major leaders in ancient Israel.

II: “Gypsy and daughter of Israel”



GYPSY
and daughter
of Israel

Gor Banjara

BY IVAR FJELD

My search for the origin of the Gor Banjara tribe brought me back beyond pharaoh's Egypt and ancient Israel. It is a privilege to share my rediscoveries of cross culture use of key words like **Aram, Laban, Labhani and Tanda**. Linked up with **DNA** of the users. A comparative study of use of **coins** in dress codes of pastoral nomadic tribes took me back to the **Achaemenid Empire of Persia** and **600 B.C.** In a deeper study of folklore of the **Luris** I found brothers of Banjaras. I discovered symbols of **Judaic** origin, folklore and traditions confirmed as parts of ancient **biblical Judaism**.

Gadag, India, October 2021



Published by Ivar Fjeld, Chairman of The Banjara Association of Norway (BAN). Former Goa representative of Norway India Chamber of Commerce and Industry (NICCI) and member of the Press Club of the Parliament of Norway. For the past decade a researcher into the origin of the Gor Banjara tribe.

Ivar Fjeld

A book about the search for the origin of the Gor Banjaras.

In my first book published in October 2021, I made a case that there seems to be an ancient link between the people of Israel and certain gypsy people named Gor Banjaras. 26th of March 2022 I received an award for this book. The Banjara professors also honoured me for my 15 years of social service among this tribe. It was a privilege and an honor to receive *The National Award from the National Banjara Professors Association (NBPA)* and International Banjara Roma Organisation (IBRO). In the next chapter I will present the main clues from my first book, before telling you what I have found after it was released. You can download “Gypsy and daughter of Israel, Gor Banjara” as a free PDF from this website: www.banjarabook.com



NATIONAL BANJARA PROFESSORS' ASSOCIATION (R)
AND
INTERNATIONAL BANJARA ROMA ORGANISATION (R)

NBPA NATIONAL AWARD



THIS
AWARD
IS PRESENTED TO

Mr. Ivar Fjeld


Banjara Association of Norway (BAN)


Author of the book "Gypsy and daughter of Israel, Gør Banjara".


for his contribution to Banjara Community Service

10th NBPA International Conference
on 26th & 27th March 2022 at Goddag, Karnataka.




D. Rama Nisik
Founder NBPA & President IBRO


Dr. Ramesh Chandra
National General Secretary, NBPA


Prof. Dr. D. B. Nayak
National President, NBPA

The National Award granted on 26th of March 2022.



A young female from the Rathod family at Megath Tanda danced during the conference.



Visiting Banjara children in a tanda next to Gadag. They have become able to read my book.



Giving a lecture at the March 2022 conferanse that granted me the award.

A: Out of India 600 - 360 B.C



In the history of India written by S.R. Kanitkar in 1934 he states that the Banjaras were traversing the whole of India and abroad between 600 B.C. and 360 B.C. That means the Banjara tribe must have its origin much earlier than 3.000 years ago.

«Origin and history of Banjara community»

Prof. Vishnu J.Chavan.
Vice-Principal & Head
Dept. of English
Vaidyanath college.
Parli-Vaijnath Dist. Beed. MS
3rd NBPA conference, 2014

Records from the third annual confersense of The National Banjara Professors Association.

This is the first clue. If the Banjaras were out of India, where did they go? The mentioned period is the age of the first Persian Achaemenid Empire, that bordered India, Bulgaria in Europe, Cush and Libya in Northern Africa.

B: Judaic symbols



The use of several symbols of Judaic origin, tells us the caravans (tandas) took off in a westward direction.



Almost every morning this symbol is painted on the floor by my neighbor in Gadag.



The Seal of Solomon in the 3rd century synagogue in Capernaum in Israel.



C: Blood sacrifices



The Gor Banjara people sacrifices goats during festivals, and asks god to forgive their sins. These two photos are from a wedding in a tanda near Gadag.

D: King lamani of Ashdod

It was through a booklet printed by the **National Banjara Professors Association (NBPA)** I found «King lamani».



«Lamani of Ashdod had their kingdom in ancient period»

«The Gor Banjara and their culture»,

Shri Mati N.P. Rathod Karamtot
3rd NBPA conference, 2014

Lamani of Ashdod in ancient Israel lead a rebellion in 712-711 B.C. He tried to escape to Egypt, but was betrayed and captured. He was thereafter sent to Assyria as a prisoner of war, where 10 tribes of Israel already had been exiled.

E: Tandah at the Nile in Egypt



F: Coins in Persian dress code



Persian Fashion Designer and Reseracher Nooshafarin Davoodi

G: Stamping on clay pot in weddings



In all Jewish wedding the groom stamp on a glass. (left) In Gor Banjara weddings the groom stamp on a clay pot. Like in this wedding in a tanda south of Gadag.

H: DNA with Askenazim matches

One Banjara male south of Gadag has 18 DNA matches with Ashkenazim's. Most Ashkenazim's are Jews of Eastern European origin fifteen century A.D. This male has DNA relatives in 7 European nations, and at least three of them are Levites. They claim they are decedents from the tribe of Levi. This Banjara male was DNA tested with the help of Family Tree DNA, Houston, Texas, USA.

III: The snake of Moses and Banjaras: Tavernier



Circumstantial evidences give us a strong clue that the Banjara people used Moses as a model. But in the Court of Law, you need to convince the judge beyond reasonable doubt, before he can announce his verdict. A not deniable evidence will make your case strong. I would have loved to listen to this witness,

Jean-Baptists Tavernier. Born in Paris in 1605 of a Flemish Huguenot family who had emigrated to Antwerp to escape persecution. Tavernier became an experienced traveller to Persia and India. He seems to have had a plan to publish a book based on his diaries. He took lots of notes during his travels, things that seemed to be of significance. Between 1638 and 1643, during his second voyage, Tavernier came to India and travelled as far as Agra before arriving in the Kingdom of Golconda.



Jean-Baptists Tavernier

This kingdom is located in today's southern Indian states of Andhra Pradesh, Telangana and Karnataka. This is the heartland of the Gor Banjara tribe. He also paid a visit to the Saharan's court and went on his first excursion to the diamond mines. Tavernier also encountered Banjara's in India. He met them as an encamped tanda.

One morning he was a witness to a religious ritual, that fully caught his attention. The Banjara's pitched their tents, and was about to continue their journey in a caravan. For many people and tribes in India, the early morning is a time for prayer. Unlike residential people, who live in villages and hamlets, the Banjaras had no temples. They carried their shrines with them, and all their items used for religious purposes. Not so unlike the tribes of Israel, before the age of Joshua moving from place to place in the deserts and wilderness in the Middle East. One of the best examples is the caravan of Jacob the Patriarch. He had been granted four wives after serving his uncle Laban. Then Jacob prepared for a caravan from Paddan Aram to travel to the land of Canaan to the south. Rachel was the most beloved of his wives. As she left her father's hamlet, she stole his house gods, his idols. When her father could not find his idols, very likely already the next morning, he chased after Jacob and stopped him.

Jacob denied stealing the idols of Laban, and told his father in law and uncle to search for them where ever he wanted. Every mule and donkey. When Laban came to his daughter Rachel's donkey, she claimed she had the monthly period. She was unclean, and her father could not approach her without committing a grave sin, almost unheard of. Laban did not find his house gods, and had to return empty handed. He could not find his idols, because Rachel was sitting on them. You cannot sit on large idols, and hide them. They seemed to have been small in size, not statues and stones which is kept in outdoor temples. But rather small items, able to be loaded on the back of a donkey. This story of Laban, Jacob and Rachel is used in everyday life of religious Jews in the state of Israel. Every week day, the Tomb of Rachel in Bethlehem is full of devotees, reading from the book of Genesis and the Law of Moses, doing their devotional duties. Jean-Baptists Tavernier obviously saw something quite similar. Or the exact same. The Banjara's carried their idols with them, and had selected a bull for this specific purpose. At dawn, the priest off loaded the idols, and called the Banjara's for morning prayers. An idol caught Tavernier special attention. A serpent. The Banjara priest put it on a wooden stake, a pole, six, or seven foot tall, and called his people to come and worship the serpent. Tavernier also tells us about the females circling around the snake three times.

The Banjaras were long distant travellers. To carry a dead snake inside a caravan served no purpose. It would soon disintegrate. But if the snake was made of metal, it would last. *Why did the Banjara females walk around this snake three times?* The prophet Daniel was in Susa in Persia. Three times a day, he turned towards Jerusalem and prayed. It was a daily routine. If the Banjara's belonged to the lost tribes of Israel, they were aware of Daniel, Susa and his religious practices. The Banjara's were not resting during the day. Their caravans could include more than 10.000 bulls. It would be a large and time consuming operation to stop just for prayers. Next, off load their religious items, and gather the whole flock. Than repack, and continue their journey. It would be a wiser and smart move to do all the daily prayer services during the cool sunrise. Move three times around the snake, all in one go. Than pack, and move on. For Moses from the tribe of Levi, it was a huge struggle to maintain unity as they were in the desert and wilderness of Sinai. The people of Israel continued to move around in hostile environments for 40 years. An almost not imaginable journey without a permanent camp. One of the major problems were snakes. If bitten by a Cobra, you would be in need of medical care quickly, or you would perish. In the days of Moses, around 1.500 B.C, there was no hospitals and doctors with antidote available.

So the leader of the 12 tribes of Israel was told by their God to set up a serpent in the camp. This metal serpent was put on a stick. Anyone bitten by a snake, could approach this bronzed snake, look at it and be healed in an instant. This brazen snake became a legendary item for all the people of Israel for the next hundreds of years. Everyone had heard about it. The fathers telling their sons from your age, and the mothers explaining their daughters. This snake even got a name, and was used for religious purposes for the next 600 years. That is roughly 20 generations.

When the people of Israel had to leave the promised land, for whatever reason, they took their religious practices with them. Like the 10 lost times of Israel from the Northern Kingdom of Israel, who were exiled to Assyria during several encounters with Assyrians from 740 to 720 B.C. They would most likely not be aware, that a remaining king in the southern kingdom of Judah terminated this religious practice. King Hezekiah, who reigned for 40 years from 715 B.C destroyed Nehushtan, the bronzed snake of Moses.

Why did the king do that? Simply because, also the people of Judah had started to worship the snake, and not the Creator God of Israel. They had started to burn incense to the serpent, and was conducting religious rituals.

Why was this not permitted? Because the Law of Moses said: «Do not make for yourself idols, in the form of anything, neither in the likeness of humans or animals». It's the first commandment of the 10 commandments of God, that Moses received on two stone tablets on Mount Sinai, a command written inside every Bible distributed around the World.

- Did Tavernier reason, and claimed he had seen a religious practise founded by Moses the Levite?

At least he did not put such on record. And we do not know why. Therefore, I would like to become a judge who can cross examine available witnesses. This gentleman who translated Tavernier's book into English in 1889, hundred years after the death of this traveller, was puzzled with what he had read. V. Ball translated the original book, which was published in French in 1676. Ball was the Director of Science and Art Museum in Dublin. Ball was himself the author of the book «*Jungle life in India* » and «*The Economic Geology of India* ». This explains why he was so interested in the books of Tavernier. In a footnote, Ball writes: «*This cannot fail to suggest the brazen serpent which Moses lifted up in the wilderness. Here the allusion is to nag, or snake worship*». In the modern-day Oxford Dictionary, we can read the definition of the word «*allusion*»: «*An expression designed to call something to mind without mentioning it explicitly; an indirect or passing reference. "an allusion to Shakespeare"*». Ball's footnote of 1889 gives us a clue, that others who read Tavernier's book must have come to the same conclusion, at least all who were interested in the biblical account of Moses journey in the desert of Sinai.

