

## SOCIO POLITICAL PATTERN OF BANJARAS-A STUDY OF WARANGAL DISTRICT OF TELANGANA STATE

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### ABSTRACT

*The Lambada tribe is one of the oldest tribes, also known as Banjara, Boipari, Sugali or Sukali, Vanjari, Brinjari, Labani, Labana, Lambani, etc. in different parts of India. The Banjara tribe in Deccan claims to be the descendents of two brothers Mota and Mola, who tended the cattle of Lord Krishna. However, other historians disagree to this claim and believe that they are migrants from Persia or from European countries or Romany gypsies. Other source says that they hail from the Middle East, North Africa and Russia. The name Banjara was given to them during the period of colonial rulers. They were also known as ghor (name of the language) community. However, the Lambada tribe can be seen mostly in the districts of mahabubnagar, Warangal, Khammam, Adilabad, Ananthapur, Cuddappah, Krishna, and these areas are called as Telangana. As per census, the lambada tribe consists of 5.5 millions 20 in the state of Andhra Pradesh.*

**KEY WORDS:** *Telangana, Tribes, Banjara, Warangal,*

The Lambada tribe in Telangana region lives in „Thandas“ (tribal hamlet) one or two kilometers away from the main village and nearer to the forest works together in groups (10-15 families). All disputes, conflicts tried before the naik and elders, whose judgment is final on all matters. The eldest son of Naik succeeds the father as headman. The customs of marriage, the religious life, beliefs, worship, festivals and their traditions are different from other civil society. The change and continuity among lambada tribe is still unable to bring them out of their social evils and folklore due to various myths. some of them can be quoted as celebration of „Teej“ (fertility) festival for nine days to goddess Maremma, Sheetal Bhavani festival (protective cattle), Tolja Bhavani celebration, omen & ceremonies and community festivals, etc for which every individual irrespective of his financial status shall contribute and obey the village headman. They still practice „Dharumata“ (goddess of liquor) celebrations in which they offer country-made-liquor to the goddess and make the children also to consume the same as a community celebration in order to get the blessing of dharu mata.

### COMMUNITIES IN LAMBADA TRIBE

The Lambada tribe is also known as „Sugalis“. It is a scheduled tribe inhabiting throughout the state of Andhra Pradesh. According to 2011 census it is the largest tribe in Andhra Pradesh. They are also found in other states like Bihar, West Bengal, Himachal Pradesh, Karnataka and Odessa, where they are called as Banjaras. The Lambadas of Telangana region call themselves as Banjara and they believe that Banjara, Lambada and Sugali are one and the same, rather they are synonyms, where as many Lambadas of Chittoor, Ananthapur and Kurnool districts of Andhra Pradesh are not aware of the Banjara and the Existence of their counterparts in other parts of India. In the districts like Chittoor, Ananthapur and Kurnool, they call themselves as “Sugali” and are well aware of the same “Lambada”(Deogaonkar,1992p28) “Lambdas, as immigrant community of Northern India; they listed as a Scheduled Tribe. This is unique because the Lambadas are Schedule Caste in Karnataka, Haryana, Punjab and Himachal Pradesh. They are known as “Naiks”. In Madhya Pradesh and are included in the list of other backward classes in Gujarat, Rajasthan and Maharashtra, they do not fall under

any rural category. They believe that they are the descendants of the Rajputs. In the year 1977, the Lambadas were notified as Scheduled Tribe, and this notification invested them with all the privileges enjoyed only by the truly aboriginal tribes of Andhra Pradesh. The reason for this move on the part of Government of India was basically political, for Lambada Leaders had been pressing for some time for their inclusion in the list of Scheduled Tribes. They live in exclusive settlements of their own called „Thandas“, usually away from the main village, tenaciously maintaining their culture and ethnic identity(Singh,1994p89)

Lambada community comprises of five main clans viz., 1) Bhukiya, (Rathod), 2) Vadhitya (Jadhav), 3) Chauhan, 4) Pamar and 5) Banoth (Ade). They are further divided into Patrilineal kin groups called Pada or Jath (sub clan). Bhukya Phratry consists of 27 Padas while, Vadhitya 52, Chauhan 6, Parmar 12 and Banoth

The Lambada seems to have been one of ancient tribes of India since their name is found in old Sanskrit work like ‘*Dasakumara Charitha*’ written by “*Dandi*”, who live between 11<sup>th</sup> and 12<sup>th</sup> centuries. As we found that the same cultural traits among Lambadas are Gurajas, Marwadas and Rajputs. We can come to a conclusion that all these races had their origin from one common race. These are having lot of similarities among these races. Culturally Rathods, Chowhans and Paramaras were very close to Marwadas, Gurjaras and Lambadas. There is no doubt to lie that all these tribes originated from one race.