Not all translators of Tavernier's book agreed. We can only speculate why this footnote was changed when another edition of this book was published in 1925. This book was edited by William Crooke, a former employee of the British government, working as an administrator in India. Crooke died in October 1923 at the age of 75. His death took place a year prior to the re-publishing of V. Ball's version first published in 1889. Keep in mind that in 1925 the «Criminal Tribes Act» in India was well known in London. Any possible connection between the people of Moses and the Banjara people could become very uncomfortable for the British administration in India. In July 1922 Adolf Hitler had launched a booklet and explained his new ideology, based on the idea that the Jewish people were lower beings, not Aryans, but rather an ethnic group of criminals harming the German nation. A hot topic among academic in Europe the following year. When the concentration camps were set up in Germany from 1937 onwards, both Jews and gypsies were detained. Six million Jews and half a million gypsies were murdered in the Holocaust. People have been puzzled by why the gypsies were treated in the same way as the Jews. The Criminal Tribes Act of 1871 A.D will give you some clues. Later in this book I will give you more details of this law in British India, and try to display a possible connection with the Holocaust.

Was this encounter of Jean-Baptists Tavernier, his only encounter with the people of Israel in Persia and India?

We know that Tavernier was aware of Jews in Persia. In 1666, he met Jews in the city of Shiraz. Tavernier's observations tells a story of a man who take great interest in details. In his fifth book: « Persia: With the roads from Ishaan to Ormus»: (today's Isfahan and Ormus in Iran) «The Jews of Shiraz boast themselves of the Tribe of Levi make above a hundred and ten thousand, it being their chiefest livelihood, but the Governor of Shiras know how to share with them in their profits ». Tavernier was a wealthy businessman and experienced international traveller. And an educated linguist. He appears to be a trustworthy witness. It is possible, but very difficult to argue that the Banjara people have adopted this particular religious ritual from any other source than Levite priests. It is also difficult to explain how this practice that ended in Jerusalem round 700 B.C, could continue in India for the next 2.300 years, if there were no spiritual convictions that this ritual was based on their ancient traditions? And their clear cut acceptance of the consequence, that this ritual would effectively separate them from other Asian tribes and people? If you take a look at the events linked to the exodus of the people of Israel from Egypt, you will see that the people wandering around in the Sinai desert, were not exclusively from the 12 tribes of Israel. There were approximately 600.000 for them, and no-one had an exact account of their ethnic background. The Bible explains in the book of Exodus that «other people followed them».

Why would they not? Everyone desire to be on the winning team, seeing the miracles performed by Moses the Levite, in front of the Egyptian Pharaoh. Experiencing the people of Israel escaping through the Red Sea would galvanise all kinds of people of that age, for at least a couple of generations. If the Banjara tribe faced Moses and his rituals in the desert of Sinai, but was not from the 12 tribes of Israel, we face another interesting question. Why did they continue with the worship of the serpent, after they had departed eastwards? And continued in the next generation, and even found by a literate and resourceful traveller in the 17th century? *Why did they not confine to the religions and rituals, of the people in the place and kingdoms where they settled?*

I am convinced that this would only be possible, if they truly had belonged to the people of Israel. Whom up to the year 1948 had continued with their more or less secret religious practices. They had been able to continue with 3.500 years old rituals and traditions, handed down by their forefathers, originally from Moses from the tribe of Levi. All of them written down in the Hebrew Bible. In more details they are explained in the oral traditions written down in the Babylonian (Persian) and Hebrew Talmud. There is a possibility that the Banjara tribe became proselytes of the faith of the tribe of Levi after the exodus from Egypt. That their conversion took place after the Levites sojourned in the desert of Sinai. Or that they got convinced in an ancient encounter with rebellious Levites, who were not informed about the religious reform of king of Judah in 700 B.C. Could it be that the Banjaras started to follow ancient Judaism at a later cross road of time? Nevertheless, the Banjara tribe got assimilated into the enlarged people of Israel, the lost house of Israel. A remnant of this particular people has been rediscovered. Truly a great miracle.

TRAVELS IN INDIA

BY

JEAN BAPTISTE TAVERNIER

BARON OF AUBOISSE

TRANSLATED FROM THE ORIGINAL FRENCH EDITION OF 1696

WITH A

BIOGRAPHICAL SKETCH OF THE AUTHOR,
NOTES, APPENDICES, ETC.

BY

V. BALL, LL.D., F.R.S., F.G.S.

DIRECTOR OF THE MUSEUM AND ART GALLERY, OXFORD
AUTHOR OF "JOURNAL OF A VOYAGE," "THE HISTORY OF THE ARTS," ETC.

IN TWO VOLUMES

VOL. I

London
MACMILLAN AND CO.
AND NEW YORK
1889

All have in general a string, or tress, round the shoulders, from which hangs a small box of silver in the form of a reliquary, of the size of a good hazel nut, in which they keep a superstitious writing which their priests have enclosed in it. They place them also on their oxen, and on the other animals born in their herds, for which they entertain a special affection, loving them as dearly as they do their children, especially when they have none of the latter.¹

The dress of the women is but a simple cloth, white or coloured, which makes five or six turas like a petticoat from the waist downwards, as if they had three or four one above the other. From the waist upwards they tattoo their skin with flowers, like as when one applies cupping glasses, and they paint these flowers divers colours with the juice of roots,² in such a manner that it seems as though their skin was a flowered fabric.

While the men load their animals in the morning and the women fold up their tents, the priests who follow them elevate, in the most beautiful parts of the plain where they are encamped, an idol in the form of a serpent, entwined about a staff of six or seven feet in height,³ and each one in file goes to make reverence to it, the girls turning round it three times. After all have passed, the priests take care to remove the idol and to load it on an ox allocated for that purpose.

The caravans of waggons do not ordinarily consist of more than one hundred or two hundred at the most.

¹ Tavernier here seems to perpetrate something very like a "bull."

² The English translation of John Phillips has it juice of "grapes;" but the original word is *racine*, not *raisin*.

³ This cannot fail to suggest the brazen serpent which Moses lifted up in the wilderness. Here the allusion is to *idol*, or make worship.

The 1889 printed version of Taverniers book.

THE YOUTH'S MAGAZINE:

OR,

Evangelical Miscellany.

AUGUST, 1816.

THE BRAZEN SERPENT.
Numbers xxi.

THE Holy Scriptures contain a pleasing variety for our instruction; here are truths of infinite moment to our present happiness and eternal felicity. The great subjects exhibited are, the awful state of man as a sinner, and the way and means of his salvation through the obedience and death of our Saviour Jesus Christ. The promise

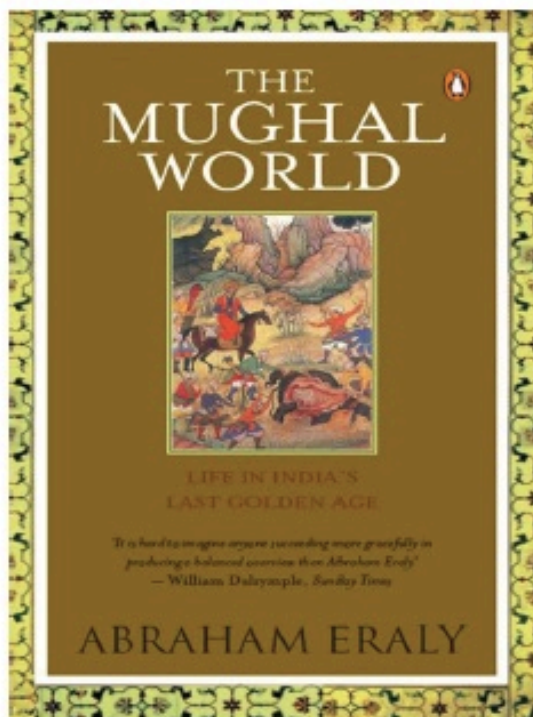
THE BRAZEN SERPENT. 255

of slain and wounded in the day of battle!—Amidst the awful carnage Moses is supplicated to mediate with God;—"we have sinned," say they, "for we have spoken against the Lord and against thee; pray unto the Lord, that he take away these serpents from us." Moses, ever disposed to offices of mercy, willingly complies; he approaches God; he prays; he reminds him that Israel was his people; God hearkens to his prayer, and directs him to make a "serpent of brass and set it upon a pole;" two orders, that were doubtless designed to render the object more conspicuous to every part of the camp; "and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived." This pole was such as was used for an "ensign or banner, to which all the army was to resort." Tavernier relates in his travels, that "in India, they have an idol in the form of a serpent on a pole; this they carry with them in their travels and erect every morning to be adored."

If the mind chills with horror at the idea of the fiery flying serpents, it suddenly glows with ad-

The Youth's Magazine; or, Evangelical Miscellany. From The John Hay Library, Brown University, Rhode Island, USA.

"The Banjaras lived a nomadic life, travelling with their families, priests and even their shrines. Every morning, when the men load their beasts and woman fold up their tents, the priest set up a certain idol in the form of a serpent in wreaths, upon a (stand) six or seven foot height, to which they come all in files to worship. The woman going three times about. After the ceremony, the priest loaded the idol on a specially designated ox". (Page 393).



This book was provided by Dr. Eyal Be'eri from Beit El in Samaria in Israel.

Why do Jews pray 3 times?

The Talmud gives two reasons why there are three basic prayers each day: Each service was instituted parallel to a sacrificial act in the Temple in Jerusalem: the morning Tamid offering, the afternoon Tamid offering, and the overnight burning of this last offering.



 [wikipedia.org](https://en.wikipedia.org/wiki/Jewish_prayer)
https://en.wikipedia.org/wiki/Jewish_prayer

Jewish prayer - Wikipedia

Two different footnotes in similar versions of the book

When you do research into ancient history, you cannot take anything for granted. You have to be open for the possibility of doubt. *Why did the witness of a particular event, write this?* What was the circumstance? *Would there be any particular motives behind giving such a statement?*

When V. Ball translated the original book of Tavernier he came to a very particular conclusion in his footnote. The snake the Banjara priest carried in the moving Tanda cannot be anything else than a copy of the snake that Moses raised up in the wilderness of Sinai. To come to this conclusion, you must have been aware of the Biblical records of this event that took place around 1.500 B.C. This snake is also recorded in the New Testament of the Bible, written at least 1.600 years later. John 3:14: *«Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up»*. This practice seems to have continued inside ancient Israel, and people were still aware of its origin. *When did it end?* Could it be possible that the snake worship continued for another 1.600 years in India?

Footnote in the 1889 version of V. Ball

¹ Tavernier here seems to perpetrate something very like a "bull."

² The English translation of John Phillips has it juice of "grapes;" but the original word is *racines*, not *raisins*.

³ This cannot fail to suggest the brazen serpent which Moses lifted up in the wilderness. Here the allusion is to *nâg*, or snake worship.

Footnote in the 1925 version of W. Crooke

2. Here the allusion is apparently to Naga, or snake worship, but snake worship is not mentioned in recent accounts of Banjaras:

see Russell, *Tribes and Castes, Central Provinces*, ii. 170 ff. F or their distinctive dress, *ibid.* ii. 184 f.

William Crooke, a former employee of the British government, working as an administrator in India, came to a different conclusion when he published the same book in 1925. We come to an understanding of this because of two different footnotes trying to explain what Tavernier possibly could have seen when he encountered the Banjaras. We have to ask ourself why? *Do these two gentlemen have different views and understanding of India?* V. Ball had written two books about India. Not about the governance of India, but its wildlife and natural resources. The «*Jungle life in India*» and «*The Economic Geology of India*». William Crooke was an administrator, a bureaucrat. Very likely a talented one, since he was able to publish books. But bureaucrats have to defend the governments policies, and to the work the political system orders them to do. Or be fired. Crooke was aware of the Criminal Tribes Act. But I presume that Crooke was not familiar with snakes and in particular not the worship of snakes in India, in various forms. I could be wrong. He might have this particular hobby. *If so, why did he compare what Tavernier describe as Naga worship?*



Naga worship in 2022 in the township of Narregal, Northern Karnataka

And what is Naga worship? In the Hindu religion there are worship of snakes in shrines and small temples. I have studied such worship as a part of my research, residing for more than 20 years in India. Snake worship in India takes the same forms as any other forms of small temple worships. The snake is placed on the ground inside a shrine. The devotees burn incense to the snake-idol, and perform other religious rituals in front of the snake. What Tavernier saw was something very different. A snake on a pole, out in the wilderness. Where the moving tanda had made a halt for the night. This can possibly not be Naga worship. The Naga worship is to the radical opposite the worship of snakes that king Hezekiah of the southern Kingdom of Judah banned around 800 B.C. He banned it because the people of Israel had started to burn incense to the snake, and worshipping it. You have to ask yourself another question. Why did William Crooke change the footnote? Crooke was aware of Ball's foot note, and could easily have cross-checked if Ball's biblical reference was correct or not. We must come to the conclusion that it seems to have been unpleasant for the British authority in India to see V. Ball's footnote. Ball concluded that the Banjara's were conducting the same religious practises as the ancient people of Israel.



2.Kings 18:4

He removed the high places, smashed the sacred stones and cut down the Asherah poles. He broke into pieces the bronze snake Moses had made, for up to that time the Israelites had been burning incense to it. (It was called **Nehushtan**.)

In 1871 the United Kingdom had started to persecute the Banjara's because of their alleged criminality linked to their religion and faith, handed down to them by their ancestors of unknown origin, explained by the Vice Roy Mayo's legal council J.F Stephen. A separate chapter in this book explaining the ideology behind the Criminal Tribes Act. What would the public at large think if they became aware, that those who criticised a popular newcomer in European politics, Adolf Hitler for his radical attitude towards the Jews in Central Europe, had previously applied the same ideology towards the Banjara tribe in India? William Crooke might not have been aware of the policy of his decision makers, and might not fully understand what he was doing when he changed Ball's footnote.

But Crooke appears to have been a loyal servant of the British government.

Another point: The March 1816 edition of the Youth Magazine, of Evangelical Miscellany's of Rhode Island tells us that the worship of the snake of Moses in India had been revealed among evangelical Christians. In fact more than 100 years earlier. For Christians and Jews who knew their bibles it was obvious that William Crooke had missed the point in his 1925 version of Tavernier's book. V. Ball in the city of Dublin in Ireland, was not the first man to come to this conclusion in his translation of 1889. Christians in America must have read and studied Travellers original book with great interest. And concluded that Tavernier had seen the same serpent as Moses used.

Section II

Blood libels and Banjaras

Black water and the «Criminal Tribes» in India.

James Fitzjames Stephen was the legal council of British Viceroy Richard Bourke, 6th Earl of Mayo. J. F. Stephen drafted the Criminal Tribes Acts, that become law in India in 1871. This law effectively criminalised members of several tribes from their birth. A high security prison was established in India after the great rebellion in 1857 on the island Port Blair. The prison was called Kālā Pānī (lit. 'Black Water'). Here London detained those the government considered the most dangerous persons to British rule in India. These men never returned from this island. From 1871 onwards, those convicted as natural born criminals, could be departed to Port Blair as their terminal destination. Interestingly enough, the Viceroy himself did not escape from a visit to this god forsaken death camp on the Nicobar Islands. Lord Mayo was stabbed to death in 1872 by Sher Ali Afridi, a jailed jihadist Pasthoon, as the Viceroy was about to depart by a ship back to mainland India. Lord Mayo became the only Viceroy in India to be assassinated.



James Fitzjames Stephen



Black Water in Port Blair. Now a memorial.

What was the world views of James Fitzjames Stephen? What was the ideology behind the Criminal Tribes Act of 1871?

Anthropologist Anastasia Piliavsky published a paper in 1989. *«The Criminal Tribe » in India before the British from Girton College in Cambridge*. She gives us a quote by James Fitzjames Stephen: *«The cast system in India's distinguishing trait. By virtue of this system, merchants are constituted in a caste, a family of carpenters will remain a family of carpenter for a whole century from now, or fire centuries from now, it its survives that long. Let us bear this in mind, and grasp quickly what we mean here by professional criminals. We are dealing with her a tribe whose ancestors have been criminals since the very dawn of time, whose members are sworn by the laws of their cast to commit crime...for it is vocation, his cast, I would go to the extent of saying his faith, to commit crimes»*.

Piliavsky quotes from a French book: 2003. *The So-Called "Criminal Tribes of British India: Colonial Violence and Traditional Violence*. Written by Marie-Madeleine Fourcade. She was the leader of the French resistance group *« Alliance »* during World War II. John Roach published an article about Fitzjames in the *Journal of the Royal Asiatic Society of Great Britain and Ireland* in 1956: *« There is no doubt that Stephen's work in India modified his whole conception of life. Doubts were cleared away and difficulties half sensed before, resolved. As a young man he had been a liberal. But was in 1869 already disillusioned by the weak and ineffective government produced by democracy. In India he found the discipline and organisation which enabled a few man to achieve great results. «There», he wrote from England in later years. «You see real government». Here you see disorganised anarchy which is quickly throwing of the masks. Stephen wrote this in a letter to lady Grant Duff, dated 13th of July 1882. About Englands position in India, he had no doubts and hesitations. The Indian Empire was « the very boldest and most successful enterprise ever tried by mortal men. The Roman Empire was not to be compared for a moment »* Stephen wrote this to his wife in a letter dated 13th of February 1870. He was not interested in India itself, in the long record of Indian civilisation and religion. To him there was a permanent conflict between the British and the Indian way of life, in which the formed must be made to prevail. To the Western educated class, a note of concept as apt to creep in. The British owed their position to conquest. The task was not to introduce the fundamental ideas of European civilisation, which was possible only (Letter to his wife dated 26th of December 1860). While the direction of affairs remained in European hands.

It was impossible to rule either by representative government, or by native agency, and, given strong resolute leadership there was no reason why the existing position should not continue indefinitely. (Letter to Lady Duff, 13th September 1883).

The British government in India, is essentially an absolute government, funded not on consent but on conquest. It does not represent the native principles of government, nor can to do so, until in represent heathenism and barbarism. (...) implying at every point the superiority of the conquering race, of their ideas, their institutions, their opinions and their principles, and having no justification for its existence except that superiority. From Stephen's letter to The Times, march 1883. Stephen died in 1894, at the age of 65.

After reading this, it is very difficult to deny that the World view, and moral attitudes of lawmaker James Fitzjames Stephen have clear cut similarities to what was 50 years later defined as fascism. From Stephens letters to his wife and others we can come to a better understanding of the links between the British Criminal Tribes Act of 1871, and the ideology founded by Benito Mussolini in Italy and Adolf Hitler in Germany in the 1920-ties. These three European men are basically a mirror image of each other. Hitler took this ideology of the Aryan superiority to its extreme, but logical conclusion, when he built gas chamber in Germany and Poland, to solved the issue once and for all. Hitler called it «The final solution». Hitler murdered six million Jews and 500.000 gypsy's in these chambers. People Hitler consider to be the ultimate evil. But the question still remains: *Why were these human beings branded «lower beings» and criminals from birth, and not a fruit of misguidance from their early childhood? And why was James Fitzjames Stephen convinced that this problem was caused by the faith and religion of these Indian tribesmen? Not only a genetic problem, but having a spiritual dimension? Who and what had convinced Stephen that this was the case?*

OCTOBER 12, 1871 CE

THE FIRST CRIMINAL TRIBES ACT TAKES EFFECT IN INDIA



Government of Bengal
Criminal Investigation Department

A Pamphlet on Gobinda Dom's Gang of Hooghly-Burdwan declared under the Criminal Tribes Act (VI of 1924)

Superintendent, Government Printing
Bengal Government Press, Alipore, Bengal
1942

Blood libels and Banjaras

To answer these two questions, we have to take a look back in time. We need to understand the motives behind blood libels against Jews in Europe. Blood libel, also called religious murders libels, started in England in the 11th century. The Jews were accused to kidnapping Catholic boys, killing them and collecting their blood to perform religious rituals. According to the Hebrew bible, the people of Israel had to slaughter a goat or a lamb in Egypt. They had to strip the animal of its blood, and paint or mark their doorsteps with this blood. When God of the Bible saw this blood, the destruction angels passed over their houses, on their way to kill first born babies of the Egyptians. It would be one of the huge paradox of history, if those who claim Jews murder children, have not read this passages in the book of Exodus. The Jews did not collect the blood of humans, but animals.



A man from the tribes of Israel brings a lamb in front of Aaron the Levite.

It is possible that anti-Jews, at least their leaders, do read the Bible. And are very well aware of what took place in Egypt 3.500 years ago. *Could their motives be a desire to take revenge on God, by punishing the Jews for what God did, when an unknown number of Egyptian infants and small boys lost their life?* In the desert of Sinai, where Moses set up the metal serpent on a pole, his brother Aaron collected blood from goats gifted by the people of Israel. Their religious service was inside a huge tent called the Tabernacle. The collected blood was sprinkled by the Levite priest on the audience, as a sign that God had accepted their animal sacrifice, and their sins were forgiven.

The first publicly known blood libel in England took place 1144 A.D in the township of Norwich. William was found dead hanging in the woods with stab wounds. The Jews were accused of this Easter murder. The story was that the Jews did so, because they believed that killing a «Christian child» each year would ensure that the Jews would be restored in their promised land. At this junction of time Jerusalem was occupied by the Pope in Rome and his crusaders.

England was supposed to have been chosen for this ritual murder, and the leaders of the Jewish community delegated the Jews of Norwich to perform the killing. They were accused of abducting and crucifying William. The legend was turned into a cult, and William got the status as a local saint. Pilgrims started to arrive at the local Catholic church. Also in Italy these kinds of blood libels were raised against the Jewish community. Like in Trent. In 1515 A.D the Jews of this township were accused of the murder of Simonino. This boy was alleged a victim of a Jewish ritual murder that was supposed to have taken place during Easter in 1475.