The Lambada settlements is traditionally not only a political unit but an independent and self sufficient political unit headed by a headman is partly hereditary and the choice also depends on ability. The headman exercises complete authority over the traditionally political organization of “*Gor Panchayat*” and over his men and settles disputes pertaining to the settlement. The Nayak is assisted in discharging his duties by other elders of the “*Thanda*” the settlement of Lambadas.

The social life of Lambadas is peculiar in nature. Especially, their internal structure is very interesting one. In general they are divided into four tribes, Mathura, Lanbana, Charans and Dhadi, who do not intermarry nor eat together. Of these, the Charans are by far the most numerous and important and the telangana Lambadas came from them. Again the Charans are divided into the five

clans. Those are Rathods, Pamar, Chauhan, Vadithya and Tori(Aiyer, p 153-154). The first three, Rathod, Pamar and Chauhan were the adaptations of legendary ancestors of Mola and the fourth Vadithya was believed to have been the offspring of the grand-daughter of a pamar by a Brahmin. Toris(Singh, 1997 p685), the last also known as Tamburis, Dhadis and Bhat Banjaras is a mixed caste of Hindu and Muslim and Sikhs in faith(Ibid).

These divisions are again split up into a number of exogamous divisions(Ibid) a list of these is given below.

(A) Bhukya also styled Rathod, contains eight divisions, namely:

- |             |              |              |
|-------------|--------------|--------------|
| 1. Dungavat | 2. Khimawat  | 3. Ramavat   |
| 4. Dhegavat | 5. Khetavat  | 6. Kharmavat |
| 7. Nenavat  | 8. Khatravat |              |

These further split up into two groups named after Jhangi and Bhangi, their original leaders, the groups of Jhangi contains fourteen Gotras or divisions and that of Bhangi thirteen. Jhangi’s divisions are:

- |             |             |              |
|-------------|-------------|--------------|
| 1. Khatavat | 6. Talapat  | 11. Dalpan   |
| 2. Ratla    | 7. Darva    | 12. Jotarot  |
| 3. Madrecha | 8. Sudharat | 13. Khatarat |
| 4. Ramanya  | 9. Phadan   | 14. Muchalo  |
| 5. Vedyot   | 10. Meplat  |              |

Bhangi’s divisions are:

- |              |              |              |
|--------------|--------------|--------------|
| 1. Rajavat   | 5. Khimavat  | 9. Khodavat  |
| 2. Khumbavat | 6. Dhungavat | 10. Kharatot |
| 3. Merajot   | 7. Ramavat   | 11. Nenavat  |
| 4. Dhegavat  | 8. Khetavat  | 12. Meghavat |
|              |              | 13. Pitavat  |

(B) Pamar contains twelve sub divisions whole group is sometimes known by the name of Jarpla:

- |              |              |             |
|--------------|--------------|-------------|
| 1. Jarapla   | 5. Vindravat | 9. Aivat    |
| 2. Vishalvat | 6. Lunsavat  | 10. Chaivat |
| 3. Angot     | 7. Lokavat   | 11. Bani    |

4. Wankhodot                      8. Goramo                      12. Tarabami

(C) Chauhan also styled Mood, contains six sub-divisions:

1. Mood                      3. Khelot                      5. Paltya
2. Sabhavat                      4. Khorra                      6. Lavadya

(D) Vaditya contains thirteen sub-divisions are:

1. Badavat                      6. Lunavat                      11. Barot
2. Boda                      7. Dharavat                      12. Hala
3. Ghugalot                      8. Ajmeera                      13. Kunsai
4. Malot                      9. Tera
5. Lakavat                      10. Meravat

(E) Tamburis or Toris have the following six exogamous divisions are:

1. Ratnavat                      3. Seravat                      5. Bajjiput
2. Bhat                      4. Dhavat                      .6. Rudhavat

All the groups expect Tamburis take food and marry with each other. Beside the above four main divisions, there are a number of others and present character. Beside in trade they took up many villages as Jangad (slaves) and used them in domestic services. In course of time, the Jangads assimilated them. But process of this assimilation is interesting, for these slaves initially were treated as untouchables and not allowed to dine and inter marry, until and unless they host a treat to the own thanda people. After taking treat from Jangad, they will be given his master's Gotra and allowed to inter marry and inter dine with all other fellow people.