The crucifixion of William of Norwich depicted on a rood screen in Holy Trinity church, Loddon, Norfolk

In the aftermath of this blood libel 15 Jews were arrested and burnt at the stake. The remaining Jewish community were expelled. In 1588 Pope Sixtus V called for veneration of Simonino, the start of the process towards being canonised as a saint. A box with the claimed body of Simonino was venerated in the Churches of Trent, and paraded in the streets during Church feasts. This veneration was not abolished before 1965. Even today, a wall art in stone of this alleged ritual killing, can be seen above the entrance of a building in Palazzo Salvadori in Trent in Italy.



Blood libels against Jews, Palazzo Salvadori, Trent in Italy.

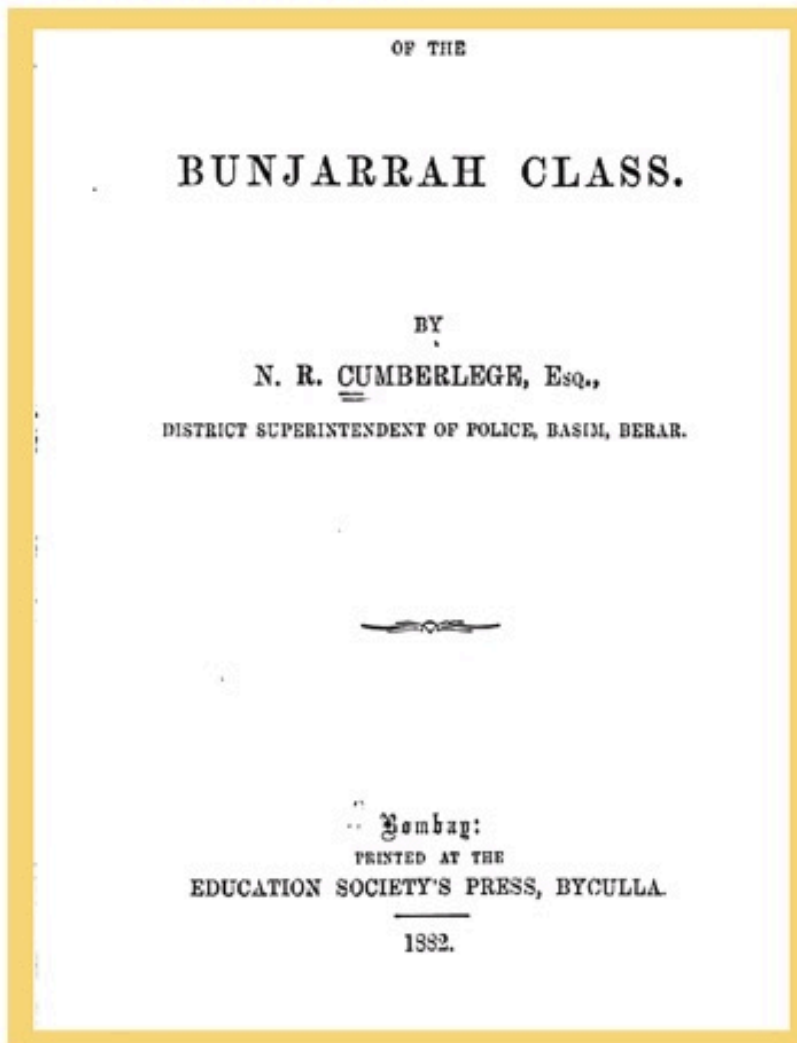


Albrecht Kunne, history of Simon zu Trent (history of the Christian child murdered in Trento) (Trento, 6 settembre 1475; incunabolo; Monaco di Baviera, Bayerische Staatsbibliothek, 2 Inc s. a. 62)

Example of German art with blood libels against Jews

Did the Banjara's face similar blood libels in the legal framework of the Criminal Tribes Act in 1871?

N.R. Cumberlege was the District Superintendent of Police in Basim in Berar. This city is today located in Akola district, in the state of Maharashtra. In the year 1882 he published a book named «The Bunjarrah Class». It was printed by the Education Society Press in Byculla in Mumbai. Cumberlege's book was instrumental in the work with the Criminal Tribe Act. This book seems to have been popular. Since the Australian newspaper The Brisbane Courier 18th of April 1883 printed a preview of the «*The Bunjarrah Class*».



The Brisbane Courier.

Vol. XXXVII—No. 1,000

WEDNESDAY, APRIL 26, 1900.

[PRICE

THE INDIAN GIPSY. (The Pioneer Mail.)

The Romany Rye has done good service to novelists and picturesque writers in every country and at all times. The fact requires little explanation. From of old there have been gipsies of one kind or another all over the earth, whether they call themselves Romany in the English shires, Gitanos or Zingari in Spain and upon the Continent, or Bunjarrahs in the districts of Middle India. Whence their origin as a race no man knows. The cradle of the first genuine gipsy tribe is unknown as the tomb of the leader and law-giver of Israel. And yet the species is an ethnological growth quite apart because it is a tribe that has never become a nation. In every country gipsies are found — their hands against all men, all men's hands against them. They know no such word as home.

The open heath serves for dwelling place ; a chance field, a bit of common, a waste patch. The clouds curtain them. Heaven is their canopy ; equally are they neighbour and foe to all mankind. The hardihood of their frame is a gift from Nattue whose wild offspring they are : like the banished duke and his companions in the forest of Ardennes, their only ills are the season's differences and an occasional penalty for infracted law.

Where are we to seek the cause, the beginning of this errant way of life ? It dates from long ago ; it has the grounds of its being in our common nature. It is a heritage from the nomadic age before the Patriarchs, before even property was constituted and each knew his own. Gipsies were the first communists ; they are socialists today ; to that they owe their antagonism to society, while to the love of roving, inherent in that very society whose modern mania for travel Ralph Waldo Emerson has stigmatised, may be attributed their wandering propensities. Whether the sky be that of England, of Spain, of Hungary, or of India, the main characteristics of the race admit no change.

«It is a heritage from the nomadic age
before the Patriarchs»

In some countries good are found mingled with bad, but the bad invariably predominate. It is so with regard to the Bunjarrah, whose mode of life we shall briefly sketch, and who is the Indian prototype of his European fellows. Like the congener Mr. Barrow's Continental writings have depicted so curiously and quaintly, the Indian Bunjarrah's first origin is unknown and unknowable. But he is not without traditions ; it is traditions that take the place of what in regard to nations is called history ; and in Bunjarrah lore we must look for such information as there may be.

The Indian gypsy tribe has three distinct divisions, representing the Brahmin, Chuttri and Rajput castes, and called by the names of Muttooriah, Lubhana, and Charun classes respectively, each of them very distinct, very different in social custom from the other classes, and each having widely variant accounts of origin and descent. There is a rude species of bard as well, whose duties are similar to those of the mediaeval Trouveres, occupying a separate though small caste, and acting as the repositories of Bunjarrah song and story like Homer and the Cyclic poets of the early Greek period. Of these four castes the Muttooriah is highly aristocratical. They wear the sacred Brahmin thread ; their vegetarianism is as consistent is that of Simla ; and not unfrequently other castes serving as slaves are to be found in the gipsy Kooree or moving camp. They, as well as the Lubhanas, are fairer than the Charuns who form the bulk of the gipsy tribe ; they wear rich jewels and fine silk, and have their proper marriage rites and social ceremonies. But all three castes alike (herein differing from the European gipsy) profess an occupation other than that of larceny and dacoity.

The Bunjarrah is a grain-carrier ; he was, or says he was, the main Commissariat transport to Aurungzebe, and he makes annually towards the grain marts of Central India. Dumda, in the gipsy eye, is the very navel and centre of the earth. Of the Muttooriah social customs, as indeed of the whole Bunjarrah species, there is a capital, though quite unpretending, account now before us. In a brochure of thirty or forty pages, Mr. N. R. Cumberlege, district superintendent on the Berar police establishment, has got together a large quantity of traditional Bunjarrah story, and has besides given a concise account of the Bunjarrahs as a numerous section of the criminal class. . To the curious in such matters we commend the work and only regret that limited space forbids a fuller reference to its pages. A few facts of interest may, however, be drawn from them. The gypsy year, for instance, is distinctly marked by two festivals — the Dessara and the Dewalli. During the monsoon months the gipsies ran up huts and gather together in encampments which they call Koorees. A naik, or headman, the descendant of the communal Patriarch, is appointed until the Dessara festival, when the Kooree breaks up into numerous Tandras, or moving camps, which again set out at the time of the Dewalli for either Dumda or other grain marts.

The real gypsy life is to be found in the Tanda. These are the strongholds of the Charun ; it is from these as bases that theft and dacoity are mostly carried on. The Charun dress is simple. A coarse dhoti, a dooputta, and a puggri ; the last generally red, the body garments usually white. The right arm of a Charun girl is exposed, and metal beads are fixed upon her ancles. At 12 she is marriageable, and wears plain brass bangles instead of beads. When married she assumes the curved anklet, and has the privilege of placing ivory ornaments upon the upper portion of the arm. She also has the regulation nose ring. Their customs in the matter of widowhood are singular. The younger brother, as he has a claim on his deceased elder brother's wife, may marry her by assembling a punchayet, giving a feast of flour and fried ghee, and taking her to his own hut. Should the lady refuse the brother still supports her. Should he, in imitation of the manners of more civilised societies, decide upon an elopement, the punishment is pecuniary, and falls rightly on him who has carried her off. The brother demands 75 rupees — elopements are a la prix fixe, like Palais royal dinners. If the sum be not paid, he with ten associates sits down at the door of the husband's hut, being fed and supplied with copious quantities of drink till the sum is paid up — a sitting in " Dharna," that possesses obvious attractions for the idle and dissipated among Hindoos. In regard to two other things, the Bunjarrah tribe must be held to be of both interest and of importance.

There is a prevalent belief that infanticide for the purpose of sacrifice is not altogether unknown. Mr. Cumberlege produces one or two authentic cases ; but we may be certain the days of the practice are numbered.

Very rarely indeed is such a practice even suspected, and the entire tendency of the time is against it. Kidnapping doubtless does prevail. The boys and girls become semi-slaves, and do not seem to be made a vehicle for extorting ransom. The abstracted children are, of course, those of natives ; though the kidnapping of an English child might be easily effected, and it is matter for wonder that such an offence is unthought of. The risk of discovery is, it may be assumed, an adequate deterrent. When a native child is kidnapped for a Tanda, the tongue (if he be a male) is often split for fear of unpleasant tales, while females are disfigured in more ways than one.

The generic name of the kidnapped servants is Jángur. In point of crime the Charun is a determined and a cunning pilferer. He is occasionally a cattle-lifter ; indeed no larceny comes amiss. Where a bolder dacoity than usual has to be attempted, certain semi-religious rites are performed, certain oaths are taken. Of them as thieves, Mr. Cumberlege has a good deal to say that is interesting enough from a police point of view. We have not considered them mainly in that way.

We only desire to remind the reader that there is an Indian "gipsy" having tribal denominations of his own, social observances of his own, habits and customs akin to those marking the European gipsy as ethnologically sui generis, and pointing to his character as vagrant, vagabond, and predatory in all ways.

« When a native child is kidnapped for a Tanda, the lounge (if he be a male) is often split for the fear of unpleasant tales, while the female is disfigured in more ways than one. »

« *The cradle of the first genuine gipsy tribe is unknown as the tomb of the leader and law-giver of Israel* ».

(end)

It must be said that when the Brits accuse the Banjara 's of being «*predatory in all ways*», its coming out of the lions mouth. *Who else than the British Empire had a predatory attitude?* Doing their best to exploit the native Indians? The Australian editor seems to have got his hand on a copy of Cumberlege's book. He uncritically distributes the most serious criminal accusations against the Banjara's: Like kidnapping of children. Slitting the tongue of boys and disfiguring girls. But the most serious accusation is «*Infanticide for the purpose of sacrifice is not altogether unknown*». The Banjaras is accused of killing children for the purpose of using their blood in religious rituals. This looks like the good old fashion British blood libels against Jews in England. *What is the truth?* A major Australian British newspaper publishing a police officers accusation without the accused being able to defend them self? *What are the merit of such accusations?* Being an investigative journalist by profession, I am able to get electronic copies of ancient books. I found Cumberlege's book. I have been able to examine these serious claims, and test the validity of them. Keep in mind that in the British penal code for British courts in India in the nineteen century, the judges were not permitted to doubt the validity of the testimonies of a British police officer. The judge should take them at face value, and consider a suitable sentence for the concerned crime. In Cumberlege's book two example of blood libels against Banjara's are mentioned. Cumberlege explain that they were used in the legal process in 1871, as an explanation for why the Criminal Tribes Act was justified. Its called « the "Gungi" statement » by Cumberlege.

The Gungi statement:

After explaining how he was kidnapped, and the tip of his tongue cut off, the Kunbi lad, taken from Sahunguri in the Bhundara District of the Central Province, went on to say, « that the Tanda encamped for the night in the jungle. In the morning a woman named Gungi said the devil was in her, and that a sacrifice must be made. On this four men and three women took boy to a place they had made for Poojah. They fed him with milk and rice and goor. And than made him to stand up, when Gungi drew a sword and approached the child, who tried to run away, caught and brought back to this place. Gungi holding the sword with both hands, and standing on the child's side, cut of his head with one blow. Gungi collected the blood and sprinkled it on an idol. This idol is made of stone, is about nine inches high, and it has something sparkling on its forehead. The Tanda marched that day and for four or five days consecutively without another sacrifice, but on the fifth day a young woman came to the Tanda to sell curds, and having brought some. The Bunjarrahs asked her to come in the evening and eat with them. She did come, and after eating with the women, slept in the Tanda. Early next morning she was sacrificed in the same way that the boy had been. But it took three blows to cut off her head. It was done by Gungi, and the blood was sprinkled on the same idol. About a month ago, Seetaram, a Gond lad who had been kidnapped and was in the Tanda told me to run away as it had been decided to offer me up in a sacrifice at the Jewthi festival. I ran away »

BUNJARRAH CLASS.

BY
N. R. CUMBERLEGE, Esq.,
DISTRICT SUPERINTENDENT OF POLICE, RAJAH, DEHRA.

Printed at the
EDUCATION SOCIETY'S PRESS, BYCULLA.
1882.

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has been stopped, but the following statement of a kidnapped child some eleven or twelve years of age, referring as it does to human sacrifice may be interesting. The wording has been retained as far as possible, but uninteresting portions are omitted. After explaining how he was kidnapped, and the tip of his tongue cut off to give him a defect in speech, the Kunbi lad, taken from Sahunguri, in the Bhundara District of the Central Provinces, went on to say " that the Tanda encamped for the night in the jungle. In the morning a woman named Gungi said the devil was in her, " and that a sacrifice must be made. On this four men " and three women took a boy to a place they had made " for Poojah. They fed him with milk, rice and goor, " and then made him stand up, when Gungi drew a " sword and approached the child, who tried to run " away; caught and brought back to this place, Gungi, " holding the sword with both hands, and standing " on the child's right side, cut off his head with " one blow. Gungi collected the blood and sprinkled " it on an idol; this idol is made of stone, is about " nine inches high, and it has something sparkling " on its forehead. The Tanda marched that day and " for four or five days consecutively without another " sacrifice, but on the fifth day a young woman came

Cumberlege gives his opinion on this boy's statement. *«It is not easy to determine satisfactory to one's understanding what this boy did see, if not what he described. Nor can any reason be assigned why the child should run away, ask for protection and make this voluntary statement if untrue. The more especially as he had been wandering about for some days, and could not tell exactly where this Tanda he had escaped from were encamped, and certainly had no idea of causing injury to anyone. Found wandering by a Bhat to whom he told the above, he was taken to the nearest police station, and there repeating his story, a very searching and rather protracted inquiry was held, which, however determined nothing, whilst it did not disprove the child's statement. Did not the Gonds and Kolambs in former years scarify a child instead of the goat, now killed before the heap of grain first reaped in the harvest? I have often been told that they did, and if so, we can hardly say a class admitted to have been addicted to murder by witchcraft, and that in very recent days, cannot have committed human sacrifice? The above was made in 1871, and had such practices been frequent occurrences we must have heard more regarding them. I think we may say they do not obtain now, but the possibility of one such crime being committed now and then, should, I believe be recognised».*

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“to the *Tanda* to sell curds, and, having bought some,
“the Bunjarrahs asked her to come in the evening and
“eat with them. She did come, and after eating with
“the women, slept in the *Tanda*. Early next morning
“she was sacrificed in the same way as the boy had been,
“but it took three blows to cut off her head; it was done
“by Gungi, and the blood was sprinkled on the same
“idol. About a month ago, Seetaram, a Gond lad,

It should not be difficult for a judge to dismiss such a testimony in the Court of Law outside of British India. Cumberlege explains that the investigation led to nothing. But the seed of hatred against a particular community and tribe has been planted in the minds of the juridical system and the public at large. Was that the motive and purpose of this written testimony? Let us give Cumberlege the benefit of doubt, and take the Gungi statement at face value. Let us cross examine this high ranked British police officer: *Who is Gungi? Did you check the origin and identity of this name? If not, why?*

I have worked with the Banjara tribe for 15 years of my life. I have never come across a Banjara female named «Gungi». I have this privilege, that I can browse the Internet, and search for information and answers. In the *Census of India in 1961*, the government collected the words of every Indian language. In Tamil Nadu Volum IX, part XII, Language of Tamil Nadu, Lambadi, an Indo Aryan Dialect, we find the answer. Gungi is the Lambadi word for «dumb woman». A bad by-word. Can you imagine a Banjara mother naming her daughter Gungi? The Banjara tribe use this word, not to name a person, but to categorise the acts of a person, more in a laughable sense. After some kind of innocent foolish action. A person outside of the Banjara tribe might have heard a mother calling her daughter « Gungi », and thought that was the given name of that female. An enemy of the Banjara tribe would, obviously call a lot of Banjara females for « Gungi ». The Banjara word for a dumb male is « Gungo ». Not the given name of any Banjara man.



CENSUS OF INDIA 1961
TAMIL NADU
 Volume ix

PART XII
LANGUAGES OF TAMIL NADU

LAMBADI
 AN INDO-ARYAN DIALECT

pu:ppa	puppa	'father's sister's husband'
pu:ppi	puppi	'father's sister'
gu:ngo	gungo	'dumb man'
gu:ngi	gungi	'dumb woman'
pu:ncidi	puccidi	'tail of animal'

As a lawyer serving the Banjara tribe, I would now have asked Superintendent of Police N.R. Cumberlege: *Who is that «Kunbi lad? What is the relationship between the Banjara tribes and the Kunbi people?* If we were in a Court room in Goa in the year 2018, I would have asked the judge for permission to give the police officer a fresh copy of the news paper *The Navhind Times*: The Gawada, Kunbi, Velip and Dhangar Federation has strongly opposed the inclusion of Banjaras in the list of Schedule Tribes or Scheduled Caste communities and threatened to launch an agitation against the government throughout the state if any attempt was made in this regard. (By Navhind Times, 2018-03-01)

The Gawada, **Kunbi**, Velip and Dhangar Federation has strongly opposed the inclusion of Banjaras in the list of Schedule Tribes or Scheduled Caste communities and threatened to launch an agitation against the government throughout the state if any attempt was made in this regard.

By [Navhind Times](#)
2018-03-01

I would than ask Cumberlege: *Could it be, that this Kunbi boy had some kind of hostility towards the Banjara tribe?* The Banjara tribe was already a very rich community, when the Brits entered India. Many tribes had reason to be jealous on the Banjara's, since their first British customers and trading partner, the British East India Company paid them very well for their services. The Kunbi's were aware of the Banjara's being trusted by the British Government as suppliers of the Imperial army. After the Banjara's changed their minds and supported the rebellion of 1857, the British perspective changed. The powers of the Banjara tribe had to be curtailed, or British control over India would be in constant danger. Blood libels would certainly serve the purpose:

- *Cumberlege Sir, you are a very well educated and trusted man. How come you are not aware of this?* The police boss could have given us all a long explanation. Or he might have remained silent. I presume he would have looked down and not opened his mouth. Than I would have turned towards the judge and said: - I have no further comments. My best guess is that the judge finally had heard enough. *«This seems to be a false and malicious accusation. Case dismissed».*

Let us go back to a few lines written by the editor of Brisbane Courier. In his preview of the book «*The Banjarrah Class*», published 18th of April 1883:

"The cradle of the first genuine gipsy tribe is unknown as the tomb of the leader and law-giver of Israel. And yet the species is an ethnological growth quite apart ; because it is a tribe that has never become a nation. In every country gipsies are found — their hands against all men, all men's hands against them. They know no such word as home".

This is the true story. The Brits were at least partly aware they persecuted and criminalized a tribe linked to ancient Israel. It looks like this hidden connection between Jews and Indian gypsy are going to be rediscovered. I have given you an important link between the people of Israel and the Banjara gypsy's. ***The blood libel***. I have also discovered that the Banjaras in India used the snake of Moses on a pole. As I continued to search, I was sure I would find more evidences.



Young Banjara females at a Christian conference in Bengaluru.

V: Some few other clues from the Law (Torah).

The Banjara tribe has obviously links to ancient Israel, and particularly the tribe of Levi. To prove a blood relation to the son of Jacob who lived 3.800 years ago is simply not possible. Because we do not have the DNA profile of Levi. And there is no way we will be able to identify some bones as his, and possibly be able to confirm that they are the remains of Levi, son of Jacob.

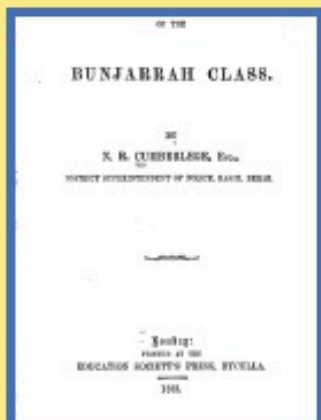
But the legacy of Levi lives one. And there are people of Israel who claim they are Levites, many of them belong to family clans named Cohen, one of the surnames used by Jews. What they have in common is the Law of Moses, the Levite. And if the Banjara people are related to Levi, even any others of the 12 tribes of Israel, we will find traces of ancient Judaism and rituals linked to the Mosaic Laws in their folklore, language and culture. Not only a copy of the serpent used by Moses in the desert of Sinai. Or blood libels raised against the Banjara's, claiming they kidnap children, kill them, sprinkle and use their blood in religious rituals in a bid to achieve forgiveness of sins. I will in the next chapter bring you several other examples, that hopefully will convince you that Gor Banjara's are one of the lost tribes of Israel. And very likely we have found some Indian remnants of the tribe of Levi.