The popular ways of acquiring a spouse are negotiation and exchange. The practice of paying bride price is prevalent. The rule of post- marital residence is patrilocal. Divorce is permissible and widowers are allowed to remarry(Census of India, 1961,p01).

The Lambadi women take part in economic activities, social functions and rituals. The Lambadas make colorful geometric patterns of garments, which are further decorated with small mirrors, some round and square, beads, coins and cupric shells. The women wear heavy ear rings consisting of a solid round piece which is worked in raised moulding with a bell-shaped hanging from each piece. Flexible Silver waist belts are also worn at times. However, the traditional and cultural views of Lambadas

have not completely disappeared and are still appearing in a few of their Thandas(Naik,1990,p45-46).

The Lambadas of Telangana were always in the picture even during the time of Nizam armies and they were more known in Telangana due to their criminal activities. It most have been a boon to those who availed their services to have a band of mobile merchants especially when the roads were not developed and the other modern means of transport were altogether unknown. The Lambadas used the bullocks as pack animals to transport the supplier, which might have been a lucrative occupation. As times changed and conditions became normal during the British period, the Lambadas, who were for some centuries moving from place to place had to give up their nomadic habits. Till late 20<sup>th</sup> Century in Telangana, it is reported that, they were moving along with Nizam's armies. When their services were discontinued due to the development of road transport and railways, the Nizam took many welfare measures to rehabilitate and were them away from criminal activities(Edger & Rangachari, 1993,p208-209)

## SOCIO POLITICAL BACKGROUND

The analysis of survey responses of socio political pattern of Banjaras in the Warangal District revealed the following results. The details of this analysis have been mentioned in the tables with short interpretations.

## STASTICAL ANALYSIS AND RESULTS

The data collected from 300 valid filled in questionnaires was entered into MS Excel

## DATA VALIDATION

The data was validated through frequency counts to check for missing and out of range data. The missing data was replaced with averages and out of range data with the class value of the lowest frequency.

Banjaras are living more in number in Warangal District in Telangana. The researcher closely observed the traditions and culture of the Banjara Tribes, and participating in the festive and marital gathering of community use to sing songs and participate I games along with marital gathering of information

Banjaras are living more in number in Warangal District in Telangana. I have been closely observing the traditions and culture of the Banjara Tribes. I have been participating in the festive and marital gatherings of my community use to sing songs and participate in games along with my other Banjara colleagues. In one word I can say that, I have total experience of my livelihood with my own community and I have put my best efforts to complete this research paper successfully.

The task of mine is not a job of simply collecting the information by sitting at a single place. I have to go around the tandas (Villages of Lambadi Tribes) and collect the verbal information from the people. That is only the way of collecting the raw material for my research, as no written literature is available for me. The chapter examines Profile of Banjaras in Warangal District.

#### DEMOGRAPHIC PROFILE OF THE BANJARAS

Table 1

##### AGE-WISE NO.OF RESPONDENTS

Age	Frequency	Percent
35 Yrs-45 Yrs	29	9.7
45 yrs to 55Yrs	179	59.7
55Yrs above	69	23
Total	300	100

Source: Primary Data

**Age** refers to the different stages in one's life cycle. It is important for protection programming to be aware of where people are in their life cycle as their capacities and needs change over time. Age influences, and can enhance or diminish, a person's capacity to exercise his or her rights. The protection risks affect an individual differently depending on age.

Age is an important analytical variable analyzing the socio political study of Banjaras. The study is categorizes the age groups as 18-25 years, 26-35years, 35-45 years, 45-55 years and above 55 years age groups. The age wise no. of respondents is given in the table 3.1. Most of the Bajaras falls in age group of 45-55 years are 179(59.7%). While in the age group the numbers of respondents 21 yrs to 35 yrs are 0 (0%), 35yrs to 45 yrs are 29 (9.7%), and above 55 yrs are 69(23.0%). It is the evidence of the data the no. of

respondents towards the response the middle age group are more responded.