Symbols and practises of Judaic origin from among the Banjaras. From my award winning book.

To give glory to God at first year birthday with a male goat sacrifice

Many nomadic tribes do blood sacrifices in a bid to achieve forgiveness of sins. They do have to be from the tribes of Israel because of this particular reason. Such blood offers can nevertheless be considered a circumstantial evidence. Many such discoveries within a tribe, might lead you to the conclusion that you have faced a lost tribe of Israel. The Banjara's are known for their sacrifices of goats in almost all of their festivals. Also in weddings. N.R Cumberlege was surely interested in knowing the rituals of the Banjaras, since he has mentioned such in his book about this tribe. One of these examples is the custom of offering a male goat, when the parents desire to thank God that their child has turned one year of age. Interesting enough the people of Israel were called to give such offers during their stay in Egypt almost 4.000 years ago. Explained in the book of Exodus. The people of Israel had several kinds of offerings. Why bring a perfect year old male goat? Simple. The Law of Moses demanded so as a replacement offer for your firstborn son, a sin offering. When this offer was ignored in ancient Egypt, all the firstborns of the Egyptians were slaughtered by God of Israel. This was surely serious business.



Page 29

A woman is only unclean three days, when the children of the *Koorree* are fed by her on cooked rice, and she then returns to her husband's hut. She may not, however, eat meat again until the anniversary of the child's birth, when a he-goat is sacrificed to the *Peers*, friends are feasted, and then the woman partakes of meat for the first time. At burials a *Fakeer* is called to read the prayers instead of a *Kazi*.

Exodus 12:5

The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats.

In Jewish tradition, a child's first birthday is celebrated with a "Simchat Bat" or "Baby Naming" ceremony. This is a religious ceremony where the child is given a Hebrew name and is welcomed into the Jewish community. A meal is usually served after the ceremony.

The people of Israel residing in Goshen in Egypt was told by their God to remember Abraham. He was called to sacrifice his son Isaac as a test of his faith. An angel of God stopped the Patriarch in the last minute, and provided a ram, that was offered as a replacement of Abraham's son. In Egypt the people of Israel did not doubt their God's willingness to kill all the first born of the Egyptians, if Pharaoh rebuked Moses. The blood of year old male goats saved the life of the tribes of Israel.

Exodus 13:15

When Pharaoh stubbornly refused to let us go, the Lord killed the firstborn of both people and animals in Egypt. This is why I sacrifice to the Lord the first male offspring of every womb and redeem each of my firstborn sons.'



Abraham with his son Isaac.

Unclean women in seperate huts or walking alone after the Banjara caravans

Socio-economic Condition of Banjara Women and their Contribution to Household Economy Published On: Monday, September 18, 2017

2.1.4 Birth Death Rites

After the birth of a child, the mother is unclean for five days and lives apart in a separate hut, which is run up for her use in the Kuri or hamlet. On the sixth day, she washes the feet of all the children in the Kuri, feeds them and then returns to her husband's hut. When a child is born in a moving tanda or camp, the same rule is observed, and for five days, the mother walks alone after the camp during the daily march.



Leviticus 13:46

As long as they have the disease they remain unclean.
They must live alone; they must live outside the camp.

Purification after birth of child

Leviticus 12:

The Lord said to Moses, "Say to the Israelites: 'A woman who becomes pregnant and gives birth to a son will be ceremonially unclean for seven days, just as she is unclean during her monthly period. On the eighth day the boy is to be circumcised. Then the woman must wait thirty-three days to be purified from her bleeding. She must not touch anything sacred or go to the sanctuary until the days of her purification are over. If she gives birth to a daughter, for two weeks the woman will be unclean, as during her period. Then she must wait sixty-six days to be purified from her bleeding.

"When the days of her purification for a son or daughter are over, she is to bring to the priest at the entrance to the tent of meeting a year-old lamb for a burnt offering and a young pigeon or a dove for a sin offering. He shall offer them before the Lord to make atonement for her, and then she will be ceremonially clean from her flow of blood.

BUNJARRAH CLASS.

Page 29

A woman is only unclean three days, when the children of the *Kooree* are fed by her on cooked rice, and she then returns to her husband's hut. She may not, however, eat meat again until the anniversary of the child's birth, when a he-goat is sacrificed to the *Peers*, friends are feasted, and then the woman partakes of meat for the first time. At burials a *Fakeer* is called to read the prayers instead of a *Kazi*.

Temple Musician Bukkiah and the Banjaras

One of the largest clan of the Gor Banjaras is named Bukkiah. This name is also found in the Hebrew Bible. Bukkiah is the son of Heman the Temple Musician, one of the trusted Levites who worked for King Solomon. Heman is the grandson of the prophet Samuel.



Musicians in Solomons temple in Jerusalem.

Normally there might not be any links or ancient connection between two similar names. But since we already have found a DNA link between the tribe of Levi and the Gor Banjaras, we need to pay attention. If Bukkiah was the only Banjara name related to Levites of the Bible, it might have been just one more of these strange coincidences. But it is not. Also the name Heman is very much used within this tribal community in the form of Hemant. Hemant is one of the most popular first name among the Chavans and Lamina's, and even among the Rathod. Since the serpent of Moses has been rediscovered among the Banjaras, and Blood libels, more important pieces of the puzzle seem to be falling into place. We need to go deeper into who Bukkiah is for the Banjaras. This is certainly not only a casual name used by this tribe.

OF THE
BUNJARRAH CLASS.

BY
N. R. CUMBERLEGE, Esq.,
DISTRICT SUPERINTENDENT OF POLICE, DASIM, DEHAR.

A hut was usually set apart in each Kooree, sacred to Mitoo Bhukia, an old freebooter, and kept entirely for devotional purposes.

.. Bombay:
PRINTED AT THE
EDUCATION SOCIETY'S PRESS, BYCULLA.
1882.

In his 1882 book "*Bunjarrah class*" N.R. Cumberlege writes about the worship of a person named Mitho Bhukia. Found in a sub-chapter of this book named "*Pooja to Mitho Bhukia*": A hut was usually set apart in each Kooree, sacred to Mitoo Bhukia, an old freebooter, and kept entirely for devotional purposes. A flagstaff was erected in front of it, on which a white rag flew. It is believed this freebooter lived in the Central Provinces, and that his exploits did not extend beyond those provinces and the Deccan...(). He is worshiped only by the dacoit now, and the most cleaver, never detected dacoit handed down from their ancestors. The worshipper washes, cooks, put on clean clothing and taking some of the cooked food on a thali, in which he also places some frankincense, approaches the Flagstaff with some fire and a loath of water in his other hand. He ignites the frankincense and smoke the flagstaff and then the hut calling on Mithu Bhukia, laves the frankincense on a chubootra in this hut, and goes home to his meal (end). Keep in mind that the people of Israel also set aside an ancient tent called the Tabernacle for devotional service. The Banjaras might have set up a tent as their caravan-tanda halted. Both the serpent of Moses and Mitho Bhukia might have been present. 52

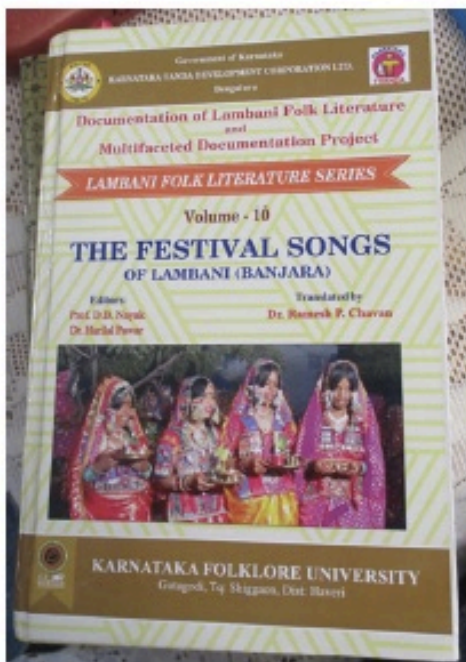
Also in a recent published book the worship of Meetu Bhukya is explained. «Banjaras of Medieval Deccan, Trade, Transport and itinerant communities». The author is Saidulu Bhukya. Interestingly enough he has the same surname as his ancestor that has become a divine god. *«Meetu Bhukya, another saint was also born in the same cast, Gor's worship him devoutly.* He is offered both kind of vegetarian and non-vegetarian food items as promised by the devotee prior to his worship. The worship is not done unless a person has benefitted in some form or they pronounce his name. Meetu Bhukya is said to have remained a bachelor till his death.

The Lambani tribe do have many narratives to the origin of Meetu Bhukya. And there are several Bukkiah's that are worshiped in temples today. The Karnataka Folklore University in Haveri in Karnataka have collected the folklore of the Lambani (Banjara) people. One of the 14 books published in the Lambani Folk Literature series is named *«Festival songs of Lambani Banjara's»*. In this book we find information about Bhukya worship. In one footnote we read: Hamu Bhukya: The Temple of Hamu Bhukya is at Athani, Belgavi district. In Lambanis Hamu Bhukya is the divine person like Sevalal.».

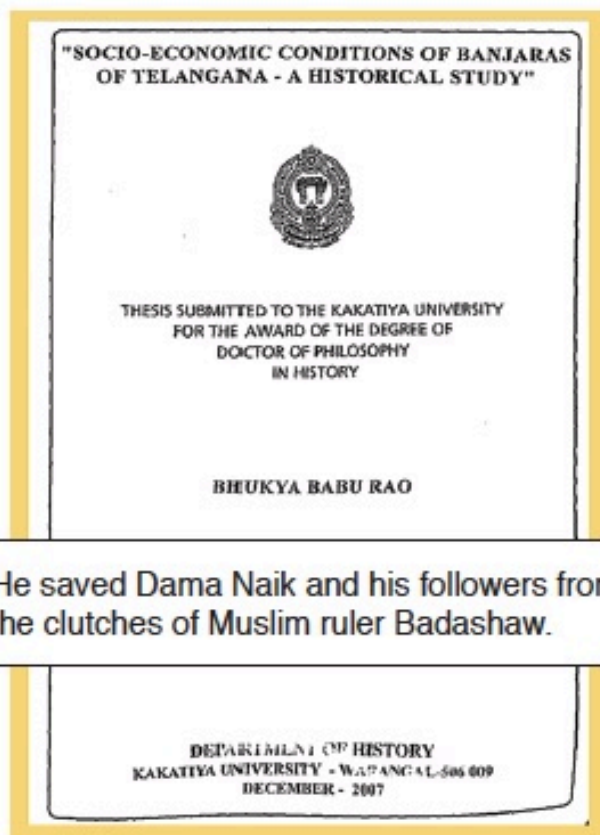
Banjaras of Medieval Deccan

Trade, Transport and Itinerant Communities

Saidulu Bhukya



One of the narratives that caught my special attention, is the hero who turned into a god, because he defeated a Muslim ruler. This narrative is explained by Bhukya Babu Rao in his book Socio-Economic Conditions of Banjaras of Telangana, a historical study:



He saved Dama Naik and his followers from the clutches of Muslim ruler Badashaw.