Table 2

##### AREA -WISE NO OF RESPONDENTS

Area	Frequency	Percent
Rural Area	150	50
Urban Area	150	50
Total	300	100

Source: Primary Data

Area is an important analytical variable analyzing the socio political study of Banjaras. The study is categorizes the area as rural and urban. The above table- 2 shows that the 150 (50%) respondents are form rural area and 150 (50%) respondents is form urban area.

Table 3

##### FAMILY SIZE NO OF RESPONDENTS

Family Size of respondents	Frequency	Percent
Small Family	270	90
Large Family	10	3.3
Joint family	20	6.7
Total	300	100

Source: Primary Data

**Family** - a group of persons usually living together and composed of the head and other persons related to the head by blood, marriage and adoption. For purposes of the Family and Income Expenditures Survey (FIES), the "extended" family concept is followed.

The following are the different types of household used in the survey:

a) **Single Family** - refers to the presence of a single nuclear family in the household. It consists of a father and mother with unmarried children or presence of a parent with children. A single person is also considered as a single family in this survey. A single family also includes unmarried sisters and brothers who are living together as one household.

b) **Extended Family** - refers to the household composed of a nuclear family as defined

above together with relatives like son-in-law, daughter-in-law, grandson, granddaughter, father, mother and other relatives. However, the presence of a boarder and domestic helper will not change the household type.

c) *Two or More Non-related Members* - refers to a household with two or more families or two or more persons not related to each other by blood, marriage or adoption.

**Family Size** - refers to the total number of family members enumerated. Included as family members are those whose relationship to the household head is a wife, son, daughter, father, mother, son-in-law, daughter-in-law, sister, brother, granddaughter and grandson or other relative

Family size is an important for the study of variable analyzing the socio political study of Banjaras. The study is categorizes the Large Family, Small Family, Joint Family. The above table- 3 shows that it is known that the no. of respondents 270 (90%) are form small family, 10(3.3%) respondents are form large family, 20(6.7%) respondents are joint family. It is the evidence of the data the no. of respondents responded to towards the response the small family is more responded.

**Table 4:**

**GOVERNMENT PROVIDED FEE REIMBURSEMENT SCHEME**

Government Provided Fee Reimbursement scheme	Frequency	Percent
YES	200	66.67 %
NO		
LACK OF AWARENESS	10	3.33 %
IF ANY PROBLEM	90	30.00 %
Total	300	100.00 %

Source: Primary Data

**Fee Reimbursement** Scheme also called as Post Matric Scholors' is a student education sponsorship Programme by Government of Andhra Pradesh. It supports students belonging to economically weaker sections in the state. In 2012-13, more than 600,000 students in professional colleges were covered under the

scheme, including around 150,000 students in engineering colleges. From 2013 to 2014, the government has made Aadhaar number mandatory for students availing the scholarship.

The scheme covers students pursuing professional courses like engineering, medicine, MBA, MCA, B Ed etc. Engineering gets Rs 52,000 funding per year. But Degree has giving only 10,000. The scheme has been under controversies with some institutions misusing it. The government is planning to reduce the scholarship to Rs.35, 000 for the year 2013-14. After the separation of Telangana from Andhra, the fee reimbursement has become a bone of contention between Andhra and Telangana. The new clause introduced by the Telangana government has affected around 39,000 Andha-origin students who had done their schooling and college education in Telangana.

Fee reimbursement scheme is acting a vital role on the socio-political study of Banjaras in Nalgonda District. According to the above table 4 shows that providing fee reimbursement scheme for yes the no. of respondents are 200 (66.7%) and the no. of respondents not receiving government provided fee reimbursement scheme 100 (33.3%). The above table shows that 10% are respondents are not availing the fee reimbursement because of lack of awareness and 90% are other problems

**TABLE-5**

**EDUCATIONAL LEVEL**

Educational level	Frequency	Percent
ILLITRIATE	100	33.33%
INTERMEDI ATE LEVEL	100	33.33%
DEGREE LEVEL	90	30.00%
POST GRA LEVEL	10	3.33%
Total	300	100.00%

Source: Primary Data

**Education:** Education is a systematic process through which a child or an adult acquires knowledge, experience, skill and sound attitude. It makes an individual civilized, refined, cultured and educated. For



a civilized and socialized society, education is the only means. Its goal is to make an individual perfect. Every society gives importance to education because it is a panacea for all evils. It is the key to solve the various problems of life.

Education is one of the variables acting a vital role on the socio-political study of Banjaras in Nalgonda District. According to the above table 5 Illiterate are 100 (33.33%), 100 (33.33%) are intermediate level, 90 (30%) are Degree level and 10 (3.33%) are post graduate level.