«Meetu Bhukya is said to have been born in Nenaavath Gotta and lived in Guntakal. He was a devotional person. He saved Dama Naik and his followers from the clutches of Muslim ruler Badashaw. The Nail of the Tanda called Dama Naik and his followers joined together, worshiped Meetu Bhukya for his Miracle. The Dhaadis and Bhaats narrate a miracle known about Meetu Bhukya».

Badshah

[Article](#) [Talk](#)

From Wikipedia, the free encyclopedia



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The Free Encyclopedia

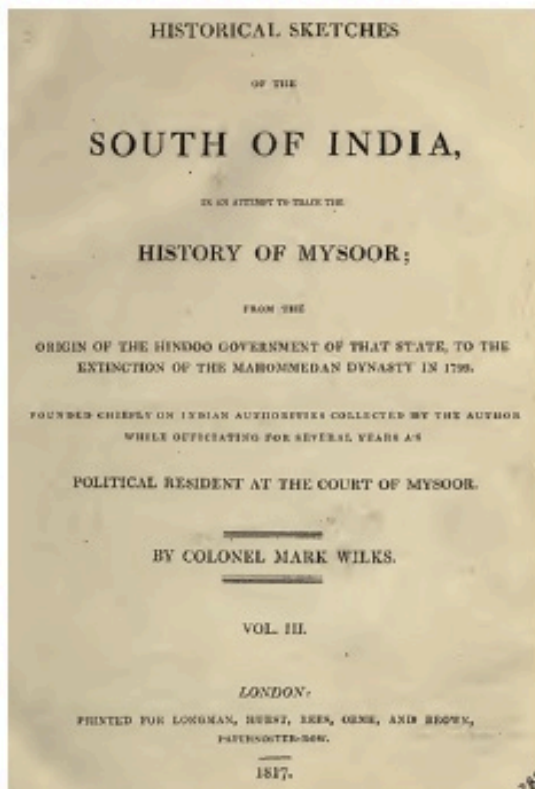
Badshah or **Badshah** may refer to:

- Padishah**, or Badshah, a superlative sovereign title of Persian origin

This narrative is indeed very interesting. Badashah seems to be Padishah or Badshah. This is a superlative sovereign title of Persian origin. Jews and Christians in Persia who did not want to convert to Islam in the eight century, faced «Badashaws» as they moved eastwards to the mountains of Afghanistan. That the Banjara's seems to be of Persian origin, was observed by British colonel Wilks. He was a Manx soldier, historian and East India Company administrator who worked in southern India principally in the princely state of Mysore. He was the acting Resident at the Wodeyar Court. Wilks book is named: Historical sketches of the South of India, in an attempt to trace the history of Mysoor. From the Hindoo government of the that stat, to the extinction of the Mahommedan dynasty in 1799. His book was published in 1817.

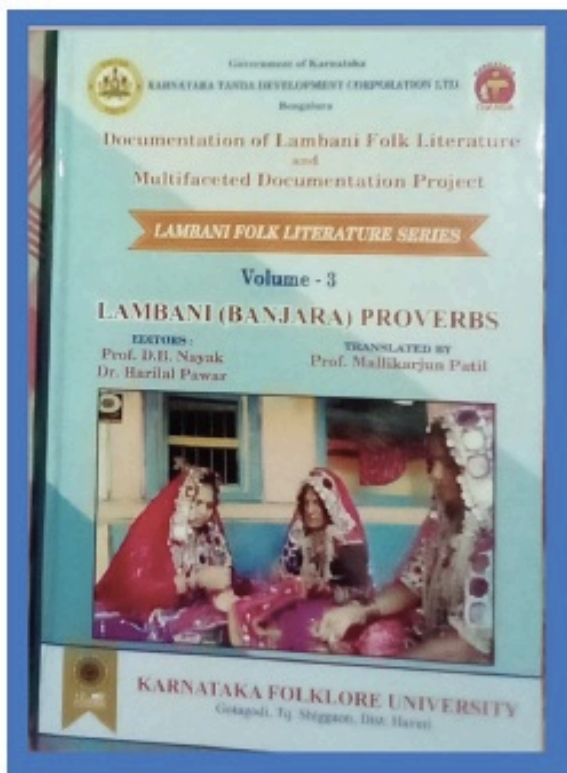
«Farther north they are known by the name Brinjaries, a supposed Persian compound designating their office with an army. In the South they are called Lumbanies, but no conjecture has been hazarded regarding this name, and they have not even a tradition regarding their origin. (About the year 1792 on page 209).

In British Imperial India, «Farther north » should be read as the mountains north and west of the Indus valley. Keep in mind that even Kabul was a British imperial city.



VI: Gor's: *"We shall see allah from the back"*

Please give honour to professor D.B. Nayak the former principle of The Karnataka Folklore University in Haveri in Karnataka. He made it possible for me to tell you this story. Together with Dr. Harilal Pawar, Nayak collected around 80 per cent of the folklore of the Lambadi people. One of 14 volumes published is a book with the Proverbs of the Lambani people. There are more than 900 of them. One of the proverbs that caught my attention was number 944: See all gods from the front, but see Allah from the back. This gives us a very interesting historical parallel to Medina. Many people of this city converted to the faith of the Meccan immigrants both before and after Muhammad's emigration. But only a few came from Jewish backgrounds because most of the Jewish community rejected Muhammad's status as a prophet. Their opposition may well have been for political as well as religious reasons. The Banu Qurayza, a Jewish tribe, were besieged for 25 days in in 627. A. D When these men eventually surrendered to Muhammad's army, they were beheaded.



The collected Proverbs of the Banjara people.



The screenshot shows the Encyclopædia Iranica website. At the top left is a decorative logo. To its right is the title 'Encyclopædia Iranica'. Below the title is a search bar with the text 'Search Iranica' and buttons for 'SEARCH' and 'ADVANCED SEARCH'. On the left side, there is a table of contents titled 'ARTICLE TABLE of CONTENTS'. The table has three columns: 'Ab', 'Ac', and 'Am' in the first row, and 'As', 'B', and 'C' in the second row. Below the table, there are letters 'D', 'E', and 'F'. In the center of the page, the word 'GORBATI' is displayed in large, bold, black letters. Below it, the text 'See [GYPSY](#).' is shown.

ARTICLE TABLE of CONTENTS		
Ab	Ac	Am
As	B	C
D	E	F

GORBATI
See [GYPSY](#).

This online lexicon is based in the USA.

Sometimes history changes by default. Other times we have to continue to seek for a needle in the haystack, till we find it. The Banjara people have not had access to higher education until recently. Knowledge about their origin have been overlooked and neglected. Like: *What is the origin of their oral language?* It has been called by different names like Banjari, Lamani, Lambani, Sugali, Gormati, and Goarboali.

Could it only be a letter misplaced? Are the Lambani people Gorbati of old?

If you change the name from Gormati to Gorbati, some few but important pieces will fall into place. Gorbati is the Iranian word for gypsy, and the name for their dialect, oral and secret language. The Persian word Guorbati means stranger. The Bhaktiari tribe in the Zagros Mountains in Iran use the word Gorbati for gypsy. I have been arguing that the Lambadi people entered present day India from Afghanistan. That the Afghan province of Ghor seems to have been their summer camps for their caravans also named Tanda. It is therefore very interesting that there is a separate Persian gypsy dialect named Ghorbati. If we use Wikipedia as a source, this is what this social media has recorded:

Ghorbati (self-designations also Mugat and Hadurgar) is an ethnic group, an originally nomadic community in Iran and Afghanistan, as well as Central Asia where they are part of the various communities termed Lyuli. They are widespread in Iran, from where they have migrated to other regions over the centuries. Many are Shia, with a significant Sunni minority. They either trace their ancestry to Sassanid Persia, or to Arabs, including Syeds. In 1976–77, the Ghorbati in Afghanistan numbered 1,000 families (ca. 5,000 people). Some settled in Peshawar, Pakistan. Some subgroups are connected to the Basseri and Qashqai tribes. Their mother tongue is Persian but they also have a jargon that they consider to be their own called Ghorbati (see article Persian-Romani), which is a secret language with a heavy Persian base, also known as Mogadi (in Shiraz), Magadi (in Herat) and Qazulagi (in Kabul). This vocabulary contains many Semitic words, with a few Domari and other terms. Historically, they were part of the Banu Sassan, a medieval Islamic guild of beggars, rogues, criminals, charlatans, entertainers, tricksters, astrologers, Sufis and preachers, which comprised the group with the highest status.

Gormati, Gorbati, Ghorbati,
Persian gypsy:
Who was the **Banu Sassan**?

When the new claimed to be prophet Muhammed arises, to what can we compare it in our modern world? Maybe the Americans landing on the moon in 1969? It's on every lip. The World has changed. Like the USA, Muhammed has taken the lead. This Arabian man becomes very popular. Muhammed, his generals and priests conquer the kingdom's in the Middle East. The Hebrew bible had been around for more than a millennium. The Christian faith had turned 600 years, and expanded into the Persian and Greek realm. But now the leaders of the multitudes in the Middle East desired to follow this man who promise to bring in the new age of god. Some refused to bow. In a bid to escape the sword, they tried to move beyond the borders of Islam. It would become a long journey. This is the legacy of Banu Sassan.



Saudi Arabia celebrate its first national flag day 11th of March 2023.



Encyclopædia Iranica

BANŪ SĀSĀN: Another explanation says that the Persian nation as a whole took to begging and vagabondage after the Arab conquest of the 1st/7th century and excited pity by claiming to be descendants of the dispossessed Sasanian house.



Song of the Banu Sasan

The Banu Sasan was a name associated with bands of thieves, beggars, and other outcasts beginning in the eighth century. Stories and legends surround them, and many poems were ascribed to them. What follows is one such poem, extracted from a text written down by the tenth-century Iraqi traveller and writer Abu Dulaf.

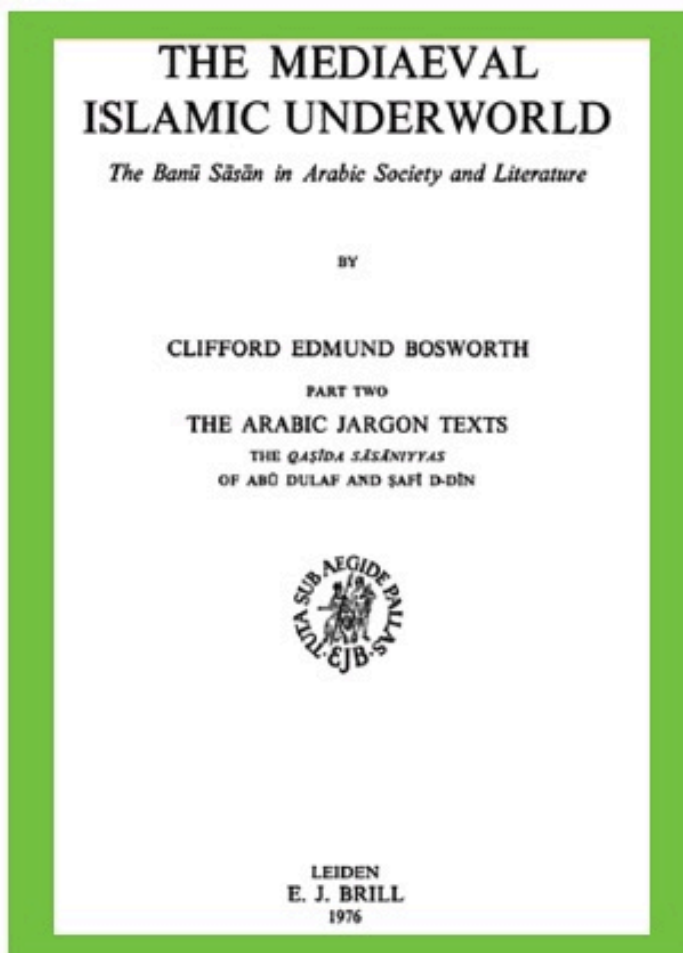
*And we're the ones who tie their necks with
towels so their faces turn red
and we're those evening bread beggars with
their lamentations
and the bookish scolds against wine and vice
and the furnace-lovers covered in ash
and the fortune-telling scammers who hand coins
to their marks then lead them like lambs to slaughter
and those who say their father was Christian and
their mother a Jew but the prophet came to them
in a dream
and whoever claims they escaped from a street gang
or dyes their face and hands with ochre
and spouts suras right there in the market*

those who say their father was Christian and their mother
a Jew but the prophet came to them in a dream

Translated by Brad Fox. Part of an article published in ArabLit Quarterly.