**Table 7**  
**OCCUPATION**

Occupation of respondent	Frequency	Percent
COOLIE	190	63.3
ANY JOB HOLDER	110	36.7
Total	300	100.0

Source: Primary Data

**Interference:** According to the above table -7 the occupation of respondents are 190 (63.3%) respondents are coolie and 110 (36.7%) respondents are job holders

**Table 8**  
**DRY LAND**

Dry Land	Frequency	Percent
1 ACRE	280	93.3
1-5 ACRE	20	6.7
Total	300	100.0

Source: Primary Data

Indian agriculture is traditionally a system of Rain fed agriculture. Out of 143 million hectares of net cropped area, about 72% is Rain fed production about 45% of food grains and 75 - 80% of pulses and oil - seeds and a number of important industrial crops. Considering the present rate of development of irrigation facilities and also water potentiality of the country, express estimate that at any point of time 50% of cropped area in India will remain under Rain fed farming system. Such vast areas as of now consume hardly 25% of total fertilizer consumption of the country. Due to poor level of management, crop

productivity is also very low resulting in socio - economic backwardness of the people.

**Dry lands:** Areas which receive an annual rainfall of 750 mm or less and there is no irrigation facility for raising crops.

**Dry land Agriculture:** Scientific management of soil and crops under dry lands with out irrigation is called dry land agriculture.

**Dry land crops:** It refers to all such crops which are drought resistant and can complete their life cycle without irrigation in areas receives an annual rainfall less than 750 mm.

**Drought:** It is an condition of insufficient moisture supply to the plants under which they fail to develop and mature properly. It may be caused by soil, atmosphere or both.

According to the above table- 8 the respondents 280(93.3%) have Dry land 1 Acre and 20(6.7%) are having possession of the 1-5 Acres.

**Table 9**  
**WET LAND**

Wet Land	Frequency	Percent
None	280	93.3
1 ACRE	20	6.7
Total	300	100.0

Source: Primary Data

A **wetland** is a land area that is saturated with water, either permanently or seasonally, such that it takes on the characteristics of a distinct ecosystem. The primary factor that distinguishes wetlands from other land forms or water bodies is the characteristic vegetation of aquatic plants, adapted to the unique hydric soil. Wetlands play a number of roles in the environment, principally water purification, flood control, carbon sink and shoreline stability. Wetlands are also considered the most biologically diverse of all ecosystems, serving as home to a wide range of plant and animal life.

According to the above table 280 respondents are no wet land and 20(6.7%) are have possession of the 1 Acre land.

Table 10

## IRRIGATION PROBLEMS FACING

Irrigation problems Facing	Frequency	Percent
LACK OF WATER	190	63.3
LACK OF MACHINE	110	36.7
Total	300	100.0

Source: Primary Data

**Irrigation** is the artificial application of water to the land or soil. It is used to assist in the growing of agricultural crops, maintenance of landscapes, and revegetation of disturbed soils in dry areas and during periods of inadequate rainfall. Additionally, irrigation also has a few other uses in crop production, which include protecting plants against frost, suppressing weed growth in grain fields and preventing soil consolidation. In contrast, agriculture that relies only on direct rainfall is referred to as rain-fed or dry land farming.

Irrigation systems are also used for dust suppression, disposal of sewage, and in mining. Irrigation is often studied together with drainage, which is the natural or artificial removal of surface and sub-surface water from a given area.

Irrigation has been a central feature of agriculture for over 5000 years and the result of work of many cultures, and was the basis of the economy and society of numerous societies, ranging from Asia to the American Southwest.

According to the above table-3.10 the most of the respondents 190 (63.3%) are facing Lack of water problem and 110 (36.7%) facing the lack of machine problems.

Table 11

## TYPE OF CROPS INTEGRATED AREA

Type of Crops Integrated Area	Frequency	Percent
PADDY	10	3.3
GROUND NUT	90	30.0
COTTON	10	3.3
JOWAR	190	63.3
Total	300	100.0

Source: Primary Data

The history of **agriculture in India** dates back to the Rigveda Today, India ranks second worldwide in farm output. Agriculture and allied sectors like forestry and fisheries accounted for 13.7% of the GDP (Gross Domestic Product) in 2013, about 50% of the total workforce. The economic contribution of agriculture to India's GDP is steadily declining with the country's broad-based economic growth. Still, agriculture is demographically the broadest economic sector and plays a significant role in the overall socio-economic fabric of India.