The conditions of Persian Jews and Christians forced to convert to Islam

Clifford Edmund Bosworth has translated Abu Dulaf 's song and poem of Banu Sasan. Many of them were Jewish converts to Islam. Bosworth wrote: *"Jewish Elements in the Banū Sāsān," Bibliotheca Orientalis 33/5-6, September-November, 1976, pp. 289-94.* Bosworth also published the English version of Abu Dulaf text, in the 1976 book *«The Mediaeval; Islamic Underworld»*. And of our number is every ostensible convert to Islam from the people of the book, who recites volubly the Gospel and the warning (sc.the Quran) . *Al-qanna is the person who recites the Torah and the gospel and leads people to believe that he is formally a Jew or Christian, but has been converted to Islam.*



18. We exact a tax from all mankind, from China to Egypt,
19. And to Tangier; indeed, our steeds range over every land of the world.
20. When one region gets too hot for us, we simply leave it for another one.
21. The whole world is ours, and whatever is in it, the lands of Islam and the lands of unbelief alike.

Fakkaka is when he wriggles free of chains by the roadside. *Baflaka* is when he draws off rings by means of a slender silk thread.

41. And the one who tells stories about the history and legends of the Jews, or who relates a series of brief anecdotes one after another.

Al-miṭrāsh is the person who carries round with him his [severed] hand, using it as a pretext for begging; the mutilated hand is called *al-maklūḍha*.

48. And in the dusty roadway, there are of our company the lords of all the dusty ones.

These are a group of people who sit about in the streets and markets in the way of passers-by and in the path of the winds. In this way they become covered with the dust of the earth, so that people feel pity for them and they are given money and scraps.

49. And of our number is every ostensible convert to Islam from the People of the Book, who recites volubly the Gospel and the Warning (sc. the Qur'ān).

Al-qannā' is the person who recites the Torah and the Gospel and leads people to believe that he was formerly a Jew or Christian, but has been converted to Islam.



Banjara World map

The new Banjara World Map

Around 800 A.D the Banu Sassan was associated with vagabonds, beggars and thief's. But through the poem of Abu Dulaf, we came to know, they claimed they owned the whole world. From China to Egypt. Adding Tangier in Morocco to their borderless kingdom. To be able to make the Banjara World Map I had to walk in their ancient footsteps. Today I can prove them right. Being illiterate, having now written records, I searched for and found their cross cultural fingerprints. Like similarities in females dress code along the path, like the Iranian gypsy use of coins in their headgear. Their common use of symbols of Judaic origin. And not to forget their use of the the word Tanda for camp. Wherever they decided to halt their caravans, their legacy would not vanish. Their place of temporary rest would be called by their own name. There are not less than 12 Tanda's in North Africa to be located on modern maps. Lower Egypt and the Nile delta is the cross road for the nomadic tribes that use this Word for camp/village. Not surprisingly there are two villages or settlements named "Tandah" located just south of Cairo. The people of Israel sojourned in this area for 400 years (1.800-1.400 B.C). The seven plagues and Biblical Exodus resulted in Egyptian linked tribes running in all directions. The Bible explains that roughly 600.000 people crossed the Red Sea into the desert of Sinai. Also people from other tribes followed these 12 tribes of the Hebrews on their dangerous journey eastwards. The Celtic tribes did not join the people of Israel, according to Celtic folklore. They escaped these ancient apocalyptic events by traveling westwards into North Africa. There are thousands of Tandas in India. "Lake Tanda's" are found in three very distant locations from each other. It is a name used for the place they desired to take a bath when they reached the end of their journey. Keep in mind that tens of thousands of bulls needed both a wash and fresh drinking water. A huge lake would be the perfect place. Like Lake Tanda in the Atlas Mountains in Morocco, or near the Sahara-desert-end in Timbuktu in Mali. And not to forget near the Khyber pass in Pakistan. These gypsy tribes have surely been the owner of a hidden and spectacular part of World History.

The promised restoration of the people of Israel



An European gypsy worshipping their claimed to be "Queen of Heaven".

They were dispersed all over the World. Many of these tribes are still lost. Not having any written records about their past. The good news is that their sins will be forgiven, and they will be restored in the ancient land of their forefathers. In the Biblical book of Jeremiah (chapter 40-44) the Queen of Heaven worshipers among the gypsy people might find their origin. They were originally the poor and needy people living inside ancient Israel, in the kingdom of Judah, who were not sent into exile in Babylon. But a sudden unrest occurred inside Babylonian controlled Israel around 590 BC. The Babylonian governor Gedaliah was murdered and many of the remaining Israelites decided to flee to Egypt. Since God of the Bible had told them not to run away to Egypt, and not be afraid of the Babylonians, their disobedience triggered God's wrath.

The ancient culture of Egypt, and all its idols, were reduced to rubble by God of the Bible. We still do not know how the pyramid's in Egypt were built .Jeremiah 42:13-21 *"However, if you say, 'We will not stay in this land,' and so disobey the Lord your God, and if you say, 'No, we will go and live in Egypt, where we will not see war or hear the trumpet or be hungry for bread,' then hear the word of the Lord, you remnant of Judah. This is what the Lord Almighty, the God of Israel, says: 'If you are determined to go to Egypt and you do go to settle there, then the sword you fear will overtake you there, and the famine you dread will follow you into Egypt, and there you will die. Indeed, all who are determined to go to Egypt to settle there will die by the sword, famine and plague; not one of them will survive or escape the disaster I will bring on them.' This is what the Lord Almighty, the God of Israel, says: 'As my anger and wrath have been poured out on those who lived in Jerusalem, so will my wrath be poured out on you when you go to Egypt. You will be a curse and an object of horror, a curse and an object of reproach; you will never see this place again.' "Remnant of Judah, the Lord has told you, 'Do not go to Egypt.' Be sure of this: I warn you today that you made a fatal mistake when you sent me to the Lord your God and said, 'Pray to the Lord our God for us; tell us everything he says and we will do it.' I have told you today, but you still have not obeyed the Lord your God in all he sent me to tell you. So now, be sure of this: You will die by the sword, famine and plague in the place where you want to go to settle." (...).*Worship of idols was the main reason for the people of Israel's Assyrian and Babylonian exiles. The gypsy people have not stopped their idol worship, and they have not returned to Israel. They are considered a byword and a curse by the European populations in the nations they have tried to settle. And likewise in Asia.

Jeremiah 44:14 None of the remnant of Judah who have gone to live in Egypt will escape or survive to return to the land of Judah, to which they long to return and live; none will return except a few fugitives.

Jeremiah 44:17 We will certainly do everything we said we would: We will burn incense to the Queen of Heaven and will pour out drink offerings to her just as we and our ancestors, our kings and our officials did in the towns of Judah and in the streets of Jerusalem. At that time we had plenty of food and were well off and suffered no harm.

In English "Gypsy" comes from the middle English word Gypcian, short of Egyptian. When we read these passages from the prophet Jeremiah, we understand why the gypsies continue to live in a World wide exile.

Ezekiel 36:16-32.

Again the word of the Lord came to me: "Son of man, when the people of Israel were living in their own land, they defiled it by their conduct and their actions. Their conduct was like a woman's monthly uncleanness in my sight. So I poured out my wrath on them because they had shed blood in the land and because they had defiled it with their idols. I dispersed them among the nations, and they were scattered through the countries; I judged them according to their conduct and their actions. And wherever they went among the nations they profaned my holy name, for it was said of them, 'These are the Lord's people, and yet they had to leave his land.' I had concern for my holy name, which the people of Israel profaned among the nations where they had gone. "Therefore say to the Israelites, 'This is what the Sovereign Lord says: It is not for your sake, people of Israel, that I am going to do these things, but for the sake of my holy name, which you have profaned among the nations where you have gone. I will show the holiness of my great name, which has been profaned among the nations, the name you have profaned among them. Then the nations will know that I am the Lord, declares the Sovereign Lord, when I am proved holy through you before their eyes.

*"For I will take you out of the nations; I will gather you from all the countries and bring you back into your own land. I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. Then you will live in the land I gave your ancestors; you will be my people, and I will be your God. I will save you from all your uncleanness. I will call for the grain and make it plentiful and will not bring famine upon you. I will increase the fruit of the trees and the crops of the field, so that you will no longer suffer disgrace among the nations because of famine. Then you will remember your evil ways and wicked deeds, and you will loathe yourselves for your sins and detestable practices. I want you to know that I am not doing this for your sake, declares the Sovereign Lord. Be ashamed and disgraced for your conduct, **people of Israel!***

Closing arguments:

Bhukia versus Bukkiah.

Place yourself as a honourable member of a grand jury. Please examine all the evidences presented before you, and test the validity of the witnesses. I am not a lawyer by profession, but I have common sense. As a citizen of the World I want to see natural justice being done. What is at stake? How will history judge us, if we deny a misplaced child to be reunited to his original family? And what are the legal consequences of adopting this child into the commonwealth of Israel? Unfortunately, there are no birth certificates available. No DNA of his claimed distant forefather have been identified.

Since the child have had no clue of his origin, till being told two years ago, why would he in the past follow so many customs of Jewish origin? If not because he shared the same origin as the people of Israel? Being lost do not have to become a permanent status, lost for eternity. It is for various reasons a state of mind. It might take time before someone rediscover you, and get you properly identified. Like the Gor Banjara «Bhukia». Not only do he carry a name of Hebrew Levitical origin. He belongs to a family who used the serpent of Moses as a part of his religious duties. He covers his home with symbol of Judaic origin, and uphold some parts of the Mosaic law. If not a Levite, then what? The persecution he has been through, is a mirror image of the persecution the people of Israel have faced throughout the ages. To leave this child parentless would be like committing another crime.

The state of Israel is the concerned authority who can change the status of this child. What an eternal joy it would be, to see a new Beit Banjara in Jerusalem? To see this child being reunited with his family, together celebrating biblical feasts and festivals? To see this child be granted a visa to Israel, and given permission to seek admission at Israeli universities to complete his higher education? It is all in your hands. Please clear your mind of all reasonable doubts, and welcome this child home to Zion.

You can read more about my research on
<https://banjararaja.com>