India exported \$39 billion worth of agricultural products in 2013, making it the seventh largest agricultural exporter worldwide, and the sixth largest net exporter. Most of its agriculture exports serve the developing and least developed nations of the world.

According to the above table -11 respondents to type of crops pattern cultivation in integrated area is paddy 10(3.3%), ground nut 90(30.0%), cotton10(3.3%), Jowar 190 (63.3%).

Table 12

## TYPE OF CROPS NON INTEGRATED AREA

Type of Crops Non integrated Area	Frequency	Percent
GROUND NUT	90	30.0
SUN FLOWER	10	3.3
JOWAR	200	66.7
Total	300	100.0

Source: Primary Data

According to the above table 12 respondents non integrated area is ground nut 90 (30.0%), sunflower 10(3.3%), Jowar 200 (66.7%).

Table 13

## WATER SOURCES

Water Sources	Frequency	Percent
CANAL	10	3.3
LACKS	10	3.3
LIFT IRRIGATION	280	93.3
Total	300	100.0

Source: Primary Data

## SURFACE WATER

Surface water is found in rivers, lakes, or other surface impoundments. Surface water is naturally replenished by precipitation and naturally lost through discharge to evaporation and sub-surface seepage into the ground. Surface water is exposed to many different contaminants, such as animal wastes, pesticides, insecticides, industrial wastes, algae and many other organic materials.

## GROUND WATER

Ground water is water trapped beneath the ground. Rain that soaks into the ground, rivers that disappear beneath the earth and melting snow are but a few of the sources that recharge the supply of underground water.

Ground water may contain any or all of the contaminants found in surface water as well as the dissolved minerals it picks up during its long stay underground. Other sources of water, which have not yet been tapped but represent a potential source, are saline lakes, saline springs, snow and ice fields.

## RIVERS

India's rivers are classified as Himalayan, peninsular, coastal and inland-drainage basin rivers.

### I. HIMALAYAN RIVERS

The principle Himalayan Rivers are the Indus, the legendary Ganga and the Brahmaputra. These rivers are both naturally snow fed and rain fed and hence perennial throughout the year. Himalayan rivers discharge approximately 70 per cent of their flow into the sea. The other rivers that chalk out their origin and course in the Himalayan ranges include: Sutlej, Chenab, Beas, Ravi, Jhelum, Yamuna and Spiti.

### II. COSTAL RIVERS

Coastal rivers in India are primarily designated by the areas that lie close to or nearby sea and oceans. The coastal rivers, which can be almost regarded as streams, especially on the West coast, are short in length, episodic, ephemeral and have small catchments. There are many as six hundred rivers on the coast.

### III. DECCAN RIVERS

The Deccan Rivers are primarily rain fed and as a consequence immensely fluctuate in volume. All of these rivers are non-perennial in nature. The major rivers in this region are Godavari, Krishna, Cauveri, Mahanandi, Narmada, Tapi, Indravati, Tughbandra and Bhima. These rivers behave according to the providential wish, at times overwhelming in their course and at times running dry most of the year.

## IV. INLAND RIVERS

Rivers of the Inland system, centered in western Rajasthan, are few and frequently disappear in years of scant rainfall. Thus, although India possesses many reservoirs of water, they are inadequate as compared to the requirements.

A UN report ranks India 133<sup>rd</sup> in a list of 180 countries for its poor water availability. It also ranks India 120<sup>th</sup> for water quality in a list of 122 countries. A recent World Bank report also estimates the per capita availability of water in India as 1185 cubic metres (cm).

According to the above table respondents the water source for cultivation is Canal 10(3.3%), Lacks 10(3.3%), and Lift Irrigation 280 (93.4%).

**Table 14:**

**TYPE OF HOUSES**

Type of House	Frequency	Percent
HUT	280	93.3
Total	300	100.0

Source: Primary Data

The types of houses in India vary according to the wealth of the owners. According to Oxe they World, the cities are made up of big houses, where the wealthy live, and tower blocks, that are like small, cramped apartments, where the poor live. Even though these tower blocks do have some running water and electricity, they do not enjoy the technology the wealthier home owners do.

Despite the big cities in India, the majority of the population still lives in villages. These houses of the villagers, or huts, are usually simple structures made out of bamboo, clay and mud with thatched roofs. Usually each hut has two rooms and a courtyard for animals. However, because of the torrential rains that occur



seasonally in India, these huts must be continually maintained. Also, most of the houses lack running water or electricity. Because of the heat, families often sleep outside on flat roofs. In some cases, village houses are made out of clay, straw and dung. Only people who are wealthy can afford houses made of bricks and stone.

According to the above table 14 it is known that the 20(6.7%) respondents responded to Titled House, 280(93.3%) of respondents responded to Hut.

**Table 15**  
**Type of Cattle**

Type of Cattle	Frequency	Percent
COWS/OXES	110	36.7
SHE	90	30.0
BUFALOES		
Total	300	100.0

Source: Primary Data

An ox (plural oxen), also known as a bullock in Australia and India, is a bovine trained as a draft animal. Oxen are commonly castrated adult male cattle; castration makes the animals easier to control. Cows (adult females) or bulls (intact males) may also be used in some areas.

Oxen used in farms for plowing

Oxen are used for plowing, for transport (pulling carts, hauling wagons and even riding), for threshing grain by trampling, and for powering machines that grind grain or supply irrigation among other purposes. Oxen may be also used to skid logs in forests, particularly in low-impact, select-cut logging.

Oxen are usually yoked in pairs. Light work such as carting household items on good roads might require just one pair, while for heavier work, further pairs would be added as necessary. A team used for a heavy load over difficult ground might exceed nine or ten pairs.

According to the above table it is known that the type of cattle the no. of respondents 100(33.3%) responded to Bullocks, 110 (36.7%) responded to cows/ Oxes, 90(30.0%) responded to Shed-Bufferaloes.

**Table 16**  
**ANY MIGRATION FROM YOUR FAMILY MEMBERS**

Any migration from your family members	Frequency	Percent
NO	10	3.33%
YES		
(Reason for migration)		
POLITICAL PROBLEM	100	33.33%
UNEMPLOYEMENT	190	63.33%
Total	300	100.00%

Source: Primary Data

Large numbers of young people are migrating because rural India is saturated and cannot provide employment opportunities for a growing population. Many end up as rag pickers or casual construction workers. They come alone and then bring their relatives or friends. It is a chain migration. Most women migrants have migrated after marriage. In north India, women are not supposed to marry a man from the same village. So invariably marriage means migration. Joining family members is the third reason. First, the husband gets employment and settles. Then, if he can get a decent house, he brings his family. migration for education also takes place.

Youngsters are not able to get enough land to cultivate. Unlike in European countries, where only the eldest inherits property, here all children get a share in their father's property. That leads to division of landholdings. Many landholdings have become so small that they are uneconomical.

There are not many other employment opportunities in rural areas so that leads to migration, not just to urban areas but also from less agriculturally developed states.

Actually, the pace of urbanization has slowed. There are two main reasons for this.

First, urban areas have become saturated. Cities are not providing enough employment opportunities.

Secondly, the government of India and state governments has taken various measures to develop rural areas. They do not want unplanned migration to urban areas, which lack basic facilities and so various rural development programs have been established.

According to the above table it is known that 290(96.7%) respondents migrated and 10(3.3%) responded not migrated. According to the above table the reason for the migration 100(34.4%) migrated with the political problems and 190 (65.6%) migrated because of unemployment problems.

### CONCLUSION

The tribal order, generally attributed to horticultural societies, entails a political and economic structure in which strict divisions and specializations are weakly developed. Accordingly, all members of society are involved in essential tasks of crop cultivation and engage in craft production or provide special services only as a limited, part-time endeavour. Wealth divisions are moderate and temporary. Political power and authority is placed in the hands of informal leaders who command respect because of their personal qualities rather than inherited office.

The general explanation for the uniformity of economic roles and political statuses among horticulturalists focuses on the productivity of food production and the ability of the system to generate a surplus. This argument, and the whole concept of a "surplus," has been a major point of contention among anthropologists. The major position of the evolutionist and ecological schools is that, without a highly productive agricultural system, simple cultivation techniques cannot support groups who are involved in non-farm activities, such as manufacturing handicrafts or ruling a kingdom. The

alternative perspective maintains that the labour productivity of extensive cultivation is as high as or higher than that of more intensive forms, which in preindustrial settings were never able to than 10% of the population in off-farm activities. The main limitation is that they cannot usually support the concentration of population into urban centers to create the necessary scale for economic specialization and political centralization.

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